

NOTES — QUESTIONS

No. 1-6

John 1:1-18

John

- v. 1 The Greek text is indefinite, any beginning man considers, the Incarnate Word existed.
- v. 2 John attempts to convey the idea that deity has always existed, and the Word is deity. The nature of deity is to be eternal. The Greek preposition rendered "with" is found in I Cor. 13:12 with the idea of "face to face." Hence, the Word was face to face with God, thus God's equal.
- Word*—not a unit composed of letters necessarily, but rather a concept, speech, account, etc. See Matt. 5:32 (ground); Lk. 16:3 (account); Acts 8:21 (matter); I Tim. 5:17 (word, ie. preaching); Heb. 4:13 (account).
- v. 3 Obviously, this verse excludes Jesus from being "made." As deity, He was not made, but always existed; a cause, not an effect. See Col. 1:15-17; Heb. 1:2.
- v. 4 See 5:21-26.
- v. 5 Note the present tense: "shines." All the time is meant. I John 2:8 has the same thought. The Greek term translated "overcome" (apprehend or comprehend) is *katalambanō*. It may mean either understand or overcome. Cf. 12:35; Mk. 9:18; Rom. 9:30; I Cor. 9:24; I Thess. 5:4.
- v. 6 No qualifications as to who John is. The Synoptics would identify the man as the "Immerser." Hence we suppose that the apostle John is the writer of the book.

John came: a definite event in history, even as

- Jesus came, also a definite event in history. Cf. v. 14; Gal. 4:4.
- v. 7 John's Gospel has the idea of witness over 40 times.
- v. 8 John is just "one of the boys," an instrument, a burning lamp for a "season," 5:35.
- v. 9 The real, actual light came. Not the shadow, but the substance, Heb. 1:3. The probable punctuation and translation should be: *The true light, that enlightens every man, was coming into the world.* However, the Greek text is indefinite, and the interpretation expressed in translation has to be decided on other grounds (texts).
- v. 11 The Greek text is more definite than most English translations. Jesus came to His own "things," but among those things were His people the Jews, who did not accept Him, as a people.
- v. 12 The right and ability to choose: that is what God gave to all. Thus the imperative for proclamation of the Gospel to every person.
- v. 13 Cf. John 3:6. Man can not lift himself by his own "bootstraps," at least in respect to salvation. God must intervene.
- v. 14 Cf. II Cor. 8:9; Phil. 2:5ff. The Greek word has the same root consonants as the Hebrew word for Shekinah, which described God's presence. It may simply be a coincidence. Read I John 2:23; 4:2-3; Deut. 4:28; Psalms 115:3-8; Hab. 2:18-20; I Thess. 1:9-10. The Greek term monogenēs means unique, or only one of its kind. See the idea in Lk. 7:12; 8:42; 9:38; Heb. 11:17. The idea of "begotten" is not in the word at all, and is misleading, v. 3.
- v. 15 "My successor is my predecessor."
- v. 16 The Greek term for "grace" may also mean gratitude. The Greek preposition appearing as "upon"

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may quite rightly be understood as "in exchange for." Christ's fullness is available for all.

- v. 17 Grace, not law; truth, not error; salvation in reality, Rom. 8:3.
- v. 18 Consider Deut. 4:12; Ex. 33:20; Col. 1:15; I Tim. 1:17; 6:16; yet read John 14:7, 9.

QUESTIONS

Some of the following questions will expect factual answers, others are for consideration of ideas and concepts in the text. Not all are answered in the commentary by any means, for some are in the Bible.

1. What beginning do you think John had in mind?
2. Why was the statement necessary about "things made?"
3. Is there "life" other than through God? Does life cause itself?
4. Is darkness synonymous with Satan and evil? Note Eph. 6:10ff.
5. Is Jesus equal to "light" and "life" or are these two terms descriptive of Him? Note I John 4:8, 16 for similar syntax.
6. Why is the descriptive adjective "true" applied to the light? Is not every light true or are some lights darkness? Cf. Mt. 6:22-23.
7. What do you understand by the term "enlightens?"
8. Why would you disagree with the idea that the true light (Jesus) enlightens *every man who comes into the world*?
9. Does v. 12 explain who can be enlightened?
10. Do all have the freedom and ability to believe, or are all made believers regardless of their choice in the matter? Cf. 6:44-45.

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11. Does this Gospel ever explain how God helps a person to be born?
12. Do you think that Jesus was really human? If so, what reason did He have for becoming so? Read Heb. 4:14-5:10.
13. Have we all received of the grace of Christ? If so, how?
14. Was the law which came through Moses against the truth that Jesus brought? of a shadow, or type of it? Cf. Gal. 3:21-22.
15. How did Jesus reveal deity (you should understand that the word "God" means the quality of deity as well as sometimes designating the personality known to us as God the Father)?

Luke 1:1-4

You should notice the introductions in the back of the book for additional comments on this particular section. The translation of King James "having perfect understanding" should be understood to say "following all things closely/accurately."

Luke

- v. 1 Luke knows of many accounts, but does not say he used any of them.
- v. 2 Luke is a first generation listener, and his sources are eye-witnesses and ministers of the word.
minister translates a Greek word found in Mt. 5:25; Mk. 14:54; Lk. 4:20; Acts 13:5; I Cor. 4:1; all with the idea of servant, helper.
- v. 4 The Greek word translated truth means security or safety. It comes from a word meaning "to slip" or "to fall," and with a prefix means unable to slip or fall, so solid, sure. Luke wants Theophilus to "rest easy" about the person and work of Jesus.

QUESTIONS

16. If others were writing about Jesus, why another account by Luke?
17. How would Luke ascertain the truth about Jesus?
18. Was Theophilus anyone important?
19. Why did Luke address the book of Acts to this same person?
20. What do you know about Luke?

Luke 1:5-17

Luke

- v. 6 Walking in all the commandments and ordinances of the Lord without blame probably explains "righteous."
- v. 7 Righteousness, right lineage, frequent prayers: none avail if God does not wish to bless in the way we think He should.
- v. 8 Cf. I Chron. 24:3-19.
- v. 10 The people were praying—but such was only commanded at the offering of the first-fruits. However, prayer is always good.
- v. 11 The angel is introduced into the story without any explanation as if nothing out of the ordinary. Zechariah is probably facing west, looking at the altar of incense which was before the veil dividing the Holy Place from the Holy of Holies.
- v. 13 The name "John" means "God is gracious."
- v. 14 *Many will rejoice*—but not all?
- v. 15 The Nazirite was to subjugate the flesh and en-thrown the spirit. The Nazirite (also spelled Nazarite) could be either man or woman. The term comes from a Hebrew word (nazar) meaning to "separate," "hold aloof." See Num. 6:1-21. The Nazirite was expected to live a fairly normal

life, the burial of the dead being excepted from his activities. See Judges 13:2-7.

- v. 17 The last and the first: the last herald of God before the law passed into history, the first of the ones to preach that the kingdom of God was at hand.

QUESTIONS

21. Why do you think God waited so long to bless Elizabeth with a child? Did it have anything to do with Mary and Joseph?
22. How old was Elizabeth?
23. Which direction was the angel from Zechariah: south or north (it may depend on what the expression "right side" means)?
24. How many hours of incense were there? Was the hour of incense equal to the hour of prayer (Acts 3)?
25. Of what did John's greatness consist?
26. What did John have to say for himself? (Cf. Mt. 3, Jn. 1). What did Jesus say about John? (Cf. Mt. 11, Lk. 7.)

Luke 1:18-25

Luke

- v. 18 Zechariah was like Sarah in Gen. 18, unlike Mary in Lk. 1.
- v. 20 Unbelief is always wrong, and always punished.
- v. 23 *service* (Greek leitourgias) common word for any public service.
- v. 24 *conceived*: a cause for rejoicing, v. 41ff., because God's apparent displeasure had been removed.

QUESTIONS

27. How was Zechariah's response different than Mary's?

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28. How would the people know Zechariah had seen a vision? Was such common?
29. How long was Zechariah's time of service?
30. Why do you think Elizabeth hid herself?

Matt. 1:18-25; Luke 1:26-38

These two texts are placed together for your study. They may not be parallel in some ways.

Matt.

- v. 18 *betrothed*: almost equal to marriage, the betrothal period was often for a year. Note the word "wife" in v. 21; Luke 2:5; "husband" in Mt. 1:16; Lk. 1:34.
- v. 19 Problem: if Joseph would not believe Mary, who would believe either of them?
quietly: Joseph could have had Mary stoned to death.
- v. 22 Isaiah had so written in 7:14.
- v. 24 Imagine the relief Mary had when Joseph went ahead with the marriage plans!
- v. 25 *knew* is a common synonym for sexual intercourse. Nothing is wrong with such in marriage—it is God's plan for husband and wife! Anything else is abnormal.

Luke

- v. 26 The text only states that Elizabeth was 6 months pregnant, not that Mary became pregnant at this time.
- v. 29 *considered*: the Greek word means "to reckon up" or "calculate" as in Matt. 21:25; Mk. 2:6; Rom. 4:8; Heb. 11:19.
- v. 32 Note the question of Caiaphas in Mk. 14:61.
- v. 33 *no end*: of course not—God is eternal.

- v. 34 Mary wanted to know how God planned to do the birth.
- v. 36 *kinswoman*: related in some way, but not explicitly stated, cf. v. 58; 2:44.
- v. 37 God's power is expressed in many ways, but all in accord with His perfect righteousness.

QUESTIONS

31. Why the two accounts by Matthew and Luke in regard to Joseph and Mary respectively?
32. Why do you suppose the angel Gabriel was sent to Mary, not to Joseph? (He appeared to Joseph in a dream—if the angel was Gabriel.)
33. Did Joseph's justness exclude his mercy?
34. Why did Joseph plan to put Mary away—they were not "together" yet, were they?
35. How would Joseph know who the Holy Spirit was?
36. When Joseph obeyed the angel, what did he do?
37. Joseph was directed to call the son "Jesus." What did the prophecy say the child's name would be?
38. Is the word "wife" in v. 24 proleptic (i.e., anticipating the marriage ceremony)?
39. Does Luke's account ever say when Mary was to become pregnant?
40. Why could not God send Christ as a grown man instead of going through such a process? Did God not know the problems that Mary, Joseph, Jesus, the family, etc. would face from the neighbors, etc.?
41. Who is the house of Jacob?
42. Did God promise David such a son? See II Sam. 7:4-17.
43. How can the word "son" be understood? David has been dead a millennium. See Matt. 1:1; Rom. 4:16; Gal. 3:29.

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Luke 1:39-45

Luke

- v. 39 *hill country*: probably south of Jerusalem and Hebron.
- v. 41 At six months, movement of a baby within the womb is not uncommon. But Elizabeth knew why!
- v. 43 Notice that Elizabeth is not jealous of Mary. Did she not expect a "kinswoman" to visit her? or did no one know of her pregnancy?

QUESTIONS

44. Does the text seemingly imply that Mary had not known of Elizabeth's pregnancy? or that she should now go share with Elizabeth?
45. How many supernatural births can you find in the Bible?
46. How does Elizabeth know of Mary's child and its nature?

Luke 1:46-56

Luke

- v. 46 Note that Mary uses "soul" in v. 46, "spirit" in v. 47.
- v. 47 *God . . . savior*: may mean God the Father, or that salvation is from deity, not humanity.
- v. 48 call Mary blessed, but not savior! See Psalms 136:23.
- v. 50 Note that mercy is only for those who fear God as He deserves to be feared. God's promises are conditional.
- v. 51 See Ex. 15:6; Ps. 98:1; 136:12; Isa. 51:9-10.
- v. 52f. God, the great leveler! Note this in reference to Matt. 5:3-12. Consider that Mary mentions God's power, holiness, mercy and faithfulness.

QUESTIONS

47. How many songs or exclamations of praise does Luke record?
48. Are soul and spirit synonymous?
49. Does God always keep His promises?
50. Did Mary stay until John was born?

Luke 1:57-66

Luke

- v. 57 God keeps promises!
- v. 58 cf. v. 14
- v. 59 Note that circumcision took place regardless of what day it was. See Jn. 7:22-24. Read Ch. 3 of *None of These Diseases* by McMillen.
- v. 65 Note this response throughout the neighborhood. It will not be long until shepherds will tell a marvelous story too, perhaps to the same neighborhood.

QUESTIONS

51. Why did the neighbors think God had shown "great mercy" to Elizabeth?
52. Why circumcise the boy the eighth day?
53. Why the opposition to the name of John?
54. Why would people have the "make signs" to Zechariah? Was he also unable to hear?
55. How does one "bless God?" Do vv. 67-79 express this blessing?

Luke 1:67-80

Luke

- v. 67 Note that Luke does not say when Zechariah uttered this which is recorded.
- v. 68 Zechariah talks of Jesus, for whom his son was to be the forerunner in vv. 68-75, and about his son

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- in v. 76. It is somewhat difficult to determine whether vv. 77-79 are spoken about John or Jesus, though Jesus is mentioned.
- v. 69 Horn of salvation: horn often used in the O.T. to mean power, as in II Sam. 22:3; Ps. 132:17; Dan. 7:8; etc. Note Zechariah's knowledge about Jesus' lineage, etc.
- v. 71f. Note how Zechariah knows the power and promises of God in the O.T.
- v. 73 without fear: probably of enemies, not without fear of God. See Lk. 12:5ff., I Jn. 4:18.
- v. 77 *salvation*: not in a political sense, however Zechariah might have understood it.
- v. 78f. See Matt. 4:14; Lk. 22:53; Jn. 1:5; 3:19-21.
- v. 80 Each boy developing as God ordained. Notice how inspiration only reveals the essentials, not the mundane.

QUESTIONS

56. How many people are said to be "filled with the Holy Spirit" in this chapter?
57. Is this filling of the Holy Spirit any different than that such as in Acts 4:31 or Eph. 5:18? If so, how?
58. How do you think Zechariah thought Jesus would deliver the Israelites from their "enemies?"
59. Is knowledge of salvation directly related to "forgiveness of sins?" That is, does the one involve the other? Cf. Mk. 1:4.
60. How does one sit in the "shadow of death?" Note Eph. 2:1.
61. Where was the wilderness of John's youth?

7. Bethlehem—Luke 2:1-20

Read the introduction to Luke's Gospel for some dis-

cussion on 2:1-5, and the short discussion of Quirinius (Cyrenius) and the census.

Luke

- v. 2 Luke mentions a different enrollment in Acts 5, and has Gamaliel remark about the trouble during that time. The Jews hated the Romans, and the census every 14 years only aggravated the relationship.
- v. 4 There were two Bethlehems, one in Galilee, one in Judea. This Bethléhem was some six miles south of Jerusalem, located in somewhat hilly country.
- v. 6 No one knows whether these were temple shepherds, or just shepherds who were watching their flocks. We do not know that the flock was not in a fold rather than out on a hillside. We surely do not know what kind of sheep they were keeping, contrary to what some say.
- v. 11 Jerusalem was sometimes called the city of David too, (I Kings 2:10; II Chron. 32:30) but Bethléhem was the one the angels meant.
- v. 13 The text does not say the angels sang, though praise may be expressed this way.
- v. 14 The text is unsure in regard to the word translated as "well-pleased." Only one letter makes the difference between the translation in King James (among men of good will) and R.S.V., well-pleased. The greater probability, both textually and Bible context as a whole is "well-pleased." The forms are eudokia (text for K.J.) and eudokias earlier Greek texts.)
- v. 15 The Greek text indicates great excitement on the part of the shepherds. They "kept saying" to one another, "Let's go (now) and see this thing." The Greek which translated "thing" is hrēma, (this) "word" which has happened.

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- v. 17 The second supernatural event to occur in this region in a short period of time.
- v. 19 First the angel to her, and then to Joseph, then the realization she was going to have a child as God said, Elizabeth's pregnancy and Zechariah's condition, then the actual birth in a stable, no less, (did she know about the prophecy in regard to Bethlehem?), then the shepherds with their story; soon the expressions of Simeon and Anna in the temple at Jerusalem, then the visit of the wise men, the expression of Jesus at the age of 12 to her—she had much to ponder!

QUESTIONS

62. What do you know about Quirinius?
63. Were swaddling cloths the usual clothing for infants?
64. Does the text say what time of year it was?
65. What did the angel's words "savior, . . . Christ (Messiah) . . . Lord," mean to the shepherds?
66. Why should the angels praise God—they did not need a savior did they? Cf. I Peter 1:10-12.
67. What was the sign for the shepherds: a babe in swaddling cloths, or a babe in a manger?
68. Do you think the shepherds left the sheep unattended, in a sheep-fold, or what?

8. Jerusalem—Luke 2:21-38

Luke

- v. 21 Abraham received the command to circumcise all males, and all Jewish males were to be circumcised that they might be an "official" Israelite. See Gen. 17:9-14.
- v. 22 The first-born male, whether animal or man, was

- God's. However, the male could be bought back, Ex. 13:2, 11-16; 22:29-30; Num. 18:15-20.
- v. 24 See Lev. 12 for laws about purification after childbirth. Note their poor circumstances, since they did not offer the stipulated offering, but a substitute.
- v. 25 The Greek word translated "consolation" is *paraklēsan*, "the one to take Israel's part." Note though vv. 31-32 "all peoples." Cf. Isa. 40:1; I Jn. 2:1.
- v. 27 40 days after birth of boy.
- v. 29 *peace*: not outwardly, necessarily, but inwardly. See Rom. 5:1; II Tim. 3:12.
- v. 30 See Peter's remarks in Acts 3:17-26.
- v. 33 Perhaps Joseph and Mary still did not adequately understand what God was doing for them—they marvelled.
- v. 34 See Rom. 9:33.
- v. 35 The thoughts of men were revealed in the ministry of Jesus: as of Peter, Nicodemus, Pharisees, Sadducees, Caiaphas, Pilate, Herod, chief priests, Roman centurion, etc.
- v. 36 It is hard to decide just what Luke meant about Anna—if her marriage lasted 7 years, or if she married at 7 years old, or if her widowhood had been for a total of 84 years, or if she were 84 years old.
- v. 38 *redemption*: an obvious need for all, despite the law.

QUESTIONS

69. Joseph and Mary offered the "poor" offering. Do you suppose that Jesus grew up in a home that had difficulty making "ends meet?"
70. What relationship does the Holy Spirit sustain with God? See Jn. 16:7-14 and Gen. 1:2.

71. Did the Holy Spirit also reveal to Simeon how he would recognize the Messiah?
72. Do you think Simeon (and Zechariah, Elizabeth and Mary) really understood the nature (universal, all-inclusive) of the Messiah's kingdom?
73. Did Anna never leave the temple grounds?
74. Who is the "him" of whom Anna spoke?

9. Bethlehem—Matt. 2:1-12

Matt.

- v. 1 The text does not say when Jesus was born, nor how long after His birth the wise men came, nor how many wise men there were. Neither does it say how the wise men knew. Num. 24:17 is far too enigmatic to figure out what they very apparently knew. We can figure it out with our "hindsight" but they did not have what we have. The text in Gen. 3:15 is of the same nature as Num. 24:17 in that we interpret it in light of the rest of the Bible. *wise men* (Greek magi, as in Acts 13:6, 8).
- v. 2 Note that the wise men do not say when the star appeared, of what nature it was, nor where it was. They were in the East but the star could have been any direction from them. Nor do they say the star led them to Jerusalem, only that it appeared. The men were probably Gentiles, so the prophecy of Simon is already coming to pass.
- v. 4 Herod's father was an Idumean (Edom) and his mother an Arab.
- v. 5 See Micah 5:2.
- v. 9 Note that the star led them to the exact place where Jesus was. The text probably indicates they had not seen the star since it first appeared to them.

- v. 11 The Greek word for "child" means one several weeks old, or older.
- v. 12 The Greek text from which the King James version was translated had the words "of God" in this text. The dream probably was from God, but the more probable textual reading does not have the words "of God."

QUESTIONS

75. Which Herod is king now (the N.T. mentions 5 different ones)?
76. The wise men did not say that the baby born was the *Messiah*, but that the child born was *king*. Why did Herod ask about the Messiah rather than the king?
77. Why would Herod secretly interview the wise men to ask them about the appearance of the star?
78. Where did the wise men find Joseph, Mary and Jesus?

10. Egypt—Matt. 2:13-18

11. Nazareth—Matt. 2:19-23

Matt.

- v. 13 Very likely, the appearance of the angel to Joseph was the same night as the day on which the wise men left.
- v. 15 By reading Hosea 11:1, you could never tell that the verse was to be prophetic, since it is an historical statement in the prophet. Hence, inspiration from God through the pen of Matthew tells us the verse was prophetic.
- v. 16 So Herod knew about how old Jesus was, and doubtless made sure the two year-old limit would be adequate.
- v. 18 Jer. 31:15.

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- v. 22 Archelaus was one of Herod's three sons who shared his kingdom. Archelaus ruled Judea, Samaria and Idumea. Herod Antipas (the "fox") ruled Galilee and Perea. Philip ruled Iturea, Trachonitis and some other districts in the north east. Archelaus immediately had trouble with the Jews, and after 10 years rule, the Jews got him deposed. He was banished to Gaul. Judea then was ruled by Roman governors like Pilate.
- v. 23 The Old Testament does not have any verse which says Jesus was to be called a Nazarene. The word Nazareth does not occur in the O.T. Perhaps this is a summary of what the prophets taught rather than a direct quote.

12. Nazareth—(Matt. 2:23), Luke 2:38-40

Luke

- v. 39 Note that Luke's account does not deny the events in Matt. 2, but simply records that the family went back to Nazareth, which Matthew also states. Neither denies the other.
- v. 40 A perfect man, developing perfectly. The brevity of the accounts simply indicates that the writers are giving a history of selected events, not a biography as we use the term. The inspiration of the writers by the Holy Spirit assured 1) that the history would be true as written, and 2) that the conclusions drawn (or interpretations given) would be what God wanted.

QUESTIONS

79. What was performed according to God's law?

13. Jerusalem—Luke 2:40-52

Luke

- v. 41 The men were required to attend three feasts yearly, Passover, Pentecost and Tabernacles. See Ex. 23:14-17; Deut. 16:16-17. The women could go if they chose. The Jewish boy became a "son of the law" at age 12.
- v. 42 So Jesus went to become obligated to the law, though intending to replace it.
- v. 44 A day's journey probably down to the vicinity of Jericho.
- v. 45 A day's journey back (total 2 days).
- v. 46 The third day, after some searching, they found Jesus in the temple.
- v. 47 Note Jn. 7:45-46; Col. 2:3.
- v. 49 The Greek text here is indefinite about what Jesus must be. It reads as follows: *ouk eideite hoti en tois tou patros mou dei einai mē?* The words in question are *en tois*. These could refer to many things, but there is no antecedent for them. It may mean "the things of My Father" which would include God's business (K.J.) or house (R.S.V.), etc.
- v. 51 Cf. Heb. 5:9. Jesus kept the law, obeying the "first command with promise."
- v. 52 *Wisdom*, *sophia*. *Stature*, *hēlikiai*, as in Matt. 6:27. *Favor*, *chariti*, as in Jn. 1:16.

QUESTIONS

80. How many total days elapsed before Jesus was found?
81. Is there any difference between asking "deep" questions and giving evidence of "deep" understanding and answers? Which did Jesus do?
82. This is the only recorded incident in some 30 years

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of Jesus' life, from infancy to preaching ministry. Why do you suppose God did not tell us more about this part of Jesus' life?

14. Jordan River—Matt. 3:1-10; Mk. 1-18; Lk. 3:1-20

This section is not specifically mentioned in the harmony outline, but it is worthy of some study.

Matt.

- v. 1 Luke specifically identifies the indefinite time of Matthew, 3:1-2.
- v. 2 Note that John was preparing the way for the *Lord*, and preaching that the kingdom was upon them.
- v. 3 The Gospels never present Jesus as just a man, but a divine/human personality.
- v. 4 Many people eat varieties of locusts and consider them delicious in our time even as in John's day.
- v. 7 John did not necessarily condemn all Pharisees and Sadducees, but some of them certainly felt his wrath. See Matt. 23:33.
- v. 8 The fruit of repentance: a changed life, subservient to God's will in thought and deeds, inwardly and outwardly.
- v. 9 Family lineage of no effect if God's will is not done.
- v. 10 What vivid word pictures!
- v. 11 Note what John implies about the deity of Jesus! It is not said by John that the same persons (or all people) will receive the immersion of the Holy Spirit and fire—only that Jesus would provide such. See Lk. 24:49 and Acts 1:1-8 for the specific people (the apostles) to be immersed in the Holy Spirit. Those to be immersed in fire are found in Rev. 20:11-15.

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v. 14 Note the ideas in antithesis—John/Jesus, then Holy Spirit/fire, wheat/chaff, granary/fire.

A clean sweep—some for life, some for judgment, Jn. 5:28-29.

Mark

v. 1 Note Mark's affirmation of deity for Jesus.

v. 2 Isaiah 40:3-4; see also Mal. 3:1, 4:5-6.

v. 4 John's immersion was for forgiveness of sins. The Greek text reads like Matt. 26:28. For comparison:

Matt. 26:28 eis aphēsin hamartiōn

Mk. 1:4 eis aphēsin hamartiōn

No one questions that Jesus' blood was shed for the remission of sins. The people who came to hear John's preaching, and to accept the message as from God (faith), made up their minds to do what John preached (repentance). The result was immersion in water. Hence, faith, repentance and immersion brought forgiveness of sins. See Matt. 21:25; Lk. 7:29-30. Some people today are as obstinate about immersion as people of John's day and for the same reason: unbelief.

Luke

v. 1 Tiberius was a step-son of Augustus Ceasar. His full name was Tiberius Julius Ceasar Augustus. He became emperor in A.D. 14, succeeding his step-father. His mother was Livia, wife of Augustus, but his father was Tiberius Claudias Nero, her first husband. Tiberius died in A.D. 37.

Pontius Pilate became governor of Judea and Samaria in A.D. 26 and was governor until A.D. 36.

v. 2 Annas was high priest by Jewish law. But the Roman government had deposed him. However, he managed to get some of his relatives appointed to

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the office and he remained the "power" behind the office. Caiaphas was his son-in-law.

The Word of God was apparently the message of John preached.

- v. 9 Notice that *fruit* (our choices expressed in our life) determines destiny.
- v. 11 People can not ignore the needs of others. Yet religion can digress as far into social concerns as it does into monasteries.
- v. 12 Read Matt. 21:31-32; 23:13; Lk. 11:52. Matthew was a tax-collector.
- v. 14 No "shake-downs" nor intimidations. Might does not make right. Yet no command to get out of the army. John says: Do your job well.
- v. 16 "With" translates a Greek preposition that often can be understood as "by means of," or "in area of."
- v. 18 Good news! The Gospel has begun to fall upon the ears of men.

You may want to place vv. 19-20 with Matt. 4:12 and Mk. 1:14. Luke does not say when John was arrested, just records who arrested him and why.

QUESTIONS

- 83. In Matthew's account, how does he describe John's food and clothing as compared to Mark and Luke?
- 84. Which account explains the other: Matt. v. 7 or Lk. v. 7? Or is it both/and?
- 85. Why the expression "unquenchable?" Does it mean it will never go out or that man can not put it out?
- 86. Does Mark's account omit much of Jesus' life prior to the time of ministry?
- 87. Because Mark and John do not mention Jesus' birth,

does that mean that the writers did not know about it (i.e. the details)? or that it was unimportant?

88. Does Lk. 3:1-2 show an historian's touch?
89. Is the fruit John mentions in v. 8 the kind of life he mentions in vv. 11, 13, 14? Have you ever heard "fruit" defined as meaning "soul-winning?"
90. Why would people think John was the Christ? because of his appearance? early life? ancestry? preaching? miracles?

John 1:19-28

This also precedes Jesus' baptism, but is important to understanding John's self-knowledge of his position in respect to Jesus.

John

v. 19 John made the "evening news" and the Jerusalem hierarchy was more than a little interested. The Gospel of John probably presupposes knowledge of John, and gives his witness to Jesus.

Priests were chosen from among Levites.

v. 20 One's relationship to Jesus and the ministry in which we participate both demand that we keep in mind "who we are."

v. 21 Elijah was expected, Mal. 4:5-6. Jesus said Elijah came, Matt. 17:9-13.

The prophet—maybe an oblique reference to get some response from John.

v. 22 "For the last time, identify yourself!" Orthodoxy is always insecure with the non-orthodox.

v. 23 All anybody needs to be—a nobody in service of the King.

v. 24 Reminiscent of the question in Matt. 21:23 and Jn. 2:8.

- v. 23 King James reads Bethabara. This reading came from Origen, who could not find a Bethany beyond Jordan. Hence, he advocated the change to Bethabara, which he could find. Poor judgment for an otherwise pretty good scholar. The evidence textually is strongly for Bethany.
- Beyond the Jordan is probably east of the Jordan.

QUESTIONS

91. Is it enough to be "just a voice" in behalf of Jesus?
92. What was John's comparison of himself in relationship to Christ?

Matt. 3:13-17; Mk. 1:9-11; Lk. 3:21-22

Matt.

- v. 13 Christ was immersed by John, if for no other reason than that it was God's will for every Israelite.
- v. 14 John probably knew who Jesus was, perhaps at first only in a family sense. In view of his supernatural birth, and his parents' knowledge of Jesus' birth, it is rather difficult to conclude that John knew nothing of Jesus.
- v. 15 God's every wish—our command.
- v. 16 All of the personalities in the Godhead are involved in Jesus' baptism. See 3:34.
- v. 17 The perfect response to perfect obedience.

Mark

- v. 9 Some suggest that Jesus may have walked 50 or 60 miles to be immersed. We do not know where Jesus went to find John, however.

Luke

- v. 21 Some take the verse to mean that Jesus was last of a group of people. Others take it that Jesus came after the people had left.

- v. 22 Note that the text only indicates the bodily form in which the Holy Spirit descended was like that of a dove. The comparative "like" may mean many different things: grey, with wings, bird-shaped, two feet, etc.

QUESTIONS

93. Why did John try to get out of immersing Jesus? Was it not God's will that everyone be obedient? Or did John consider that Jesus was God?
94. What constitutes righteousness?
95. Since the sign of which John speaks (Jn. 1:33) had not yet happened, how did John know about Jesus' character?
96. What does Luke add to the account of Jesus' immersion that Matthew and Mark do not?
97. Who saw the Holy Spirit descending? John? Jesus? the people?
98. How can heavens "open?"
99. For whose benefit was the voice? See Jn. 12:28-30.

15. Wilderness—Matt. 4:1-11; Mk. 1:12-13; Lk. 4:1-13

Matt.

- v. 1 Note the varied expressions: "led," "drove," and "full of."
- v. 3 The Greek text is in the form of a supposition if this, then that. Note the fact that the Greek text has no article before the word "son," yet the English translations all have it. See the discussion under # 72 (20).
- v. 4 Deut. 8:3. The first word: authority of God!
- v. 5 No one knows what pinnacle—or where it was in

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the temple. The temptations are unique by any standard. The devil surely did not appear in human form and take Jesus to the temple, and together climb up and sit down on some pinnacle?!?

- v. 6 Psalms 91:11-12. God's Word is not the property of humans only!
- v. 7 To trust God is one thing—to test God is quite another. Jesus teaches a good hermeneutical principle: never take a scripture out of the context of the whole of God's Word.
- v. 8 Material things have "glory" just as spiritual things. Perhaps the reason is that all can be utilized for God's glory.
- v. 9 The devil is the prince (ruler) of this world, Jn. 14:30 and the god of this world, II Cor. 4:4. However, he may not have the ability to "give" anything to anyone. Remember: Jesus is being tempted! Perhaps the way out of temptation is to see how *false* Satan's offer is.
- v. 10 To worship God may well mean to ascribe to Him the acclamation that He rules this world, and it is God's world, not Satan's.
- v. 11 No one is tempted without God's knowledge—He always cares for His own. See I Peter 5:10.

Mark

- v. 12 One never serves God in obedience and gets to rest on past performance. Each option to serve God (to be immersed was an option) is but the introduction to another way to serve. To restate: each experience in life is to prepare us for the next experience.
- v. 13 Mark's word *peirazomenos* probably indicates various temptations over a period of time, Matthew and Luke's accounts simply telling of the "major

temptations," perhaps representative of others. No one lives in any vacuum of time.

Luke

- v. 1 Jesus probably was led by the Spirit in various ways. We doubt that He was not "self-controlled" even though under the Spirit's leadership at the same time.
- v. 3 So seemingly "right" to provide for the body's needs. But Jesus did not approach any situation in life without a God-given basis of right and wrong by which to judge. The devil is behind such things as "situation ethics."
- v. 5 In a moment of time and all of the kingdoms. Quite humanly impossible, either to present the kingdoms or to discern their worth, individually and collectively.
- v. 9 Even a holy place can be misused!
- v. 12 Three chances to win—Struck out! Jesus won in this particular game in life by trusting God—so can we!
- v. 13 An opportune time! A word to the wise is sufficient, is it not? See I Cor. 10:12-13; I Peter 5:8-9.

QUESTIONS

- 100. What different kinds of temptations were presented? (I Jn. 2:15-16).
- 101. How many other men in the Bible fasted 40 days?
- 102. Suppose you were Satan: would you attempt to get Jesus to doubt His relationship to God (if . . .)? or would you presume Jesus knew Who He was, and go from there?
- 103. Does the promise in Psalms 91:11-12 apply literally to those who trust in God, if at all? Note that a leap from the pinnacle would hardly be in the

same category as stumbling over a stone! Or is the text saying that God guards the believer even in the ordinary happenings in life? By the way, have any of God's children ever been mistreated or harmed? Does God not keep His promises?

104. What constitutes "glory" in a material thing?
 105. Is temptation a common experience for everyone?

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

Genealogies were important to the Hebrew people because they had to do with the laws of inheritance. See Lev. 25; Num. 27, 36. They also had to do with God's promises to certain individuals for certain things, as with Abraham and Isaac (not Ishmael), and Isaac and Jacob (not Esau), with Aaron and the tribe of Levi, or with David and the promise about his sons sitting upon his throne. Note Jesus' question in Matt. 22:41-45; and Paul's statements in Phil. 3:5 and Titus 3:9.

The genealogies show that Jesus was 1) of the proper lineage to fulfill the promise of God to David and Abraham, 2) of man, 3) of God.

There are too many problems with the genealogies to treat in a commentary of this nature. None are without solution, but space in this book is lacking for such discussion. Some brief remarks will have to suffice. We suggest R. C. Foster's syllabus, *The First and Second Years* (available from Ozark Bible College Bookstore, Joplin, Missouri); or Ch. 7, "The Genealogies," pp. 273-276, of his book, *Introduction and Early Ministry*, Baker Book; Fowler's discussion, pp. 11-30, *The Gospel of Matthew*, Vol. I, College Press; or McGarvey's *Evidences of Christianity*, Part III, pp. 51-55, *Gospel Advocate*.

Matthew's list was to show what he asserted in 1:1, that Jesus was from David and Abraham. To the Jewish people, this was of great importance. A parallel would be

in America, where those who aspire to be president must be American citizens.

Matthew then traced the lineage through patriarchs, kings and through the period of the exile to Joseph, and his legal (not natural) son Jesus. Remember that "son" in the Bible may mean 1) natural son, 2) adopted (legal) son, 3) grandson, 4) Levirate son, 5) general descendent, or 6) of like nature or persuasion. The list excludes names, but does not falsify the actual facts, since "son" may be used several different ways. The records were readily available if an error was made. Matthew simply showed how what he asserted in v. 1 was true. The inclusion of women known to Jewish students of history and other additional material made the list "memorable" which is the stated purpose in v. 17. The 42 generations he listed were probably of particular interest and easily used in the three divisions presented.

Luke probably traced the blood line, though some dispute this. The account in chs. 1 & 2 help us see what he meant by the expression about Joseph ("as was supposed") being the father of Jesus. The tracing of the lineage through 76 generations to God is not less interesting than Matthew's account. It shows the genealogies were of common interest in many cultures. The statement "son of" may either apply to Jesus all the way through the list, and/or to the relationships of the two persons thus connected. It is noticeable that the lists only meet once from Joseph to David, and that is in the two men called Zerubbabel and Shealtiel. From Abraham to David, the genealogies are alike. From Adam to Abraham, there is some small differences between Luke's account and the Old Testament records. The 20 generations Luke gives included the men found in the list in Gen. 5 and 10, and included Cainan, not found Gen. 10, nor in I Chron. 1:24, who was the son of Arphaxad.

QUESTIONS

106. How many women does Matthew include in his genealogy?
107. What kind of women were they?
108. Did you ever read I Chron. 1-9? Notice the idea of generations in Gen. 5, 10, 11, 25, 36, 46. Genesis was a book of beginnings, too.

16. Bethany—John 1:29-51

John

- v. 29 Apparently after the interview with the priests and Levites. Jesus has been immersed prior to this moment of speaking.
- v. 31 We wonder if John understood "world" to mean "Jewish world." Whether John means he knew nothing of Jesus, or was unaware of the total truth about Jesus is hard to decide.
- v. 32 John saw the Holy Spirit descend as a dove-like form. We wonder if Jesus saw the same thing, or anyone else—or if it were just for John's benefit alone.
- v. 35 Three days successively, though little is told of the whole day's activities.
- The two disciples are probably Andrew and John.
- v. 38 Jesus asks "what" they want. He probably knew—the question was for their benefit.
- v. 39 *Tenth hour*: either 10 a.m. or 4 p.m. The latter is preferred. See Lk. 9:57ff.
- v. 41 Much discussion over the idea of "first"—whether it means before he did anything else, or ahead of the time when the other disciple found Peter is hard to decide. Not terribly important, though.
- It certainly was an interesting day for the two disciples and their brothers. Consider the fact that

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Jesus, a man, was identified as the Son of God and as the Messiah by these four men.

- v. 42 Though people in those days had more than one name, they did not have last names as we do. They were rather identified as "belonging to" to a person, place or thing, etc. See v. 45.
- v. 43 The fourth day.
Philip is a Greek name. See Jn. 6:5; 12:21.
- v. 45 Eureka! See Jn. 5:39-47.
- v. 46 A personal experience with Jesus is not to be had vicariously.
- v. 47 Guile: from a word meaning deceit, or snare. See Matt. 7:22; 14:1; 26:4; Acts 13:10; II Cor. 12:16; I Thess. 2:13; I Pet. 2:1; 3:10. Nathanael was transparently a real Jew!
- v. 48 The fact that Jesus saw Nathanael under a fig tree meant something to Nathanael, though it is not clear to us what it meant.
- v. 51 Jesus was still beyond complete comprehension at His ascension, though the men would understand Him much better by that time.

QUESTIONS

109. What Old Testament type did John apply to the man Jesus?
110. Do you think John really thought Jesus was going to die as a sacrifice for sin?
111. Why does John translate the Aramaic words? (v. 38, 41, 42)
112. Was Philip a friend of Peter and Andrew?
113. Were Philip and Nathanael followers of John the Immerser?
114. How did the men know Jesus of Nazareth was the one spoken of in the law and prophets?

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115. Do the Gospels ever record the fact Jesus mentions in v. 51?

17. Cana—John 2:1-11

John

v.1 Probably the third day from v. 44. Cana was but a short distance from Nazareth.

v. 2 Perhaps the wedding was a family relative or friend. note—Jesus' disciples: Peter, Andrew, James, John, Philip and Nathanael—long before the incident in Matt. 4; Mk. 1; Lk. 5.

v. 3 The word for failed is *husterēsantos*, as in Mk. 10:21; Lk. 22:35; Rom. 3:23; I Cor. 12:24; II Cor. 11:5; Phil. 4:12; Heb. 4:1; 12:15.

v. 4 A hard thought to translate. See the discussion in the section of comments. However, "woman" is not necessarily unkind at all, but quite appropriate in that culture.

v. 5 Whether Mary had something to do with the feast, or was just a friend trying to help is unknown. Remember: a wedding feast might last for a week.

v. 6 Water for immersing of hands, etc., Mk. 7:2-4; Lk. 7:44; Jn. 13:5. Some had probably already been used.

v. 7 Sounds like an eyewitness account. At least the disciples knew it was a miracle, v. 11, whether anyone else did or not, v. 9.

v. 8 Water from the jars—into wine.

v. 10 A fact—anything may become less appetizing when one is satiated, whether food, drink, sports, etc.

The steward: "I've never seen it done this way!"

QUESTIONS

116. Why do you think the wine was intoxicating?

117. Is it difficult for mothers and fathers to know when to "let go" of their children?
118. How did Mary know Jesus could do anything about the wine shortage?

18. Capernaum—John 2:12

The text does not state the fact here, but it seemingly implies that the family moved to Capernaum, though Joseph and the sisters are not mentioned. Perhaps it was a visit in the home (Bethsaida was nearby to Capernaum) of Zebedee and Salome, Mary's sister and her husband. Remember too that Peter and Andrew were fishing partners with Zebedee and his sons. Perhaps they went together and furnished Jesus a house in which to live. Capernaum is henceforth the base for the ministry in Galilee. The move, if not permanent now, later became so, Matt. 4:13; Mk. 2:1.

19. Jerusalem—John 2:12-25

The first of four Passovers John mentions. The feast in John 5 is either Passover or Pentecost which makes little difference in the reckoning of the length of Jesus' ministry.

John

- v. 13 Note how John, a Jew, uses the word "Jews" in his book. Always in a way indicating the people so designated were far removed from or in opposition to Jesus.
- v. 14 All the items mentioned were needed at Passover time. The temple court just was not the place to have them. It seems from Jesus' speech and actions that the temple hierarchy had made buying and selling into a business of graft.
- v. 15 Jews, especially those from foreign countries, would

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need to have Jewish coinage for some temple offerings, such as the half-shekel for the temple tax due at that time.

- v. 16 House of trade—our word emporium (Greek, emporiou).
- v. 17 Psalms 69:9—Perhaps the first time they had seen Jesus in “action.”
- v. 18 The temple authorities had a right to ask. But see Mal. 3:1-3. Jesus was Himself the sign!
- v. 19 See Matt. 26:61; Mk. 14:58—Jesus meant His death and resurrection.
- v. 20 “You?” (Herod had begun it in the 18th year of his reign, about 19 B.C. Hence, it was about A.D. 26.) They took Jesus literally.
- v. 21 John’s understanding from years later.
No one can identify which Scripture John has in mind. It may be Psalms 16:10, or what Jesus said, since His utterance would be “God-breathed,” the qualification for Scripture.
- v. 23 Perhaps Jesus did many other things not recorded. Actually, the cleansing of the temple was not a miracle in the sense in which John used the word “sign.” It was a display of authority.
- v. 24 The Greek word translated here as “trust” is translated elsewhere “faith.” Faith is essentially trust in something and/or someone.
- v. 25 How well Jesus really knew what man was!

QUESTIONS

- 119. What direction did Jesus go to Jerusalem?
- 120. How was the temple court divided (i.e., into what sections, etc.)? Use a Bible dictionary or other source to help find the answer.
- 121. What did Jesus drive out—the men or the cattle?

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122. Did he turn the doves and pigeons loose?
123. Why "pour out" all the money? (The Greek word translated "pour" is *cheō* with a prefix. The "ch" is pronounced something like a hard k.)
124. Did the disciples not understand what Jesus said?
125. See Gen. 1:26; Psalms 103:14-16. How well does Jesus understand man?

John 3:1-21

John

- v. 1 *Ruler*: probably in the Sanhedrin.
v. 2 *Rabbi*: meant teacher, but also a term of address.
v. 3 Somewhat like the answer to the rich, young ruler — "If God is with me, then here is what God has to say to you." The word translated "again/afew" is *anōthen*. It is used in Mk. 15:38; Lk. 1:2; Jn. 19:23; Acts 26:5; Gal. 4:9; Jas. 3:15. It may have the basic idea of from the start, or beginning. But as Nicodemus implies, a man can not be reborn physically. Hence, it must be done in a realm where such is possible: the spiritual. A second necessity, since humans have little or no control in the spiritual realm, is for God to help. There the genius of the new birth: God's help through the Holy Spirit. No one affirms that water saves, but immersion in water is obedience, and obedience saves, v. 36.
See: probably means experience in this text. Nicodemus so understood Jesus.
v. 4 He expects negative answers.
v. 5 It is rather foolish to take Jesus to say water, *even* the Spirit. However, most commentators who are followers of John Calvin so take it. As remarked in the short selected study on Interpretation, pre-

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suppositions play a large part in interpretation. Accept the tenets of Calvinism and it becomes difficult to hold the position that Jesus really meant water.

- v. 6 Like produces like. There are two basic realms: physical and spiritual, but the same principle applies in both.
- v. 8 The Greek word *pneuma* translated "spirit" also means wind/breath. The Old Testament word for wind/breath also meant spirit, and is applied to God. Nicodemus was treated to a discussion that had to do with the spiritual side of life, where the Spirit from God labors. It is meaningful to use the word "wind" in the verse, but probably more correct to translate "spirit" rather than "wind."
- v. 10 "Wake up, Nicodemus!"
- v. 11 *We*: a reference back to the statement in v. 2.
- v. 13 A statement about Jesus' authority—He had come from heaven, and had the right information.
- v. 14 See Num. 21:4-9. The brazen serpent (called *Nehushtan*, "a thing of brass," in II Kings 18:4) had no power inately. People had to look believing. If they did, they lived. So it is with immersion. Water has no power to transform a person's life—but obedience (to God) by immersion in water can bring life: the same principle as the serpent. Obviously, no one obeys unless faith is present. Faith in obedience saves.
- v. 15 *May have*: from a form which indicates "keep having" life.
- v. 16 The problem of deciding whether John wrote this and the following verses, or whether Jesus is yet talking can not be settled. God did not love anyone enough to save them in their sin.

- Only-begotten*: quite misleading. The Greek word means unique (See discussion under Jn. 1:18).
- v. 17 All not saved through Christ are condemned, however. See Jn. 12:44-50.
- v. 18 So all men stand judged as respects eternal destiny at any given moment in life. The appearance before God's judgment bar will only be for sentencing.
- v. 20f. The Greek text describes a habit in life, activity throughout life.

QUESTIONS

126. What signs did Nicodemus have in mind?
127. Are "see" and "enter" synonymous in v. 3, 5?
128. If Jesus did not mean water, why did not Philip, directed by the Holy Spirit, tell the Ethiopian that he had misunderstood what had been said (Acts 8)?
129. If Jesus had not meant water, why would He even mention the term?
130. What is the point of v. 13 in the discussion?
131. Did Moses or the brazen serpent on a pole have power within themselves to save the Israelites?
132. How did the Israelites think a brazen serpent could save?
133. Do evil deeds express one's love?

20. Judea—John 3:22-36

John

- v. 22 *He remained*: probably from Passover time until late December, or about eight or nine months.
- v. 23 Jesus and John were both preaching about the kingdom and immersing those who came and accepted the message.

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- v. 24 Obviously an argument, since John's immersion was based on faith and repentance and for the remission of sins. The Jew would be concerned with keeping the law, but more probably the traditions of the law.
- v. 26 Jealousy in John's disciples?
- v. 28 No jealousy in John—he knew his place.
- v. 30 No neutrality is ever possible in the relationship with Jesus.
- v. 31 Again, discussion over vv. 31-36 as to whether John said them, or John the apostle wrote them. Jesus was from above, and the "forerunner" (John) of the earth (below).
- v. 32 *No one*: probably understood in light of v. 33. No one but those who accept it, and in so doing, set their seal (i.e. approve) the testimony given.
- v. 34 What is difficult to decide is this—if Jesus were deity in human form, what need of the Holy Spirit (also deity) to guide?
- v. 35 Note the all-inclusiveness of the gift—all things. See Matt. 11:25-27; 28:18.
- v. 36 The King James translators were Calvinistic in doctrine. Hence they could not "believe" that one had to "obey" to be saved (or that faith and obedience were equal, as Paul implies in Rom. 1:5; 16:26). Hence they translated the Greek term *apeithōn* as disbelieve, and wrongly so. It is a word meaning persuade, plus a prefix which negates the action: not persuaded. One not persuaded to accept Jesus is obviously disobedient in the decision (I John 3:23) and will continue to be so as long as he is not persuaded, as in vv. 18-21. Such a person stands condemned. Death does not change a person's character!

QUESTIONS

134. Why was purification an issue?
135. Why the comment in v. 24?
136. Do you think John's disciples were unaware of his feelings about Jesus? Had they gotten into an argument over whose immersion was "the best"?
137. What image does John have of himself in respect to Jesus?
138. In what way(s) did John think Jesus must increase?
139. Does v. 35 teach two distinct personalities known as Father and Son? (Some assert that the Father and the Son are identical, and only viewed from different perspectives.)
140. Is every person either saved or lost at any time in their earthly life?

21. Sychar—John 4:1-42

John

- v. 1-3 A summary of the rising opposition to Jesus' ministry. He leaves Judea to minister in Galilee for 1 year and 3-4 months. The text does not say Jesus had not immersed people—it only affirms that Jesus' disciples were doing the immersing, as a general rule.
- v. 4 One wonders why Jesus "had to pass" through Samaria. There were several ways to go to Galilee.
- v. 6 *Sixth hour*—either noon or evening, the latter preferable.
- v. 7 Drawing water probably done in evening.
- v. 8 For "openers."
- v. 9 *No dealings*—at least on a personal basis as a normal rule.
- v. 10 Some more "bait."

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- v. 11 *Sir*=Greek word often translated "lord". However, it was also used as a term of address.
- v. 12 She implies Jesus is not greater than Jacob. Notice too that she, as a Samaritan, recognizes a common ancestor.
- v. 14 Notice the claim Jesus makes—He never indicates he was anything but deity.
- v. 16 "I will, but before I do, bring your husband"
- v. 19 An understatement! But she is interested in something else now.
- v. 20 Gerizim on the south at 2,850 feet, Ebal on the north at 3,079 feet. The city was in between. See Deut. 27:4, 11-14; Joshua 8:30-35.
- v. 21 *Woman*: not contemptuous. Neither/nor: a whole new ballgame!
- v. 22 The only revealed way of salvation at that time was through the law and the temple in Jerusalem.
- v. 23 *True worshippers*—worshipping by means and use of inner man, and according to reality, not shadow (as was the case with those who worshipped under the law, a shadow, Heb. 9, 10). The same point is made here about man's dual nature as was made with Nicodemus. Man must do more than go through the "motions." The words "in spirit" may include the right attitude, but they basically refer to the real "you" which is spirit.
- v. 24 Hence, God wants worship from spirit beings in the way He has directed.
- v. 26 A direct affirmation of Messiahship.
- v. 27 See v. 9.
- v. 29 She implies the man really is not the Messiah, but whets their curiosity enough to stir them to action.
- v. 33 They were like the woman in v. 15—a little dense.

- v. 34 See Phil. 3:19-20.
- v. 35 *Four months*—spoken in late December or early January, some four months away from harvest time.
- v. 36 The kingdom and its workers deals with things spiritual and thus eternal things.
- v. 38 Perhaps the “others” Jesus mentioned included such as Jacob and Moses, who directed people to God.
- v. 39 The woman “labored” and the fruit was produced.
- v. 42 Salvation was of the Jews.
Notice that the Samaritans were the first to express the concept “savior of the world” though John had expressed basically the same thing (whether he understood it or not) in John 1:29.

QUESTIONS

141. Were John and Jesus together making an impact?
142. What kind of “dealings” were Jesus’ disciples having with the Samaritans? See Luke 9:51-56.
143. Did Jesus really use the word “husband” as if her marriages were recognized as such by God, even though He did not approve of divorce?
144. When people use the term “in spirit” to refer to an attitude and use “lively songs” and entertaining sermons to produce an emotional effect, are such people really much like Nicodemus and this Samaritan lady: thinking primarily of the physical side of life? Would the devil like that approach?
145. What did the Samaritan woman think the Messiah would show her: that she was religiously correct?
146. What do they imply in their remark to the woman in v. 42 about her testimony to them concerning Jesus?
147. What do they call Jesus?

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John 4:43-45

Jesus begins a long ministry away from Jerusalem. He spends the next 3-4 months plus the next year in Galilee. The first 6 months of the next year are spent in semi-seclusion, before He ministers again in Judea for any length of time, (However, the events in John 5 occur in Jerusalem, some 4 months hence.) John chs. 7-10. The Passover in John 6 is not activity in Jerusalem.

22. Cana—John 4:46-54

John

- v. 46 Jesus' signs were common knowledge. So His countrymen expect more of what they heard and/or saw in Jerusalem at the Passover feast (John 2). *Official*—from basilikōs, king's officer.
- v. 47 The man assumed two things: 1) Jesus had to go where the boy was, and 2) Jesus must come before the boy died—See Jesus' remarks in v. 48.
- v. 49 *Come down*: a pleading command.
- v. 50 "Even though my faith is small, trusting Jesus—that is all." Faith is only evident in obedience.
- v. 52 *Seventh hour*—probably 7:00 p.m.
- v. 53 A new reason for faith.

QUESTIONS

148. Does Jesus' statement in v. 44 give a reason for going to Galilee, or anticipate a rejection in Galilee?
149. Does Jesus' statement imply that the man only believes because he had seen signs and wonders?
150. When does one know that one has faith? (When one is obedient?)

23 Nazareth—Matt. 4:12-17; Mk. 1:14-15;
Lk. 4:14-30

Matt.

- v. 12 Luke added in ch. 3:19-20 that John rebuked Herod for having Herodias as his wife. Because of this, Herod imprisoned John.
- v. 14 Isa. 9:1-2; 42:7; Lk. 1:79; 2:32.
Naphtali, the sixth son of Leah by Jacob.
Zebulon, the second son of Bilhah, Rachel's maid, by Jacob.

A new day has dawned for people under the shadow of death.

Mark

- v. 14 Mark's account seems to say that Herod may have put John in prison towards the end of the first year of ministry.
- v. 15 Word order is not necessarily meaningful. Note that the order here is 1) repent and 2) believe. Those who argue on the word order in Mark 16:16 have a case that faith should precede any act of obedience, not because of the particular order of words but because of the very nature of the case.

Luke

- v. 15 *Being glorified*—probably ascribing to Him the same sort of praise as Nicodemus gave Him.
- v. 16 The Old Testament knows nothing about the synagogue. It arose in the period after the return from exile. No Jewish person was expected to attend the synagogue services as far as the Old Testament law was concerned. There is nothing in this verse that applies to church attendance other than the fact Jesus went there to learn and teach.

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The apostles often visited in synagogues, but not because any law required it.

"*Stood up to read*": the custom. See v. 20.

- v. 17 *Opened*—probably the text was in the form of a scroll, and Jesus unrolled it to the passage read.
- v. 18 Isa. 61:1 in the main, though Jesus inserts a phrase, "and recovering of sight to the blind" not in the verse, and leaves out "he has sent me to bind up the brokenhearted." The thought of the context in Isaiah was for Israel to cheer up, because God was going to bless them. God did bless Israel, through Jesus. See Matt. 11:1ff.
- v. 19 See v. 15 of Mark.
- v. 21 "God has sent . . . here I am."
- v. 22 *Gracious words*—probably not only what but how (manner).
- v. 23 Jesus anticipates their next thought: since Jesus was claiming to be God's gift, work some miracles, etc.
- v. 24 Generally speaking, what Jesus said was true. It was not so much the man himself, as the combination of the man and message.
- v. 26 I Kings 17:1—18:45; James 5.
- v. 27 II Kings 5:1-27.
- v. 28 They got the point: the Jews did not have any "corner" on God.
- v. 29 They did but justify Jesus in His comments, acting just like Israel did in the days of Elijah and Elisha.
- v. 30 We only wonder how Jesus avoided death.

QUESTIONS

151. Do you think Jesus went to Galilee to fulfill the prophecy in Isaiah, or fulfilled it in going?
152. What is meant by the word "light"?

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153. Mark's account mentions the "Gospel". How could the Gospel be preached before the resurrection? What does "Gospel" mean?
154. Do you think Jesus might have looked for the text He read in order to teach about Himself?
155. What does Jesus claim about Himself in the synagogue?
156. What puts a person, any person, in contact with God?

24. Capernaum (1)—Matt. 4:18-22; Mk. 1:10-20;
Lk. 5:1-11

Matt.

- v. 18 Because Matthew has not mentioned the men before, he now introduces them. However, after following Him for some time, and ministering with Him in Judea, they are now called to minister fulltime.

Mark

- v. 16 *Net*—Greek amphiblēstron. A small net probably used by one or two men. The prefix amphi means "on both sides". (cf. ambi-dextrous). The root bal means throw or cast. Hence, to throw on both sides of something like fish with a net.
- v. 19 *Nets*—diktua, nets of any kind. Matt. 13:47 has sagēnē, a large drag net or seine.
- v. 20 Note: the hired servants. The two brothers, Peter and Andrew, the brothers James and John with their father Zebedee (mother Salome) had a *fishing business*.

Luke

- v. 1 Gennesaret—(Sea of Galilee also). An Old Testament designation.
- v. 3 Use of the water and shore to amplify voice, and also to get away from the "squeeze" of the crowd.

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- v. 5 "Master" indicates long acquaintance. Greek: *epistatēs*, only in Luke's Gospel. For Peter, the hot sun would cause the schools of fish to seek cooler water, out of reach of nets.
At your word: Jesus was master!
- v. 6 King James has the net broken. The Greek text indicates that the nets were breaking, not broken, which is the reason Peter called for the other partners. Had the net broken, the fish would have been lost.
- v. 7 What a catch! Perhaps Jesus was supplying the men with enough fish to sell so that they could follow Him without apprehension about finances.
- v. 8 *Catching*, from a Greek word meaning "to catch (alive)."

QUESTIONS

157. If the men were washing their nets, what time of the day was it when Jesus came by?
158. That a miracle happened seems obvious. But the miracle consisted of what? a large catch of fish? a catch of fish in the daytime?

(2)—Mk. 1:21-28; Lk. 4:31-37

Mark

- v. 22 The same attitude expressed everywhere else: authority.
- v. 23 *Unclean spirit*—a demon who inhabited the same body as the man did.
- v. 24 The same expression (what have you to do with us) basically is found in Matt. 8:29; Jn. 2:4. "The Holy One"—The demons do know, James 2:19. They never fail to recognize Jesus or submit to His authority.

- v. 26 "Dedemonized" was a rough experience!
 v. 27 A new quality added to teaching.
 v. 28 So the newscasters had a banner day.
 Luke
 v. 31 Word=teaching. Greek *logos*.
 v. 34 A cry (*ea* in Greek) of wonder? fear? submission?
 v. 35 Did all hear the demon's expression?

Throw him down—an unusual synagogue service, we guess. Luke remarks (the physician's care for details?) that despite being convulsed and thrown down, the man was unharmed.

QUESTIONS

159. How do you suppose the man possessed of a demon got in that synagogue? Could the presence of Jesus have drawn him there? or the demon out (of the man)?
 160. What does the demon imply Jesus had the power to do?
 161. Did Jesus do what no human can do?
 162. Why not allow the demon to keep talking about Jesus' identity? (All the demons knew who Jesus was, Mk. 1:34; Lk. 4:41.)

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

Matt.

- v. 14 Sabbath day healings were taboo as far as the Jewish hierarchy was concerned. See Luke 13:10-17; 14:1-6.
 v. 15 Note the different descriptions of what Jesus did, Mk. v. 31; Lk. v. 39.
 v. 16 *That evening*—after sundown, the Sabbath over.
 v. 17 Isa. 53:4. Matthew alone records this prophecy and its application.

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Mark

- v. 29 Simon and Andrew were of Bethsaida (Jn. 1:44) but apparently (?) lived in Capernaum.
- v. 30 Peter was certainly unlike his supposed successors, the popes—as he had a wife.
- v. 31 *She served*—immediately well and kept serving.
- v. 33 Peter remembered that he thought the “whole town” was there!

Luke

- v. 38 A high (Greek *megaloi*) fever—the fever was holding her.
- v. 40 *He healed* (Greek *etherapeusen*)—people just kept coming, and Jesus kept healing.
- v. 41 *He rebuked*—as in v. 39. See Matt. 16:20, 22; Lk. 23:40.

QUESTIONS

163. What do the three accounts actually say Jesus did when He healed the woman?
164. Why did the people wait until sundown? were they afraid to bring people to Jesus in the daylight? were they too busy in the daytime? Did they think Jesus might be more accessible at night (like Nicodemus, perhaps)?
165. Can you see that long line of people winding around the courtyard and down the block, waiting to see the “great physician”?

25. First Galilean Tour (1)—Matt. 4:23-25;
Mk. 1:35-39; Lk. 4:42-44

Matt.

- v. 23 Jesus was busy: teaching, preaching, healing.
- v. 24 Syria was to the north of Galilee and primarily Gentile country. Perhaps the knowledge of what

Jesus did by people in the north of Galilee was the reason the Syrophoenician woman "found" Him, Matt. 15, Mk. 7.

Matthew's account shows that people could be sick but not possessed by a demon, or be demonized and not afflicted otherwise. However, being possessed by a demon sometimes resulted in physical afflictions.

- v. 25 Miracles attracted people from everywhere. However, a miracle sometimes produced no faith at all. John 4:48 may indicate that Jesus did not value the faith they produced, or felt some failed to see what they did mean, Jn. 14:11. Some worked miracles who were not with Jesus apparently, Mk. 9:30-39. John did no miracles at all (Jn. 10:41) but some thought he was the Messiah anyway, Lk. 3:15. Jesus did many miracles, but some thought He was only a prophet while others accused Him of working with Beelzebub. Miracles have some evidential value, but they do not prove anything necessarily.

Mark

- v. 35 If Jesus knew when even one woman was healed (ch. 5:30) because of power having left Him, how much more after a considerable time healing?
- v. 37 *Everyone*—or so it seemed. The only ones who really were not seeking Jesus were some among the Jewish hierarchy.

Luke

- v. 43 Jesus felt constrained to let others share in the things He had to offer.
- v. 44 This verse has an interesting variant about the place where the synagogues were in which Jesus was healing. Some Greek manuscripts read Galilee,

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others Judea. Matthew and Mark both indicate a ministry in Galilee. However, both Galilee and Judea may have had ministry by Jesus for all we know. It would be natural for some ancient scribe, while copying by hand these manuscripts, to make all three agree about the place of Jesus' activity.

QUESTIONS

166. Did Jesus ever fail to heal anyone? Did He heal everyone everywhere? If not, why not? Why did He work miracles?
167. What was the good news Jesus wanted to preach?

(2)—Matt. 8:2-4; Mk. 1:40-45; Lk. 5:12-16

Matt.

- v. 2 Describe leprosy as the Bible does.
- v. 3 The leper clean at the touch of Jesus. The leper's approach was correct: the issue was not whether Jesus could heal but whether He would heal.
- v. 4 The man was cured, but in order to be reinstated to society, so that he might participate (see Mark v. 14) in religious activities as well as social activities, he must follow the prescribed rules in Lev. 14. Leprosy was not a moral defilement, but a defilement that affected religious and social relationships.

Mark

- v. 40 *Beseeeching*—Like the men in Luke 17, or Naaman in II Kings 5.
- v. 41 *Pity*—See Heb. 4:14—5:10.
- v. 43 *Sternly charged*—a Greek word of strong meaning, like in Jn. 11:33, 38. See Matt. 9:30, Mk. 14:5.

Luke

- v. 14 Jesus never broke any Mosaic law, nor taught others to do so, either by precept or example.

QUESTIONS

168. Where does the Bible say that leprosy is like sin or death?
169. Does the Bible say a person could become unclean by touching a leper?
170. Why do you suppose the man disobeyed Jesus?
171. Could he keep the fact of being free from leprosy a secret, even if he said nothing?

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

Matt.

- v. 2 The man was paralyzed inasmuch that he apparently could not walk at all. Otherwise, they would not have torn up a roof to let Jesus heal him, Lk. v. 19.
- v. 3 Note that the scribes knew what blasphemy was. It was claiming to be deity. Caiaphas knew also. That is why he tore his garments when Jesus responded to his question, "Are you the Messiah, the Son of God," Matt. 26:63. Jesus' reply was affirmative, which was considered a false claim by Caiaphas and the Sanhedrin.
- v. 4 Jesus accuses the men of thinking evil, which means wrong thoughts. The right thoughts would have been that He had the authority to forgive sin.
- v. 5 The easier thing to "say," humanly speaking, was the thing Jesus said, since no one could prove or disprove that the man's sins were forgiven. The men might have thought Jesus was trying to "show off" in a way no one could contest His claims. For Jesus, either thing was easy.
- v. 6 From the healing Jesus drew this conclusion: only deity can do such things, hence, I am deity.
- v. 8 The crowds still miss the point Jesus made.

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Mark

- v. 1 Jesus could not keep hidden.
- v. 2 Like the crowd around the house in 1:33.
- v. 7 The scribes understanding was good, their reasoning about Jesus, bad.
- v. 12 *Amazed*—existasthe, just so startled that they were "beside themselves." See Mk. 3:21 where the same word occurs.

Luke

- v. 17 Note that Luke adds Pharisees to the scribes of Matthew and Mark. Some were from 70-100 miles away.
- v. 26 *Strange things*—Greek is *paradoxas*, or paradox.

QUESTIONS

- 172. Whose faith did Jesus see?
- 173. How many people were present?
- 174. Why do you suppose one of the man's friends did not go tell Jesus about their problem, rather than tearing up the tile roof?
- 175. How quickly did Jesus discern the thoughts of the men?
- 176. Is "seeing believing?"

(4) and (5)—Matt. 9:9-17; Mk. 2:13-22;
Lk. 5:27-39

Matt.

- v. 9 After all the preaching, teaching and healing Jesus had done, Matthew quite probably knew Jesus or about Jesus very well. Read again Matt. 4:24; Mk. 1:28, 45.
- v. 10 *The house*—most natural if it were Matthew's house. *Tax-collector* (K.J. "publican").

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Sinner—the contemptuous term used by Pharisees and scribes for others thought lower than themselves.

- v. 11 Maybe the other disciples were not with Jesus, or perhaps were in another group with the Pharisees, and all watching the feast.
- v. 12 Matthew alone has the verse from Hos. 6:6. See especially Mic. 6:6-8.
- v. 13 If the Pharisees had really been able to see themselves as God saw them (merciless, sinful, sons of hell) they would have called for an ambulance and been taken to the emergency room and a doctor immediately.
- v. 14 The disciples of John asked Jesus about the seeming "eat, drink and be merry" life being led by Him and His disciples.
- v. 15 His reply: "It's time to make merry and be glad!" The same general idea of a wedding had been used by their own leader in Jn. 3:29.
- v. 16 A tremendous important principle stated here and in v. 17: No one mixes the wrong things. Applied to Jesus and the kingdom: the law and the kingdom do not belong in the same thoughts even! Note the attempt to add law to Gospel in Acts 15, and the steadfast refusal by the apostles led by the Holy Spirit to let it happen.

Mark

- v. 13 Note the addition Mark makes to Jesus' activity before the call of Matthew.

Luke

- v. 28 Matthew "left all" to follow Jesus.
- v. 32 Luke adds "to repentance." Jesus had been preaching that people should repent and believe the Gospel, Mk. 1:14.

- v. 39 The new is not wrong because it is new, anymore than the old is wrong because it is old. The old was new once. The "old" (will) and the "new" (will) were in complete agreement, but not the same thing at all. One (the old) was shadow, the other (the new) is the substance.

QUESTIONS

177. What do you know about Matthew? his book?
 178. Was sacrifice not expected by God of the people? (See Isa. 1:10ff.)
 179. Is the Christian to consider all of life of beneficial help, regardless of what happens? (Have you read Rom. 8:28?)
 180. Why do people want rules to keep? (or for someone like the preacher to tell them just how far is far enough?)
 181. How does a person decide if he is sick or well?

26. Jerusalem—John 5:1-47

John

- v. 1 Probably Passover, though Pentecost is also likely.
 v. 5 Whether or not the man had been at the pool waiting to be healed 38 years is not known though unlikely. Doubtless, like others with incurable ailments, he had tried everything (see Mk. 5:26).
 v. 6 Jesus asked the obvious it seems. Maybe the man was making a living being "poor?"
 v. 8 Notice that Jesus did not say anything about healing—the man had to believe Christ.
 v. 10 Nothing in the O.T. forbade the act—their conclusion was a result of interpretation.
 v. 12 Do you see why Jesus had said in Matt. 9:13, "I desire mercy and not sacrifice?"

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- v. 13 Perhaps the whole incident occurred at the pool with little notice of the man and Jesus.
- v. 14 The Greek text (mēketi hamartane) indicates that Jesus told the man to not let sin be habitual in his life. Sin brings much worse results than any physical ailment.
- v. 15 That's appreciation for you!
- v. 16 See Jn. 7:19-24; 10:31-38.
The Jews kept at it for over two years until they got Him killed.
- v. 17 The text in Gen. 2:2 only indicates that God ceased creating. He did not cease sustaining what He had created.
- v. 18 Jesus claimed not only to know what God was doing, but also the right to do the same things. Thus the Jews rightly concluded He was claiming to be deity.
- v. 19 This section, 19-29, shows some of the ways Jesus considered Himself equal with God the Father. Both do the same things.
- v. 20 Both know and act alike.
- v. 21 See Jn. 1:3-4.
- v. 22 Only God can rightly judge.
- v. 23 The unity of the two personalities makes it impossible to honor or dishonor one without also doing the same thing to the other. See I Jn. 2:23.
The Greek text indicates habitual action: honoring/not honoring.
- v. 24 If God gives life, and Jesus is God, then to accept His word is to receive life. The possession of life means avoidance of judgment. See vv. 28-29; ch. 3:16-21, 36.
- v. 25 The dead may mean physical or spiritual. Jesus raised to life physically dead, and also spiritually dead. Those who hear (hoi akousousin) are like

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- the one(s) in v. 24: (the one hearing (ho akouōn) and believing (ho pisteuōn)) habitual hearers.
- v. 28 Jesus speaks from the "understanding point" of His listeners; no one is "dead" to deity.
- v. 29 The evil person is condemned at any given moment in life. Death physically does not change that fact.
- v. 30 This shows the unity of the Son and the Father (so called that we may distinguish between two separate personalities, both of whom are deity.)
- v. 31 The O.T. law required two or three witnesses to establish truth, Deut. 17:2-6. See Jn. 8:14; Heb. 10:28. Jesus will now list five witnesses for His deity: John, miracles, the Father, O.T., Moses.
- v. 33 Ch. 1:29-36.
- v. 35 Note ch. 1:6-8. How pitiful that more did not honor John's testimony.
- v. 36 The whole discussion started over a miracle Jesus worked and the conclusion the man healed drew from it (that the one who healed him also could tell him to carry his pallet on the Sabbath).
- v. 38 Perhaps the witness of which Jesus spoke was the voice at His immersion.
- That they were (as a whole) failing to do God's will (accept Him as the Messiah) gave proof that God's word was not in them.
- v. 39 *Search* (Greek eraunate)—not a command, but a statement. Better translated "You are searching (regularly)." The Jews did so, but their presuppositions blinded their eyes. Read Jesus' efforts to explain the real message of the Law, Psalms and Prophets in Luke 24.
- v. 40 The life-giver, to whom the O.T. pointed, was Jesus. Rejection of Him meant death.
- v. 41 Jesus may mean 1) I do not accept any praise

- from men, or 2) I am not getting any praise from men.
- v. 42 Obviously, since they were thinking of ways to kill Him, v. 18, ch. 8:39ff.
- v. 43 Not good judgment at all!
- v. 45 "Quit thinking that I . . ."—"Start thinking that Moses. . ."
- v. 47 A testimony to the fact of 1) Moses, 2) that he wrote and 3) the subject of Moses' writing was Christ. Some did believe Moses and the prophets; see ch. 1:41-46.

QUESTIONS

182. Why was the feast left unnamed: was it because it was unimportant? or because it was so clear that no need existed to mention it?
183. Did the man want to be healed?
184. What assumption did the man make about carrying his pallet?
185. Could sinful practices cause something worse than 38 years of bodily affliction?
186. Do you think Jesus did the miracle to make an opportunity to teach about Himself?
187. How many perogatives of deity does Jesus claim?
188. If we accept Jesus we have life (as Jesus taught, and John wrote, I Jn. 5:11-12). If we do not accept Jesus, what do we have? (see v. 29).
189. How many witnesses does the "defense" list?
190. Did the Jews not know their Bible, or did they have the wrong presuppositions in studying it?
191. Who was going to accuse (Greek *katēgorēsō*, our "categorize") the Jews of bad interpretation at the judgment, and why?

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

Matt.

- v. 1 The party is traveling—in spite of tradition's restrictions to $\frac{7}{8}$ of a mile? on the Sabbath?
See Deut. 23:24-25; Ruth 2:15-16.
- v. 2 It was not lawful only because of their interpretations, which Jesus will soon point out.
- v. 3 *Have you not read*: indeed they had—a bit of irony. See I Sam. 21:1-6.
- v. 4 Mercy outweighed law.
- v. 5 The hardest working people were the priests on the Sabbath. Hence, the O.T. law did not forbid work as such.
- v. 6 If the priests could "work," so could the disciples: both groups "working" for God. One must then define "holy" in the fourth commandment and "work" in a different way than lack of expenditure of energy.
- v. 7 Someone has well said, "A sacrifice without mercy is a rule kept without love." When God's laws get to be a duty and not a delight, something is wrong with the "doer." Hosea 6:6. Notice: the "guiltless" (i.e. Jesus' disciples).
- v. 8 Jesus obviously claimed such perogatives as only God could claim.

Mark

- v. 23 Probably early grain like barley or wheat.
- v. 24 Wonder if the Pharisees were "omnipresent" wherever Jesus was?
- v. 26 *Abiathar*—the O.T. account has Abimelech. Perhaps Abiather was another name for Abimelech, or his son and successor.
- v. 27 And so with all of God's created world, Gen. 1:28.

Man must use it rightly, but nothing was intended to be a bane rather than a blessing.

Luke

- v. 1 Seems to imply the second Sabbath of two in a row. "rubbing"—the Pharisees thought this was threshing, and threshing was "work." Read Ex. 16:22-30; 20:8-11; 23:12; Num. 15:32-36.

QUESTIONS

192. List the five reasons Jesus gave that showed His disciples were guiltless.
193. What was greater than the temple and why?
194. Wherein did the problem lie: the O.T. law or the interpretation of the law?

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

Matt.

- v. 9 "Their"= Jews.
- v. 10 The Pharisees and scribes had ruled out any healing on the Sabbath unless the person was at the point of death. They simply failed to understand God's intent for the day. No one, then or now, ought to set an interpretation up as infallible and authoritative for anyone except himself. We are obligated to obey God's law as we understand it, but we certainly have no reason to think anyone else has to keep it like we understand it.
- v. 11 They all did or thought it was proper.
- v. 12 So a man is worth more than a sheep in God's eyes. We get an authoritative interpretation of a proper use of the Sabbath.
- v. 13 Jesus taught here that if the Sabbath could not be used to help a man, then the Sabbath was a curse not a blessing. God never intended it to be a curse.

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Mark

- v. 2 *They watched . . . to accuse*: real godly, they were.
- v. 4 His answer to their question recorded in Matt. v. 10. Note that it was not a question of "doing"—it was rather a question of doing *good* or doing *evil*.
- v. 5 It was not that they could not understand the right way—it was rather they would not understand. See Heb. 3:12.
- v. 6 Pharisees and Herodians: the only common bond was hatred of Jesus. Politics makes strange bed-fellows. Herodians were "pro-Herod," who was pro-Rome.

Luke

- v. 6 Luke notes a right hand withered.
- v. 7 They paid Jesus an unconscious compliment in watching to see if He *would heal*.

QUESTIONS

195. How many things has Jesus taught could be done on the Sabbath and yet keep it holy?
196. What conclusion did Jesus intend for the onlookers to draw about Himself and the Sabbath? (Theologians today would talk about event and interpretation.)
197. Was God's command to be understood as forbidding all energy expenditure on the Sabbath?

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

The text in Luke 6 is a parallel account of the same general activity as in Matt. and Mark. We will discuss it along with the Sermon on the Mount.

Matt.

- v. 15 All were healed, and many from far away places, like Idumea (Edom) and Sidon.

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- v. 17 Isa. 42:1-4. A testimony to the authorship of the passage that some consider to have been written by someone other than Isaiah.
- v. 18 See echoes of this thought in Matt. 3:17, Jn. 3:34.
Gentiles—God had predicted a world-wide mission for His Servant 700 years before the Servant came. This was one of the passages the Jews did not “read.”
- v. 19 Jesus’ ministry one of building, not destroying.
- v. 20 The figures of speech are to show how carefully and tenderly Jesus ministered to people.
Victory and *justice*: hallmarks of the reign of the Prince of Peace.
- v. 21 The Messiah: for the Gentiles, too. See Acts 11:18 for a belated recognition of truth of long standing.

Mark

- v. 7 *Crush*—see Luke 5:1; 12:1. The Greek word is *thlibō*, often translated as affliction or oppress. See Mt. 7:14; II Cor. 1:6; 7:5; I Thess. 3:4; I Tim. 5:10; Heb. 11:37.

QUESTIONS

198. Do you think the Jewish people actually wanted the Gentiles to be saved?
199. How do you understand v. 19 in connection with such chapters as Matt. 23?

(4)—Mk. 3:13-19a; Lk. 6:12-16

See the remarks in the section of general comments about these men. Mark 3:19b is to be used later under # 30 (1).

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(5)—Matt. 5:1—8:1; Lk. 6:17-49

Matt.

- v. 1 *The crowds*—explained by Luke to include those who were disciples of Jesus, and those just designated as the 12.
- v. 3 Jesus came to preach to people who were poor, Mt. 11:5; Lk. 4:18. Note also that Luke's text has poor. Isa. 61 has a word meaning afflicted in some way, not necessarily materially. Here it is poor as a state of mind, recognition of lack in one's life.
- v. 4 Perhaps recognition of one's own status in life as seen in the tendency to be happy with the wrong things and not God's. See Psalms 51:17.
- v. 5 *Meek*: those people who are in control of self to such an extent that they habitually do God's will (in any area, morally, socially, emotionally, etc.) rather than be conformed to the world around (II Peter 2:19).
- v. 6 Basic desires are hunger and thirst. The approval of God above all must be our insatiable longing (Psalms 42:1-2).
- v. 7 One is like God in being merciful. Ref. Joseph in Gen. 45:4-15; Hosea 3:1-3; Luke 23:34.
- v. 8 *Purity*: the state of being unalloyed, thus wholly devoted to God. "It is no more I that live but Christ. . . ."
- v. 9 *The message*: Be reconciled to God, II Cor. 5:18ff. The Good News for all is God has visited and redeemed His people. See Isaiah 26:3; 57:19; Acts 10:36; Rom. 5:1.
- v. 10 See John 15:18—16:4; I Peter 3:13-18; 4:12-16; 5:9-10.

Luke

- v. 17 The preceding verses (12-16) record that Jesus

had been all night upon a mountain in prayer. Perhaps the crowds came out to meet Him in the morning, or He came down and called them together—we do not really know how they gathered, nor where the mountain was.

- v. 20 Jesus wants the disciple to realize that regardless of the circumstances, the situation is in good hands (God's) and everything is "A O.K."
- v. 22 Compare I Timothy 3:7.
- v. 24 See I Timothy 6:17-19.
- v. 25 Implied is the idea that one ought not to be satisfied with this world. The backdrop would be Noah's day; Sodom and Gomorrah; Chorazin, Bethsaida and Capernaum; Rev. 6:15-17.
- v. 26 See Jer. 5:30-31; then Isa. 5:20; Mal. 2:17.

QUESTIONS

- 200. How does one remain trustful of God when (what we call) tragedy happens?
- 201. Should one give all of one's goods to feed the "poor" so that they will be blessed, and, since the person giving the goods away has none left, and is now also "poor," both get a blessing?
- 202. How would one's life be changed if righteousness were as coveted as food and drink?
- 203. Is the prophet (i.e. spokesman) of God in the minority normally? Are most people nice as long as the Christian is not "pushy" with Christianity?
- 204. How much should one court the disfavor of men in seeking to escape the condemnation of Luke v. 26?

Matt. 5:13-20

Matt.

- v. 13 Salt and light—did it ever occur to you how essen-

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tial these two things are? The Christian is like them!

- v. 17 "Quit thinking that I have come to destroy. . . !" Jesus was not against the principles contained in these things. The covenant containing the law and the prophets was to be replaced. The timeless moral principles within that covenant were not.
- v. 18 Jesus fulfilled the demands of the law. See Rom. 8:3.
- v. 19 Hence, Jesus invariably upheld compliance to the law, though actively opposing misinterpretations of it.
- v. 20 They "relaxed" and "taught"—see Matt. 23:1ff., etc. Some consider that the rest of the sermon through 7:12 is an effort to show how the law was expected to be kept. Then 7:13-28 a challenge to compare "teachers."

QUESTIONS

205. Why did Jesus use the metaphors of salt and light?
206. Suppose men praise you for a class well-taught, a song well-done, or a sermon well-delivered—what should you do in relationship to v. 16?

5:21-26

- v. 21 The sixth commandment, Ex. 20:13.
- v. 22 The killer becomes so progressively. Anger becomes action. Actions are irrevocable, though perhaps forgivable. Better to "nip it in the bud."
- v. 24 If it is up to us to make the move—make it!

QUESTIONS

207. Why is Paul's advice in Rom. 12:1-2 pertinent here?

208. Is it important to get right with God's will before we get "hailed into court?" Does God's will include relationships to others?

5:27-32

- v. 27 Ex. 20:14, the seventh commandment.
- v. 28 *Lustfully*—not only the act in thought, but a violation of the tenth commandment as well. The misuse of self in such thinking is quite wrong, and the thought is ungodly: both are bad stewardship of body and time.
- v. 29 Perhaps literally. If it were literally practiced, men (and women) would more carefully consider how they thought.
- v. 32 Jesus wants the ideal relationship, which includes both faithfulness and forgiveness.

Perhaps the occurrence of the various words translated either as fornication (unchastity) or adultery, etc. will be of interest. Some uses (not all) are given, with the Greek words and English words normally used to translate the Greek terms.

1. Fornication (*porneia*)—Mt. 5:32; 19:9; 21:31ff.; Mk. 7:21; Lk. 15:30; Jn. 8:41; Acts 15:20, 28; 21:25; I Cor. 5:1; 5:9-11; 6:13, 15, 18; 7:2; 10:8; II Cor. 12:21; Gal. 5:19; Eph. 5:3; Col. 3:5; I Thess. 4:3; I Tim. 1:10; Heb. 11:31; 12:16; James 2:25; Rev. 2:21; 14:8; 17:2, 4, 15; 18:3, 9; 19:2; 22:15.
2. Adultery (*moichalis*)—Mk. 5:27, 28, 32; 12:39; 19:9; Mk. 8:38; 10:11-12, 19; Lk. 16:18; 18:11, 20; Rom. 2:22; 7:3; 13:9; I Cor. 6:9; Heb. 13:14; James 2:11; 4:4; II Peter 2:14; Rev. 2:22.

QUESTIONS

209. When does the natural desire (for anything) become sinful?
210. What does Paul affirm about sexual relationships with others in I Cor. 6, and II Cor. 6 (i.e. is the sex relationship only outwardly or does it involve the whole person, which makes it both so meaningful and so involving, emotionally, psychologically, etc.)?

Matt. 5:33-48; Lk. 6:27-36

Matt.

- v. 33 See Lev. 19:11-12; Num. 30:1-15; Deut. 23:21-23.
- v. 34 James 5:12. But see Mt. 26:23; Rom. 1:9; II Cor. 1:22; Gal. 1:20; etc. It is not forbidden if the culture of which one is a part demands it. Jesus means a disciple should have enough integrity that oaths are not needed to back up what the disciple says or does. Hence Peter's affirmation in ch. 26:72, 74 that he was not a disciple of Jesus, and the oath he took to make the statement carry more force were out of character for any disciple. When Peter realized he had not done what Jesus here commanded him to do (be honest!) he went out and wept. Not only was the affirmation wrong, but he had affirmed (and called God to witness to the truth of it) that he, Peter, did not know Jesus.
- v. 35 Every oath is ultimately traceable to God, since God made everything.
- v. 37 If the heart is right, the life will be.
- v. 38 See Ex. 21, 22 for general laws of repayment, especially 21:23-24 where this quote is located.
- v. 42 Moral of passage: do not demand your rights but rather be ready to give, even if it costs. However,

that attitude (the willingness to be misused) needs to be tempered with adequate concern for the other people involved. Hence, Matt. 7:12 and Lk. 6:32 come into play. Our text is but one of the many applications of the principle found in the Golden Rule.

- v. 43 The first half of this quote is from Lev. 19:18, and one of the two great commands, Matt. 22:34-40. The second half was Jewish addition in relationship to the immediate context. God is willing to do more—so must the disciple.

Luke

- v. 27 Sometimes even non-disciples do what disciples are supposed to do. Shame on us as disciples for failure even to match them!
- v. 31 This tempers the whole account: the good of (all) others must be considered in anything we do.
- v. 35 Probably only in personal relationships. Yet stewardship of possessions must be considered too. God expects an accounting from everyone even if He is kind to the unkind and merciful to the unmerciful!

QUESTIONS

211. Why is anything more than a "yes" or "no" (based on integrity of character) of evil? Is it because men want to be (or are) dishonest that oaths are needed?
212. Why can not a married man (with family) just give to anyone and everyone who asks whatever they ask: is that not what Jesus says to do?
213. Is compulsory service really satisfactory or satisfying?

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214. Can we be perfect in every way as God is? If not, how did Jesus expect us to be perfect as God?

Matt. 6:1-18

Matt.

- v. 1 The Greek text from which the King James version was translated had the word for "alms" in it. The better Greek text has the word for righteousness. The subject of vv. 2-18 is how to be pious without being ostentatious ("show-off") about it.
- v. 2 Hypocrites—really "blowing their own horn!"
- v. 4 Point: do not do such things we call acts of charity for praise of men.
Openly—only in King James. A poor Greek text here as in v. 6, 18 where "openly" occurs. God does not promise to necessarily reward anyone during life here on earth. The only rewards may be in heaven.
- v. 6 Prayer is indispensable for the disciple. But public acclaim as a reason to pray is damning.
- v. 8 It is not wrong to repeat prayer (Jesus did, Paul did) but if we think repetition is needed to get God's attention, we are poor stewards of our time and energy. When you pray, have some reason other than to get God's attention.
- v. 9 Father: settles relationships with everyone and everything. The prayer is for a child on speaking terms with a Father Who cares.
Our—new wine in new wine skins for the Jew.
- v. 10 All the petitions Jesus gives are in the form of commands. So, we are expected to help God do what we command. Thy—the Greek text is "your." "Thy" is an old English pronoun form to indicate one person rather than two. There is no sanctified

prayer language as such. Jesus taught His disciples to address God respectfully but directly: You. The form "you" is not disrespectful necessarily, though it may be so used. Hypocritical prayers have doubtless been uttered by use of "thy," "thine" and "thou."

- v. 11 Daily—The Greek word is quite an enigma. No one knows exactly what it means. The total Bible context probably indicates "today's" needs. Yesterday is past. Jesus teaches not to be overly anxious about tomorrow in this very sermon. Hence, "today" is all that is left to pray about. As 5:44-45 indicate, God may bless in many ways, even those undeserving. But we are instructed to ask, and some things need to be asked for!
- v. 12 No one has an exactly right relationship with God and yet does not recognize an obligation to fellowmen. See Lk. 17:1ff., and I Jn. 4:19-21.
- v. 13 Compare Jas. 1:2, 13, as well as Rom. 8:28. Some take this verse to mean lead us through (out of) temptation, others keep us out of it. Some think it means to teach a total dependance on God, I Cor. 10:13. Temptation is a daily part of life for moral beings. We should avoid yielding as if God pardoned no one anytime.
- v. 14f. Much disputed passage. Some can not accept the fact that salvation is conditional, and especially conditioned on such as is mentioned here. Yet it seems plain enough.
- v. 16 *Disfigure*—cover up only to show up.

QUESTIONS

215. Has it always been a problem to be "religious" without being a "show off?"

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216. How do you harmonize 5:16 with 6:3-4?
217. How many times did Jesus pray the same prayer in Gethsemane? How many times did Paul pray about his physical problems?
218. If we pray daily for physical needs, and for forgiveness, is this "repetition" wrong?
219. Should we pardon others as if we had also sinned and needed pardon?
220. Could one honestly fast and yet appear normal?

Matt. 6:19-34

Matt.

- v. 19 The common possessions of that day were susceptible to moths and rust (brōsis, "that which eats").
- v. 20 Cf. Lk. 12:15-21; 16:9-13.
- v. 21 An invariable principle (remember Lot's wife? Lk. 17:32).
- v. 22f. Illustrates the need for priorities like those in vv. 19-24ff.
- v. 24 The very act of obedience to one master is disobedience to the other. Rom. 6:16; II Pet. 2:19; Rev. 3:14-21.
- v. 25 *Anxious*—reckless or indifferent. Martha was this way, Lk. 10:41. See Phil. 4:6-7.
- v. 26 If God does such little things, will He not also do the big things?
- v. 27 Cubit—approximately 18"
Length of life (stature, K.J.) The Greek word (hēlikia) is found in Lk. 2:52. It may mean either stature or length of life but both are practically impossible.
- v. 29 *Solomon*: Jesus knows about his wealth and attainments.
- v. 30 Unbelief results in "worldly care" and such is un-

necessary and unbecoming for the disciple. See Lk. 21:34-37; Heb. 13:5.

- v. 32 Don't be as those who have gods like Psalms 115:3-8 or Hab. 2:18-20. See also Jer. 10:6-16.
- v. 33 The portrait of a man with a new heart!
- v. 34 Let's not get attached—we are just passing through.

QUESTIONS

- 221. Does Jesus forbid any saving accounts, or investments of any kind (such as a home) in v. 19? See Lk. 9:58.
- 222. How can light be darkness? Does light not eliminate darkness?
- 223. Is it possible to "moonlight" (hold two jobs at the same time) according to Jesus? Or is the issue only to serve God or to not serve God (as He expects us to serve)?
- 224. Birds never "worry" about food to eat ("worry" is a *human expression*) nor does grass "worry" about looking nice—what is the point of vv. 25-30?
- 225. Is Jesus talking about "putting first things first" in v. 33 rather than forbidding us to work for food and clothing?

Matt. 7:1-12; Lk. 6:37-42

Matt.

- v. 1 Probably misused about as much as any verse in the Bible. The Greek construction expects a cessation of current practices, especially seen in the Pharisees and scribes, who censured everyone by their human standards. Almost all were "sinners" according to their judgment. However, vv. 5, 6 demand, not that we play God, but that we practice discernment in every situation.

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- v. 2 If you do not believe it, try it!!
- v. 3 Nothing wrong with discernment of speck, or removing same.
- v. 5 Error: failure to see self in the same light.
- v. 6 Swine were unclean and unworthy to Jews. Some people may also be (judgment of character demanded). See Acts 13:8-12. Note Jesus' commands to the 12 in Matt. 10:11-15.
- v. 7 *Ask, seek, knock*—all present imperatives in Greek, implying habitual action.
- v. 11 Even less than perfect people can do good—how much more God!
- v. 12 The basis for human relationships is God-given. Apply this verse to the other fellow who thinks you need help and refuses to see he also does, for example.

Luke

- v. 37 *Forgive*—the better way. Not that other's sins are overlooked, but rather that we practice for others what we want practiced for us.
- v. 39 Yes, they both will fall into the ditch.
- v. 40 Setting up the discussion beginning in v. 43 (amplified by Jesus in that He is the teacher they ought to follow).

QUESTIONS

- 226. Do you remember 5:20? Do you suppose the listeners were thinking about what Jesus had been preaching and applying it to others rather than self?
- 227. How can help be given if the person's character and condition are not analysed (i.e., judgments made about him)?

228. If one sees what Jesus required, and despairs of being able to do it, what does Jesus recommend?
229. How can the principle in 7:12 be the basis for all the law and the prophets? Is it really all that important?

Matt. 7:13-20; Lk. 6:43-45

Matt.

v. 13 *Narrow*—because God only intends for us to bring self, not the world with us.

Hard—compressed (the word occurred in Mk. 3:9. See also Acts 11:19; II Cor. 1:6; 7:5; Col. 1:24; Heb. 11:37.)

v. 16 The fruit of a teacher may not be determined immediately, anymore than a tree bears instant fruit. Determination of what his principles will produce (i.e. cause and effect) should be carefully considered.

Contrast is especially between Jesus as “teacher” and anyone else.

v. 20 *Them* (i.e., the prophet/teacher).

Luke

v. 44 Each produces after its kind, Gen. 1.

v. 45 Hence, a teacher’s character and principles taught must be seen and understood before one comes to learn. The big contrast in the text is between God’s teaching and that of anyone else.

QUESTIONS

230. Why was it necessary to talk about two gates? Why not one, or three, etc.?
231. What is the connection between this whole sermon and the instruction given in 7:15-20?

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232. What part would individual Bible study have in obeying what Jesus says in 7:15-20?

Matt. 7:21—8:1; Lk. 6:46-49

Matt.

- v. 21 Professions are of no avail without doing. One is only hypocritical.
- v. 23 Judas Iscariot worked miracles and preached and followed Jesus.
- v. 24f. Only two classes of people because there are only two ways—and only two rewards.
- 8:1 Some still were with Him in spite of ending on a “minor note.”

Luke

- v. 46 Which master are you serving? (6:24).
- v. 47 *Dug deep*—a sure foundation if possible. See Acts 4:11; I Cor. 3:11.

QUESTIONS

233. Why does Jesus end this sermon with things “crashing around one’s ears?”
234. Wherein did Jesus express authority in this sermon?

(6)—Matt. 8:5-13; Lk. 7:1-10

Matt.

- v. 5 One of admirable men in N.T. He understood authority when he saw it.
Beeseeking—kept on doing it. The servant was in bad shape, and “dear” to him. Unusual Roman for sure!
- v. 7 Contrast the official in Jn. 4:47; Mary and Martha in Jn. 11.
- v. 10 *Marvelled*—only here and in Mk. 6:6.
- v. 11 “In his name shall the Gentiles hope!”

v. 12 *Sons of kingdom*—just in appearance: started fast but didn't last.

v. 13 Wasn't Jesus marvelous?

Luke

v. 1 We are following Luke's chronological order almost all of the time, because Matthew seems to be topically arranged rather than chronologically. Matthew's account is quite orderly in the way he wrote it.

v. 2 *Dear*—very few slaves rated this high!

v. 4 Really unusual Roman to have Jews say he was worthy. Notice his own appraisal of himself in v. 6.

v. 7 *Servant*—Greek *pais*. Perhaps a younger child. However, in v. 10, the *pais* is called *doulos*, "servant," or "slave."

QUESTIONS

235. The one remarkable point about this man's faith in Jesus was what?

236. The Roman centurion had done what for the Jews?

28. Nain—Luke 7:11-17

Luke

v. 11 *A great crowd*—this year of ministry is often called the year of popularity.

v. 12 *Only*—same Greek word as in Jn. 1:14, 18; 3:16. large crowd—friends, neighbors, those who perhaps were hired to mourn.

v. 13 *Do not weep* (Greek: quit weeping. See I Thess. 4:13ff.).

v. 14 See Rom. 14:7-9.

v. 15 He had ceased belonging to her at death.

- v. 16 *Prophet*—not enough!
God—not literally.

QUESTIONS

237. Jesus and the crowd with Him met the funeral procession where?
 238. Was Jesus caused to become unclean ceremonially (no sin involved) when He touched the bier?
 239. How did Jesus address the young man (neaniskos)—as if he were living or dead?
 240. Why should fear seize the people?

29. Capernaum (1)—Matt. 11:2-19; Lk. 7:18-35

Matt.

- v. 2 The one coming (Greek ho erchomenos) had been the subject of John's preaching, Matt. 3:11; Jn. 1:15, 27.
 v. 4 This did not fit John's description of the coming one, however. That was the problem.
 v. 6 A subtle hint for John to keep trusting. Discouragement does strange things, and time tests everything.
 v. 7 "No" answer expected.
 v. 8 Again, no.
 v. 9 If you did, you saw one, and that's for sure.
 v. 10 Mal. 3:1.
 v. 11 Greater in the sense of privilege, not service.
 v. 12 In the short span of time since John started preaching, all kinds of people made all sorts of attempts. See Jn. 2:24; 6:15. Perhaps the same sort of thing is seen in Acts 15:1ff., and the book of Galatians.
 v. 14 Thus fulfilling the prophecy of Mal. 4:5-6, which, in turn, was the signal for the Lord's coming (and the kingdom which He brought).

v. 16 Childishness was the prevailing characteristic.

Luke

- v. 23 *Offense*, from Greek skandalon, a bait or snare, thus the means by which something is entrapped. Then a cause of getting caught, or cause of falling. See Lk. 21:34; Rom. 9:33.
- v. 29 The people immersed by John and who heard Jesus say this in defense of John considered that God had kept His promise.
- v. 33 Jesus means John led a rather abnormal life, while He, Jesus, led a normal life, neither of which was in keeping with the ideas of the Pharisees and scribes (lawyers).
- v. 35 Probably conveys the idea that everyone is happy with the product of their decision in regard to John and Jesus.

QUESTIONS

241. Jesus did not answer John's question directly—or did He?
242. Who had "stumbled over Jesus?"
243. Did Elijah really come back to life?
244. In consideration of v. 14 (v. 27 of Luke), how should one understand prophecy? What is the reliable key for understanding prophecy?
245. Do people today still rationalize about their conduct in relationship to God's will?

(2)—Matt. 11:20-30

Matt.

- v. 20 *Upbraid*—As in Lk. 10:13-15. Jesus is pronouncing judgment (and chopping down fruitless trees), foretelling the inexorable doom of unbelievers in the three cities, even as John predicted.

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v. 21 *Mighty works*—reasons to believe (cause and effect principle).

Repented—See Lk. 13:3. Unbelief is deliberate, and thus damning, because sinful.

v. 23 *Sodom*: so Jesus knew about them, too. See Jn. 8:58.

v. 24 The people were simply of careless attitude. Someone has well remarked, "I never did a thing" is a basis for condemnation, not a means of defense.

v. 25 God's cause of action is right. Men who refuse to be "poor in spirit" will be like those in Chorazin, etc. No one has exclusive claim on God: all can believe if they choose to do so.

v. 26 The prophet Jeremiah (31:31-34) had foretold just such a covenant. See Heb. 8:8-13, and especially v. 11.

v. 27 As great a claim as in Matt. 28:18. Revealed religion is the word. Actually, Jn. 1:1-18 has this same thought. See Jn. 5:20ff.; 12:44-50; 15:22; etc.

v. 28 If v. 27 is true, v. 28 naturally follows.

Labor—Does He have in mind the idea in Matt. 6:19-34 (i.e., the unnecessary struggle for "things")?

Heavy-laden—like those spoken of in Matt. 23:4; Acts 15:10?

v. 29 Notice the personal touch: "I," "my," "you," "your," etc. Teamwork gets the job done easily, Jesus says.

Yoke: submission. See Matt. 10:39; 16:24-27, etc. But we invariably serve someone, Joshua reminds us in 24:15.

v. 30 Not heavy as men bind upon us, but light.

QUESTIONS

246. Does Jesus personify the cities (i.e., is He really referring to people who live in the cities)?
247. Does He say that being in a state "more tolerable" than others keeps one out of hell?
248. What sort of claim does Jesus make for Himself in v. 27?
249. Who do you know among men who could offer what Jesus does in vv. 28-30? Who is capable of handling all your problems, plus those of your neighbors and the other three billion people now alive?

(3)—Luke 7:36-50

Luke

- v. 36 *Sat*—Greek is *kateklithē*, reclined and was lying on one side. This was the normal custom of the day. They did not sit on chairs as we do. See v. 38.
- v. 38 *Alabaster*—a fine-grained gypsum, like onyx, mostly from Egypt. Used to contain such as myrrh, etc. See Jn. 12:1ff.
- v. 39 Surely this man (Jesus) is an imposter—any prophet would know what this woman is and refuse to allow her to touch him, Simon thought.
- v. 41 *Denarii*—probably a day's pay, Matt. 20:1ff. So 500 day's pay to 50 day's pay.
- v. 44 Simon may have invited Jesus to dinner, but he really thought so little of his guest that the common courtesies were not extended.
- v. 47 Simon did not think he needed forgiveness.
- v. 49 Some were perceptive enough to consider that Jesus claimed to be a whole lot more than just a prophet.

QUESTIONS

249. If the Pharisee was so insulted by the woman's presence, how do you suppose she got in?
250. What does the word "sinner" mean on the lips of a Pharisee?
251. How much did Simon really think of Jesus?
252. Did Simon think he needed a physician? (cf. Matt. 9:12).

Second Galilean Tour (1), (2)—Matt. 12:22-45;
Mk. 3:19b-30

Matt.

- v. 22 Sometimes demon-possessed people were afflicted other ways, as was the case here. See Matt. 9:32-34; 17:14-21; Lk. 11:14; Acts 16:16-18. However, people with demons were also distinguished from others, as in Matt. 4:24; 10:8; Mk. 1:34; 3:11; Lk. 4:31-36; 40:42; 10:17.
- v. 24 Hard-hearted, like those in Mk. 3:5.
- v. 26 Obvious, except to those who had closed their eyes so that they could not see. Matt. 13:15.
- v. 27 *Sons*—either natural or of same persuasion, probably the latter. See Matt. 23:15.
- v. 28 As obvious as principle in v. 25. He will then argue that this conclusion is the only valid one.
- v. 30 The argument is now turned upon them, and their character is the subject of discussion, since they have said and done things, too.
- v. 31 *Blasphemy*—see Acts 26:11. It means a decision against a certain doctrine, opposition to it in thought, then expressed in word. Thus Paul attempted to make Christians "change thought" about Jesus, and recant their faith in Him.

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- v. 32 True in any age: forgiveness only comes through faith in God, not opposition to Him.
- v. 33 Clearly teaches that a person determines what his life will produce, and it is ultimately discernable what the person has chosen. Ref. now Matt. 7:15-20.
- v. 34 Shades of John the Immerser!
- v. 35 The characters of Jesus and the men opposing Him are clearly seen in this text, or what kind of tree (v. 33) and treasure they had. See Matt. 15:1-20; Mk. 7:1-23.
- v. 36 *Careless*—argon in Greek; not 'working,' 'idle,' 'useless,' 'ineffective.' Put brain in gear before releasing clutch on mouth.
- v. 37 Not exclusively, but certainly inclusive of them.
- v. 38 As if they had not just seen one—see ch. 16:1-4; Lk. 11:29.
- v. 40 The resurrection was the only sign that saved. For discussion of three days and three nights, see # 72 (15).
- v. 41 The men of Nineveh were real, and repented at the preaching of a real personage.
- v. 42 *Queen of Sheba*, II Chron. 9:1-9.
- v. 43 Beware of neutrality! Impossible to maintain the empty life empty. See Eph. 5:18.
- v. 45 The people, as a rule, were determined not to choose. But such a choice meant they did choose.

Mark

- v. 20 *Beside Himself* (Greek exeste), normally translated "amazed."
- v. 21 See John 8:48ff.
- v. 30 Unless they change their minds, they are against Jesus.

QUESTIONS

253. List the sickness or physical afflictions of people who were possessed by demons.
254. How many demons are there? (Remember, the Greek word is daimonion, or other forms of it, which is incorrectly translated in the King James version as devils. There is only one devil, known to us as Satan, the deceiver.) See v. 45 for a start, then read Mk. 5:9.
255. Jesus could have 1) been deceived into thinking demons existed, when they really did not, 2) could have known demons did not exist, but went along with the people who thought they did exist, or 3) could have known demons and Satan were realities, and so taught. Which do you think He did?
256. Does Jesus state what blasphemy against the Holy Spirit is? If not, how do we know what it is?
257. Do you (normally) say what you think (i.e., what you believe to be true)?
258. Will we be "spirit-possessed" one way or the other (either by the Holy Spirit or an evil spirit)?

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

The passage in Luke is not considered necessarily as having occurred at the same time as Matthew and Mark's accounts, but is placed here for study together, since the same discussion applies to all.

Matt.

- v. 46 Apparently still very much interested in Jesus. No mention of either Joseph or the sisters.
- v. 48 A good question for Christians to ask, not only in respect to other people who may be in Christ, but in respect to their physical families. Both areas and the relationships in each must be considered.

NEW TESTAMENT HISTORY: THE CHRIST

v. 50 A more enduring relationship than the natural relationships of the flesh. (Human) blood is not thicker than (baptismal) water.

Luke

v. 21 Note the emphasis on "do" (Greek *poiountes*, a constant life of obedience).

QUESTIONS

259. What happens to all earthly relationships?
260. If we want to remain with our natural relatives forever in a place of bliss, what must be true of all of us?

(4) & (5)—Matt. 13:1-62; 8:18-22;
Mk. 4:1-34; Lk. 8:4-18; 9:57-62

Matt.

- v. 2 Several times, Mk. 3:9; Lk. 5:3, Jesus needed to get far away enough from the people to teach them.
v. 4 So does God's sower and seed work today—as every preacher soon learns, not all he says will find a place to grow. The places of reception vary as much as the soils in the parable.
v. 11 Whether Jesus means only some could know, or only some had thus far had a chance to know, or only some wanted to know, is hard to decide.
v. 12 Interest will determine reception. No neutrality is possible, though.
v. 14 Isa. 6:9-10.
v. 15 Notice that the closed ears and eyes were that way because the possessors willed it to be so.
v. 16 The difference was willingness.
v. 17 The value of the message they had received was tremendous.

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- v. 18 The only sure interpretation of any parable is that given by the speaker. No parable is given to prove any doctrine nor should they be so used. Parables, as all figures of speech, are but to illustrate.
- v. 19 Notice that in the explanation, the point of the parable centers upon the hearer, not the sower or seed.
- v. 24 The point of the parable: the inability for anyone to determine the character of another person absolutely. God alone can do that. Appearances are so deceiving. See II Sam. 16:7.
- v. 28 The devil is a sower, too.
- v. 30 A person's character will determine ultimate destiny.
- v. 31 Little is much if God is in it.
- v. 32 *Smallest*: perhaps among the things with which they were familiar.
- v. 33 *Leaven*—does not always mean evil or wickedness. It illustrates a principle that little affects much if the circumstances are right. See James 3:1-12.
- v. 35 Psalms 78:2. The Psalmist however had prophesied of a coming kingdom which God had planned when the world began. The kingdom is the church, and it is the fulfillment of an eternal purpose. See Eph. 1:3-12.
- Foundation of world*—see also 25:34; Lk. 11:50; Jn. 17:24; Eph. 1:4; Heb. 11:11; Rev. 17:8.
- v. 37 The several points of the parable boil down to this: God and Satan are at war, and evil is aided by Satan. In the end, God is the victor, as the Book of Revelation teaches. Evil exists, God alone can judge, and final judgment is sure.
- v. 42 No annihilation for the wicked. See v. 50.
- v. 43 See Daniel 12:1-4.
- v. 44 The ethics of the man may have been quite all

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right if we knew the total circumstances. However, the point is that of the pearl: the kingdom is worth any exchange.

- v. 46 A life-long search for the best—and the kingdom is the best.
- v. 49 Much like the principle illustrated in the parable of the wheat and chaff. The spiritual world is “real,” the people who deny it notwithstanding. The whole Bible is built upon that premise.
- v. 52 Point: various methods may and can be used by the one who sows the seed of the kingdom.

Mark

- v. 9 Since Jesus was not just telling them what they already knew, He expected them to apply the principles of what they had heard to another area in life. Since Jesus gave it, the first choice was to consider Him or what He had been teaching.
- v. 12 No seeing or hearing: no repentance and no forgiveness. Do not isolate this text from the total framework of the Bible. The parable explained shows that the hearer is the one who determines the results.
- v. 17 God allows all to be tested. See Rev. 2:10b for the ones who get the reward.
- v. 19 Human nature does not change.
- v. 21 This parable is not found in Matthew, only in Mark and Luke. However, very similar thoughts are found in Matt. 5:10-16; 10:26.
- v. 22 See John 3:18-21; Rev. 20:11-15.
- v. 25 Like Matt. 25:14-30. God makes every person a steward of some things. See Mark 13:34-37.
- v. 26 This parable found only in Mark. It illustrates, as does the leaven and the mustard seed, principles of growth, which even if unknown or only partially

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so, yet can be used and made productive. See the same sort of principle in Jn. 3:3-8.

- v. 27 Our responsibility is: sow the seed!
- v. 30 The point of a parable: a comparison.
- v. 34 Because they would be householders who could use the known to explain the unknown.

Luke

- v. 1 Describes the general tour in progress, and a part of one day's teaching follows.
- v. 2 Mary may have gotten her name from the city of Magdala, but that is only speculation. She is not the same woman as in Luke 7 or John 12.
- v. 3 Joanna and Mary are at the tomb, Luke 24:10. Joanna's husband is not otherwise mentioned that we know. Then, as now, evangelization takes money.
- v. 4 *Town after town*—perhaps a big crowd even by today's standards. Certainly interest was great.
- v. 12 *The devil*: like the angels and God: real personalities.
- v. 18 See the connection with Mark, v. 12. The listener turns "on" or "off" as he chooses.

QUESTIONS

- 261. How did Jesus expect people to relate parables to something when He did not teach except in parables? or did He? Was the parable of the sower, seed and soils, the only one He spoke to the crowd? If not, what subject did He introduce in some of the other parables not mentioned in the first one of the sower?
- 262. Does Mark tell you when the disciples ask about the meaning of the parable?
- 263. What does Jesus mean by an "honest, good heart?" (Luke v. 15). Were the men in Matt. 12 in the

synagogue or those who accused Jesus of being in league with Beelzebul exhibiting an honest, good heart?

264. Should we wait for a complete understanding of the power of God's word before we attempt to be a "sower?"
265. Is it the proclaimer of the word or the nature of the seed, or the soil that determines the actual product?
266. Did Jesus speak in parables to fulfill Psalms 78:2, or did He fulfill it in so doing? (Did He inspire Psalms 78:2 to be written as a prophecy?)
267. Who is the Son of Man in Matt. v. 41? What is claimed for this person (or taught about him)?
268. Will all people without exception be saved?

Matt. 8:18-22; Lk. 9:57-62

These two incidents, somewhat alike, are given here for the sake of parallel study. It is not claimed that they either occurred at this particular time or that they are necessarily accounts of the same incident.

Matt.

- v. 18 *Other side*—much like the account in Matt. 14:13; Mk. 6:30-31.
- v. 20 Perhaps Jesus could see (as He "saw" the thoughts of other men, Mt. 9:4) that the man was not truthful.
- v. 21 Earthly relationships are God-ordained, but they must be kept in place with all others. See Mt. 19:37; Lk. 14:26ff.
- v. 22 *Dead . . . dead*—rather clearly not speaking of people annihilated. See Selected Study on Death.

Luke

- v. 57 Doubtless Jesus had many opportunities to teach

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while traveling, but very few incidents are recorded of Him doing so. See Lk. 19.

- v. 60 Maybe the man was offering excuses. We do not know how well Jesus might have known these people, not to mention that He "knew" them anyway, Jn. 2:24-25.
- v. 62 Looking back—(Greek *blepōn eis ta opisō*—'habitually watching the things behind').

QUESTIONS

269. Does Jesus really not want people to even bury others, especially their own family? Did not the 5th commandment yet apply to the one man and his dead father?

31. Sea of Galilee—Matt. 8:23-27;
Mk. 4:35-41; Lk. 8:22-25

Matt.

- v. 23 He had been interrupted by the man's question in v. 18.
- v. 24 Because of its particular geographical location, storms were quick and violent.
- v. 25 They wanted Jesus to do something, but were amazed and afraid when He did it?!? Note that some were saying, "Lord," others "Master," but none believed totally that Jesus was what they called Him.
- v. 26 Were the disciples like others—only believers in Jesus up to a point?
Rebuked—an order! as if the world were in His hands, no less. Well . . . ?
- v. 27 They had much to learn, but this was the first recorded instance of this type miracle.

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Mark

- v. 35 *Evening*—opsias, the same word as in 11:11, also Matt. 26:20.
- v. 36 Note the other boats along, perhaps with part of the 12 in them, or others besides the 12.
- v. 37 The situation was getting out of hand: water in the boat rather than the boat in the water.
- v. 38 The only recorded time of Jesus sleeping.
- v. 39 He commanded the wind to cease, and said to the sea, "Siōpa, pephimōso"—"cease, and stay that way!" (from siōpaō, to stop speaking, or be quiet, as in Mt. 26:63; Acts 18:9; and phimoō, 'muzzle' or 'be silenced,' as in Mt. 22:12, 34; Mk. 1:25; I Tim. 5:18.) Luke says the waves were raging.
A great calm—everything obeys its Lord except mankind.

Luke

- v. 23 He had need of rest as every human. Notice His concern for the disciples a little later, Mk. 6:30-31.

QUESTIONS

270. What connotation do you think the disciples had of the word "lord" with which they addressed Jesus?
271. Why would seasoned fishermen be so frightened?
272. Isn't the word "man" in Matt. v. 27 getting a new dimension in the apostles' minds?

32. Gergesa—Matt. 8:28—9:1; Mk. 5:1-20;
Lk. 8:26-39

Matt.

- v. 28 Matthew notes two men, Mark and Luke report about the one man, apparently the more exceptional one of the two.

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Tombs—probably dug out of rock hillsides, as were many tombs in that day. Often whole families used the same large rock-hewn tomb, which might have several compartments in it for bodies.

- v. 29 Demons invariably recognized Who Jesus really was, just as He taught their reality.
- v. 30 Jews were forbidden to eat pork (Lev. 11:1-7), and thus did not keep them as a normal practice. However, this region was inhabited by many Gentiles, and the swine may have belonged to them. It is not impossible that the Jews in the vicinity may have been ignoring the O.T. prohibitions.
- v. 31 The demons recognized Jesus' power—but why they wanted to inhabit the swine is anybody's guess.
- v. 32 Jesus only commanded the demons to depart (note Luke v. 29) from the man (men). He did not command them to either go in the swine nor abstain from so doing, though He allowed the option of so doing.
- v. 33 The herdsmen probably set a record time for distance travel.
- v. 34 *All the city*—we are not sure what city, since several cities (towns) were in the neighborhood.
- 9:1 Jesus acceded to their request, and went back to Capernaum.

Mark

- v. 1 Jesus apparently often went to the region on the east side of the sea, since it was cattle country, and considerably less people lived there. See ch. 6:31-35 which events occur just north of the area of our immediate text.
- v. 4 It is not said whether the demon gave this super-human power, or if the man, being out of his mind at times, just simply had broken every attempt until men gave up in fear.

- v. 5 Doubtless his parents were bewildered at what to do.
- v. 6-7 Note that sometimes the man spoke, and sometimes the demons were speaking, though as one.
Permitted them (Greek epitrepō, 'to allow' or 'permit', as in Mk. 10:4; Lk. 9:59, 61; Jn. 19:38; Acts 27:3; I Cor. 16:7; I Tim. 2:2; Heb. 6:3.)
- v. 15 God always does such for people: right both inside and outside.
- v. 18 No wonder the man did—how grateful he must have been.
- v. 20 The area needed the witness. Not many months hence, Jesus will feed over 4,000 people in this area.

Luke

- v. 27 *No clothes*—nothing could control him, nor was he self-controlled. Such is in reality the state of all people who are not possessed by Jesus, and thus possessed by Satan and the demons.
- v. 28 *Most High*—Sometimes used in the O.T. for God. See Psalms 21:7 as an example.
- v. 31 *The abyss*—Unknown as to what they meant. We can speculate that they might have had something in mind like is mentioned in II Peter 2:4; Jude 6, or Revelation 9:1, but it is only speculation.
- v. 37 Like Peter in ch. 5, and the men on the sea just before this event.

QUESTIONS

273. How do evil spirits live in people? For that matter, since you are a spirit, how do you live in your body? Where? Can the Holy Spirit occupy the same body at the same time as you do? See Jn. 14:23.

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274. Do you think Jesus foreknew that the swine, demonized, would rush down into the sea and drown?
275. Why do you suppose the people did not want Jesus to stay and heal others?

McGarvey's *Four-Fold Gospel* has a good summarization of Bible information on demons (page 167) which we present basically as he gave it:

- 1) O.T. legislation assumed the existence of "familiar spirits," Lev. 19:13; etc.
- 2) The N.T. as well recognizes their reality, James 2:19; etc.
- 3) Those possessed with demons are distinguished from those with diseases, Mt. 10:8; Lk. 10:17-20.
- 4) They were addressed and responded as persons, Mk. 5:8; 9:25.
- 5) They manifest traits of personality, as desires (text) plus ability to think and reason, James 2:19.
- 6) They exhibit a superhuman knowledge of Jesus, Mt. 8:29.

He then remarks that to regard demon possession as mere disease is simply to disbelieve the Bible.

33. Capernaum—Matt. 9:18-26; Mk. 5:21-43;
Lk. 8:40-56

Matt.

- v. 18 Note that Mark records the fact that Jesus had recrossed the sea, and was talking to a crowd that had gathered.
- v. 19 When the synagogue ruler first arrived, his daughter, age 12, was yet alive (at least to his knowledge). However, Matthew does not record this fact, nor that others came and informed him that she had died (Mk. v. 23 shows she was near death

when he left) after he had left. Hence, the man's second request is given by Matthew, not only that she has reached the end, but that no more hope remains.

- v. 22 Matthew summarizes the account, telling only the essential or basic details.
- v. 23 Probably hired musicians and mourners, at least in part;
- v. 24 To Jesus, no more problem than someone asleep is to us.

Mark

- v. 22 His faith is good, but it does not match that of the Roman centurion in Mt. 8, Lk. 7.
- v. 23 *The point of death* (Greek *eschatōs echei*, having the last things, final moments, etc.)
- v. 24 So the reason for Peter's remark in v. 31 (see Lk. v. 45): great crowds went along. One can imagine in those narrow streets with no sidewalks, and people jostling to go with Jesus, and others trying to go "against the grain," how easy to be touched.
- v. 26 She, like Bartimaeus and others, knew nothing but disappointment.
- v. 28 How she arrived at such a conclusion is only guesswork, though quite true, as it turned out.
- v. 29 She knew. . . .
- v. 30 Jesus also knew.
- v. 31 Luke identified Peter as one of those who so said.
- v. 33 What a paradox she was—great faith that Jesus could heal her, and afraid to come admit that He had.
- v. 34 *Disease* (Greek: *mastix*, an affliction, disease, or ailment, or in the verb form, to inflict punishment, etc. See Mt. 10:17; 20:19; 23:24; Mk. 3:10; 10:34; Lk. 18:33; Jn. 19:1; Heb. 12:6.)

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- v. 35 Imagine how Jesus felt!
- v. 37 The inner three. Perhaps no one else was along of the other 12, however.
- v. 39 They may have thought like Jairus (Mary and Martha, etc.): Jesus only could help while the girl was living.
- v. 40 *They laughed*: short lived!
- v. 42 *Immediately . . . immediately*—a characteristic of Mark's gospel.
- v. 43 If she had been sick, this would be reassuring to any parent to see their child eating.

Luke

- v. 42 Only (Greek monogenēs, as in Jn. 1:14, 18; 3:16; etc.).
- v. 45 Luke alone records that no one would admit to having touched Jesus.
- v. 46 The nature of the "touch" is identified.
- v. 47 So she comes to admit the act, recounting in some detail her need and faith.
- v. 50 Much the same expression as found in John 11 to the disciples, Martha and Mary.
- v. 53 Life had ceased as they knew it.
- v. 55 The animating force of the physical body: the spirit, James 2:26. The spirit has life (soul) and when joined to a material body, we become a part of humanity.
- v. 56 Though they were to tell no one, the girl herself would be a self-evident testimony.

QUESTIONS

- 276. How many daughters did Jairus have?
- 277. Why was he beseeching Jesus?
- 278. Was the woman at the "final things" too, even as the young girl?

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279. What made her think Jesus' garment could heal?
(See Acts 5:15; 19:11-12.)
280. Are all "touches" alike?
281. To whom was the child dead? to whom was she not dead?
282. Why speak to her as if she were alive?

Matt. 9:27-38

Matt.

- v. 27 *Son of David*—the Messiah in Scripture (See Matt. 22:41-45).
- v. 30 *Sternly charged* (Greek *embribaomai*, 'to severely warn' or 'rebuke').
- v. 31 And the blind came seeing . . . and to see is to believe.
- v. 33 See Mt. 12:22ff. Perhaps a different group of people.
- v. 34 Same song, second verse. It is not hard to see why Jesus called them hypocrites.
- v. 35 The people were much in need of good news, and Jesus felt a compulsion to go, Lk. 4:42-43.
- v. 36 It is ever so with men. God often called the ancient shepherds of Israel to task for their indifference to their flock, Ezek. 34:1ff. See also Jn. 10:16.
- Harassed* (Greek *skullō*, originally to flay or skin, then to rend or tear, so then troubled and bothered).
- Helpless*—heavy laden, no 23rd Psalm for them!
- v. 37 So Jesus will soon send out the 12, then the 70, then the whole church, because the condition is always the same.
- v. 38 And expect to help answer the prayer!

QUESTIONS

283. Do you suppose the men felt a sudden nervousness upon hearing Jesus' question in v. 28?
284. Were the Pharisees blind to Jesus' ability or jealous?
285. Does the healing of the blind men and the man with the demon, along with the concern over lost sheep scattered everywhere sound like the "devil's helper" at work?

34. Nazareth—Matt. 13:54-58; Mk. 1:1-6

Matt.

- v. 54 Nazareth and vicinity. Perhaps this is the same thing as is meant in John 4:43-45.
- v. 55 It is called "poisoning the well" (i.e., disparaging the person so that the things said or done are not judged on their own merits).

Carpenter (Greek *tektōn*, a skilled workman) perhaps of wood, but just as possible of stone, etc.

- v. 57 The natural result of their thinking.

Offense—they stumbled and fell in unbelief. (Greek *skandalizō*.)

Mark

- v. 2 Mark identifies the occasion Matthew leaves unnamed: a synagogue service.
- v. 3 *Carpenter's son*—is Joseph still alive?

QUESTIONS

283. Do you suppose they remembered Jesus' birth and boyhood?
284. Is it possible to be so biased as they were?

35. Third Galilean Tour—Matt. 10:1—11:1;
Mk. 6:7-13; Lk. 9:1-6

Matt.

- v. 1 Matthew's account follows from 9:35-38 where Jesus has expressed the need for workers. Distinction made between demons (unclean spirits), disease, infirmity.
- v. 5 A limited mission as a starter. The men needed to learn the business a little before traveling out into the world. Good principle for anyone planning to do mission work.
- v. 7 The participles in Greek are not optional: they were to go, and to speak.
- v. 8 Principle of mission work: don't charge, but expect support.
- v. 10 No extras, just whatever is essential.
- v. 11 The reception will vary—plan accordingly.
- v. 14 Don't stay where no one will receive you—go on where others do want to receive you.
- v. 16 Someone has suggested: highest intelligence and purest motives is what Jesus meant.
- v. 17 The text does not record that this happened on this tour, perhaps it did. But future work would bring such as Jesus predicted, and they could trust God to care for them.
- v. 19 *Do not be anxious* . . . as in ch. 5:25; Lk. 10:41; Phil. 4:6.
- v. 21 See v. 34-35.
- v. 22 Only good soil produces a crop worthy of a reward.
- v. 23 In a short two years, the kingdom would be upon all Israel and the world, and they would usher it in in actuality. Now it was just "at hand," and the king yet in the "wings."
- v. 24 Jesus will often reiterate this, as in Lk. 10:16; Jn. 13:16; 15:20.

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- v. 25 Matt. 5:11-12; Lk. 6:22-23.
- v. 26 God sees all—and He will justly deal with all. Besides, vengeance has no place in the disciple's life. See Matt. 5:38-42; Rom. 12:19-21; II Tim. 4:16.
- v. 28 God alone is worthy of fear. Jesus can help us overcome everything including the prince of this world, the devil.
- v. 32 God takes care of everything: sparrows, hair, you. Just make sure you affirm your loyalty to Him.
- v. 33 God knows how we stand at any given moment.
- v. 34 Peace is only the property of the individual disciple. God does not promise peace (i.e., a right relationship with Him) except to those in Christ, Rom. 5:1.
- v. 37 We are to love natural family, but not more than God and those who are His. See I Jn. 3:10, 14-18.
- v. 38 One can not keep his life for self—if he does, even that which he has will be taken away, Matt. 25:29.
- v. 41 Each one is judged individually, against himself, not others.
- v. 42 Nothing is of no consequence in the kingdom.
- 11:1 The tour continues, Jesus going His way, they theirs.

Mark

- v. 7 One of the reasons people were amazed at Jesus was His power to do what men could not do. The principle pointed out in 12:28-29 is most important to this end: men are not stronger than Satan . . . only God is.
- v. 11 The disciple was himself to determine how long he should stay. One of the options in missionary work, or any work in the kingdom.
- v. 13 *Anointed with oil*—the cultural custom. See Lk. 10:34; James 5:14.

Luke

- v. 1 Power and authority (Greek *dunamis* and *exousia*, as in Rom. 1:16 and Matt. 28:18.) Power is the moving force, authority the privilege to exercise it.
- v. 6 *Preaching the gospel*—as yet not quite the connotation of I Cor. 15:1-4.

QUESTIONS

285. How do the accounts invariably identify Judas Iscariot?
286. List the 12 apostles, with all their various names.
287. Why the limited commission to only the house of Israel? Did it have to do with the nature of the kingdom at that particular moment as well as the lack of experience of the disciples?
288. How would they decide if a house was "worthy?" Would such people be making a confession one way or another?
289. Why would they be allowed to be hailed into court? (See Acts 9:15-16; 26:16-18.)
290. Is the life Jesus lived a pattern we may well expect in our own life?
291. Does God know all of your cares and needs? Will He also know who puts Him first?
292. Was it important to warn the disciples about the coming opposition and also God's awareness of any and all they do for Him?

Matt. 14:1-12; Mk. 6:14-29; Lk. 9:7-9

Matt.

- v. 1 *Tetrarch*—ruler of a fourth part in classical Greek, as with the rulers of the four parts of Thessaly. Herod was a son of Herod the Great. He was

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known as Antipater (Antipas) and as Herod the king (see Mk. v. 14).

- v. 2 Herod's imagination was as great as the power he thought came through reincarnation!?!
- v. 3 Herod Philip's wife, Herodias, had left him (her uncle) for Herod Antipas, the uncle's half-brother.
- v. 6 *Danced*—(Greek *orcheomai*, as in Mt. 11:17; Lk. 7:32). Like a common almeah, 'dancer'.
- v. 7 Not many women literally want a man's head cut off when they dance, just figuratively. She already had Herod's head.
- v. 9 Sorry—and how!

Mark

- v. 15 Note the same ideas in Matt. 15:13ff., and Jn. 1:19ff.
- v. 18 John knew what the O.T. law was.
- v. 20 *Herod feared*—because the people feared John as a prophet, and Herod feared the people.
- v. 23 Herod had lost his head!
- v. 25 *At once*—Herodias was afraid the opportunity would slip by for which she had waited so long.
- v. 26 Pride precedes destruction—Herod lacked the moral courage to right a wrong oath.

Luke

- v. 7 *Perplexed*—Herod thought he had really goofed in beheading John.
- v. 9 Two years later, at the trials, Herod did see Jesus, ch. 23:6-12.

QUESTIONS

- 293. Who was this Herod? Who was his wife?
- 294. Why was Herod reluctant to kill John?
- 295. Do you think a person ought to keep what is vowed

regardless of anyone or anything? (How would Matt. 7:12 or Lk. 4:8 apply here?)

296. Was Salome any better than Herod or Herodias?

36. Across the Sea—Matt. 14:13-21; Mk. 6:30-44;
Lk. 9:10-17; Jn. 6:1-14

Matt.

v. 13 Jesus had feelings, too.

v. 14 See 9:36, Mk. 6:34.

v. 15 The disciples came with a problem, and started giving orders.

v. 19 *He looked up to heaven . . . gave thanks . . . and gave*—a good example for us.

Mark

v. 30 Doubtless excited and yet debilitated after the tour.

v. 31 The lonely place was up in the hills (Jn. v. 3.), and probably on the north east side of the Sea of Galilee. Luke's Bethsaida (v. 10) is probably Bethsaida Julius, on the east side of the mouth of the Jordan River, and not the Bethsaida near Capernaum, Mt. 11:21.

v. 33 Perhaps some were from other places, and had not had the chance to be around Jesus.

v. 34 Wonder if they thought Jesus did not know that?

v. 37 So Philip had reckoned, Jn. v. 7.

v. 39 They were told to sit down (Greek work anaklinō means 'lie down,' or 'recline' as the usual custom was) in companies in orderly fashion.

Companies—(Greek sumposion, sum 'with' and pinō 'to drink,' a drinking party originally. Then, any group gathered together.)

v. 40 *Groups*—(Greek prasia a 'garden-bed'). So the re-

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clining was in orderly groups much as an orderly garden plot.

v. 42 *Satisfied*—(Greek *chortazō*, to fill up, or be satisfied, as Mt. 5:6).

v. 44 Now we get some idea of the size of the crowds following Jesus. No wonder the disciples and Jesus had no leisure to eat even, v. 31.

Luke

v. 12 *The day began to wear away* (Greek *ērxato klinein*, 'began to recline')—the sun was nearly down and the kids were getting both tired and hungry. Food was gone (note that they had 12 empty baskets to pick up the scraps).

v. 16 See I Tim. 4:4-5.

John

v. 4 The second Passover specifically mentioned by John. He mentions three by name, ch. 2, 6, 13. The Synoptics mention this one by inference and the last one by name.

v. 8 The other accounts record that Jesus sent them to see. Andrew found the lad.

v. 10 Matthew says *grass*, Mark *green grass*, Luke does not remark about it. John has *much grass*. So: much green grass, or pasture land.

v. 13 *Baskets* (Greek *kophinous*. See on 15:37).

v. 14 John prepares us for the effort in v. 15.

QUESTIONS

297. Do we really know how much ministering Jesus did?
298. Jesus knew His disciples and wanted them to rest. Does He also know we need rest (other than sleep) along with work?
299. Is there profit in relaxation and meditation?

300. Why bother to pick up the scraps?
 301. Do you suppose that the people had conversation with the disciples (while the distribution of food was taking place) about the possibility of Jesus being King? Do you think the apostles, fresh from a tour, might have had some great ideas about the power of Jesus (not to mention the fact that they keep going back and getting bread and fish from the five loaves and two fishes with which they started)?

37. On the Sea—Matt. 14:22-33;
 Mk. 6:45-52; Jn. 6:15-21

Matt.

- v. 22 Just as soon as the scraps were gathered, Jesus did these things: 1) dismissed the multitude of 5,000 plus, 2) made the disciples get in a boat and leave (apparently to get them apart from the crowds) and 3) went off by Himself away from the crowds and the disciples.
- v. 23 *To pray*—perhaps because He had been presented with the temptation to become something other than what God wanted, a temptation not unlike that in the wilderness two years earlier.
- v. 25 *Fourth watch*—probably 3-6 a.m., which meant they had been on the sea some 8-10 hours.
- v. 26 *Saw him*—perhaps they did not recognize the figure they saw as being Jesus, but rather just saw a semblance of something or someone.
- Ghost*—so we would understand. The Greek term (*phantasma*) is seen in our word “phantom.”
- v. 28 Matthew alone records the incident with Peter.
- v. 29 God may grant any request we make—be careful what you ask of Him.

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- v. 31 *Little faith*: acceptable to God, but not pleasing.
doubt (Greek edistasas: pulled two ways, i.e., torn in two, as mentally, etc.).
- v. 32 *Worshipped*: Jesus never refused worship. He accepts it as if it were His due. If He had been knowledgeable of the 1st commandment (and we assume He was), but a Jew and not God's Son, this acceptance of worship would have been summarily rejected. However, if all the disciples were worshipping, Mark, v. 52, tells us that their hearts were rather hard either before Jesus got in the boat or afterward. Matt. 16:5-11 seems to indicate that they really did not understand the full implication of what Jesus did.

Mark

- v. 45 *Bethsaida*—probably the place on the west(?) side of Capernaum.
- v. 48 *He saw*—God always knows our problems.
Distressed (Greek basanizomenos, "tortured," "tormented" or "treated as slaves," etc.).
Pass them by—Jesus wanted to help, but they needed to ask.
- v. 50 *It is I*: Greek egō eimi, as in Jn. 8:58).
Have no fear (Greek mē phobeisthe: Quit being afraid).
- v. 52 *Hearts hardened*—God has decreed that a failure to accept the obvious conclusion to a certain group of facts (in this case, the feeding of 5,000 plus) will bring about a hard heart. Of course, the expression "hard heart" is to be understood in the religious sense only.

John

- v. 15 *Force*—Greek reads: Jesus therefore knowing that

they were about to come and seize (*harpazein*) him so that they might make (him) king. The word *harpazein* is seen in Mt. 7:15; 11:12; 12:29; 13:9; Lk. 18:11; Jn. 10:12; 28ff.; Acts 8:39; I Cor. 5:10ff.; 6:10; II Cor. 12:2, 4.

- v. 16 John does not say when Jesus went into the hills, nor His actions toward the crowd or the disciples.
 v. 21 *Land*: Gennesaret, on the upper N.W. shore of the Sea of Galilee.

QUESTIONS

302. Why separate the disciples from the multitude?
 303. Why did Jesus depart into the hills to pray?
 304. What caused Peter's mind to become divided?
 305. If the disciples knew it was Jesus, why were they afraid (or did they know what they saw was actually the person they knew as Jesus)?
 306. Does John imply a miracle by his word "immediately" in v. 21?

38. Gennesaret—Matt. 14:34-36; Mk. 6:53-56

Matt.

- v. 34 John, v. 21, says that the boat immediately arrived at the shore when Jesus got into it. Matthew and Mark simply record the fact that they arrived at the shore.
 v. 35 He had toured the general area of Galilee three times, so they doubtless knew Who Jesus was.
 v. 36 Perhaps the incident of the women in ch. 9 had become known.

Mark

- v. 55 A great testimony to the person of Jesus!
 v. 56 If Jesus walked from Gennesaret the 5-7 miles around the shore of Galilee to Capernaum, perhaps

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people ran ahead to alert others that Jesus was coming.

37. Capernaum—Jn. 6:22-71

- v. 23 *Tiberias*—a city on the lower west shore of the sea. The Gospels never record that Jesus went there, or any of His disciples.
- v. 25 *Capernaum*, v. 59.
- v. 26 See Rom. 16:18; Phil. 3:19.
- v. 27 1) Don't work for material things, primarily, in life.
2) Do work for eternal things,
3) Believe the promise from Christ,
4) God has given adequate reason to trust Christ.
- v. 28 Note Paul's expression "obedience of faith" in Rom. 1:5.
- v. 29 Obviously, the ancient controversy over works is continually a problem because the meaning of the word "work" is seldom agreed upon. To believe in Christ is a direct command, I Jn. 3:23, and when we obey it, we do so in faith. If we define a "work" as something we do, then faith is a work.
- v. 31 The reason for reminding Jesus of the manna is that it was God's sign through Moses that the people were to listen to Moses, God's spokesman.
- v. 32 The same basic thought as in 1:3-5.
- v. 34 Like the women in ch. 4.
- v. 35 *He who comes* (Greek *ho erchomenos*)—a constant lifetime habit.
- v. 36 *You have seen me*—just yesterday you did, when you and 5,000 others were fed.
- v. 37 God has made man with the capacity to hear facts, draw conclusions from them, and act upon those conclusions. God gives people to Christ through

His Word, v. 45, Rom. 10:17. However those who hear must believe what is spoken, Heb. 4:2.

- v. 38 See 20:21.
- v. 39 The individual alone can choose to be lost, God does not so will it, II Pet. 3:9.
- v. 40 *Everyone who sees* (Greek pas ho theōpōn)—a constant lifetime habit.
- Should have* (Greek echēi)—a constant possession based on the two preceding conditions. One must keep obediently steadfast until the end, Heb. 3:14; Rev. 2:10.
- v. 41 *Murmured* (Greek egonguzon, used in LXX, the Greek translation of the O.T., for Israel's murmuring in the wilderness. See also I Cor. 10:10).
- v. 44 All who come to Jesus are drawn through God's message, whether read, spoken or whatever, v. 45.
- v. 45 Salvation in Christ is divinely revealed not man-produced. See Matt. 11:25-27; 16:16-18; I Cor. 2:7ff. See also Isa. 54:13.
- v. 46 Luke 3:13.
- v. 47 The one believing—like v. 35, 40.
- v. 49 Get your mind on spiritual food, not physical! Cf. Mt. 5:6.
- v. 51 Life comes in Jesus' death. He died in our place.
- v. 52 They had the same problem as those who teach that a person must partake of communion that life might be had: mistaking the symbol for the reality. In Christ we have life, not in symbols.
- v. 53 Active, personal appropriation of the life that is in Christ is a must.
- v. 54 *He who eats* (ho trōgōn), (he who) *drinks* (pinōn): both must be lifetime habits. Such persons have (present and abiding) eternal life on the basis of the preceding conditions.

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- v. 56 *Abides*: again, a conditional promise on the basis of habitually "eating" and "drinking," i.e., being in Christ.
- v. 58 The quality of eternal life is only from God. Existence is the lot of every person. Eternal life is an option.
- v. 60 A better question: who is willing to listen. As Jesus said in ch. 5:40, the Jews were unwilling to come to Him for life.
- v. 61 *Take offense* (Greek skandalizō:) i.e., caused to stumble.
- v. 63 One has to accept the message from (and about) Jesus to have life. The means God uses to convey truth is in words comprising a message. The truth accepted means life, I Cor. 1:18ff.
- v. 64 *First*: same Greek word as in 1:1 (beginning).
- v. 65 A failure of faith, v. 64, kills all hope of gaining Christ.
- v. 66 They ceased following Jesus—the cost too high. God had spoken through His own Son in their hearing: they willed not to believe.
- v. 67 Note: Jesus implies that the choice was theirs, not God's, as to whether they wished to follow Him. God gives the ability to believe and choose; man does the believing and choosing.
- v. 69 *Holy One*—a title for the Messiah, see Mk. 1:24.
- v. 70 *Devil*: a better translation would be deceiver. The Greek word is diabolos. But see Matt. 25:41; Jn. 8:44; Rev. 20:2.

QUESTIONS

307. Why did Jesus condemn the efforts of the multitude to find Him? Was He right about their real motives (Cf. v. 60, 66)?

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308. What was the parallel between Jesus and Moses? Is this the parallel Jesus makes: He is to the spiritual life what bread (food) is to the physical life?
309. Why say that faith is a work?
310. What mistakes did the listeners make about the words "flesh" and "blood," which Jesus clarified in v. 63?
311. Do some men teach that vv. 53-59 refer to the communion emblems just to force people to come to "church services?"

Matt. 15:1-20; Mk. 7:1-23

Matt.

- v. 2 The men considered the elder's traditions as law. Jesus will show how wrong they were. Nothing is wrong with tradition, as long as God's commandments are not voided.
- v. 3 Notice the contrast: tradition, v. 2, versus commandment, v. 3.
- v. 4 Ex. 20:12; 21:17.
- v. 5 They held the vow was more binding than the commandment. Granted that vows were binding, Num. 30:2, but all were ultimately traceable to God, Mt. 5:33-37. Thus God's will came first, before man vowed. Wonder what sharpster figured this little "loophole" out?
- v. 7 *Hypocrites*: in that they claimed to obey God, but rather obeyed men.
- v. 8-9 Isaiah 29:13.
- v. 11 Nothing is unclean of itself. Sometimes God had forbidden, and to eat (or partake) made the person sinful, as well as oftentimes ceremonially unclean. However, let it be said that laws relate to morality which is the real issue here. Ceremonial uncleanness is man's term (and distinction) for certain

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conditions such as touching a dead body, etc., which was not sinful within itself, just defiling in relationship to worship, social relationships, etc.

The mouth, the instrument of the heart (mind), v. 18-19.

- v. 12 They were scandalized!
- v. 13 Doctrine can not be separated from teaching, or the one teaching, Lk. 16:16; II Cor. 2:14-17.
- v. 14 They willed their condition, and were quite unwilling to change.
- v. 17 Point: man obeys or disobeys as a total man, not just a physical body. If one disobeys, one is in so doing unclean (defiled) which is the real act that damns.
- v. 19 We hence have no excuse for sin: we willed it to be so.

Mark

- v. 3 A false interpretation was to blame for such needless activity. Washing of hands was doubtless a good thing anytime before eating. Considering such an act as a moral necessity was never good if God had not so spoken.
- v. 4 They totally immersed (washed) themselves, and anything else considered suspect.
- v. 5 *Eat*—implied is that it was a common habit. It probably was, since Jesus well knew and so taught that the law commanded no such thing.
- v. 8 How amazing (or disgusting, depending on one's viewpoint) that tradition is a greater treasure than Scripture. Now read Matt. 23:1ff.
- v. 12 *Corban*—a gift, then a possession dedicated to God (but retained by the giver for personal use only, as here).
- v. 13 *Many such things*: see Matt. 23:33.

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- v. 19 So also in I Tim. 4:1-5. It is use or misuse that really defiles. So all things must be considered as a stewardship, to be used as God directs, as in Rom. 12:3-8; I Tim. 6:17-19; etc.
- v. 21 *Evil thoughts*: such as the men in v. 1 entertained against Jesus.
- Licentiousness* (lasciviousness in K.J.) generally perversity of some nature. The Greek word is aselgeia, and generally describes conduct of a shameful nature. See Rom. 13:13; II Cor. 12:21; Gal. 5:19; Eph. 4:19; I Pet. 4:3; II Pet. 2:2, 7, 18; Jude 4. What a cesspool the mind can be!
- v. 23 We are defiled by action (i.e., thought or deed). Only humans are moral beings and capable of defilement. It is not funny to say that defilement is a grave issue.

QUESTIONS

312. Do men yet bind interpretations of God's Word on other people?
313. What could be the result of following men? Of men teaching interpretation as equal to God's Word?
314. Whose interpretation of the Bible is authoritative?
315. Jesus interpreted God's Word: was His interpretation authoritative? If so, why?
316. Who is equal to Jesus today?

40. Phoenicia—Matt. 15:21-28; Mk. 7:24-30

Matt.

- v. 22 *Son of David*: whether she meant what she implied is unknown. Perhaps the reaction of Jesus was meant to test her on that point.
- v. 23 Mark's account relates that she had fallen at Jesus' feet, and begged. Apparently Jesus had not re-

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- sponded, but had ignored her, though she kept following and "crying after" them.
- v. 24 True, though He had ministered to others often. The reason for the reply was to test her.
- v. 26 Point: she was a part of Jesus' personal mission.
- v. 27 The children's bread (Greek *trapezēs tōn kuriōn*, i.e., table of their lords/rulers. Sometimes *trapeza* is used figuratively of meals, as here or in Acts 6:2, 16:34.
- v. 28 Faith "hung on" in spite of all obstacles.

Mark

- v. 24 Too many people knew Him. See 3:8.
- v. 25 *Unclean spirit*—demon in Matthew.
- v. 27 *First*: the key which the woman used to get her request.
- v. 28 The Greek may indicate that she said ". . . *little dogs*," ". . . *little crumbs*," ". . . *little children*."
- v. 29 The crumbs were hers!

QUESTIONS

317. Why go to Tyre and Sidon?
318. Why was Jesus unable to keep hidden?
319. Does silence indicate either ignorance or indifference?
320. Is the women's abiding faith worth a thousand definitions of faith?
321. This incident follows the discussion of clean/unclean meats, and morally defiling deeds. Is there any connection (the people in Tyre and Sidon would be considered unclean by Jews)?

41. Decapolis—Matt. 15:29-39; Mk. 7:8-10

Matt.

- v. 29 Mark's account along with Matthew's seemingly

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indicates that the men did not stop in Galilee, though passing through, but traveled on into Perea, the Decapolis area. Some months earlier, Jesus had told the man of Gergesa to tell what God had done to Him, Matt. 8.

- v. 30 Mark selected the one man who was healed, while Matthew simply recounts the general healing done by Jesus.
- v. 31 We wonder if the people were Gentiles, or at least part Gentiles.

The God of Israel: whether they recognize Jesus or not, at least they gave God praise. Note Mt. 5:16; Jn. 17:4.

Mark

- v. 33 The accounts show that Jesus healed in many different ways. This is something like the healing in John 9.
- v. 37 See Peter's remark in Acts 10:38. The attitude of the common people was certainly not shared by most of the religious leaders however.

QUESTIONS

- 322. Do you suppose Jesus wanted to keep out of the jurisdiction of Herod Antipas, thus He stayed in in the areas (like Tyre, and the Decapolis) where Herod had no authority?
- 323. Does the scripture ever indicate why Jesus healed in different ways, or do we just not really know?

Matt. 15:32-39; Mk. 8:1-10

Matt.

- v. 32 This verse tells us how little of Jesus' ministry is really recorded for us. How many people He must

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have healed and how much teaching He must have done on this occasion!

I am willing—The summation of Jesus' life is well expressed in these words: the need of people always drew out the compassion of Jesus.

- v. 33 The disciples did not learn the lesson just a few months before when Jesus fed 5,000 plus.
- v. 36 The same procedure as in the feeding of the 5,000.
- v. 37 *Baskets*—(Greek *spuris*, as in Acts 9:25).
- v. 39 Magadan, probably also known as Dalmanutha. The same general region as Gennesaret.

Mark

- v. 1 Mark's account does not mention why the crowd gathered.
- v. 3 *They will faint, . . . some have come a long way:* the more reason why Jesus was compassionate.

QUESTIONS

- 324. How could Jesus do so many things so very well, and the disciples still not think He could feed the multitude?
- 325. If, as some say, Jesus was the only God, and while manifest in the flesh, was not in heaven, why would He give the appearance of thanking a God in heaven for the loaves and fishes?

42. Magadan—Matt. 16:1-4; Mk. 8:11-13

Matt.

- v. 1 *To test*—the Greek word is also translated "to tempt."
- v. 2 They can easily judge the weather from the signs they see.

- v. 3 But signs just as easily observed, which He was doing, were ignored as to their obvious message. Nicodemus was a good example of people who drew the right conclusion from the signs, Jn. 3:2. See also Lk. 12:54-56.
- v. 4 They did not need to seek a sign—Jesus had done so very many. John 6:22ff. is a parallel.

Sign of Jonah—as in Matt. 12:38-42; the death, burial and bodily resurrection of Jesus was “the” sign of all signs. This sign was the major piece of evidence for Jesus’ deity.

Mark

- v. 11 *Began to argue*—the Greek term used means to dispute, and the tense used implies they kept it up.
- v. 12 *Sighed deeply*—(Greek *anastenazō*) Jesus was really “tired” of their hypocritical natures.

Notice that Matthew’s account supplies an additional thought: “except the sign of Jonah.”

- v. 13 Toward Bethsaida Julias, or the north-eastern shore of the Sea.

QUESTIONS

326. How did Jesus say the signs in the earth and sky and the signs He was doing were alike (Did they have common characteristics such as the observing eye could discern)?
327. Did the people who observed natural signs give evidence of an ability that could also have been used to observe signs Jesus did?
328. Were the miracles Jesus did not signs (if the resurrection were the only sign)? What did Jesus refer to with the use of the word “signs of these times?”

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43. On the Sea—Matt. 16:5-12; Mk. 8:14-21

Matt.

- v. 5 They arrived at the area of the Sea close to the place where the upper Jordan River flowed into the Sea.
- v. 6 *Leaven*: probably refers to the doctrine of the Sadducees and Pharisees, which could influence their lives. What Jesus had in mind is not specifically stated, but is probably their basic doctrines which He often showed were wrong in various ways.
- v. 12 *Teaching*—the means of influence.

Mark

- v. 15 *Take heed*—or “Watch out for . . .”
- v. 17 Their hearts were hardened, sad to say but true.
- v. 21 They had the greatest of teachers in Jesus. Unless a person is willing to hear, however, nothing avails.

QUESTIONS

329. What basic position did the Pharisees and Sadducees hold in regard to the Bible (O.T.)? to Jesus?
330. What was the lesson the 12 should have drawn from the two miracles Jesus mentioned?

44. Bethsaida—Mk. 8:22-26

Mark

- v. 22 This miracle is found only in Mark's Gospel. Blind people were very common in that day, even as they are in many countries today. Improper (or no) treatment of the baby's eyes at birth often caused blindness.
- v. 24 He had apparently seen before to know the shape of men and trees.

QUESTIONS

331. Why lead the man out of the village and then forbid him to even go back into it?

45. Ceasarea Philippi—Matt. 16:13-28;
Mk. 8:27—9:1; Lk. 9:18-27

Matt.

- v. 13 *Son of Man*—over 80 times in the Gospels, and almost exclusively used by Jesus Himself.
- v. 14 None of the men mentioned could save!
- v. 19 Though spoken to Peter, the rest will be told the same general thing.
- v. 20 Perhaps because they had too many false ideas of what the Messiah was to be, and quite obviously did not understand Jesus' nature.
- v. 21 The nature of the Messiah is outlined.
- v. 22 The R.S.V. translates "God forbid" as do others. Such is a poor translation. A better one would be something akin to "This must not happen to you, Lord."
- v. 23 Another attempt by Satan to use one of Jesus' own friends to deter Christ from His chosen goal. Satan won Judas Iscariot to do his bidding.
- v. 24 *deny*: "as I do, and all who follow Me must do." Not deny things to self, but deny self.
- v. 26 Nothing is profited, since a man can not keep material goods, Lk. 12:15ff.; I Jn. 2:15-17.
- v. 27 The sacrifice of self will, at Jesus' second coming, be worth it. (See v. 28)
- v. 28 The text present a definite problem; did Jesus mean the second coming (as mentioned above under v. 27, and foretold in Acts 1:11) or the inauguration of the church/kingdom on Pentecost. It would seem the latter, since the disciples did not live until the second coming.

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Mark

- v. 27 Ceasarea Philippi—some 25 miles north of Capernaum.
- v. 32 *rebuke*—the same word as in 4:39.
- v. 33 Men would surely have changed Jesus' mission to suit themselves. See Matt. 11:12; Jn. 2:24-25; Acts 13:41; 15:15; etc.
- v. 38 Peter's rebuke may have been because he thought Jesus was "above" the things mentioned in v. 31.

Luke

- v. 18 Matthew's account says only that the conversation took place around Ceasarea Philippi. Mark's account specifies while walking towards that general area. Luke pinpoints the time and place to a time and place of prayers, which apparently happened as they traveled north to Ceasarea Philippi.
- v. 20 Matthew's account is the most complete here, while Mark and Luke record only the essence of the statement Peter made.
- v. 22 Jesus makes plain predictions of His passion in the following texts 1) Matt. 16; Mk. 8; Lk. 9, 2) Matt. 17; Mk. 9; 3) Matt. 17; Mk. 9; Lk. 9, 4) Lk. 17:25; 5) Matt. 20; Mk. 10; Lk. 18; 6) Matt. 26; Mk. 14; Lk. 22.
- v. 23 Luke adds the word "daily." The decision is expected to involve a whole lifetime.

QUESTIONS

332. What was the point of Jesus asking the disciples about His identity?
333. Were disciples the only ones who had received a revelation from God about Jesus' identity?
334. How could Peter become Satan?
335. What is the basic idea in losing/gaining, etc.—that of unselfishness?

336. What does "taste" death mean? (Cf. Heb. 2:9.)

46. A High Mountain—Matt. 17:1-13;
Mk. 9:2-13; Lk. 9:28-36

Matt.

- v. 1 Luke's eight days probably tells more exactly the time that elapsed between the discussion about Jesus' identity and His transfiguration.
- v. 2 transfigured (Greek *metemorphōthē*)—changed as in Romans 12:2; II Cor. 3:18. Perhaps the transformation is described by the Gospel accounts, so that we know how Jesus was changed.
- v. 3 The two men with Jesus, Moses and Elijah, have been suggested to be representatives of the law and the prophets. The discussion was about Jesus' death which, as He said, had been foretold in the law and prophets.
- v. 4 booths (Greek *skēnas*, as in Jn. 1:14).
- v. 5 Like the expression after Jesus' baptism. See also Jn. 12:28ff.
- Listen to Him*: rather than Moses and the prophets, in the sense that the new will expressed through Christ was to be the only agreement between God and men.
- v. 6 The people at Sinai reacted much the same way, Heb. 12:18ff.
- v. 7 Since Jesus was with them, they need not have feared as they did.
- v. 9 Peter, James and John must have really wondered during the next six months, not only about the vision itself, but what it meant about the person of Jesus, none of which they could tell. We may see, however, the reason why James and John would ask for special places of honor in the kingdom, ch. 20:20-28.

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- v. 11 Mal. 4:5-6 said this. Jesus has to explain that Elijah had appeared in the person of John the Immerser.
- v. 12 *the Son of man must suffer*—as one prophecy was fulfilled, so must another prophecy (in regard to Jesus) be fulfilled. But the disciples missed this part though understanding the part about John, v. 13.

Mark

- v. 2 The other nine men were in the valley below, perhaps in a village or at least near one where their presence was known.
- v. 3 *fuller*—a person who bleaches cloth, etc.
- v. 5 It was about the time for the Feast of Tabernacles during which feast the people were to dwell in booths they made. This may be the genus for Peter's idea.
- v. 10 They could not accept either the fact that Jesus was to die or its meaning.
- v. 13 The men should have drawn the conclusion in a more firm way that Jesus was really the Messiah. All the more reason for faith in Him.

Luke

- v. 29 *As he was praying*—only in Luke.
altered (Greek heteros, another, different in some way).
- v. 32 Luke only records this fact about the men being sleepy. Perhaps it was night. Sometimes a mountain climb and the thinner air tire one easily, and would cause sleepiness.
- v. 33 *not knowing*—failure to understand the situation. Peter probably thought something ought to be done.
- v. 36 Peter later mentions this very incident in II Pet. 1:16-21 as being evidence for his apostleship and Jesus' deity.

QUESTIONS

337. Can you describe the appearance of Jesus, combining the information in all three accounts?
338. Moses and Elijah would represent what in the minds of the apostles?
339. Who heard God's voice the first time He spoke about Jesus?
340. Why do you think the transfiguration occurred?
341. Were the other nine apostles not ready for the information the transfiguration would give to those beholding it?
342. Did the apostles understand the remark of Jesus in Matt. 11:14?

Matt. 17:14-20; Mk. 9:14-32; Lk. 9:37-43a

Matt.

- v. 14 Luke records that they stayed all night on the mountain, and when they came down from it, the crowd was with the nine.
- v. 16 The man's emotional state is understandable as he speaks of his son's condition and the inability of the disciples to help.
- v. 17 *faithless and perverse*—this seems to be directed to the crowd in general, but it may be that Jesus said it only to the nine, v. 20 and since Mark v. 14, 16 indicate that Jesus first talked with His disciples and, while talking, the man came up with his plea.
- v. 18 Matthew and Luke summarize the proceedings. Mark's account shows that Jesus spoke with the father about the son.
- v. 20 No faith needed on the part of either the father or son, just the disciples. Nothing is impossible with God, only as we limit Him.

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Mark

v. 14 The scribes were doubtless scoffing at the disciples and their master, Jesus. It was a high moment for them, at least until Jesus arrived.

arguing (Greek *suzētountas*, as in 8:11).

v. 15 No indication why the crowd was amazed to see Jesus.

v. 18 Perhaps the tour (Matt. 10) of the disciples a few months previous had made them bold enough to brag about their abilities. However, the man may have known nothing about the tour, and just considered that Jesus' disciples might have been able to help.

v. 20 The demon acted as all other demons in Jesus' presence: it recognized Who He was. Read Acts 19:15 here.

v. 22 *if you can*—the father was desperate. However, Jesus shows in v. 23 that the issue is with the father. See Matt. 8:2-5.

v. 25 The demon is addressed as if a real personality, which we assume is so, despite the position some hold to the contrary.

v. 29 Some texts add the words "and fasting." Perhaps the particular demon involved was different than the others.

by prayer—that is, with God's help. No indication that man alone can overcome the devil. See Matt. 12:25ff.

Luke

v. 38 *only* (Greek *monogenēs*, as in Jn. 1:14, 18, 3:16; Heb. 11:17).

v. 39 *shatters*—the same Greek word in a strengthened form is in v. 42.

v. 41 The disciples did not have sufficient faith that with

- God's help (through asking for it) the boy could be healed. Note then their expression in Luke 10:17.
- v. 42 *tore* (Greek *susparassō*, a violent convulsion, Mk. v. 26, which left the boy like dead). See v. 39 "shatter."
- v. 43 *majesty* (K.J. "mighty power." The Greek word is found also in Acts 19:27; II Pet. 1:16).

QUESTIONS

343. Do you think the attitude of the scribes might have intimidated the disciples? (The scribes were against Jesus as a rule.)
344. Where does Jesus pin the blame for the failure? Why did the failure occur?
345. Describe all the things the demon did to the boy.
346. Describe the demon.

Matt. 17:22-23; Mk. 9:30-32; Lk. 43b-45

Matt.

- v. 22 The men went back south to Galilee, to go to Jerusalem for the Feast of Tabernacles.
- v. 23 *greatly distressed*—they could not comprehend because they would not understand.

Mark

- v. 30 Jesus was attempting to remain apart from crowds. See John 7:1ff.
- v. 32 The disciples were afraid, perhaps because He had told them so many times before.

Luke

- v. 44 The *majesty* would soon be forgotten in the crucifixion.
- v. 45 It was concealed primarily because of their blindness.

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QUESTIONS

347. List the different times and places where Jesus spoke of His passion, death and resurrection.
348. Did the disciples really "hear" the words "be raised on the third day?"

47. Capernaum (1)—Matt. 17:24-27

Matt.

- v. 24 *half-shekel*: see Ex. 30:11-16. The tax was due in Adar (March).
- v. 25 Jesus spoke to Peter before Peter said anything.
- v. 26 *then* (Greek *ara ge*, "for sure!")
- v. 27 Though logically free, not practically so. Hence, to keep from being an undue cause of stumbling for His disciples as well as for others, Jesus paid the tax.
- v. 27 *give offense* (cause them to stumble, ie., sin).
for me and for yourself (Greek *anti emou kai sou.*).
a hook—only time this variety of fishing is mentioned in the Gospels.

QUESTIONS

349. Why was Peter asked about the tax? What does his "yes" answer indicate?
350. Did Peter catch the point Jesus made about sons and subjects?

(2) Matt. 18:1-6; Mk. 9:33-37; Lk. 9:46-48

Matt.

- v. 1 Jesus had spoken of John as being both great and small, Lk. 8:28. Doubtless the preceding events of the transfiguration (Peter, James and John only) and the dismal failure of the other nine to heal the boy added fuel to the fire about who was greatest.

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- v. 2 They were in a house in Capernaum. The child may have belonged to one of the disciples.
- v. 3 *turn* (Greek *straphēte*, as in Jn. 1:38; Acts 3:19). The disciples definitely were going down the wrong road in this discussion. Service is the high-water mark of greatness, John 13:1-17.
- v. 4 *bumbles*—the way we “become” childlike; childishness is not humbleness.
- v. 5 Jesus means anyone who becomes childlike, be that someone child or adult.
- v. 6 *cause . . . to sin* (Greek *skandalizō*, see 17:27).
- v. 7 *better*—because the fate will be worse.

Mark

- v. 33 The discussion had arisen while returning from the region of Caesarea Philippi, but they had not told Jesus about it.
- v. 35 A great reversal from the normal flow of human life.
- v. 37 *receives me*—ie., receives My teaching, as is evident by the obedience.

in my name—under My authority, v. 38. See Acts 3:6; 19:13.

receives . . . him who sent me—God had just witnessed to Jesus in v. 7. See also Jn. 7:29; 8:42; 12:44-50; 20:21.

Luke

- v. 48 *least . . . greatest*—one of the hardest of things to be is least among all, especially for preachers who always think they must be seen and heard. Note Lk. 22:24-27.

QUESTIONS

351. Why did the disciples not want Jesus to know about

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their discussion? Were they embarrassed when He asked them about it?

352. What attitude of mind and character of life were Jewish children taught in the days of the N.T.?
353. Do we have to become by choice what we once were by nature?
354. Do little children have to be taught humility? or are they such until taught differently?
355. Did the disciples understand "greatness?"

(3) Mk. 9:38-41; Lk. 9:49-50

Mark

- v. 38 The disciples thought such a prerogative was theirs alone.
- v. 39 Not an enemy, but a friend. This is the same principle Jesus argues in Matt. 12:22ff.
- v. 41 notice: "gives you." The servants of God were greater in number than the 12.

Luke

- v. 49 The party spirit has not left the world by any means. Perhaps smallness of nature or pride of party is responsible for the same attitudes as John expressed being expressed today.

QUESTIONS

356. Did John not care that people needed to be "demonized?"
357. Do you really care if people with whom you differ get to heaven as long as you do? or will God's heaven be big enough for you and others too? (If you have such an attitude, read Matt. 6:14-15, and ask yourself if you have any hope of heaven with such an attitude.)

(4) Matt. 18:7-35; Mk. 9:42-50

Matt.

- v. 7 See Luke 17:1-10.
- v. 8 Whatever the cost: sin costs more!
- v. 10 *their angels*: this may mean that every "little one" has a guardian angel, or that angels minister to people, though not necessarily in a 1 to 1 ratio. See Heb. 1:14.
- v. 12 Like Luke 15:3-7. The point is that God cares about each and everyone. Any effect, good or bad, we produce in another's life is quite important, both to us and to God.
- v. 14 Jesus died for all, and these "little ones" are among those. The same principle is seen in II Pet. 3:9.
- v. 15 *sins*—we better be positive it is a sin, not a slight.
tell (Greek *exelon*, rebuke to bring to conviction).
you have gained—the total purpose of the effort is to gain the brother, not lose the brother. The whole chapter is intended to show how important it is to be concerned about our attitudes. We must want the good of others because they are God's, and we must share the attitude of God about the welfare of all.
- v. 17 The church was not actually in existence yet, but this instruction would within a year be very applicable. Jesus expected the "church" to become a reality, and remain so, Matt. 16:18.
- v. 19 *it will be done*—but the texts such as I John 5:14-15 must also be considered. God has determined what sin is, and laws concerning it, such as I Jn. 1:8-10.
- v. 20 Jesus cared for the saints, whoever they are, wherever they are.
- v. 21 Peter had listened to Jesus outline the three efforts to be made to gain a brother. Perhaps he won-

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dered if the limit to such action was three or more than three.

- v. 22 Forgiveness is not a quantity, but a quality to be exercised at every opportunity.
- v. 23 The reason for v. 22: to be godlike. We stand in relationship to God as the one who owed 10,000 talents. We stand in relationship to others as the man who owed 10,000 talents to one man, and was owed 100 by another (and we act about the same way sometimes!).
- v. 27 The man received better than he asked: not only was the debt cancelled, but the man was freed of all responsibility to it.
- v. 28 100 denarii was about two millionth's part of 10,000 talents someone has figured. It was at least a rather insignificant sum.
- v. 30 Cf. Matt. 6:14-15.
- v. 31 *greatly* (Greek sphodra, as in Matt. 2:10; 17:6; Mk. 16:4; Lk. 18:23; Acts 6:7; 27:18)

distressed (Greek lupeō, as in Matt. 14:9; Mk. 10:22; Jn. 16:20; Rom. 14:15; II Cor. 2:4; 6:10; Eph. 4:30; I Thess. 4:13).

reported (diasapheō, a detailed account). One can but think of the text in Num. 32:23; "Be sure your sins will find you out." See also Matt. 10:26.

- v. 33 The instruction for every disciple, and the example set by Jesus, Lk. 23:34.
- v. 35 The real reply to Peter's question in v. 21.

Mark

- v. 43 *bell*—the consequence of selfishness!
- v. 48 a description of the punishment for sinners who do not turn and become like children, Matt. 18:3.
- v. 50 A difficult verse, probably a proverb of the day. We understand Jesus to mean that we must preserve

our state by obeying His commands, or we will become worthless.

QUESTIONS

358. Does human nature make temptation to sin the normal thing in life (that is, since we are made moral beings, can we ever escape being faced with the choice of doing right or wrong, or of presenting such opportunity to others)?
359. Why did Jesus talk about cutting off a hand, or plucking out an eye? Was it in relationship to the seriousness of sin?
360. How much does God care about people?
361. Does a never-ending punishment in hell for sinners help to explain how terrible sin is?
362. If sin is so awful, what should be the course of action for someone who sins against you?
363. If someone asks you for forgiveness, do you think you should consider the answer Jesus gave to Peter's question?
364. What punishment, spoken of by Jesus in Matt. v. 35, and described in Mark vv. 44-50, will be the judgment of those who refuse to forgive others?
365. What part does the golden rule play in this little drama? Must one consider not only self, but the one who might also be involved?
366. What steps did Jesus give to follow when one person sins against another?

(5) Matt. 19:1-2; Mk. 10:1; Jn. 7:1-9

The Gospel writers, Matthew and Mark, now leave Galilee in their records of Jesus' ministry. Their accounts take us to Perea and on into Jerusalem. John's account, chs. 7-10, and Luke's account, chs. 9:51-18:34, give Jesus' ministry

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for some three months, in Perea and Judea, or from the Feast of Tabernacles to the Feast of Dedication. Matthew and Mark then pick up the story and give some events in His ministry for the three months preceding the Passover and Jesus' death.

John

- v. 1 *The Jews* (in John's Gospel, the Jewish hierarchy generally).
- v. 2 Every male was expected to attend this feast, Ex. 23:14-17; Deut. 16:16.
- v. 4 They reasoned by the world's standards, not God's. Thus did Satan tempt Jesus, and Peter so thought. Peter learned though, as can be seen in Acts 8:21-23.
- v. 6 Anytime was all right for them, as they had nothing to prove.
- v. 7 John 15:18-25.
- v. 8 Some Greek texts read "I am not going up to the feast yet." As indicated by the rest of John 7, Jesus did go up later; though not when the brothers suggested He go.

QUESTIONS

- 367. What feasts, and when, did every male Jew have to attend?
- 368. Do you suppose Jesus experienced in His own immediate family what He mentioned in Matt. 10:34-38; Lk. 12:51-53?

48. Samaria—Lk. 9:51-56

Luke

- v. 51 About six months remained. The intense hatred of the Jewish leaders kept Jesus pretty much on the move. Cf. Jn. 11:16.
- v. 52 So that they could procure lodging that He might slip in unnoticed.

- v. 58. Most Jews went across into Perea on the east side of the Jordan River rather than go through Samaria. However, Jesus wanted to avoid the crowds, so He went the little used road from Galilee to Judea through Samaria. The Samaritans and Jews generally hated each other, and only engaged in business, not social activities.
- v. 54 no love lost here!

QUESTIONS

369. Do you think James and John reacted as they did because they were snubbed by the Samaritans, because Jesus was, or just to show off if possible for the other disciples?
370. Does John act like the beloved apostle here? or is this a way love could be expressed?
371. Why did Jesus rebuke the men? Had He not told them to not preach to the Samaritans, Mt. 10?

49. Jerusalem (1)—Jn. 7:10-52

John

- v. 10 Luke's account, 9:51-56, is the record of the private trip to Jerusalem.
- v. 12 *muttering* (Greek *goggusmos*, as in Jn. 6:41; 7:32; Acts 6:1; I Cor. 10:10; Phil. 2:14).
leading . . . astray (Greek *planai*, "to lead off," "to wander," as a planet was thought to do in that era of time).
- v. 13 This is why the disciples are behind closed doors after the resurrection, 20:19, and why the parents of the blind man in Jn. 9 refused to tell the truth.
- v. 14 The feast was a week (8 days) long.
- v. 17 The comment in v. 14 was indicative that some would find a reason to reject the message because of

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what they thought about Jesus' background, etc., much as did the people of Nazareth, Matt. 13; Mk. 6.

- v. 18 The basic contrast between Jesus and any of the Jewish teachers.
- v. 19 They were not keeping it, either in spirit or truth. Jesus did both, and was not a just target of death, or hatred that leads to death.
- v. 21 He did it on a Sabbath.
- v. 22 But they did not marvel at all when it came time to keep the law and have a boy circumcised, even if the act was performed on a Sabbath.
- v. 24 The basic emphasis of Jesus' ministry was that truth was different than falseness, and the people should take care to know the difference.
- v. 25 A "yes" answer is expected.
- v. 26 They do not think the authorities know Jesus is the Messiah.
- v. 27 Popular theology of the time, but not true in fact.
- v. 28 They did not know God in the sense they should have known Him, or His Son.
- v. 29 Jesus claims to know God in such a way as to reveal God accurately. See 1:18; 14:8; Matt. 11:25-27.
- v. 31 They expect a "no" answer—Jesus had convinced many that He was the Messiah, as in v. 41.
- v. 34 A prediction of His ascension, as in 20:17.
- v. 36 Their hearts would need to be changed to go where Jesus was going.
- v. 37 The eighth day, with a special ceremony involving a priest carrying water into the temple. Jesus used the idea of water and applied it to Himself.
- v. 38 The Scripture Jesus mentions is unknown. Some suggest Isa. 58:11; Zech. 13:1 or 14:8.
- v. 39 This is the reason Jesus promised the Holy Spirit would be sent, as in Jn. 14:16, 26; etc.

- v. 40 *The prophet*—see 1:20; and probably the same idea in 7:52.
- v. 41 “No” is expected as an answer.
- v. 42 They are also aware of the connection between the Messiah and Micah 5:2.
- v. 46 The officers were probably temple officials, not Roman soldiers.
- v. 49 The general attitude toward the common people. This caused Jesus to see the masses of people as having no shepherds, and reflected in His compassion for them. They “heard Jesus gladly” Mk. 12:37; Lk. 19:48. For this reason, the Jews had decided not to put Jesus to death during the feast, Mk. 14:1-2, 10-11.
- v. 51 He expects a “no” answer, since Jewish jurisprudence did not judge a man without granting the right of defense.
- v. 52 A slam on the Galileans. They meant that no prophet such as they were expecting, and about which they questioned John, 1:19ff.

There is an interesting textual variation on this verse. Some of the best recent manuscript evidence lends credence to the textual reading: *the* prophet, rather than *a* (or *no*) prophet. It would fit better with the context to read it as: “the prophet (Messiah or forerunner) is not to rise from Galilee.” Some had been claiming this for Jesus, which is the reason for the attempted arrest.

QUESTIONS

- 372. What caused the Jewish people to be so unwilling to accept Jesus as the Messiah when He did so many signs, etc.?

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373. Does v. 20 indicate that some of the people may not have known about the plans to kill Jesus?
 374. How had the people been judging by appearances?
 375. Why could the men not arrest Jesus?
 376. In what way had the Spirit not been given?
 377. Does the remark of the officers in v. 46 indicate that Jesus so spoke that the crowds were too much in sympathy with Jesus to arrest Him at that time?
 378. The council really did not want to give Jesus a fair trial—why not?

(2) Jn. 8:12-59

John

- v. 12 See 3:18-21
 v. 13 See Deut. 19:15-21, where this principle is found.
 v. 15 The standards are not the same for deity and humanity. But see v. 18.
 v. 16 So in ch. 5:30ff.
 v. 19 See Jesus' prayer in 17:3, 25-26. Of course, Jesus' claim is for deity since only deity could reveal deity adequately.
 v. 21 Jesus apparently means that their refusal to accept Him, the life-giver, meant death for them. But see v. 24.
 v. 24 The life Jesus brings is conditional.

I am he—the text reads as in v. 28 and v. 58: *egō eimi*. The pronoun "he" is not required by the Greek, though it is possible. The Greek is intended to be emphatic about Jesus' identity, but we have trouble expressing in English the same impression the Greek construction carries.

- v. 28 Jesus' death and subsequent resurrection would provide the necessary evidence. So many of the Jews and their leaders did believe, Acts 2, 4, 5, etc. Jesus mentions being lifted up in 3:14, here and in 12:32.

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- v. 31 *If you continue*: the proof of disciples is faith and faithfulness.
- v. 32 *truth*—what Jesus had been trying to give them all of the time.
- v. 33 *They*—apparently a different group than those He addressed in v. 31. See v. 37 where this group plans to kill Him.
- v. 33 He will affirm their genealogy according to the flesh, v. 37, but also affirm they have the devil as their spiritual father, the important relationship of the two.
- v. 34 *every one who commits* (Greek *pas ho poiōn*, a life-time practice)
- v. 35 Only sons of God through Christ are not slaves to sin, Rom. 6:16-17.
- v. 36 The strong man is overcome, and his goods plundered, because Jesus is stronger. See I Jn. 4:4.
- v. 37 God's Word cleanses the mind and produces a character that is like Him. A man's life does exhibit what he is thinking, Mk. 7:1-23. The soil is too hard to receive and produce, Lk. 8:4ff., sometimes.
- v. 39 John's preaching had been directed at this very point, Matt. 3:9.
- v. 40 Abraham was not a murderer, as Cain, or Caiaphas, I Jn. 3:11; Jn. 11:49-53.
- v. 41 They understand Jesus to be talking about their fleshly origin.
- v. 42 That is, if they really apprehended God's message, they would reflect it in their lives. They had not accepted Jesus which, in essence, was the rejection of God's message.
- v. 43 The actual reason why they were still slaves, v. 34.
- v. 44 Even if they did not realize it, they could not be neutral. Unwillingness to be positive about Jesus placed them with the devil.

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- v. 45 He told the truth, even about the devil.
- v. 46 They could not find Him guilty, hence should have received Him as He presented Himself.
- v. 47 Their former choices of evil rather than good had caused their nature to be as it was at the time of Jesus' speaking.
- v. 48 The party is getting rough!
- v. 49 Would a demon-possessed man do what Jesus had done? They needed to heed 7:24.
- v. 51 Because God's Word is life-giving.
- v. 52 They had the same trouble in Capernaum, ch. 6.
- v. 53 They are beginning to get the message.
- v. 55 The severity of plainness!
- v. 56 So when Jesus came, and "Abraham's children" rejected Jesus, it was evident they were not really children of Abraham.
- v. 58 The claim for deity, as had always been the case, v. 25.
- v. 59 Because they considered His claims blasphemous.

QUESTIONS

- 379. Were the Jews unwilling to trust themselves to Jesus? Why could they not be of the same mind as the men in John 1:41ff?
- 380. How did Jesus mean the statement that the Jews did not know God, v. 19?
- 382. Is truth a body of facts, a person or both?
- 383. How many claims does Jesus make for Himself in this chapter? What kind of claims?
- 384. Do you think some of those discussing with Jesus could have been like those in Matt. 7:21-23?
- 385. Does one's set of mind actually determine what is heard?

386. What descriptions of character do the "parties" exchange?
 387. How does a person "know" God?

(3) John 9:1-41

John

- v. 2 The Jews (Cf. Job and his friends) thought sin caused physical ailments, etc. That they were right in some cases is clear. It was not true of all, though. The prophets mention both sides could be true, Jer. 31:29-30; Ezek. 18:2-4. See also Deut. 5:8-10; 24:16.
- v. 4 Jesus may mean death comes to all, or night in the normal sense of night. See 11:9.
- v. 9 He knew who he was and so testified. Others were not so willing. The final outcome of the day was that he was seeing both physically and spiritually.
- v. 14 Jesus had profaned the day as the Pharisees saw it.
- v. 16 Some were not quite so blind as others.
- v. 18 The testimony to Jesus was counter to the Pharisees' position, and the man was sticking to his story.
- v. 27 He is not only seeing but also thinking. No wonder Jesus sought him out, v. 35.
- v. 28 *revile* (Greek *eloidopēsan*, as in Acts 23:4; I Cor. 4:12; 5:11; 6:10; I Tim. 5:4; I Pet. 2:23; 3:9).
- v. 29 Such strong feeling for Moses (the law) prompted such statements and actions as in Acts 13:50; 15:21; 17:5; 21:20ff.
- v. 31 The current theological thought of the day, quite untrue in fact. However, the Jewish contempt for all other races probably helped promote such ideas.
- v. 32 Cf. 10:21, where they argue about this very thing.
- v. 36 *sir* (Greek *kurie*, which may mean either Lord or sir).
- v. 37 Where or how had the man seen Jesus?
- v. 39 Lord, as he meant it here, was a great step for a Jew.

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Such a belief was necessarily carefully considered before any Jew accepted it. Yet if they did not do so, they became blinder.

- v. 40 To know is to be responsible. The Jews had seen plenty of signs to know Who Jesus was.
- v. 41 Jesus means: if you did not know, you would not be responsible. You do know, and are responsible.

QUESTIONS

388. Did God allow or make the man to be born blind?
389. Why heal the man on the Sabbath? or did it make any difference? (Cf. Mk. 3:4)
390. Were the parents and the Jewish rulers like the other "children of Abraham" Jesus mentioned in 8:39ff.?
391. Is the man born blind equal to the Sanhedrin, or do they "out-argue" him?
392. Who really had eyes to see in this incident?
393. Who determines when a person "sees"—God or the person?

(4) John 10:1-21

John

- v. 1 Some consider that this section follows immediately after the conversation recorded in ch. 9. Others do not, but consider that it was spoken sometime later during the feast. It seems to follow in thought at least with the ideas of ch. 9. The unwillingness of the Jewish leaders to be shepherds, and the closing remarks to the man healed of his blindness could provide the setting for this section.
- v. 2 Jesus will present Himself as the shepherd and the door of the sheep. He is not a stranger because He knows His sheep, v. 5, nor is He a thief or hireling because He sacrifices Himself for the sheep, v. 11.

- v. 4 The familiar idea of the shepherd is often used by God's spokesman, as in Psalms 23, Ezek. 34, Jn. 21, I Pet. 5.
- v. 5 A shepherd is known by his character.
- v. 8 *all*: perhaps referring only to the religious rulers who had rejected Him. He may have had reference to the idea that all before Him who claimed to be the "door" of the sheep were not so.
- v. 9 Anyone may come, and all who do have both security and liberty.
- v. 10 *life*: a quality that Jesus gives to otherwise meaningless existence. Note Acts 20:29-30.
- thief* (Greek kleptēs, as in Matt. 6:19; 27:64; Mk. 10:19; Rom. 2:21; I Cor. 10:10; Eph. 4:28).
- v. 11 The shepherd lays down his life, even if the sheep are inappreciative and misunderstand.
- v. 12 *hireling* (Greek misthōtos, the one who works for wages as in Mk. 1:20).
- v. 13 The action of the men in ch. 9 is a good example.
- v. 14 A likeness of relationship between sheep and shepherd, and shepherd and Father. See Jn. 17:24-26.
- v. 16 *other sheep*—probably the lesson the disciples and early Jewish Christians had to learn. See Rom. 3:28-29. Jesus is the light of the world, not the Jewish nation.
- heed*: the hearer is the key to inclusion in the fold.
- v. 18 The close relationship of Jesus the man to Jesus the God is always a problem. Depending upon the point of view taken, Jesus raised Himself from the tomb, or God raised Him, as Acts 2:24. The word "God" could be understood as "deity" however. Hence the deity of Jesus made it impossible for the grave to hold Him.

No one takes it: Jesus was not the victim of cir-

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cumstances, but the sacrifice through love, not losing His life but giving it.

v. 19 *a division*: evident from Ch. 7:10ff.

QUESTIONS

394. In how many ways does Jesus present Himself in this section?
395. What are the characteristics of a good shepherd?
396. How does a person become a part of the fold of Christ?
397. If Jesus gave His life, is that not planned suicide?
398. Can you list things the Gospels record that demons did to people, or caused people to do?

(5) Luke 10:1-24

The harmony outline indicates that the 70 were sent out in or around the time of the Feast of Tabernacles, and from Jerusalem. However, Luke's account does not indicate exactly when this event took place, or where.

Luke

v. 1 The 70 may have preceded Jesus on His tour of the country. We interpret Lk. 9:51 to refer to the journey to Jerusalem for the Feast of Tabernacles. The text does not so state, however. Ch. 10:38 places Jesus in Bethany, just outside of Jerusalem, but 10:13-15 seems to imply a nearness of Galilee. Whether Luke means for his account to be other than a description of general events that occurred before the final week is uncertain.

two by two—a good general principle for personal work. We should not treat it as a divine imperative, however.

v. 2 See Matt. 9:35ff.; Jn. 4:35 ff.

pray: get involved with God in the work!

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- v. 3 Cf. the somewhat parallel text in Matt. 10:1ff.
- v. 4 Jesus taught them that they were 1) to go, 2) and to trust God for their needs 3) to preach and not worry about results, and 4) to let circumstances determine their stay in any place. The same general ideas are yet true for every laborer in the kingdom.
- v. 11 *The kingdom near*—if only in preaching about it.
- v. 12 Sin has punishment, both here and hereafter.
- v. 13 Ref. Matt. 11:20ff.
- sackcloth and ashes*: signs used to indicate a sorrowful condition or state of mourning exists.
- v. 16 The same principle so often stated: the messenger must consider himself and his message as being inseparable from his Master.
- v. 17 The length of the tour is not stated, nor the place to which they returned.
- v. 19 *serpents and scorpions*: whether literal or figurative is not said. God did bear witness to their message; Heb. 2:4, but what these particular acts would prove is unknown, since the frequency of such occurrences would be rare. However, see Ex. 4:1ff.; Num. 21:6; Deut. 8:15; Rev. 9:3, 10.
- v. 20 *spirits*: the nature of beings in the metaphysical realm. We are also spirits as they, but inhabit a physical body while here in this world, not the metaphysical world.
- v. 21 See Matt. 11:25ff.
- v. 23 They were the original recipients out of the great mass of people upon whom the ends of the ages have come, Rom. 16:25-26; Col. 1:26; Heb. 11:40; I Pet. 1:10-12.

QUESTIONS

399. How do the instructions in Matt. 10 compare with these in Lk. 10?

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400. What general principles were true then that are still usable today?
401. What was so damning about the message preached? its character (nature)? or what?
402. What was so great about casting out demons? Was it greater than preaching the good news of the kingdom, or did it just seem so?
403. Did Jesus point out what was truly great?

(6) Luke 10:25-37

Luke

- v. 25 Luke does not locate this incident as to time or place. *test* (Greek *ekpeirazōn*, 'to test' or 'to tempt' throughout the N.T.).
- do*—obedience of faith is a timeless Bible concept.
- eternal life*—the quality Jesus gives to existence.
- v. 26 God had revealed a way for him, and Jesus wondered if he knew it. The young ruler in Matt. 19:16ff., and the scribe in Mk. 12:28ff. are very similar incidents. The verses quoted are Deut. 6:3; Lev. 19:18. All other laws given were simply applications of this basic principle; obligation (love and obedience) to God and man is inseparable. That is why James 2:8ff. reads as it does. See also Matt. 7:12.
- v. 28 Faith was the principle of "doing" those commandments, since no person could (or can) prove that life will come as promised. God must be believed for this.
- v. 29 The common human tendency: justify self. See Rom. 2:17-24; then 3:9-20.
- v. 30 *half dead*: opportunity still there to aid!
- v. 31 *priest . . . passed by*: a law-keeper superficially, not a lover as the law expected.

- v. 34 The Samaritan was a "doer," as Matt. 7:12 shows one must be.
- v. 35 He really went the second mile.
- v. 37 The man answered his own question. The man who helped was not a stranger, but a neighbor to the one hurt. See Heb. 10:32-24; 13:1-3.

QUESTIONS

404. Did the lawyer test Jesus or get tested?
405. Why, when the man answered Jesus, did he not quote the 10 commandments? Are they simply applications of the 2 commandments he did quote?
406. Can you absolutely prove that you can inherit eternal life by obeying the Scriptures, or do you have to take God at His word?
407. How could the Samaritan be the "neighbor" the man asked about—he was the one helping, not being helped, was he not?

50. Bethany—Luke 10:38-42

- v. 38 The first appearance of these people in Luke's Gospel. It seems from Jn. 11:3 that Jesus was there often.
- v. 39 Martha seems to have been the oldest of the two sisters, the mistress of the house, thus primarily responsible for the guests. Mary appears in Jn. 12 in much the same role as here!
- v. 40 *distracted*. (Greek periespatō, from peri and spaō. The verb occurs in Mk. 14:47 and Acts 16:27 with the idea of drawing (a sword). Thus the preposition and the verb convey the idea of drawing about or around. It is used in literature of the day for being overly burdened, worried, greatly concerned over little, etc.).

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serve (Greek diakonian, minister, etc., elsewhere).

help (Greek sunantilabētai, 'to take ahold').

- v. 41 *anxious* (Greek merimnais) what Jesus warned against in Matt. 6:25. See Phil. 4:6.

troubled (Greek thrubazō, as in Matt. 26:5; 27:34; Mk. 5:38; Acts 20:1; 24:18, a tumult or disorder).

- v. 42 *not taken away*—at the moment, Martha had the cares and problems of the world, and Mary was unencumbered good soil. Martha was not condemned for preparation, but for her attitude about it. Hearing Jesus was (and is) a question both of time and eternity.

QUESTIONS

408. Did Jesus ever express concern for people who were hungry etc., as Martha was doing?
409. How does a person honor Christ in day-to-day living?

51. Place of Prayer—Luke 11:13

Luke

- v. 1 Matthew's account, ch. 6:5-15, places the prayer in a context about discipleship. This text has the disciples wanting to be taught to pray.

- v. 2 *when* (Greek hotan, anytime)

say: the form is neither wrong nor right for us to use, but the general thought progression is good to follow.

- v. 3 *daily* (Greek epiousion for which the exact meaning or derivation is still unknown. It has not been found in any literature except here and in Matt. 6. From the general context, it seems to imply the bread that is needed, thus the "daily" bread.)

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- v. 4 Our attitude toward others must not be a stumbling block to them.
- lead us:* the prayer is that God will answer this whole prayer through us in such a way that His will and His way are true every moment in each disciples' life.
- v. 5 God is a friend: don't be ashamed to state our need.
- v. 8 *importunity:* our need, seen and answered by our Father.
- v. 16 God will not give useless or dangerous things to His children, but good things.
- v. 13 The prayer is: more of God and less of us.

QUESTIONS

410. How much difference in this prayer and the one in Matt. 6 (thoughts expressed, form used, words used, etc.)?
411. What caused the disciples to ask Jesus about teaching them to pray?
412. What is the point of the illustration in vv. 5-8? Is it similar to 18:1ff?
413. What did Jesus mean by His expression "if you . . . being evil?"
414. What relationship to the request of the disciples did the thought about the gift of the Holy Spirit have? Did Jesus mean that prayer should be made with the "best" gifts in mind, such as the Holy Spirit, or prayer should be made only to get the Holy Spirit, or what?

52. Place Unknown—Luke 11:14-28

Luke

- v. 14 See the following scriptures on demon possession: Matt. 4:24; 8:15-16, 28-34; 9:32-34; 12:22ff.,

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13:22; 17:14ff.; Mk. 1:21-28, 32-34; 3:11, 22-27; 5:1-20; Lk. 4:31-37, 41; 8:26-39; 9:37-43; 13:10-17.

- v. 15 They could not deny the miracle, so malign the source, as in Acts 4:16ff.
- v. 16 Much like Satan in ch. 4:9. The men came to test Jesus, accusing Christ of working for Beelzebub. In reality, they gave evidence of Satan.
- v. 19 The "sons" of the men were not accused of working for Satan in their efforts in this regard, hence the power of prejudice was overruling the men's common sense.
- v. 23 Since the issue was such that men could not be neutral about Jesus, the stance taken by the men placed them in opposition to Jesus. Such a state in life was unpardonable, and would remain so until they changed.
- v. 24 The reality of the spirit world is clear.
- v. 25 *put in order*—garnished in K. J. (Greek *kosmeō*, as in Matt. 12:44; 23:29; Lk. 21:5; I Tim. 2:9; Titus 2:10; I Pet. 3:5; "to arrange" or "bring into order." Our English *cosmos*).
- v. 27 Note Luke's inclusion of women as they played a part in the Gospel narratives.
- v. 28 The only real state of blessedness is to be a child of God, though nothing inherently wrong with motherhood.

who hear (Greek *hoi akouontes*, habitual hearers)

(who) *keep* (Greek *phulassontes*, guard or keep watch habitually).

QUESTIONS

415. Did jealousy play a part in the statements of others

about Jesus? Does jealousy blind us to the good in other people?

416. What did Jesus mean in v. 20 about the "finger of God?"
417. Had Jesus given an illustration in real life of overcoming a "strong man?"
418. Why was the demon and seven other spirits able to re-enter the "house" from which the demon was evicted?
419. How would a person keep free from demon possession? Would hearing and guarding God's Word do it?

Luke 11:29-36

Luke

- v. 29 *crowds*—if the crowds were anywhere close to the size of the crowds in ch. 8 (5,000), the third year of ministry was really a popular year for Jesus as far as the common people were concerned. The size of the crowds doubtless made the religious leaders more anxious to do away with Jesus.
- v. 30 Jonah was a sign and his message was considered by men of Nineveh to be from God. Jesus was a parallel to Jonah.
- v. 33 Ref. Matt. 6:22-23
- v. 34 What the lamp (light) is to the room the eye is to the mind, and the soul.

QUESTIONS

420. Did the crowds give some indication that they wanted to see a sign, which prompted Jesus to say what He did in v. 29?
421. How does darkness overcome light (i.e., how can light be darkness)?

53 Pharisee's Home—Luke 11:37-54

Luke

- v. 38 *wash* (Greek ebaptisthē)—a real burden! No wonder Jesus condemned them so severely. Too many of the people tried to put Jesus into old wineskins.
- v. 39 We must make the whole man "clean."
extortion (Greek harpages, "thievery", etc.)
wickedness (Greek ponērias, "wickedness," "maliciousness," as in Matt. 22:18; Mk. 7:22; Rom. 1:29; I Cor. 5:8; Eph. 6:12).
- v. 41 Right motives make the difference in whatever one does.
- v. 42 *woe*—an exclamation depicting sorrow or distress about another's condition, etc. Jesus indicates their character was in a bad state of affairs.
justice (Greek krisin, as in Matt. 5:40; 7:1; 10:15; 23:33; Lk. 7:43; 19:22; Jn. 3:17; 5:24, 29, 30; 7:24; 8:15; 12:31; 18:31; Acts 4:19; 13:27; 46; 16:15; 17:31; 23:3; 25:9; Rom. 2:16, 27; 14:3, 10, 13, 22; I Cor. 2:2; 4:5; 10:29; 11:31; II Cor. 5:14; II Tim. 4:1; Heb. 10:27, 30; Jas. 5:12; Rev. 18:8, 10; 19:2).
- v. 44 *graves*—defilement, the issue with which the Pharisees were concerned, v. 38.
- v. 45 *reproach* (Greek hubrizō, as in Matt. 22:6; Lk. 18:32; Acts 14:5; 27:10, 21; Rom. 1:30; II Cor. 12:10; I Thess. 2:2; I Tim. 1:13.)
- v. 46 *lawyers*—scribes
burdens—as the demand that people wash hands, etc., before the meals, or be considered sinful. See Matt. 11:28-30.
- v. 47 A good deed outwardly, but really made them into hypocrites because they did not obey the prophets any better than their "fathers."

- v. 48 See Acts 7:51ff.
 v. 49 *Wisdom of God*—perhaps Jesus refers to a “planning session” in heaven.

this generation—and it happened, for Jesus came (Jn. 15:24) and the Roman army came (Lk. 21:20).

- v. 53 *press him hard* (Greek *deinōs enechlein*. See *deinōs* in Matt. 8:6, ‘fearfully’ or ‘terribly’! See *enechō* in Mk. 6:19; Gal. 5:1; II Thess. 1:4. It means ‘to hold in’ or ‘to hold against’; as a grudge, or in anger, etc.).

to provoke (Greek *apostomatizein*, only here in N.T. It means to observe or watch closely, to “push” or put pressure on).

QUESTIONS

422. What was the point about cleansing the cup on the inside rather than the outside?
 423. Were the Pharisees expected to tithe by God’s law?
 424. How could a person walk over a grave and not know it?
 425. What did contact with a dead person or object cause to the one contacting such? (Num. 19:11-22).
 426. In what way(s) did the Pharisees and scribes bind burdens on people?
 427. How did the scribes take away the key of knowledge? Did the ideas the disciples held about the Messiah and the nature of the kingdom reflect the teaching of the scribes?
 428. Was the attitude of the scribes and Pharisees mentioned in v. 53-54 the same basic attitude their “fathers” held who killed and persecuted the messengers of God?

54. Before a Multitude (1)-(6)—Luke 12:1-59

Luke

- v. 1 This third year is often said to be the year of opposition, but if so, the common people were not the ones opposing Christ. As this text indicates, multitudes followed Christ.
- v. 2 *leaven*: their teaching.
- v. 3 See Matt. 10:26. In this context, a man's decision for Christ would sooner or later be known, regardless of efforts to hide it.
- v. 5 *fear him*: God. He is the judge of all, and His eyes are upon all, Heb. 4:13.
- v. 6 God is the God of little things and big things, too, though humanity may think He is too busy or too far away to care about either.
- v. 8 *acknowledge* (Greek *homologeō*, elsewhere "confess," etc.).
- v. 10 *against* (Greek *eis*, normally translated unto or into. The construction is paralleled by the second part of the verse concerning the Holy Spirit. The problem: the Greek construction only has "blaspheme" one time—is it to be understood twice? The text would then read: "whoever speaks against (blasphemes) the Son . . . speaks against (blasphemes) the Holy Spirit"). The difference between the Son of man and the Holy Spirit may be this: it was under the direction of the Holy Spirit that the message about the Son of man was to be preached. If the message was refused, no forgiveness was possible. See v. 12.
- v. 11 Trust the issue with God!
- v. 13 See Deut. 21:17. The presumption seemed to be that the brother was illegally retaining the inheritance.

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- v. 14 The man asked the wrong person to get what he wanted.
- v. 15 Life is not out of the things being possessed, as vv. 16-21 show.
- v. 16 God was caring for him (Matt. 5:44-45) but he was not thankful, Rom. 1:21.
- v. 17 *thought*: he reckoned up or figured out his wealth (Greek *diologizetō*, as in 1:29; Matt. 21:25).
- v. 20 God's idea of ownership was not like the man's idea at all.
- v. 21 Cf. Lk. 6:24; 16:8-9.
- v. 22 See Matt. 6:25ff.
- v. 30 *all the nations*: ie., those who know not God, and do not know of His willingness to care and share.
- v. 32 We have but to seek it and the kingdom is ours.
- v. 33 The attitude that God wants is opposite that of the rich fool, regardless of how much material wealth we receive from God. We do not consider ourselves as owners, but stewards of possessions we have. True life is not found in the material, but the spiritual. Remember we are spirit beings, living in a material body. God, Who is life, is a spirit being also.
- v. 35 The stewardship of life demands our attention be forever on our day-to-day responsibility to our Master, Who may appear at any moment for a reckoning.
- v. 40 The fact of His coming, and the suddenness of His appearance are sure: the rest is not told at all. We must live in constant readiness, lamps all trimmed and bright.
- v. 41 Peter was not sure for whom the sermon was intended, so Jesus told an illustration in which Peter could find himself.
- v. 45 The servant thought that the postponement was can-

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- cellation: he was wrong. Some one well suggests that the most dangerous word is "tomorrow."
- v. 46 We must follow as God beats the time for us, not as we desire things to be.
- v. 48 The state in which one is found (Jn. 3:36) determines destiny forever. We are responsible for any and all things entrusted to our care.
- v. 49 A difficult verse—perhaps Jesus has in mind the some general principle as in Matt. 10:34ff., and our text, vv. 51-53.
- v. 51 Decisions must be made while we are in this life—the next life is too late.
- v. 54 You can decide for the right things with the same mental faculties as you use to judge the weather situation, the one decision does not require any more ability than the other, and the information is yours for the "seeing."
- v. 56 They were excusing themselves on the basis of lack of information (In Lk. 11:29, they were seeking a sign, as in Jn. 6:30, etc.) when the case really was that they had all the information they needed.
- v. 57 See Jn. 7:17, 24. The facts are clear, the ability to decide is yours, the necessity to decide is based upon the reality of eternal heaven or hell, plus the fact that the Master may come at such an hour as you think not. See Lk. 17:26ff.

QUESTIONS

429. Was it "standing room only" where Jesus was?
430. What did the "leaven" of the Pharisees produce (i.e., why should they beware of it)?
431. Will justice eventually be meted out by God?
432. Does God know enough to correctly judge everyone?

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433. Can a person be rich toward God and be rich materially?
434. In what way are birds and grass examples for us?
435. Did Jesus forbid effort to feed and clothe self, or undue worry about life's necessities like food and clothing?
436. What does treasure in heaven consist of?
437. How does one get treasure in heaven?
438. The faithful and wise steward: what "possesses" him (ie., what characterizes his daily life)?
439. Why would a servant who did not know still receive a beating?
440. How would households be divided: emotionally, physically, religiously, or how?
441. Has God equipped humanity with the ability to discern "signs" and decide for Him? (Cf. Rom. 1:18ff).

(7)-(8)—Luke 13:1-9

Luke

- v. 1 No record of this in the N.T., but Pilate was not above such activity.
- v. 3 *likewise* (Greek *homoios*, as in Matt. 22:26; 27:41; Lk. 3:11; 5:10; Jn. 5:19; 6:11; 21:13; Rom. 1:27; I Cor. 7:3ff.; I Pet. 3:1, 7) or in the same way. He means that unless they change their way of thinking, as the Galilean's life ended, their lives will certainly come to an end.
- v. 4 No record of this in the N.T. The point of the two illustrations is this: life is uncertain, the end is sure. Unless you prepare, your life will end in disaster just as the Galilean's lives did, etc.
- v. 5 *likewise* (Greek *hōsautōs*, as in Matt. 20:5; 21:30; Rom. 8:26; I Tim. 2:9; 3:8).
- v. 9 God is longsuffering, and kind, but the unwilling-

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ness to decide will bring disaster, because the end of life will come, if not unexpectedly, yet surely.

QUESTIONS

- 442. Do you think your life could end while you were attempting to worship God?
- 443. Can the final opportunity ever come?
- 444. Does God sometimes apparently give "second chances?"

55. In a Synagogue—Luke 13:1-17, 18-21

Luke

- v. 10 Many were opposed to Jesus, but others earnestly desired to hear Him, as 12:1 shows.
- v. 12 *You are freed* (Greek *apolelusai*: you are freed, to stay that way)! Jesus demanded no faith on her part, just an opportunity to help her.
- v. 15 They did not share what they professed: the love of God.
- v. 17 See John 5 for a list of miracles performed on Sabbath days.

QUESTIONS

- 445. How did the "spirit of infirmity" manifest itself in the women?
- 446. What makes a man worth more than an animal? Do all men believe that humans are essentially different than animals, or have some considered that dogs, rats and humans are only different in degree, not kind?
- 447. What would make a person unable to rejoice in the blessing another received from God?

56. Temple in Jerusalem—John 10:22-39

John

- v. 22 *Feast of Dedication*: late December. See the Inter-testament period for the origin of this feast.
- v. 24 He had claimed it many times, as in John 3, 5, 8, etc.
- v. 25 His miracles had also confirmed His testimony. Their problem was a misconception of the Messiah's nature. When He claimed to be one with God, as in v. 30, they wanted to stone Him for blasphemy, failing to understand that the Messiah was deity in the flesh.
- v. 27 Jesus' sheep have two characteristics: habitual hearing and following.
- v. 28 Eternal life from Christ precludes the state of perishing, which is loss of well-being, not annihilation. *snatch*—He had promised protection as the good shepherd v. 9-10, etc.
- v. 30 The same power is inherent in both Father and Son. *one* (Greek *hen*. The construction and word are found in 17:11, 22, the same word in 17:23; I Jn. 5:8).
- v. 31 tense moment!
- v. 32 He knew what their problem was, and this question got it out in the clear. See v. 25.
- v. 33 Contrary to many modern-day commentators, Jesus did claim deity, and when His auditors so understand, He did not deny but rather affirmed their conclusion.
- v. 34 Psalms 82:6.
- v. 36 If the judges through whom God spoke could be called "gods," how much more could Jesus.
- v. 38 The signs He continually did were evidence that God was in their land in person of Jesus.

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QUESTIONS

448. What do you know about the Feast of Dedication?
449. Why was Jesus walking in the temple porch—because of bad weather?
450. Describe the "sheep" who belong to Christ as He described them.
451. How secure is the person in Christ?
452. The Jews tried to stone Jesus: why? Were they drawing false conclusions from what He said?
453. Why do you think Jesus called the men in Psalms 82:6 to their attention?

57. Perea—Jn. 10:40-42

John

- v. 40 This is probably on the eastern side of the Jordan River, perhaps near Bethany where He was immersed by John.
v. 41 Those without vested interests were glad to listen, and often with minds willing to hear.
Cf. Deut. 18:20-22 in connection with the compliment given John by the people.

QUESTIONS

454. Did Jesus go to the Perea/Decapolis area to avoid the arrest attempts?
455. What did the disciples think about Jesus being in Jerusalem (Cf. Jn. 11:16)?

58. Cities and Villages in Perea—Luke 13:22-35

Luke

- v. 22 Our outline has basically followed Luke, though interspersing his account with other events that seemingly corresponded. However, Luke has not indicated that Jesus was around Jerusalem since ch.

10:38-42. All his account shows is that Jesus apparently kept out and away from Jerusalem until the triumphal entry in ch. 19.

- v. 23 The Greek text indicates that the question was: "is the number of people being saved small?"
- v. 24 *Strive* (Greek agonizesthe, or "really strive")—it would take all a man's life to give so that eternal life could be gained: no small agonizing, that!
- narrow*—like Matt. 7:13. Because the gate is so restricted, the warning about the struggle to enter was very pertinent. Notice the Greek word translated as "strive" in Jn. 18:36; I Cor. 9:25; Phil. 1:30; Col. 2:1; 4:12; I Thess. 2:2; I Tim. 4:10; Hb. 12:1.
- v. 25 A problem of punctuation exists at this juncture. R.S.V. punctuates with a period at the end of v. 24, and begins a new sentence in v. 25. It is possible to put a comma after the end of v. 24, and the period at the end of "doors" in v. 25a.
- v. 26 Jesus explained that the door was open, but when the Master of the house came, the door was shut and no one enters. Hence, the time to enter was while the door was open.
- v. 27 Ref. Matt. 7:21-23. Perhaps the same sort of responsibility was upon the people "outside" as upon the servant in Lk. 12:42-48, and they failed to keep faithful.
- v. 28 The context emphasizes the same point as in Jn. 10:26-30: The sheep who stays secure in the Father's hands is the one who keeps hearing and following. "Once in grace, always in grace" is a doctrine that can be true for every disciple, but is not necessarily true for any—unless the disciple so wills it. The books *Life in the Son* and *Elect in the Son* by Robert Shank are not listed in the Bibliography at the end of the book, but these two books are ex-

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cellent for study of the doctrine mentioned above. Shank well points out that the argument is not about the believer's security, but about who the believer is.

- v. 29 *sit*: the oriental custom was recline, and the Greek word means recline, not sit as western cultures do.
- v. 30 The criterion of judgment was different than His hearers thought. They needed to reevaluate what God wanted.
- v. 31 Jesus was apparently in the domain of Herod Antipas.
- v. 32 A difficult saying which we take to mean that Jesus knows how and when death is to come to Him, and Herod is not then a worry.
- v. 33 Cf. ch. 11:47ff. See also Matt. 23:37ff.
- v. 34 Jesus describes Jerusalem as anything but a "city of peace," which is the meaning of the name.
- v. 35 The message to the Jewish nation is this: God no longer cares for you as a nation. His grace is henceforth to be all who are willing to accept God's messenger(s).

QUESTIONS

- 456. Is the question about "Who is a Christian/saved" still being asked today? Why?
- 457. What answer does Jesus give to the question? What kind of person must one be to have salvation?
- 458. Did Jesus give any examples as to what kind of people were being saved (ie., or had entered in the narrow door)?
- 459. From what areas or sections of the earth will people be saved? What do you think Jesus implied by vv. 29-30 about who can be saved?

59. Pharisee's Home—Luke 14:1-24

Luke

- v. 1 See under John 5 for a list of miracles done on the Sabbath.
- v. 3 He had discussed this issue in a synagogue in Capernaum, ch. 6:6-11. He pointed out that it was quite lawful "to do" and even "to do good," and more specifically to do good in saving life rather than killing or destroying life.
- v. 6 We need to ask God daily for the ability to get first things first.
- v. 7 *He told a parable:* they were trapped before they knew it.
- v. 11 See ch. 18:14; Matt: 23:12.
- v. 12 *the man who had invited:* Jesus had something for everyone. Selfishness too often plays a part in our "choosing."
- v. 14 God will reward, in His own good time.
- v. 15 The mention of the future reward from God brought to mind the happy state of all who would be counted as faithful.
- v. 16 Jesus replied, in effect, that the statement was true. However, it was also true that those who were honored thusly might be characterized by different traits than some thought. See under Matt. 19:30ff.
- v. 20 God, in the person of the Master, may have been gracious, but He was also just.
- v. 24 The cost of the excuse is seen in the light of the blessings missed. See Matt. 22:1ff.

QUESTIONS

460. Define dropsy.
461. Why did Jesus ask about healing the man: was it because the day was the Sabbath?
462. Why could no one reply to Jesus' questions?

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463. Can a person be ostentatious (showy) in his humbleness?
464. Did Jesus forbid inviting into your home anyone who could return the favor? or was He simply rebuking the self-seeking spirit in us?
465. How would you describe the character of the people who went to the banquet?

60. Before Great Multitudes—Luke 14:25-35

Luke

- v. 25 The multitudes doubtless included many who needed the challenge Jesus gave, just as the crowds did at Capernaum in John 6.
- v. 26 The word "hate" must be understood in relationship to many other texts, such as Matt. 10:37; 22:39; Eph. 5:25; Titus 2:4; I John 4:-1; etc. God is first, others next in line.
- v. 30 The person was not a good example of a disciple. The disciple should consider as much as possible the cost of being a disciple before deciding to follow Jesus. Stated differently, once commitment to Christ is made, that commitment is to be to the finish, regardless of the cost.
- v. 33 The cost of commitment is all one has. The Greek word translated "renounce" is *apotassō*, found in Mk. 6:46; Lk. 9:61; II Cor. 2:13.
- v. 35 Jesus says: Better listen in! He warns in Lk. 8:18 that we must take heed of "how" we hear.

QUESTIONS

466. How can one hate his own life? Do we do it by starving ourselves, or denying self pleasures, etc.?
467. What is the basic point of the two illustrations?
468. How useful in that day would "saltless salt" have been? How useful is an uncommitted disciple?

61. Place Unknown (1)—Luke 15:1-32

This sermon by Jesus involves both chs. 15 and 16 of Luke, but we will break it up into chapters for better ease in discussion and question.

Luke

- v. 3 A parable generally illustrates one basic point. Doctrine is not established by a parable, though the parable can illustrate the doctrine. Each of the parables in this chapter centers around something lost and its importance in relationship to the person (or thing) to which that lost thing belongs.
- v. 7 The point: God's concern for that which lost.
- v. 8 Another analogy to illustrate the same point as in v. 7.
- v. 9 The coin was a Greek silver drachma. See Lk. 21:1-4.
- friends* (Greek *philas*. See Jn. 21).
- v. 10 Note Lk. 12:57-59; 13:1-5.
- v. 11 This parable (if it be a parable) has two major points of emphasis: the father and his relationship to the sons, the sons and their relationship to each other and their father.
- v. 12 The younger son would probably get one-third of the property.
- v. 13 *squandered* (Greek *diaskorpizō*, as in Mk. 14:27; Jn. 11:52; Acts 5:37).
- v. 16 An ancient proverb: a fool and his money are soon parted. Paul's advice in I Tim. 6:9-10 and Jesus' comments in Lk. 16:9 are pertinent.
- v. 17 The launching pad for repentance: to see self as one really is.
- v. 18 This change of mind, after reflection on the (part) state of one's life, was repentance. The fruit of his repentance was the trip home.

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- v. 19 Sin does make life useless, lost and undone, Isa. 6:5. God's Word alone can both tell us what we are and what we can become, without distorting the facts at all.
- v. 20 God, like the father, allows the "son" to make his own choices, but does not cease caring.
- v. 21 The son at least knew that his life had two separate yet related aspects: responsibility to God and parent. Neither relationship can be dishonored and the other relationship kept rightly.
- v. 23 The mention of the robe, etc., is incidental. The point was the father's care for the son.
- v. 24 dead and lost: synonyms in this verse.
- v. 25 The elder son represented the murmerers in v. 2.
- v. 28 See ch. 11:52; Matt. 21:32.
- v. 29 *never disobeyed*—true. But he never shared his father's love or concern either. The elder son was but a son in name only, not in nature.
- v. 30 Notice: "this your son," not "my brother."
- v. 31 Hell will surely be filled with people who finally see how much of life they really missed.

QUESTIONS

469. Name the basic point the parables in this chapter illustrate.
470. How will angels know anyone repents? Would this indicate that they know what happens on earth?
471. The two sons were typical of what classes of people in Jesus' day?
472. What brings repentance into one's life? What is repentance? What does it result in?

(2)-(3)—Luke 16:1-31

Luke

- v. 1 *steward* (Greek *oikonomon*, as in Lk. 12:42; 16:1-8;

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Rom. 16:23; I Cor. 4:2; 9:17; Gal. 4:2; Eph. 1:10; 3:2, 9; Col. 1:25; I Tim. 1:4; Titus 1:7; I Pet. 4:10).

wasting—as in 15:13.

v. 2 *account* (Greek *logos*, see Jn. 1:2).

v. 4 The sudden flash of inspiration: prepare while I can.

v. 6 *your bill* (Greek *ta grammata*, ie., your bills or accounts. See this word in Jn. 5:47; 7:15; Acts 26:24; 28:21; Rom. 2:27, 29; 7:6; II Cor. 3:6, 7; Gal. 6:11; II Tim. 3:15).

quickly: speed is of the essence.

v. 7 So he reduced the two accounts considerably, one by a half, the other by 20 per cent.

v. 8 The man was commended for one thing only: foresight. Jesus described him as dishonest, but wise in use of present opportunities.

v. 9 unrighteous in contrast to true, v. 11. It will surely fail, but wise use has provided something else when it does. This principle may be a key to the commendation of Jesus in Matt. 25:35-40.

v. 10 As a general principle, a person's life exhibits that person's thought processes.

v. 12 The "unrighteous mammon" really belongs to God. Cf. 12:15-21.

v. 13 The same general idea in Matt. 6:24; 12:30; Lk. 11:23.

v. 14 *scoffed* (Greek *ekmuktērizō*, 'to hold up the nose derisively'. See ch. 23:35). They were possessed by love of money.

v. 15 *Those who justify* (Greek *hoi dikaiountes*, habitually self-acquitters). They really needed a physician.

v. 16 *violently*: does this mean 1) efforts by many to get in, or 2) attempts by many to use it?

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- v. 17 The law said that all were to worship God first, not self nor things. These men were in violation of that first and great commandment.
- v. 18 As an example of v. 17, the law expected no divorce. Instead, the Jewish nation in general practiced it.
- v. 19 *A rich man*: like the money-lovers of v. 15.
- v. 20 The Pharisees would have walked by on the other side.
- v. 22 The least imaginable thing: such a person going to heaven. In the Pharisee's sight, he would doubtless have been a sinner.
- v. 23 The picture, like that in the Beatitudes, is completely reversed as the Jews would have described it.
Hades: probably refers to the state of the dead, regardless of where they might be. However, its derivation is disputed as well as its meaning (usage). It occurs in Matt. 11:23; 16:18; Lk. 10:15; Acts 2:27, 31; I Cor. 15:55; Rev. 1:18; 6:8; 20:13, 14. It is translated as "hell" in King James, which is a poor translation. The word "hell" should be used to translate the Greek *Geenna*, found in Mt. 5:22, 29, 30; 10:28; 18:19; 23:15, 33; Mk. 9:43, 47; Lk. 12:5; James 3:16.
- torment*: if not literal, was it really worse?
- v. 24 *After the door is shut*, (Lk. 13:23ff.) He wants "in the house."
- v. 25 *Son*: by flesh, not faith.
- remember*: in possession of attributes of personality, such as feeling, thinking, etc.
- v. 26 Our failure to understand some of the facts presented here does not negate their reality. We may not understand their ability to "see" and "talk," etc., but that does not make it untrue.
- v. 28 The fact of choice: he had made the wrong one,

- justifying himself, but was judged a poor steward. Death did not change his character, nor does it for anyone else.
- v. 29 *Moses and the prophets*: God's revealed way of salvation for his day and time—and he had neglected the second of the two greatest commandments: love your neighbor as yourself.
- v. 30 A resurrection is not convincing necessarily, as Abraham quickly points out.

QUESTIONS

473. The parable of the unrighteous steward was told to illustrate what points? (What sort of contrast between "righteous" in v. 15 and "unrighteous" in v. 8 is there?)
474. What did the Pharisees love and serve, thus making it their god?
475. Where does the text say that vv. 16-31 is a parable?
476. How many "ways" are presented in the whole text from 15:1-16:31? Did Jesus ever warn about wrong "gates" and consequent rewards? (Cf. Matt. 7:13 ff.)
477. How did the man know Abraham? How did he know his brothers were still alive?
478. How did Abraham know about him and Lazarus?
479. If we reject this story because we can not understand how it could be true, what has become our god?

Luke 17:1-10

Luke

- v. 1 *Temptations*: part and parcel of daily life for everyone. We must do our best to not give encouragement to others to make the wrong choice, but rather the right one.

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- v. 2 *little ones*: see Matt. 18:1-6.
- v. 3 *take heed* (Greek prosechō, 'to pay attention to' or 'to give diligent attention'. See Matt. 7:15; Lk. 12:1; Acts 8:6; 16:14; 20:28; I Tim. 1:4; 4:1, 13; Titus 1:14; Heb. 2:1; 7:13; II Pet. 1:19).
- forgive*: the command to do this is for everyone anytime repentance is in the other person's life. Remember that repentance can not be known except as expressed in actions. The fact of the change of mind could be stated, but only in daily activity would it become known (see the younger son in ch. 15). However, Jesus implies that we are to extend to the offender the benefit of the doubt in v. 4.
- v. 5 They considered the foregoing task as impossible in their present state of faith. It was seemingly an impossible thing to do what Jesus commanded them to do.
- v. 6 Jesus describes the actual power of faith, even in "small" quantity.
- v. 10 Even when we obey, we are not thereby deserving of commendation, because obedience was the minimum expected of the disciples.

QUESTIONS

480. How would a person get out of making daily decisions for or against doing God's will: by being a hermit, or refusing to find out God's will, etc.?
481. When would you decide to quit forgiving another?
482. Would you forgive them if God did? How would you know that they had not repented?
483. How difficult is it to plant a tree in the sea?
484. What is the point of the servant/master illustration in relationship to the preceding verses?

62. Bethany—John 11:1-52

John

- v. 1 The introduction of this family by John to his readers.
- v. 2 *who annointed*—this anticipates ch. 12:1ff.
- v. 3 *love*—see under John 21, and also v. 5
- v. 4 *not unto death*—we must understand death in a different sense than usual. Lazarus did die. Too, Jesus describes the state of Lazarus as sleep, as at the house of Jairus. See I Cor. 11:30 for a similar use of the word sleep. We conclude that death is not ceasation of existence, anymore than sleep causes one to cease to exist, though the state of life has changed somewhat.
- glory*: death certainly can be a means to glorify God.
- v. 5 *Jesus loved* (the Greek word here is *agapaō*, but *phileō* in v. 3).
- v. 8 The disciples were aware of arrest attempts, and yet failed to understand that Jesus knew when and how He was to die.
- v. 9 Jesus probably means that He knows where He is going and what He is doing, just as a man walking in sunlight knows.
- v. 12 The disciples understood sleep as we do. But Jesus used it in a different sense.
- v. 14 *Lazarus is dead*: how did Jesus know this fact?
- v. 15 The miracle Jesus performed in raising Lazarus was a sign to the men, hence for their sake. It did not make some people believers, but it did many others.
- v. 17 It apparently took Jesus a day's travel to get to Bethany, while Lazarus died the day Jesus received the message that Lazarus was ill (he died after the messengers left Bethany to find Jesus, so they only told Jesus Lazarus was sick. Jesus must have known supernaturally that Lazarus died).

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- v. 21 Martha's faith in Jesus' ability ended at the point of death apparently.
- v. 22 We are not sure what Martha means here. Maybe it was just a hopeful remark.
- v. 23 Did Jesus reply to her remarks or her unspoken thoughts?
- v. 24 The O.T. does teach some things about a life hereafter. However, she may have heard Jesus talk about the after-life, and got this information from Him.
- v. 25 Resurrection and life are closely related, and especially so in relationship to a physical body.

Yet shall he live: Whether Jesus means that death in the physical realm does not affect the continuing existence of the spirit (the person), or that regardless of physical death, the body will ultimately be resurrected, we know not. He may mean that physical death does not affect the life He gives to those who accept that life (see the first part of v. 26 for this idea).

- v. 26 The statement must be understood in the area of the spirit, not the body.
- v. 27 A great statement of faith—God had revealed enough through the teaching and life of Jesus to convince her of the fact she confessed, even if she did not understand Jesus fully.

believe (Greek *pepisteuka*, meaning I have believed before and still do believe that . . . Christ).

- v. 28 Why Martha says what she does is unknown, since Jesus had not (at least recorded) asked for Mary. Perhaps Martha thought Mary would come if she knew Jesus wanted her to come, so that Jesus might also console her.
- v. 32 Mary's faith is in Jesus, even if she little understands

Him. She did not know that Jesus waited until the death of her brother for a specific purpose, v. 4.

v. 33 *deeply moved* (Greek *embrimaomai*, as in Matt. 9:30; Mk. 1:43; 14:5; and here in v. 38. The word indicates great distress or agitation).

troubled (Greek *tarassō*, as in Matt. 2:3; Mk. 6:50; Lk. 24:38; Jn. 5:7; 12:27; 13:21; 14:1; Acts 15:24; 17:8; Gal. 1:7; I Pet. 3:14).

These descriptions of Jesus as He considered the death of His friend and the surviving sisters tells us that He too shares our deepest concern. They may well indicate a deeper understanding of the nature of sin and its results in the world than we even know. He came to die for sin, and perhaps this death of a friend, with His own death imminent, caused this reaction.

v. 38 *cave*: This may mean a cave in a hillside, or a cave in the ground. The Greek word occurs in Mk. 11:17; Heb. 11:38; Rev. 6:15.

v. 40 The text does not record that Jesus said to Martha the words He mentions, but He apparently did, whether at this time or in other conversations with her previously. He did express this idea to the disciples in v. 4.

v. 43 The "dead" man heard Jesus. This is what Jesus meant by His description of death as sleep. The "dead" are not "dead" to God, only to mortals. The real person (which is spirit) lives in a mortal body, which body ceases to function when the spirit leaves it, James 2:26.

v. 44 This ability to give life was mentioned by Jesus in Jn. 5:21, 26.

v. 48 The Jews as a people were chaffing under the Roman rule, and quite anxious to find someone to help

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them overthrow it. The council thought Jesus was a problem, however, since most of them wanted to keep the status quo, unless they could overthrow Rome in their own way. Since they could not use Jesus at all, they were quite anxious to remove Him from the scene and find someone whom they could use.

- v. 51 John's comments and interpretation of the remarks by Caiaphas.

into one: see 10:16; 17:21ff.

QUESTIONS

485. Where was this Bethany in relationship to Jerusalem?
486. When did Mary annoint Jesus with oil?
487. What did Jesus mean when He said that Lazarus' illness was not to death? Lazarus died, not once, but twice, did he not?
488. Why did Thomas think he and the other disciples would die if they went to Jerusalem? Had they been threatened or anything like that?
489. Did Martha think Jesus would have kept Lazarus alive if Christ had come before Lazarus died? How did she know Jesus could have done so, or did she?
490. Why did Martha say what she did in v. 22? Had she heard that Jesus had raised the daughter of Jairus, and the widow of Nain's son?
491. Did Martha consider that the Messiah was all Jesus said that He Himself was in vv. 25-26? Did all people hold this concept of the Messiah, do you think?
492. Why would Jesus become so moved about Lazarus when he knew that Lazarus would be raised from the dead?
493. Which person does the crowd have in mind in v. 37?
494. Jesus' prayer indicates that He already knew that

Lazarus would be raised, v. 42. If He could foreknow this event, could He not also foreknow the events prophesied in v. 51, 53?

495. Who comprised the children of God scattered abroad?
496. Did the resurrection of Lazarus convince all that Jesus was the Messiah? (Note 12:1-11)

63. Ephraim—John 11:54-57

John

- v. 54 The wilderness may have been along the western shore of the Dead Sea, and along the Jordan Valley.
- v. 55 Various things could cause one to be unclean and thus unable to participate in the Passover. Many went to Jerusalem early enough to become ceremonially clean so that they might keep the Passover feast. See Num. 9:9-14.

purify: Jesus emphasized moral purity, as in Matt. 15:1ff.; Lk. 11:37-41.

- v. 56 They really did not think Jesus would dare appear in Jerusalem.

QUESTIONS

497. If Jesus knew when and how He was going to die, why did He leave the area as He did, (apparently to keep from getting killed)?

64. Journey—Luke 17:11-19

Luke

- v. 11 The journey was probably intended to keep Jesus away from populous areas, and out of difficulty with the rulers like Herod Antipas.
- v. 12 Leprous persons were excluded from society, and lived with others having the same affliction.

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- v. 13 Like the man in Matt. 8:2ff.
- v. 14 It really took faith on their part to start walking away toward the temple, since Jesus did not say anything about healing them.
- Go (Greek participle *poreuthentes*, used to give a command. See Matt. 28:18).
- v. 16 The Samaritans had been treated like lepers by the Jews for ages. Leprosy apparently made a common bond which overcame that cultural problem.
- v. 17 Jesus knew that all were cleansed as they went, and also knew that one of the men was not Jewish.

QUESTIONS

498. Have you read Leviticus chs. 13 and 14 on leprosy?
499. Where does the Bible say it represents sin, or that lepers were treated as sinners?
500. Where in the Bible do you read that a person could become unclean by touching a leper?
501. What was the point of mentioning that a Samaritan returned to give thanks?

(2)—Luke 17:20-37

Luke

- v. 20 The message Jesus had been preaching all through His ministry (John also preached the same message) was "The kingdom of Heaven is at hand." These men might have wondered if the message were true, or in what way they were to expect it, etc.
- v. 21 As we understand this verse, Jesus meant that the kingdom and its adherents would not be like an earthly kingdom. Rather, the reception of the kingdom into one's life was a spiritual matter, even as Jesus taught in Jn. 3:3-8. With no earthly organi-

zation, or headquarters, or the normal trappings of an earthly kingdom, the one of which Jesus spoke would be greatly different than such as the men knew.

in the midst (Greek *entos*, as in Matt. 23:26).

- v. 22 The nature of the kingdom is tied to the nature of the Son of man. Hence, Jesus began a discussion of Himself. The following discussion seems to center around His second coming, with the exception of v. 25. Perhaps the death and resurrection of Jesus are considered by God as being inextricably bound to the second coming.
- v. 24 The sign of the second coming will be Jesus' personal appearance, and all will know when He comes again.
- v. 27 Jesus pictures "life as usual." The people were blissfully ignorant of impending destruction.
- v. 29 Notice: "on the day." The destruction was sudden and sure.
- v. 31 Point: don't be engrossed with material possessions when Jesus comes.
- v. 32 Lot's wife was an example of what people must not be, v. 31.
- v. 33 See Matt. 16:24-26.
- v. 34 The time is quite uncertain, as Jesus mentions night in this verse; but v. 35 depicts a daytime activity.
- v. 35 The point of v. 34-35 is two-fold. One point is that the kingdom is of such a nature that its adherents will be like other people in some ways (all sleep, work, etc.). The second point is that the second coming will be unknown, thus constant readiness is vital.
- v. 37 Jesus seems to mean that when the occasion merits the second coming, He will come, but not until.

QUESTIONS

502. Do you think those who ask the question in v. 20 might have wanted to pin Jesus down concerning what He had been preaching?
503. What was to happen before the coming of the Son of man?
504. Did Jesus say the kingdom had not come, or that it was already present?
505. What sort of general picture did Jesus paint about conditions prior to the coming of the Son of Man?
506. Will the coming be at a local place, or of a world-wide nature? (See Rev. 1:7).

(3)—Luke 18:1-14

Luke

- v. 1 Jesus wanted the disciples to feel that habitual prayer was to be an essential part of their life, because God was most interested in their requests.
- v. 2 The judge was not obligated to anyone was the picture Jesus drew. God, in contrast, loved the disciples dearly.
- v. 3 The O.T. had definite instructions regarding treatment of widows, Ex. 22:22-24; Deut. 10:18; and see James 1:27.
- v. 5 She was very persistent, and showed no signs of letting up. So he decided to help her, not for her sake, but his. God is not like that, Jesus pointed out.
- v. 7 Jesus emphasized that God would definitely do right by the elect; if not here, then hereafter. The widow meant nothing to the judge, but the elect meant all to God.
- v. 8 See 17:26ff. Little faith was found in the days of Noah or Lot, and when catastrophe comes again, the same general faithless state may be again found. Perhaps a part of the emphasis of this parable re-

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volves around the contrast in the preceding chapter, i.e., between faith and lack of it. Constant faith in the life of the disciple would be evidenced by continued prayer.

v. 9 The faithless state can be evidenced even in prayer, however. So Jesus told a parable to illustrate that point.

v. 10 *Pharisee*: the self-righteous one.

tax-collector: considered by the Pharisee as the epitome of unrighteousness.

other men (Greek *hoi loipoi* 'the rest')

extortioners (the Greek word for 'to steal' or 'to snatch' as in Matt. 11:12; 12:29; 23:25; Lk. 11:39; Jn. 10:12, 28; Acts 8:39; I Cor. 6:10; II Cor. 12:2, 4; Phil. 2:6; Heb. 10:34).

unjust—ethically bad (in contrast to him, v. 9).

v. 11 See Luke 11:42.

v. 13 *beat* (Greek *tuptō*, as 'to strike' or 'to beat', a mark or type. See Matt. 24:49; Mk. 15:19; Lk. 6:29; Jn. 20:25; Acts 7:44; 21:32; 23:2, 25; Rom. 5:14; 6:17; I Cor. 8:12; Phil. 3:17; I Tim. 4:12; Tit. 2:7; Heb. 8:5; I Pet. 5:3).

v. 14 Justification takes place in heaven, not in the minds of men, Jesus pointed out.

QUESTIONS

507. Do you think there is any connection between the general state of faithlessness which Jesus mentioned in 17:26-37 and these parables emphasizing what true faith was and did?

508. What contrasts are evident between God and the judge?

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509. Did Jesus say that God would vindicate the elect on their time scale or God's time scale?
510. Can a person appear to be righteous outside and be full of dead men's bones on the inside, yet be unaware of that condition? (See Matt. 23:27-28; Lk. 11:44.)
511. Why was the tax collector justified? (See I John 1:8-10)

(4)—Matt. 19:1-12; Mk. 10:1-12

v. 3 *tested* (Greek *peirazō*, 'to test' or 'to tempt'). One can but wonder if they could ask Jesus a question without sinister motives.

divorce (Greek *apoloō*, 'to loose' or 'to set free'. See Matt. 18:27; 27:15-26; Mk. 8:9; Lk. 2:29; 6:37; 13:12; 21:28; Rom. 3:24; 8:23; Eph. 1:7; Heb. 9:15; 13:23.)

any cause—the world has not changed since their day!

v. 4 Sexuality is no sin: we were made that way. The sin comes when our bodies are misused, as in Rom. 1:26-27.

v. 5 *be joined* (Greek *kollaō*, as in Luke 10:11; 15:15; Acts 5:13; 8:29; 9:26; 10:28; 17:34; Rom. 12:9; I Cor. 6:16).

one—the reason why God hates divorce: it breaks up a unit. The text is not talking so much about a sex union (no one is engaged in sexual intercourse all the time) as it is what comes to be in a marriage. God views the husband/wife as a life-long unit, not to be split in two, v. 6, v. 7.

v. 6 God does the "joining." Our inability to decide just what constitutes a marriage in God's sight ought

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to make us go very slow about uttering official pronouncements on the subject. Jesus did not elaborate, nor did any of the apostles, about this particular point. That a man and a woman could become husband and wife (thus excluding homosexual marriages) is clear. It seems obvious that mere sexual union is not marriage. David had such with Bathsheba, but that did not make them married.

There could be no such thing as adultery or fornication if every sexual union were a marriage. Joseph and Mary were considered husband and wife before any sexual union.

- v. 7 What they failed to see is that Moses did not command divorce, only commanded an official handling of a separation.
- v. 8 Divorce was never in God's plans.
- v. 9 One thing seems plain: divorce involves at least one person in sin, if not more. For that reason, it ought to be abhorred by every Christian.
- v. 10 The disciples reflected the current thinking of the time: if it does not work out, get a divorce.
- v. 11 Jesus indicated to them that some people for a valid reason might be able to abstain from marriage, but most could not.
- v. 12 Since God created man and woman for each other as the normal life relationship, anything else was abnormal. So marriage ought to be approached with the idea that it is right and good, and for life.

Mark

- v. 3 Moses: incidental for his authorship of at least this part of the Pentateuch, Deut. 24:1-4.
- v. 6 Quoting Gen. 1:27; 2:24.
- v. 7 joined (Greek *suzeugnumi*.) Related forms occur in

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Matt. 11:29-30; Lk. 2:24; 4:19; Acts 15:10; Gal. 5:1; I Tim. 6:1).

- v. 9 Jesus may be talking about the disruption of a union rather than an act which could result in such disruption .

QUESTIONS

512. Did people enter marriage in New Testament times like they do now: if it does not work out, we will get a divorce?
513. If a man can disrupt a union, Matt. v. 6, what part does man play in making a union?
514. How do cultural standards for getting married measure up to the Biblical statements (or does the Bible tell us what is necessary to become married)?
515. What was the certificate of divorce supposed to accomplish: show that the marriage was over or slow down the inclination to get a divorce?
516. Who is commanded (or permitted) to become a eunuch for the sake of the kingdom?
517. Why did Jesus not go into a lengthy discussion of divorce problems, such as plague modern civilization?

(5)—Matt. 19:13-15; Mk. 10:13-16; Lk. 18:15-17
Matt.

- v. 13 *lay*: probably defines "touch" in Mark and Luke. *rebuked* (Greek *epitimaō*, 'to rebuke', 'censure' or 'scorn').
let (King James "suffer").

Mark

- v. 14 *indignant* (Greek *aganakteō*, 'to be much displeased' or 'to be irritated', as in Matt. 20:14; 21:15; 26:18; Mark 10:41; 14:4; Luke 13:14; II Cor. 7:11).
- v. 15 *like*—probably in the same way, trustingly, without ulterior motives.

Luke

- v. 15 *infants* (Greek *brephos*, a small child, infant, as in Luke 1:41, 44; 2:12; 16; Acts 7:19; II Tim. 3:15; I Pet. 2:20).
- v. 16 The people with the nature of little children are the ones to whom the kingdom belongs.

QUESTIONS

518. For what purpose would people want Jesus to place His hands on their children and pray for them?
519. Did the disciples think Jesus was too busy or too indifferent to take time for the children? Did they judge Him by themselves?
520. Was the act of blessing the children the act of praying for them?
521. Did Jesus say a person ought to be childlike or childish?
522. How are we to be as a little child (since Jesus does not delineate the characteristics He had in mind, do we dare to be too arbitrary about what "as/like" means)?

(6)—Matt. 19:16-30; Mk. 10:17-31;
Luke 18:18-30

Matt.

- v. 16 *good deed*: perhaps he thought only one specific deed was necessary, either unknown to him or undone by him.
- v. 17 A question designed to probe the young man's attitude about Jesus.
- enter life*—we assume Jesus meant heaven. The Christian can have life both here and hereafter in Christ.
- v. 18 The moral precepts Jesus quoted were out of the

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Mosaic Law, under which the young man lived. He was obligated to keep them.

- v. 19 The "love for neighbor" the young man did not have, as Jesus quickly finds out.
- v. 20 *observed* (Greek *phulassō*, Luke 2:8; 8:29; 11:21; John 12:25, 47; Acts 7:53; 12:4; 23:35; 28:16; Rom. 2:26; Gal. 6:13; II Tim. 4:15; 5:21; II Pet. 3:17).
- v. 21 *perfect*: complete, mature, as God expects. Greek is *teleios*. Jesus does not indicate that treasure in heaven is equal to life eternal. However, the young man's heart would be there, Luke 12:34, thus he would ultimately be there too.
- v. 22 We wonder if the young man was sorrowful because of his riches, or because of his respect for Jesus, at least until that meeting.
- v. 24 The impossibility to get that for which the young man asked, except God help him.
- v. 25 Then as now, worldly possessions were considered a mark of God's good pleasure. But no one starts with a corner on God's favor—all are equal in this respect.
- v. 26 God alone had the ability to transform a man's life, John 3:5-8.
- v. 27 *everything*: exactly what eternal life costs, Luke 14:26ff.
- v. 28 This might have given James and John the idea to ask for chief seats a little later, Luke 20:20-28.
- v. 30 Explained in 20:1-16.

Mark

- v. 17 *good*—Mark adds this word to "teacher".
- v. 19 *kill* (Greek *phoneuō*, 'to commit murder'. The Old Testament command was also against murder, rather than killing in self-defense, etc. Much less con-

fusion would have resulted had the translations used 'murder' rather than 'kill').

defraud—Mark's account adds this statement, but leaves out the one in Matthew about loving one's neighbor. Luke's account does not have either of these commands.

- v. 21 Love does not save anyone in and of itself. For God, the gift of His Son was necessary. For man, the acceptance of that gift in faith, and the obedience to Jesus (John 3:36; 14:15) are both necessary.
- v. 24 amazed (Greek *thambeō*, 'to be astonished' or 'to be greatly upset' or 'to be in terror', as in Mk. 1:27; 10:32; Lk. 4:36; 5:9; Acts 3:10).
- v. 25 There is no good reason to postulate some small gate in the wall of Jerusalem as being the "eye" Jesus has in mind. He meant that without obedience to God, thus with God's help, no one could enter the kingdom. For all who obeyed God, eternal life was given to them, v. 30.
- v. 26 *exceedingly astonished* (Greek *perissōs*, 'exceedingly', *exēplēssōnto* 'to be struck out' or 'knocked out', especially in a figurative sense, ie., astonished).

Luke

- v. 18 *ruler*—perhaps a synagogue ruler, as Jairus was.
- v. 23 The parables in Matt. 13:44-46 have in mind such persons as this young man.
- v. 29 Jesus did not expect a "divorce" from such as parents, wife, husband, etc. He only demanded first place in one's life, which the young man obviously was unwilling to give.

QUESTIONS

523. Describe the man, and what he did when he got to where Jesus was.

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524. Why were the apostles astonished at Jesus' remark about the camel and the needles?
525. How much does it cost to gain eternal life? Does God compensate many times over for such "costs"?
526. Does the text indicate when eternal life begins?

(7)—Matthew 20:1-16

Matt.

- v. 1 Jesus pretty nearly compares the kingdom of heaven to the person of the king of the kingdom. The householder is equal to the king.
- v. 2 This is the only place in the New Testament where the wages for a day's labor is mentioned. In that time, often men worked from day to day. However, other means and methods of payment are found in the Bible, as Jacob with Laban, etc.
- v. 6 *eleventh hour*: probably close to 5:00 p.m. our time. See v. 12.
- v. 13 *friend*: a kind reply, in contrast to their murmuring.
- v. 14 *take* (Greek *airō*, 'to take up' or 'to take away').
- v. 15 *what belongs* (like the expression in Luke 2:49 which we commented on there). The Greek is *entois emois*, 'in the things of me').

what I choose: the point of the whole parable. The rewards for service in the kingdom are fair and right, but remain totally in God's hands.

QUESTIONS

527. What verse in chapter 19 does this parable in chapter 20 explain (remember that the chapter and verse divisions were put in the Bible over 1200 years after the Bible was completed)?
528. Was Peter's question in v. 27 sort of a "starter" for this parable?

529. Can anyone dictate to God about the conditions of salvation? If not, why do people argue with what the Bible discloses as the conditions upon which eternal life is gained?

530. Do you care who gets to heaven as long as you do?

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

v. 17 *going up*—Perhaps just outside of Jericho on the way “up” to the city of Peace.

v. 18 *chief priests, scribes and Pharisees*: the hierarchy in Jerusalem, basically intent on destroying Jesus.

v. 19 *mocked* (Greek *empaixai*, from *empaizō*, as in Matt. 2:16; 27:29, 31; Lk. 22:63; Heb. 11:37; II Pet. 3:3).

Mark

v. 32 The text does not specifically indicate who “they” is, though it may have been the 12.

amazed—as in v. 24.

afraid—probably because they feared what the Jews were planning for Jesus (cf. Jn. 11:16).

v. 33 *Gentiles*—Jesus accurately predicts the course of the trials.

v. 34 *he will rise*—possibly the point Jesus attempted to make, to alleviate their fear.

Luke

v. 31 *the twelve*—others were apparently in the party, but only the disciples were told about the passion of Jesus.

v. 34 Luke went to some lengths to make clear the fact that the 12 failed to comprehend what Jesus said.

QUESTIONS

531. How many different things did Jesus predict would

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happen to Him at Jerusalem? Was He a true prophet?

532. When (on or after the third day) did Jesus say He would rise from the dead according to the three accounts? (cf. I Cor. 15:4).

(9)—Matt. 20:20-28; Mark 10:35-45

Matt.

- v. 20 Probably Salome is the woman unnamed. Mark's account does not mention that she came with them. Perhaps they were all traveling together toward Jerusalem.
- v. 21 As the aunt of Jesus, she may have thought her request would carry more weight.
- v. 22 Lack of understanding characterized the disciples generally, and to a great degree sometimes. Jesus' mission and person seems so clear to us, but we might have done little better had we been in their shoes, without our hindsight.
- v. 23 Their work was cut out for them, even though unknown to them. However, God does the rewarding and bestows any greatness deserved.
- v. 24 The 10 had little right to complain—they probably wished they had thought of it first.
- v. 25 Jesus pointed out the common conception of greatness as seen in public personages, etc.
- v. 26 Notice: It shall not be so among you—no "ifs, ands or three ways" about it.
- v. 28 Jesus' life: our road map!

Mark

- v. 35 Notice that they wanted a "blanket" commitment before they asked—which Jesus did not give.
- v. 37 The right and left hand seats were considered to be the honored positions. Their conception of the coming kingdom is seen in this request.

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- v. 38 God may use a person rather roughly to make them useful—He did Jesus.
- v. 40 God's idea of greatness and reward is doubtless far removed from their ideas.
- v. 41 *indignant* (Greek *aganaktēsis*, 'to be much displeased' as in Matt. 21:15; 26:8; Mk. 10:14; Lk. 13:14; II Cor. 7:11).
- v. 42 *lord it over* (Greek *katakuriēuousin*. The stem is the word which is translated "lord" in its noun forms.)
- v. 43 *servant*—certainly not the disciples' idea of greatness.
- v. 44 If one desires to rule, service must be first, and always. The essence of true greatness is in service. We become great not because of being served but in serving.

QUESTIONS

533. How many factors can you name that might possibly have made James and John think they had a "right" to ask Jesus for the right and left hand seats?
534. Why did the brothers have a conception of the kingdom that would make them ask such things?
535. Does the world have false standards and examples of greatness?
536. Is true greatness in the "servant" or the "master" role? How many average church members believe what seems to be the obvious answer?
537. Is service a means of bearing fruit? (Cf. John 15:1ff.)

65. Jericho—Matt. 20:20-34; Mk. 10:46-52;
Lk. 18:35-43

Matt.

- v. 29 See the discussion of the textual problems in the section of exposition.

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v. 30 Matthew does not name the men, and remarks two were present.

have mercy—like the lepers in Luke 17. They specified to Jesus what application of mercy they wanted in v. 32.

Son of David—equivalent to the Messiah.

v. 31 *rebuked*—the same word used to describe Jesus' action in stilling the waves, chapter 9.

v. 34 *pity*—like He did in 9:36.

Mark

v. 46 If Mark recorded Peter's experiences, perhaps Peter remembered the blind man in great detail.

v. 47 *cry out*—as the demons did in 1:23 and 5:7.

v. 49 *take heart*—only in Mark's account. Only in the imperative mood in the New Testament. See Acts 23:11.

v. 50 *Mantle*—the himation, outer covering, as in Matt. 5:41, "cloak."

v. 52 *faith*: the touchstone to God's power.

Luke

v. 30 The text seems to indicate that Jesus had either already passed by or was such a ways off that he had to shout to be heard.

QUESTIONS

538. Could the accounts be retelling the healing of as many as three blind men?

539. Why did the blind man address Jesus as the Son of David? (See Matt. 22:41-45)

540. What made the blind man see (whole)?

Luke 19:1-10

Luke

- v. 1 The text makes Jesus' visit to Jericho seem planned, as if He intended to see Zacchaeus.
- v. 2 He in some way had become chief or overseer of the tax collectors, the regional head or its equivalent.
- v. 4 stature—*hēlikia*, as in Matt. 6:27.
- v. 5 Make haste (Greek participle *speusas*, used idiomatically as a coordinate with the imperative following: "hurry and get down!").
- v. 7 *sinner*: Zacchaeus would have referred to them that way, too.
- v. 8 Some argue that Zacchaeus had repented and was even that day going to do what he said. Others take him to be saying that such was his common practice.
- v. 9 Regardless of the interpretation of v. 8, the presence of Jesus was all that was needed.
- v. 10 An echo of the service Jesus mentioned in Mark 10:45.

QUESTIONS

541. Where did Jesus find Zacchaeus?
542. Does the text indicate that Zacchaeus was a Jew or a Gentile?
543. Why would Jesus talk about salvation to Zacchaeus? Was it the same kind of salvation mentioned in 18:14?

66. Road to Jerusalem—Luke 19:11-27

Luke

- v. 11 He was in the house of Zacchaeus, some 20 miles from Jerusalem.

Reference ch. 17:20ff. The kingdom of God was both present and future, and actually is yet to be consummated in some respects. Perhaps the prob-

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lem Jesus is combating is the idea of a materialistic kingdom.

- v. 12 Jesus is the nobleman.
- v. 13 The pound varied in worth, depending on whether silver or gold, and individual weight. The servants were to be busy, not shiftless.
- v. 14 Some suggest that Jesus was using the recent events surrounding Archelaus, who was treated somewhat this way. It seems rather farfetched to use a wicked man like him to represent the kingdom and Jesus.
- v. 15 Jesus ever taught responsibility and accounting of it.
- v. 21 He should have been afraid for a different reason than he was. He actually offered an excuse, not a reason, as v. 22 shows.
- v. 23 He did not do even what he could have done.
- v. 25 Notice the interest the listeners manifest.
- v. 26 No one can be neutral, or maintain status quo.
- v. 27 The fruitless servant, and the rebellious enemies were not different in principle: all were opposed to the noblemen.

QUESTIONS

- 544. What facet of the kingdom did Jesus emphasize in this parable, perhaps to point the hearers away from the idea that the kingdom was coming immediately?
- 545. Could the nobleman's journey into a far country be foreshadowing the crucifixion rather than referring to Jesus' ascension into heaven and remaining there until the second coming?

67. Bethany—Matt. 26:7-13; Mark 14:3-9;
John 12:1-8

Matt.

- v. 6 Simon's relationship to those who ate this meal is not known.

NEW TESTAMENT HISTORY: THE CHRIST

- v. 7 Identified as Mary in John.
- v. 8 *indignant* (see on Mark 10:41.) Very much so, as Mk. v. 4 shows.
- v. 10 Misunderstanding often causes disciples to wrongly judge the actions of others.
- v. 12 Jesus did not state whether Mary knew that the anointing was for His burial or just anointed Him, which resulted in the effect of getting Him ready for burial. For that matter, it is rather doubtful if any of the disciples believed He was going to be killed, thus needing burial.
- v. 13 The word "gospel" probably was not understood by the disciples in the sense we understand it today.

Mark

- v. 3 *sat*—the Greek word means reclined.
broke—perhaps Mark means that the jar was so sealed that the top must be broken off, etc., to get the ointment out.
- v. 4 *wasted* (Greek *apoleia*, elsewhere as destruction, ruin, etc.)
- v. 5 *reproached* (Greek *embrimaomai*, as in Mk. 1:43; Jn. 11:33. It means intense feeling, great emotion. The men were really upset with Mary).
- v. 6 Jesus as quickly shuts them up—He commended her and by the same action condemned the men.
- v. 7 Jesus said this to them, even though one could minister to Him by ministering to others, Matt. 25:34-40.
- v. 9 The story would be told because Mary manifested the right spirit and the disciples, led by Judas, did not.

John

- v. 1 John's account actually pinpoints the time of the feast, and shows its relationship to the triumphal entry. Matthew and Mark's account show the re-

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lationship of the event to the action of Judas in the betrayal.

- v. 3 The sight and smell doubtless both figured in the accusation of the disciples. Judas could both see and smell that "money" escaping his clutches.
- v. 6 Money box (Greek *glōssokomon*, from *glōssa* 'tongue' and *komeō* 'to tend' or 'to keep'. It first meant a small box to keep reeds in for musical instruments, and then to keep other items in, as money).

QUESTIONS

546. How many days prior to the Passover was this feast held? Prior to the triumphal entry? On what day does the text say the feast occurred?
547. In what respects does this anointing differ from the one in Luke 7:36ff?
548. Did Jesus forbid concern for the poor?
549. Did He teach that discrimination in expressing love is good?
550. Do you suppose Mary really thought Jesus was going to die? Was anointing normally done for people going to die?

68. Jerusalem—Matt. 21:1-11; Mk. 11:1-11;
Lk. 19:28-44; Jn. 12:9-19

Matt.

- v. 1 The immediately preceding text in Matthew's Gospel has Jesus coming up from Jericho. Matthew did not mention when the party left Jericho, or when they arrived at Jerusalem. None of the accounts actually spell out the day of the anointing, or the day of the triumphal entry.
- v. 2 The village is not identified. However, Jesus knew that the animals were there, and how He planned to use them.

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- v. 3 Jesus' foreknowledge prepared the disciples for the request of the owners (Lk. v. 33) as to why the two animals were being taken.
- v. 4 We feel that Jesus, having spoken through His prophet Zechariah (9:9) about the event to take place 500 years in the future, deliberately did as He did to keep His own word.
- v. 5 *daughter of Zion*—Jerusalem. The action by Jesus and the acclaim of the crowds both signified one thing: Jesus was the king for Jerusalem. Ref. Luke 2:38.
- v. 8 John's account will describe two groups of people, one from Bethany with Jesus, one coming out from Jerusalem to meet them and share the grand entrance into Jerusalem.
- v. 9 A crowd of people on either side. No wonder the Pharisees were alarmed, especially if the crowds were as large as the crowd of 5,000 earlier, etc.
- Son of David*—how often this term has fallen from the lips of people. This is one reason why Jesus asked what He did in 22:41-45.
- v. 10 *stirred*—the same Greek word used to describe the storm on the Sea of Galilee, 8:24. They were greatly excited, as Jesus finally seemed to be making the move they desired one year earlier.
- v. 11 They affirmed that Jesus was "the" prophet—perhaps far short as we view it, but certainly distracting to the Jewish heirarchy.

Mark

- v. 2 Jesus knew the colt had never been ridden. An unbroken colt—we can only suggest that the colt knew its "real" owner!
- v. 3 The disciples were adequately instructed, even to the fact that the animals would be returned.

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- v. 4 Mark's account specifically tells where the animals were. Perhaps this is Peter's touch, if he were one of the two disciples.
- v. 10 The kingdom of David was in the angel's message to Mary, Luke 1:32.
- v. 11 Mark's account shows that evening had come, and after the arrival into the temple grounds, Jesus left. The next day, He will return and cleanse the temple a second time.

Luke

- v. 28 Luke, as Matthew and Mark, does not mention the anointing at Bethany. The next event Luke wished to record following the healing of Bartimaeus is the triumphal entry, which he does, without denying that other events may also have happened between the two he records.
- v. 35 Luke notes that the disciples helped Jesus to sit on the colt.
- v. 37 The accounts seem to indicate that Jesus rode up the Mount of Olives, over the top, and down the west slope into Jerusalem.
- v. 39 Matthew had recorded the question about Jesus' identity. Luke records that Pharisees also had something to say, though not complimentary.
rebuke—The Pharisees wanted Jesus to shut the crowds up, as the acclamations of praise for Christ doubtless infuriated them no end.
- v. 40 The following verses will indicate that the Pharisees had so turned the city of Jerusalem against Jesus, that it caused Christ to cry out.
- v. 41 Perhaps this occurred even as He rode down toward the Kidron valley and up into the city.
- v. 42 *the things that made peace*—the acceptance of the Prince of Peace—were hopelessly hidden from their eyes, even as they wished it to be so.

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- v. 43 Jesus will speak again in 21:20 about the same event. Titus and the Roman armies in A.D. 68-70 were the things of which Jesus spoke.
- v. 41 The people of Jerusalem did not know when they had been visited, because of hardened hearts, unseeing eyes, unhearing ears.

John

- v. 9 The raising of Lazarus had only been a short time before, perhaps a month or two, and some had not seen Lazarus since his resurrection.
- v. 11 It is a frightening thing to consider that one's heart could become as hard as the men spoken of in our text—but it can! But others could and would see Christ for what He really was, and thus it ever is.
- v. 12 John indicates that the supper took place on one day, and seemingly implies that the next day Jesus rode into Jerusalem. However, the text could be understood differently. The entry into Jerusalem took place the day after the crowds learned Jesus was in Bethany and came to see Him. Whether this occurred the same day as the supper is not too clear. Another item to consider is that a new day would start for the Jews at sunset, which would leave time to ride into Jerusalem before dark.
- v. 13 *palm branches*—the trees normally do not grow in too cold of climate, so this tells you something about Jerusalem's climate, or at least the surrounding area.
- v. 16 John has remarked before about the failure of the disciples to understand what Jesus did. The synoptics likewise record their denseness at times.

QUESTIONS

551. Why would Jesus tell the two disciples to bring both the colt and its mother?

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552. How do you suppose Jesus knew about the two animals, and all that transpired concerning them?
553. Do you think Jesus deliberately fulfilled prophecy?
554. What reactions did Jesus get from various people during the ride into the temple?
555. What was the significance of this event for the crowds of people?

69. Matt. 21:18-22; Mk. 11:12-14, 20-25

We will consider this event as a whole, though it actually involved two days. Mark shows that the cursing took place one day as Jesus was going to Jerusalem, while the conversation about how quickly it withered took place the next morning, with the cleansing of the temple sandwiched in between. The discussion probably occurred on the same day as the events in #72.

Matt.

- v. 18 This is the second of a succession of perhaps four days, as the various accounts are studied.
- v. 19 *at once*—but the fact that it withered was not noticed until the next morning.
- v. 21 The moving of a mountain could be done, if God so wills, and faith puts one in touch with God.
- v. 22 Jesus will promise this again in Jn. 14:13-14. It had the limitation of faith attached to it.

Mark

- v. 12 Just why Christ would leave Bethany without eating is perplexing. However, He may simply have not had time to eat, or got hungry because He had been walking, etc.
- v. 13 The remark about the season reminds the reader that it was springtime, not the normal harvest time for figs.
- v. 20 The third of four successive days.

- v. 21 Mark's account reveals that the statement of Jesus to the tree was heard, the effect of it seen the following day.
- v. 23 *does not doubt*—the same Greek expression as in James 1:6.
- v. 24 *believe that you shall*—faith in God's desire and ability to help can be the bedrock of every prayer, Luke 18:1ff. However, consideration of God's will in the matter is the third foundation stone in any disciple's prayer, I Jn. 5:14-15.
- v. 25 The same sort of conditionality as in Matt. 6:14-15.

QUESTIONS

- 556. What makes you think Jesus acted like we do sometimes—in vindictive anger—and condemned a tree that really had nothing to do with the fact that it had no figs?
- 557. Why would the disciples not notice the tree was withered until the next day?
- 558. How much can faith accomplish? (Cf. Lk. 17:6.)

71. Bethany—Matt. 21:17; Mk. 11:19

72. Jerusalem—Matt. 21:12-16; Mk. 11:15-18;
Lk. 19:45-46

Matt.

- v. 12 This action of Jesus was a tremendous attention getter, plus having the effect of alienating many of the crowd against the Pharisees. Coupled with the auspicious events of the preceding day, the gauntlet had been thrown by Jesus squarely at the feet of the Jewish hierarchy.
- v. 13 The passage is from Isaiah 56:7. Notice that Mark, v. 17, has an additional phrase to the effect that all nations were to find God in His house.

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- v. 14 Many went away from this Passover, never to forget the intervention of God in their lives, both physically and spiritually.
- v. 16 Psalms 8:2. The men were so far out of focus, that they were finding fault with what was right, while sanctioning what was wrong. Isaiah had recorded such a character of the Jews centuries earlier, 5:20-21.
- v. 17 The same action in Mark 11:19. Perhaps He went to a house furnished Him by the disciples. Luke 23:37-38 indicates that sometimes He may not have gone to Bethany, or perhaps the house was located near Bethany, but also near the Mount of Olives.

Mark

- v. 16 Notice that the whole temple area, some 30 acres, was cleared, and the people no longer permitted to make it a thoroughfare.
- v. 18 No doubt this action by Christ was nigh to incredible in many ways, not only in defiance of the temple hierarchy, but in the total thrust of what it claimed for Jesus Himself.

Luke

- v. 46 Jesus described the temple, God's house, as having been totally changed in character to that of a dwelling place for thieves—a vivid description.

QUESTIONS

559. Since the people actually needed sacrifices to offer, and the proper Jewish coinage to give, why did Jesus take such violent measures?
560. Did the temple grounds resemble a sale ring, do you suppose, with barkers, etc.?
561. Did Jesus consider that the praise from the children was justified? If so, what exactly did they proclaim concerning Him?

562. Do you think the Jewish priests and scribes had a vested interest in the temple which kept them from even admitting what many others openly confessed about Christ?
563. Had the men really decided to kill Christ?
72. (1) Jerusalem—Matt. 21:23-27; Mk. 11:27-33; Lk. 19:47—20:8

The reader will note that we break the text down into smaller sections than in the exposition. However, when Jesus was asked concerning His authority to do what He did, His answer covers all the material through Matt. 22:14 and the parables. We discuss His answer in four separate sections here.

Matt.

- v. 23 The priests and elders intended to destroy Jesus some way. Of course, as they did with John earlier (Jn. 1:19ff.) they considered that Jesus had not received their approval for what He was doing, and thus should be handled accordingly.
- v. 20 *question* (Greek *logos*)—a favorite way to answer by Jesus. He really hit a "sore spot."
- v. 25 *argued* (Greek *diologizomai*, as in Matt. 16:7; Mk. 2:6; Lk. 1:29)—they were in a quandry to say the least, as their discussion proves.
- v. 26 You can easily see why Jesus held the men in small esteem—they were hypocrites through and through.
- v. 27 The basis for reasoning about authority was different, hence the conclusions could not be the same. Jesus showed what always must be considered in any discussions: the presuppositions of those in the discussion.

Mark

- v. 27 *walking*—perhaps Jesus strolled around, both teach-

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ing and asking questions. Remember, too, that He may have had some difficulty keeping people from carrying things through the area, Mk. v. 16.

v. 30 Mark indicates Jesus was as demanding of His interrogators as they were of Him.

v. 31 In imagination, one can see their efforts to figure out how to answer Jesus so as not to lose face before the people, all the while pretending to have the situation well in hand. The crowds standing around watching and listening, doubtless enjoyed the discomfort of the hierarchy immensely.

believe—it is equal to obedience, since it involved being immersed by John.

Luke

v. 47 The text of Luke may well go with vv. 45-46. We will treat it here, since little difference is made where we place it. Note that Luke shows the opposition to Jesus was from three separate groups of Jewish leaders.

v. 48 *hung* (Greek *ekkremanumi*, as in Matt. 18:6; 22:40; Lk. 23:39; Acts 5:30; 10:39; 28:4; Gal. 3:13).—The crowd to a man was suspended by what Jesus taught, in vivid contrast to their religious leaders.

20:1 *preaching the gospel*—This only tells us how much of what Jesus said and did is not recorded. We again remark about the use of the word "gospel" prior to Pentecost, and probably in a different sense than in I Cor. 15:1ff. See Matt. 4:23; Mk. 13:10.

v. 6 *stone us*—they really feared the people. See why then they reacted as they did, as recorded in Mk. 14:10-11.

QUESTIONS

564. Name the groups among the Jewish leaders who came to question Jesus.

565. Why did Christ ask them a question back?
 566. If the men had answered that John's immersion was from heaven, would they have indited themselves?
 567. What made the people think that John was a prophet? What did they do about it?
 568. Were the men unable to decide about John's immersion, or unwilling to say what they were thinking?

(2)—Matt. 21:28-32

Matt.

- v. 28 It was a command, but the son at first disobeyed.
 v. 29 The ultimate response to the command was obedience, which was the actual desire of the father.
 v. 30 The Greek construction indicates that the son, with a show of outward committment, responded affirmatively: "Sure, dad, you can count on me!"
did not go—fine words are not equal to fine deeds.
 v. 31 They could readily discern obedience. But they could not discern their sad spiritual condition. Those they counted so contemptuous were the ones who finally realized they were "sick" and needed the great physician, Jesus.
 v. 32 So the first last and the last first. The issue of authority is highlighted in real life.

QUESTIONS

569. This parable of the two sons was told to sharpen up the fact that the religious leaders were disobedient to authority: did it accomplish its purpose?
 570. Is profession equal to performance?
 571. What did Jesus mean in v. 31 by "the way of righteousness?"

- (3)—Matt. 21:33-46; Mk. 12:1-12; Lk. 20:9-18
 Matt.
- v. 33 This parable will also delineate the issue of authority, including the Jewish nation in general, its religious leaders in particular.
- v. 34 *season of fruit*—The owner expected a just accounting of the tenant's stewardship, and he expected fruit. The parable of the pounds in Lk. 19, and the talents in Matt. 25, show that God expected increase, not maintenance of the status quo.
- v. 35 See Matt. 23:29-30.
- v. 38 How wicked they were—and how poorly they reasoned, for if the owner was yet alive, the killing of the son would hardly give them the inheritance. It would rather redound against them, as Jesus showed in v. 41.
- v. 40 Notice Jesus is pictured as asking the crowd what the owner would do in Matthew's Gospel, while Mark and Luke record that He spoke the same thing as the crowd replied. We understand Matthew to record that Jesus actually asked a question, and when the crowd answered, He agreed with their analysis, which agreement is essentially what Mark and Luke record.
- v. 41 The crowd is very much attentive, which is why the Jewish rulers were so mortified when they were bested by Jesus. See vv. 45-46.
- v. 42 Note the emphasis upon what the Lord did in regard to the cornerstone that was rejected by the builders. See Acts 2:36, 4:11.
- v. 43 Even as the people rightly judged should happen, v. 41, the Lord was going to quit dealing with the Jews as a nation, and look elsewhere for those who wanted to serve Him.
- produce the fruits*—see the following scriptures on

the N.T. concept of bearing fruit: Matt. 3:8-10; Lk. 3:8-14; Jn. 4:35-38; 15:1-8; Rom. 1:13; 6:21-22; 7:4-6; 15:5-29; II Cor. 9:6-14; Gal. 6:7-10; Phil. 1:11; 4:17-18; Col. 1:6; 9-12; Heb. 12:11; 13:15; James 3:17-18; II Pet. 1:3-11; Jude vv. 10-16.

- v. 45 They did not need to be too perceptive to get the conclusion they did. Jesus made it fairly clear.
- v. 46 *a prophet*—it was not all Jesus wanted, but it was more than the leaders admitted to.

Mark

- v. 1 The vineyard was a familiar idea, and a common piece of property rented out to others.
- v. 6 *a beloved son*—Luke, v. 13, has the owner thinking to himself that surely the tenants would respect his son, since it was his own flesh.
- v. 9 Perhaps Jesus responded as the crowd did in answer to His question, Matt. v. 40.
- v. 12 They apparently did not try to arrest Him too openly, but simply wanted to do so very badly.

Luke

- v. 9 *a long while*—some 14 centuries God had given the the nation, but they were wicked and adultrous the whole time as a general rule. First the sorrowful period of the judges, then they wanted a king. God then sent prophets to help the kings, but the nation treated them shamefully. The cruel hand of the Babylonian empire could scarcely bring them to repentance, which soon faded into empty words and vain ceremony.
- v. 16 The crowd had rightly judged the owner's response, and Luke records their reaction to their own appraisal, as they realized the application to their nation.

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- v. 17 Jesus points out that the Psalmist had foretold just such a happening.
- v. 18 Dan. 2:34-35; Rom. 9:33. God's plans would not be thwarted, regardless of the endeavors of men.

QUESTIONS

572. Apply the parable to the nation as Jesus' listeners applied it.
573. Is any trust from God, given into our lives, to be treated as a sacred stewardship?
574. How many ways does the N.T. teach we can be fruitful?
575. Had God foreseen that the Jewish nation would be replaced by another class of people?
576. Did the parables depict how God's prophets and beloved son would be treated? (Do you think Jesus also understood this?)

(4)—Matt. 22:1-14

Matt.

- v. 1 This last parable presents again the issue of authority, first in the rejection of the king's invitation by those initially invited, then in the refusal of the one man to dress as he was expected to dress.
- v. 2 *a marriage feast*—imagine getting invited to a marriage feast for a prince, and not going! See the marriage feast of the Lamb described in Rev. 19.
- v. 3 *call those invited*—the king had first informed people that a feast was in the offing that they might be prepared, and then sent his servants a second time to tell them the time had come.
- v. 14 A third chance!
- v. 5 *made light*—they neglected it, so were really discourteous. The reasons they had were not good

- reasons. We need to beware lest we neglect the important for the urgent.
- v. 8 What the first people invited did not realize was that the king's invitation was not of merit but grace. They were not invited because of their own virtue, but because of the value of His son.
- v. 10 *bad and good*—the kingdom was for all, Jesus implied.
- v. 12 However, the invitation was still conditional: not only did those invited have to decide to attend, they also were to have worn a garment.
- wedding garment*—in the drapery of the parable. We assume it was furnished, but Jesus did not so say. What this represented in connection with the kingdom is not said either, and we simply speculate in whatever we suggest.
- v. 13 The real tragedy: not getting thrown into outer darkness, etc., but in missing the wedding feast.
- v. 14 The chosen are equal to the ones who were worthy, v. 8. These were the ones who respected the invitation enough to respond as they were expected to respond. Please note that there was no essential difference between this man and the ones who earlier refused to come: all missed the feast. Some were indifferent, some opposed, some insolent: all disobedient.

QUESTIONS

577. Is the Bible picture of the kingdom often one of feasting?
578. What were the excuses offered for not coming to the feast?
579. Do you think people today reject the kingdom for the same general reasons?

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580. Why was the man who had no wedding garment on speechless?
581. Did Jesus say what the wedding garment represented in the kingdom?
582. What kind of punishment do those receive who failed to attend the feast?

(5)—Matt. 22:15-22; Mk. 12:13-17; Lk. 20:19-26

Matt.

- v. 15 *counsel* (Greek *symboulion*, as in Matt. 12:14; 27:1; 26:4; 28:12; Mk. 3:6; 15:1; Jn. 18:14; Acts 9:23; 25:12; Rev. 3:18.

entangle (from a Greek word *pagis*, a trap). These men really were pure in heart! Cf. Lk. v. 26.

talk (Greek *logos*).

- v. 16 Seldom did the Pharisees and Herodians work together. However, they had a common foe in Jesus, Who they thought was going to cause an uprising against Rome, and upset the status quo.

true—thus they imply would not equivocate or avoid the issue at all.

care for no man—they were actually tongue-in-cheek, but Jesus knew that they really did not mean what they said at all.

do not regard—they imply that Jesus will “let the chips fall where they may.” But when He did, they got covered up with them, and did not like it at all.

- v. 18 *malice* (Greek *ponēria*, generally wicked, sinful, bad, as in Lk. 11:39; Acts 3:26; Rom. 1:29; Gal. 1:4; Eph. 6:12; Heb. 3:12; 10:22; I Jn. 3:12). Jesus knew they were wicked, and evil in intent, which is why He asked them about testing Him, and called them fakes.

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- v. 20 The custom of putting the likeness of the governor or emperor on coinage had begun earlier, and gradually spread to various countries. Some rulers did it, others not.
- v. 21 Jesus recognized one's allegiance to both earthly and heavenly realms, just as He did in vv. 37-40.

Mark

- v. 14 *the position of men* (the Greek has "do not see the face of men," ie., Jesus is not concerned about whether He "lifts up their face" by favoring them or not).

truly (Greek "in truth").

should we pay—they wanted Him to make a decision, so that they would be able to act accordingly.

Luke

- v. 20 *spies*—Jesus had warned about "wolves in sheep's clothing" on another occasion in a different context, but He could have said some more here. He did label them hypocrites, which is close.

sincere (Greek *dikaios*, 'righteous').

deliver him up—their wicked hearts were going to produce evil deeds, just as Jesus said in Mk. 7:1-23. The Greek word (*paradidōmi*) is the word for betray.

- v. 21 *rightly* (Greek *orthos*, 'correctly', 'without deviating', as in Mk. 7:35; Lk. 7:43; 10:28).

QUESTIONS

583. What character of men came to ask Jesus the question about the taxation?
584. Why did Jesus say Caesar had a right to receive taxes?

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585. Does a disciple have an obligation to support those who minister to him? (Cf. Rom. 13:1-10.)
586. Should one always tell the truth regardless of who gets hurt or when?

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

Matt.

- v. 23 The Jewish hierarchy must be given credit for one thing: they were persistent in their attempts to "get" Jesus.
- v. 24 Deut. 25:5-10. The law was to insure the continuance of the family name, and someone to inherit the family property.
- v. 28 The question assumed that the next life would be a replay of this one. They thus propounded a question that would have taken more than Solomon's wisdom to settle it.
- v. 29 *You are wrong*—the voice of authority at which the people often marveled, the demons obeyed, the wind and waves heeded, and the dead responded.
- v. 31 Jesus did not deny cessation of personality so as to make impossible the recognition of persons (angels are separate and distinguishable entities) but rather affirmed they were both ignorant of the conditions in the future state, and of the power of God (to overcome death, etc.).
- v. 32 The text, though concerning men of faith, is being used by Jesus to prove the fact of the existence of personality when what we know as death occurs. As God has life within Himself, so He created all men immortal in spirit, though not everyone will enjoy the blessings in Christ, which are optionally received as men believe in Him.
- v. 33 no doubt, the crowd had heard the question argued endlessly, with no apparent solution.

Mark

- v. 19 *Moses*—the one who would accuse them and the rest of the Jewish hierarchy, because of their disbelief in Christ, of Whom Moses wrote.
- v. 24 Jesus pointed out the exact problem: ignorance of God's Word. There is no substitute for knowing it. There is an infinite difference between knowing what the Book says, and what men say about it.
- v. 26 Jesus actually clarified the expression in v. 25 "when they rise from the dead" by this verse, which shows that men really do not rise from the dead, because men do not die. Death is the word used to describe the separation of the spirit from the body, which leaves the body in a state called death. The word "death" is then used in other ways, but the beginning point for understanding it is this point.
- v. 27 *quite wrong* (Greek *polu planasthe*, 'much wrong' or 'greatly astray from the proper courses').

Luke

- v. 28 Interestingly enough, Jesus was the One Who inspired Moses to write what they quote.
- v. 36 Angels and sons of God are thus different.
equal—that is, death is not possible, since such beings as angels do not cease existing.
- v. 38 Death may change our relationship to this material world, but not to God.
(As an interesting textual note, some Greek manuscripts place the account in Jn. 7:53b-8:11 after this verse.)
all live—in contrast to the doctrine of the Sadducees, which taught that no one lived after death.

QUESTIONS

587. Describe clearly the metaphysical position of the Sad-

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ducees, so that their question about life after death may be viewed in proper perspective.

588. Of what two things were the Sadducees ignorant? Did it affect their conclusions on some subjects, so that they were far astray, like wandering planets?
589. How many people is God the God of?
590. What would be the difference between saying "God was the God . . ." and "God is the God . . . ?" (Do you see now the implication of Jesus' "I am" in Jn. 8:58?)

(7)—Matt. 22:34-40; Mk. 12:28-34

Matt.

- v. 34 *silenced* (Greek *phimoō*, as in Matt. 22:12; Mk. 1:35; 4:39; Lk. 4:35; I Tim. 5:18; I Pet. 2:15).
- v. 35 Mark's account indicates that the scribe who asked this question was somewhat more receptive to Christ than others of his class.
- v. 36 *great* (Greek *megalē*, either in rank or quality). The answer Jesus gave showed that a willed devotion to God and one's fellow created beings was both first in rank and greatness. All other commands were (and are) simply applications of these two precepts.
- v. 37 God will not honor the person of a divided life, as Jesus so often pointed out, Matt. 6:24; 12:30; etc.
- v. 38 The first was Deut. 6:4ff.; the second Lev. 19:18. The Decalogue is easily seen to be but examples of these two precepts, for instance.
- v. 39 Notice: love may be an innate principle of each person, but how that love is expressed is the function of our will. Hence we may or may not love God, as we choose, though we will love something else if we will not love Him.

Mark

- v. 28 *first of all*—remember the rich young ruler? Per-

- haps this man actually wanted to know which of the many was most important. Jesus spoke of many heavy burdens the Pharisees and scribes bound upon people—maybe this man was earnest in his request, because he really cared to know. At least Jesus saw something extra in him, v. 34.
- v. 29 *is one*—not one in personality, but undivided in purpose, etc. That is why Jesus could say what He did in Jn. 5:19; 14:9; etc. For the use of the Greek word translated one (*heis*) see Jn. 17:11, 21, 22, 23; I Jn. 5:8.
- v. 30 We may not know the exact distinctions Jesus had in mind, but He meant the total person. See Lk. 9:62.
- v. 31 The two commandments Jesus gave are inseparable. Note the answer of the scribe in Lk. 10:25-28.
- v. 33 The scribe truly was perceptive, because he had apprehended that to be outwardly righteous but inwardly not was to totally fail in what God wanted of a man. As Jesus pointed out in Lk. 11:37-42; the whole life must be right before God. This was lacking in King Saul's life, I Sam. 15, for example. Obedience was better than any sacrifice, but love was essential to any obedience, I Cor. 13.
- v. 34 After this, Jesus asked the questions.

QUESTIONS

591. Would you like to know which commands God thinks are most important?
592. If you could ask Jesus the same question as the scribe, do you think He would give you the same answer?
593. Why can the two commandments not be separated, except in discussion of them?

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(8)—Matt. 22:41-46; Mark 12:35-37;
Lk. 20:41-44

Matt.

- v. 41 One of the Pharisees had just asked Christ a question, now they were to get one back.
- v. 42 *Christ*—Messiah to the Jews. The reason for the question was to point out their false concepts of the nature of the Messiah, which actually was the stumbling block in the way of acceptance of Jesus.
- son of David*—thus the meaning at least overtly of many cries Jesus heard, as in Matt. 20:30; 21:15.
- v. 43 Jesus pointed out that David was directed by the Holy Spirit to write at least Psalms 110:1. Peter said in Acts 2:30 that David was a prophet.
- v. 44 The connection was that the Messiah was indeed to be a descendent of David, but possessed of divine nature. (If the Holy Spirit be different than these two, then three personalities have the quality of deity.) The Pharisees had missed the last point.
- Notice: two personalities possessing deity are mentioned by Jesus. See Heb. 1:13.
- v. 45 The point: the Messiah was to be both human and divine.

Mark

- v. 37 David at least spoke of the connection between his offspring according to the flesh and according to the Spirit. See Rom. 1:3-4 where Paul makes the same point, that David's son was also David's God.

Luke

- v. 42 the book of Psalms—Jesus put the whole collection of 150 psalms in one book. See Lk. 24:44 where He mentions them again.

QUESTIONS

594. As mentioned in regard to the Sadducees, do presuppositions determine conclusions? Did the Pharisees and scribes draw the wrong conclusions because of a wrong presupposition?
595. Describe the Messiah (Christ) as David described him. Did Jesus fit the picture?
596. Do we need to understand completely how Jesus was both man and God before we accept the fact? (Do you suppose anyone ever has known how He was both?)

(9)—Matt. 23:1-39; Mark 12:38-40; Lk. 20:45-47
Matt.

- v. 2 The men taught the law, perhaps in every city, Acts 15:21. Moses was generally synonymous with the whole law, Jn. 1:17.
- v. 3 No one practices as well as he preaches. We should hardly expect anyone to do so. Consistency is not humanly possible very much of the time. We should care very little, if the messenger tells us what God wants of us, if he does not practice as he preaches. After all, we are obligated to live as we understand, and we are not judges on the basis of how anyone else lives. We like to offer such weak excuses to God as the fact that the "preacher" does not do like he is supposed to, but I doubt if such excuses are acceptable with God.
- v. 4 Some burdens were taught by word, others by deed. Hence, Jesus sometimes found fault with their interpretation, other times with their lives.
- v. 5 *phylacteries*—a little leather box strapped either on the arm or on the forehead containing small phrases of the law, such as Deut. 6:4; etc. See Ex. 13:3-9;

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Deut. 6:5-9; 11:18-25. The Jews interpreted the idea in 6:8 literally.

v. 6 See Lk. 14:7-11 where Jesus condemned such things. False ideas of greatness are also mentioned by Jesus in Matt. 20:25-28.

v. 7 See Matt. 6:1ff. where Jesus taught about this practice.

v. 8 The point: all are interpreters, and none are to consider his or her interpretation as anything but that: a human conclusion about a divine revelation. If people could have seen this point in the Restoration movement, and in all of Christendom, much less heartache and division would have occurred.

v. 11 Selfishness is to be absent from every disciple's life.

v. 12 See James 4:10; I Pet. 5:6.

v. 13 *shut the kingdom*—because they so obscured the the right attitude, etc., that men did not know the right way when they saw it—or did not want it.

hypocrites—such people drew the strongest denunciation of anyone by Jesus. See Lk. 11:52.

v. 15 Judiasm was not a missionary religion in the same sense Christianity is, but apparently some efforts were expended by the men.

v. 16 There was no difference between the gold, and the temple. Of course, the Jewish leaders did not broadcast it around that they practiced such hypocrisy, but such action would finally be known.

v. 18 The altar really sanctified the gift, but both were equally traceable to God. They simply were evading the real essence of godliness by such practices.

v. 22 The men needed to see that God made everything, and that material things really could not guarantee the integrity of anyone's word. The character of the person himself was the only real mark of integrity. Anything else came of evil, Jesus said, since

- any other effort to make one's word credible might well indicate that one's word was not good.
- v. 23 The practice of tithing was obligatory upon the Jews. It is not upon any Christian—thus this verse, and others like it in the Gospels are quite incorrectly used by preachers, etc., to “bind” tithing upon Christians. The whole N.T. is against such a law system, as Acts 15:1ff., and the whole book of Romans, and Hebrews (just to mention 3 of 21) are likewise opposed to it.
- v. 24 The King James version reads “at” rather than “out.” It is a mistake in translation that was never corrected in all the various revisions of that particular version. For those readers who are unaware of it, the version of King James that is currently sold today is a revision made in the decade of 1760-1770. Many revisions of the version put out in 1611 had been made prior to the one afore mentioned. Readers today would have considerable trouble reading the original version put out in 1611.
- v. 25 They were concerned only with externals, which was not enough. Inside, they had the character of thieves and robbers.
- v. 27 *whitewashed*—all tombs otherwise unmarked were to be in some way identified prior to Passover time, so that people coming to the feast would not unintentionally make contact with them and defile themselves, Num. 19:11ff.
- v. 28 As Eph. 2:1 pointed out, people could be dead while living.
- v. 29 By their efforts, they ostensibly proclaimed that they were honoring the prophets. However, as Matt. 15:7-9 states, such was not the case. Their exceedingly transparent characters to the eyes of Jesus were pointed in the parables of Matt. 21:33-46.

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- v. 32 The "filling" would take place on Friday of the week in which Jesus was speaking, resulting in His crucifixion. Actually, they were worse than their fathers, in that they planned to kill the heir.
- v. 36 The siege and destruction of Jerusalem and the nation is predicted once again.
- v. 37 Jerusalem means "city of peace."
- v. 38 The nation had left Jesus, now He was leaving them. desolate (Greek *erēmos*, 'to abandon' or 'empty'). See Matt. 14:13; Mark 1:35; Lk. 1:80; Acts 1:20; 7:30; 21:28; Gal. 4:27).
- v. 39 A change of attitude would be necessary before He could be welcomed by them. See Lk. 13:35.

Mark

- v. 38 *long robes*—plus the fact that the fringes were made broad, to catch the eye of onlookers.
- v. 40 The trait of character mentioned in Matt. v. 25 is seen here. Whether "widow's houses" were actually houses or not is debatable.

Luke

- v. 46 *Beware*—they were to be listened to when they taught the law, but not mimicked in life. See Paul's comment in I Cor. 11:1.

QUESTIONS

597. Why did Jesus forbid the people to "not do as the scribes and Pharisees" did? Did they not preach what was God's will?
598. How far should we mimic (follow) the lives of others? (Did Jesus leave us an example?)
599. Did you ever "turn off" a preacher because you thought he did not practice what he preached? (The scribes and Pharisees did not practice what they

preached, but Jesus did not say anyone was excused from listening to *what they taught.*)

600. If you refused to listen to anyone who did not practice as he preached, how many people could you listen to?
601. What relationship did Jesus say all disciples sustained to each other?
602. What disciple has the right to command other disciples? (Who has any authority?)
603. Should we convert men to "our system" or to Christ? (How could we convert them to our system by claiming to have an infallible interpretation?)
604. Why do oaths come of evil? (Cf. Matt. 5:33-37.)
605. What will make your word trustworthy?
606. Why are justice and faith and mercy weightier matters than tithing?
607. What is the meaning of the figure of speech in v. 26?
608. How were the men to whom Jesus was speaking like their fathers who killed and stoned the prophets?
609. How could the generation to whom Jesus spoke murder Zechariah? He may have been the Zechariah mentioned in II Chron. 24:20-21 (the priest Jehoiada may also have been known as Barachiah).
610. Did Jesus indicate in v. 37 that He had often tried to get the people in Jerusalem to accept Him, even though such attempts are perhaps not recorded?

(10)—Mark 12:41-44; Lk. 21:1-4

Mark

v. 41 *opposite*—where He could see it. See Matt. 27:61, where the women watched the burial of Jesus.

treasury (Greek gazophylakion, from gaza 'a treasure' and phylassō 'to guard'). Probably located in the court of the women.

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- v. 44 It was not that she had to give her all, it was that her heart was right.

Luke

- v. 1 The rich were not really giving, and just putting in money to be seen of men in some cases. It was not wrong to be rich—it was wrong to be rich and stingy.
- v. 3 She put in a tremendous amount in comparison to what she had to give—that is the type giving which God wants of us.

QUESTIONS

611. How much did the woman give in monetary sum (see the section of exposition for relative coin values)?
612. How much should we give to give as God wants us to—or is He rather concerned with our attitude about giving?

(11)—John 12:20-50

John

- v. 20 *Greeks*—probably proselytes, though maybe just interested. Perhaps the group in Acts 6:9 was formed by such people as these.
- v. 21 *sir* (Greek *kurios*, sometimes translated as 'lord').
- v. 23 We can not tell whether Jesus ever granted the Greeks an interview or not. His response to the action of Philip and Andrew seems so unrelated to the request. Perhaps if the situation were better known to us, we might understand why Jesus responded as He did.

hour—John's Gospel often presents this word in relationship to the ministry of Jesus.

- v. 24 *fruit*—the product of a sacrificial life. It is not

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necessarily restricted to what we commonly know as evangelism though that is one way to bear fruit. See Matt. 21:43.

- v. 25 *he who loves* (Greek *ho philōn*, a constant affection for oneself is meant).

he who hates (Greek *ho misōn*, a constant rejection of self is meant). See Lk. 14:26ff.

- v. 26 The way one must "love" and "hate"—put the will of Jesus first at all times, and the demand is accomplished.

serves (Greek *diakonei*, as in *minister*, etc.).

follow (Greek *akoulouthitō*, a life-time habit is meant). God will recognize and reward faithfulness until the point of death, Rev. 2:10b. The disciple who habitually follows Jesus has eternal life, Jn. 3:36.

follow me—Jesus gave the example of what God's will demands. He will not lead us where we can not go. We will be able to follow where He leads, knowing He will be with us every step of the way.

- v. 27 As mentioned in the exposition, this verse is difficult to understand. We think R.S.V. has the best translation of the text, though other ways of translating it are possible.

this purpose: to glorify God, which required a death to self-will, as He had taught in v. 24-26. The cross was God's will, and the means of glorification.

- v. 28 Perhaps God meant that He had brought glory to His name (which stood for Himself) through the life of Jesus, and would continue to do so through that life.

- v. 29 The crowd did not understand what was said apparently, though hearing the sound of the speaking.

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- v. 31 *judgment* (Greek *krisis*, 'judgment', or 'discernment'). Jesus did not mean an opinion expressed, but something more definite. See ch. 15:18-25.
- v. 32 *lifted up*—Jesus meant His crucifixion; so in ch. 3:14.
- v. 34 They had understood Jesus to claim to be the Messiah (Christ). They also had a false concept of the nature of the Messiah. See Lk. 24:25-26. So they ask about the connection between the Messiah and Son of man, which title Jesus applied to Himself.
- v. 36 Jesus did not explain the situation so much as He did encourage them to keep on believing in Him, and wait for some things then unclear to become understood later. See v. 16.
- v. 37 Some among them did not believe on Him. Ch. 12:42-43, some were persuaded but had not sufficiently matured in faith to allow it to control them.
- v. 38 Isa. 53:1; Rom. 10:16-21.
- v. 39 They could not believe because they had not yet died as a grain of wheat, and God's Word thus was not in them, Lk. 5:39-47.
- v. 41 God has predestined certain effects related to certain causes. One is from unbelief, which brings about a hard heart and blind eyes. Thus, indirectly God had caused their state. Directly, they had refused to believe, and were reaping the results of unbelief. God's Word must meet with faith in the human mind or it can not bear fruit, Heb. 4:2.
- Isaiab*: a real person, and author of at least a part of the section which some scholars say he did not write (chs. 40-66).
- v. 43 *praise* (Greek *doxa*, elsewhere as 'glory').
- v. 44 The same message as elsewhere: one can not have

God the Father except through God the Son, as in 13:20; Lk. 10:16; I Jn. 2:22-23.

- v. 48 The objective body of truth against which all men are judged is Jesus' expressed teaching, either through Him personally or those who wrote at His direction, ch. 16:7-14.
- v. 50 Jesus will reveal in 17:3 that the commandment of God is directly related to Christ personally, in that God wills that all men accept His Son. This is how God's command is eternal life.

QUESTIONS

613. Do you think Jesus might have felt the Greeks who sought Him were unwilling to listen to what He had to say, which triggered the response in vv. 24-26?
614. Human nature being what it is, which would people rather do: lead or follow?
615. Was God pleased with Jesus' life on earth? How do you know?
616. Does following Jesus always mean we will perfectly understand everywhere He takes us?
617. Did the authorities in v. 12 love God with all their heart, mind and soul?
618. Why is it that Jesus constantly impressed upon His auditors the inseparable connection between the man, the message and the person sending the man and message?

(12) and (13)—Matt. 24:1—25:46; Mark
13:1-37; Luke 21:5-38

The reader may, if a harmony is being made, wish to divide this long discourse into smaller sections. If so, we suggest that the outline given in the exposition section be used to do so, following the break-down of texts suggested there.

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We will discuss ch. 24 of Matthew, with the parallel texts in Mark and Luke, then Matthew 25:1-46, which has no parallel, that the textual remarks may be kept together a bit better. However, the chapter division between 24:51 and 25:1 is strictly arbitrary, as Matthew did not write his book in chapters, nor did Jesus speak that way (or in verses either, for that matter). The chapter and verse divisions are man-made inventions.

Matt.

v. 1 Herod the Great had started work on it 19 B.C., and the work had been going on for some 50 years. It was cherished by the Jewish nation of course. The beautiful stonework was probably the topic of many conversations. This remark brought a rather unexpected discourse however.

v. 2 The Roman army did just what Jesus predicted: leveled the whole area.

v. 3 After the abrupt remarks by Christ, they walked across the Kidron valley and up the side of Olivet. Sitting down where they could view the whole area, Mark tells us that Peter, Andrew, James and John ask Jesus to clarify what He meant.

tell us: they again betray their ignorance of the nature of the kingdom and its relationships to the Jewish economy by their questions. They assumed that the destruction of the temple and consequently the Jewish way of life was equal to the end of the world and all involved therein. As the outline shows, Jesus sorted out their questions and answered each one, showing that the end of the Jewish economy and the end of the world were not equal at all.

v. 4 Jesus began to speak about the end of Jerusalem and the Jewish way of life, and the sign of that end: the Roman army surrounding the city. Thus the

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- sign and the end were the same. Later He will show that His second coming is the sign of the end of the world, in much the same way as the Roman army heralded the end of Jerusalem.
- v. 5 The disciples would know better, but they would need to warn others about false pretenders.
- v. 6 The years prior to A.D. 66-70 did see many outbreaks in various places, as the Jews were in foment to break Roman rule.
- v. 7 The intervening 40 odd years would be filled with problems. Acts 11 remarks about a famine.
- v. 9 Many would be persecuted and killed in the first four decades of the church life, including James who was listening.
- v. 10 Paul wrote that Demas forsook him; that Hymenaeus and Alexander shipwrecked their faith, taking along others with them, just to mention a few.
- v. 11 The apostles all warned of true and false prophets, as in Acts 20:29-30; II Pet. 2:1; etc.
- v. 12 Paul encouraged Timothy to "stir up" the gift of God which he had, I Tim. 4:1; and warned that men would love many things other than God, II Tim. 3:1ff.
- v. 13 Unbelief is damning if persisted in.
- v. 14 And so it was, Col. 1:6; 23. Paul wrote the epistle from Rome, the hub of the whole empire and the center for access to such information (He could have known it by inspiration, for that matter).
- v. 15 Daniel 9:27; 12:11. The parallel in Luke specifies that the abomination of desolation was an army. Since the army was the Roman army, Gentile in nature, the entrance into the temple proper to destroy it would be an abomination to the Jews.
- v. 16 The Christians heeded Jesus' warning, and moved

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over into the Decapolis area, escaping the horrors of the siege.

- v. 18 The instructions were: don't get caught with your goods as your first concern. Get out when you can!
- v. 19 Obviously such conditions would hinder flight, as would the problems of v. 20, even for Christians.
- v. 21 Jesus had said in 23:35 that the blood of all the righteous from the foundations of the earth would come upon that generation. They were really in for it, as this verse indicates.
- v. 22 The Romans could have destroyed them all—Christians and non-Christians, but God took care of His people, the Christians.
- v. 23 As Jesus showed, He would not return until much later, and the disciples must not fail to heed His warning about escaping by listening to false rumors of His return.
- v. 24 It would take faith to remain true to Jesus' word.
- v. 25 He always tried to prepare His followers so that their faith would not be shaken. See Jn. 16:1-4.
- v. 27 There would be no need to say when Jesus came: everybody would know it.
- v. 28 When conditions are right, the events will happen. So: know the facts and be prepared.
- v. 29 *immediately*—probably to be understood in God's time scale, as the resurrection and second coming are parts of a whole. As Jesus pointed out, His second coming was to be anytime, thus the word "immediately" is quite in keeping with the "thief in the night" description of the second coming.
- v. 30 *sign*: is Christ Himself, signaling the cessation of earthly affairs as v. 29 obviously described.
- v. 31 Even as the kingdom's end is pictured in Matt. 13:36-43.
- v. 32 As the fig tree heralds the nearness (or actuality of

- the coming of summer), so would Jesus' coming herald the end of the world. No doubt will exist when He comes, or what will happen when He comes, II Thess. 1:6-10.
- v. 34 *he*—Luke's account has kingdom of God. The person of Christ as the king is synonymous with the kingdom. Jesus may well have said kingdom, since the Greek could be translated "it" quite as well as "he."
- v. 34 The facial expressions and gestures of Jesus may have made these expressions much more understandable to His auditors than they are to us. We understand this verse to refer to the things (destruction of Jerusalem) just spoken of, and v. 36 to introduce the end of time and His second coming. Hence the contrast is between "these" things soon to pass, and "that" time, His second coming and the end of the world, further removed in time.
- v. 35 The disciples needed to be impressed with His statements as to their truthfulness. Many would surely question their position later when they attempted to persuade other Jewish Christians that the destruction of the city and the Jewish economy were not equal to the second coming and the end of the world.
- v. 36 Since Jesus while on earth only spoke as God directed Him, God had not directed Him to "know" or to speak about His second coming. Had Jesus said otherwise than He did, men would have searched His words minutely to decipher just when that time was. As it is, the only facts are: 1) He is returning, and 2) we know not when.
- v. 37 *days of Noab*—an historical fact, contrary to some scholars.
- v. 38 Jesus depicted the normal course of life in Noah's

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day: no one (but Noah and his family) was getting ready for a flood. So it will be in the days before Jesus' coming: few will be preparing. Jesus pointed out this great contrast in Matt. 7:13-14.

- v. 40 The idea of the unknown is the point: if the men had known, both would have been ready, doubtless. So with the women in v. 41.
- v. 41 *watch* (Greek *grēgoreite*, 'keep on watching', See 25:13). The disciple must be ready anytime, as v. 43-44 point out clearly.
- v. 44 Obviously, if any inkling was given as to His second coming, men would wait until the last minute to get ready. In the very nature of the case, Jesus could not leave even a faint indication as to when the return would be.
- v. 45 Hence, the teaching here and into ch. 25: be ever ready!
- v. 51 Note: the unprepared and the hypocrites receive the same punishment. Obviously, the hypocrite is unprepared, and all are disobedient, since the command is to be faithful and be ready.

Mark

- v. 1 The one disciple (perhaps Peter?) is singled out in respect to the remark about the stones. They all may have generally been speaking about them.
- v. 6 The Greek expression could be translated "I am" as in Jn. 8:58.
- v. 7 *wars and rumors of wars*: contrary to most commentators, radio and T.V. speakers, these are not to be a cause for alarm at all!

Repeat: no sign at all! And for two reasons: 1) the remark applied only to the end of the city of Jerusalem, and 2) something that happened all the time could hardly be a sign anytime.

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- v. 11 God would take care of them, if they kept on believing. Actually, a faithful Christian, determined to remain so, need not fear anytime, even as Jesus commanded in Lk. 12:4-12.
- v. 12 See Lk. 12:51-53.
- v. 14 *mountains*—across the Jordan into the highlands on the eastern side, or south to other places of safety.
- v. 16 *mantle* (Greek himation) the most important piece of clothing—it was urgent that they leave. See Matt. 5:40 “cloak.”
- v. 27 The whole earth will know when Jesus comes, as Rev. 1:7 indicates.
- v. 33 *take heed* (Greek blepete ‘keep on looking’).
watch (Greek agrupneō, ‘to keep awake’ or ‘alert’ as in Eph. 6:18; Heb. 13:17).
- v. 34 The reason for total committment: each disciple had his own responsibility, and no one could rest on the other’s laurels, as the parable in 25:14ff. pointed out.
- v. 35 The time is totally beyond guessing—all the disciple can do is be ready.
- v. 37 *to all: watch.*

Luke

- v. 3 noble stones and offering—much work and money had gone into the whole temple complex.
- v. 8 Jesus had warned about false teachers in Matt. 7:15-20.
- v. 13 Faith could really use the otherwise frightening time as an opportunity to witness for Jesus.
- v. 14 *settle* (Greek thete, from tithēmi)—“put it down and be ready!”
- v. 17 The disciple was to rejoice when such occasions arose, Matt. 5:10-12.
- v. 22 As Jesus predicted in Matt. 23:35.

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- v. 24 *times of the Gentiles*—may be understood several ways, perhaps referring to the Romans as the Gentiles. When the empire fell, the city would then begin to be rebuilt, and the Jews to return. It may well mean that since God had included the whole earth in the plan of the ages, that the city would really never be as it then was again.
- v. 27 Even as the men saw Him go, Acts 1:9-11.
- v. 28 *redemption*—the word on the lips of Anna, 2:37, and in essence on the lips of Mary and Zechariah, ch. 1.
- v. 34 One who is enrolled in the service does not entangle himself in civilian pursuits, II Tim. 2:4; neither does “good soil” clutter itself up with such things, Lk. 8:14-15.
- v. 36 *praying*—we need God’s help, and its ours for the asking, James 1:3-8, and we do so joyfully, knowing that He is able, Jude, vv. 24-25.

QUESTIONS

619. Review the questions of the disciples. Did Jesus’ answer each question?
620. What was the mistaken assumption in the minds of the disciples, so common in their thinking, which caused their questions to be muddled?
621. Why did God allow the city of Jerusalem and the temple to be destroyed, thus ending in a forceful way the Jewish economy?
622. What were the disciples to do when the end of Jerusalem began to draw near?
623. What kind of a sign were “wars and rumors of wars?”
624. How earth-shaking will the return of Jesus be?

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625. Why did Jesus not mention any signs in the connection with His second coming?
626. What state of affairs is the disciple to keep his life in (or out of)?
627. List the various illustrations Jesus gave about the state of the world and the state of the faithful disciples at the second coming (remember that 25:1-30 is in the same sermon, and the illustrations there).

Matthew 25:1-46

Matt.

- v. 1 *ten*—probably no special significance to this number, or the fact that five were wise and five foolish. The point is: some were prepared, some were not, though they could have been.
- v. 5 A subtle remainder that one does not know the future, therefore preparation for the unexpected is imperative. See 24:48-51.
- v. 8 Their lamps were about out of oil, and the amount left was not sufficient to do what was expected. (The King James version has the lamps out, but the Greek text indicates they were still burning.)
- v. 9 The wise were so in more ways than one.
- v. 12 They were refused because they were not ready when he wanted them ready. As the following parable pointed out, good stewardship involved planning, which they did not do.
- v. 14 *servants* (Greek *doulos*)—all had something of the Master, plus the commodity of time.
- v. 18 Not only was he lazy, he was indifferent—both are damning in one's relationship to God. Faithfulness demands diligent use of time and talent both.
- v. 23 Each of the first two received commendation and something more to do.
- v. 24 *hard* (Greek *sklēros*, as in Matt. 19:8; Jn. 6:60;

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Acts 26:14; Rom. 2:5; 9:18; Heb. 3:8; 13, 15; 4:7; James 3:4; Jude 15). If he knew such, all the more reason to be condemned, as Jesus showed.

v. 26 *wicked* (Greek *ponēros*)—he was really evil, like those in Matt. 12:39; Gal. 1:4; Heb. 3:12; James 4:16.

v. 27 His indifference to his master was reflected in the poor use of the talent. He did not do his "work," Mk. 13:34.

interest (Greek *tokōi*, from *tiktō* 'to bear' or 'to bring forth'. Hence, a product or result).

banker—the ones who changed money, or dealt in lending. The Greek word (*trapezitēs*) denotes one who sits at a table, such as in Jn. 2:15.

v. 29 Doing nothing is not an excuse, it's a reason for condemnation.

v. 30 *worthless* (Greek *achreion*, from *chreia* 'use' or 'worth' and a 'not', hence not of any use). The constant minor refrain in all of Jesus' teaching: punishment or reward, depending on stewardship. The following illustration of the final judgment intensifies this theme.

v. 31 *when*—unknown, but certain

Son of man—almost always from the lips of Jesus. The term describes the One Who came to be man, that He might show how to live, and make humanity understood that He understands, having lived in the flesh.

v. 32 The separation is individually, but every person will be there, from whatever nation.

v. 33 The division showed that each person's character was known to the Son of Man.

v. 34 *kingdom prepared*—Sometimes the kingdom is presented with the idea of nearness, as in John's preach-

ing, but at other times it is presented as yet to come. The idea of eternal life is much the same, sometimes treated as if one possesses it now, but at other times as if it were something yet to be possessed. In truth, both aspects are correct—the Christian now is in the kingdom, but yet has more to be received from God.

- v. 40 As Jesus showed, service to one of His is service to Him. Thus we are encouraged to remember we are part of a body, I Cor. 12:12ff., and of the household of faith, Gal. 6:9-10.

my brethren—defines the word “these,” being in apposition to it.

- v. 41 The place called hell was not meant for anyone but the devil and his angels (II Pet. 3:9); but by choice one can receive punishment never intended, but deserved if one refuses to accept Christ.
- v. 45 Interestingly enough, the judgment day scenes are almost invariably based on what one does in life, not only in this whole section from 24:37 on, but in Rom. 14:12; II Cor. 5:10; Rev. 20:11-15; etc. Faith is never mentioned, but works are.
- v. 46 The punishment is co-equal with the reward, not only in length of time, but in duration of it. Personality is not extinguished (annihilated) in heaven any more than it is in hell.

QUESTIONS

628. What is the point of the parable of the ten virgins in relationship to Jesus' discussion of His second coming?
629. When He comes again, will everyone be required to render an accounting of “his work,” Matt. 13:34?

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630. Did the closing judgment day scene outline how a person might "work" while in this life?
631. Can obedience and faith (as God views faith) be separated? (Cf. Rom. 1:5; 16:26.)
632. Who are the "least of these?"
633. For whom was hellfire originally meant?
634. How long is the reward and punishment for? Do you suppose that those who object to eternal suffering in hell for the unfaithful really do not understand how much sin cost God, or how terrible it really is? (Perhaps if we could realize the nature of sin as God does, we might think being punished eternally in hell was hardly good enough for sinners!?!)

(14)—Matt. 26:1-5, 14-16; Mk. 14:1-2, 10-11;
Lk. 22:1-6

Matt.

- v. 2 *after two days*—We assume then that the day the preceding events occurred was Tuesday, and that the agreement by Judas with the chief priests probably took place on Wednesday.
- crucified*—The disciples knew the meaning of the word, but seemingly did not comprehend that it could happen to Jesus.
- v. 3 *Caiaphas*—sometimes the Gospels say chief priests, as in Matt. 21:23 or 27:12, since Annas, father-in-law of Caiaphas was the high priest appointed according to the Jewish law. Caiaphas was appointed by the Romans. The reason why the Romans kept their hand in the game was because the position of chief priest was one of tremendous influence.
- v. 4 *stealth* (Greek *dolos*, as in Mk. 7:22; Jn. 1:47; Rom. 3:13; II Cor. 4:2; 11:13).
- v. 5 So they planned to kill Him after it was over, and

the people who were believers in Christ would be gone. They got the same thing accomplished by catching Jesus at night, and having Him on the cross early in the morning before any of His supporters in number were aware of it.

- v. 14 As the preceding verses (6-13) indicate, Judas was probably provoked by the loss of the ointment, and was then motivated to recoup his loss in this way.
- v. 15 deliver (*paradidōmi*, 'to betray' or 'hand over'). The Jewish hierarchy received an unexpected assist in their devilish planning.

thirty—the actual amount is known, but its worth is not stated. It was doubtless worth a large amount, but exactly how much is unknown.

- v. 16 Since Jesus knew this years earlier, He took extra precaution to make sure the place of the last supper was not known by Judas until they arrived there. Thus, Judas could not betray Jesus until he left, Jn. 13:30. Jesus and the rest of the apostles then also left before Judas could get the men and go back to the place of the supper. Hence, they find Jesus in the garden, where the provision for the flight of the other disciples was made easier, plus the fact that no other people who might have been friends of Jesus could get involved (as might have been the case if the large group of arresting officers had come to the house).

Mark

- v. 1 The Passover was only a one day feast, but the Feast of Unleavened bread involved it, plus another week. The word Passover then came to encompass the whole feast, and vice versa, as Luke's account shows.
- v. 2 *tumult* (Greek *thorubos*, as in Matt. 9:23; 27:24; Mk. 5:38; Acts 17:5; 20:1, 10; 24:18).

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- v. 11 *glad* (Greek *chairō*, 'to rejoice' or 'to be happy'). *opportunity* (Greek *eukairos*, a 'good time' or 'pleasing time') as Luke points out, in the absence of the multitude, which was "pro-Jesus."

Luke

- v. 2 *feared*—they did not want to cause an uprising, which might possibly bring the wrath of Rome down on their heads. See Jn. 11:47-50.
- v. 3 The betrayal by Judas was nothing less than Satan's suggestion acted upon by Judas. John will remark again at the supper the following night that when Judas left the room to get the men for the arrest, that Satan again entered into Judas, 13:27.
- v. 4 *captains*—probably temple police, and under the jurisdiction of the priests.

QUESTIONS

635. Why do you think Judas betrayed Jesus?
636. If the multitude was mostly for Jesus, why were the Jewish rulers not for Him?
637. When did Judas make the agreement with the officials?
638. The chief priests were glad when Judas came to offer his help—if Jesus knew Judas was going to do that, why did He choose Judas?

(15)—Matt. 26:17-19; Mark 14:12-16;
Lk. 22:7-13

Matt.

- v. 17 The first day this particular year would be Thursday—it was the day when the house was to be cleared of anything with leaven in it.
- to prepare*—the lamb would have to be obtained, plus the bitter herbs and unleavened bread. The

place where the feast was to be held was also to be secured.

- v. 18 Jesus made sure that none of His disciples knew where the place except Peter and John (Luke v. 8). *at your house*—this is some indication that Jesus may have already made arrangements with this person (see Mk. v. 14-15). Some suggest that it might have been the house of John Mark's mother, which was later a meeting place for the disciples, Acts 12:12. Mark, v. 17, reads a bit as if it were written by John Mark, as he remembered their coming.

Mark

- v. 12 The lamb would be sacrificed (after being approved by the priests) by being cooked whole. It was to be consumed entirely by morning, or else the remainder was to be burnt up.
- v. 13 A man would rarely carry a waterpot, so this one would be easier to find than might otherwise have been the case.
- v. 15 Just where this room was is not possible to determine, remember—the city was leveled by the Romans some 40 years later.
- v. 16 *as He told them*—one would think such obvious foreknowledge and the implications thereof would register on the disciples, but it did not, apparently.

Luke

- v. 7 The priests began killing the lambs by early afternoon. Some suggest that the number of Jews at the feast would be two million or more. The traditional limits were 10 people minimum and 20 maximum for each lamb. Hence, some 200,000 lambs might have been required for the feast. The temple officials kept flocks all year round to provide such tremendous amounts (the shepherds to whom

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the angels appeared in Lk. 2 may have been temple shepherds).

QUESTIONS

639. What two terms were used interchangeably, according to Luke?
640. Why be so secretive about where the upper room was?
641. What three things were required to observe the Passover, according to the Scripture?
642. Who was sent to prepare the Passover?

(16)—Matt. 26:20-29; Mk. 14:17-25;
Lk. 22:14-30; John 13:1—17:26

The reader will observe that we have a long section in John's Gospel, plus parallel passages in Matthew, Mark and Luke. In order to facilitate study, we will break the texts down into sections as indicated henceforth.

Luke 22:24-30

This section is after the supper begins in textual order, but Luke does not say when the incident occurred chronologically. We assume it may have occurred at or near the beginning of the supper, which may have prompted the action of Jesus in John 13:11ff.

Luke

- v. 24 The disciples were never persuaded that any of them was first among equals. The dogmas of the Roman Catholic church demanded that distinction, which is quite unscriptural. See on Matt. 18:1ff.
- v. 25 See Matt. 20:25ff.
- v. 26 *youngest*—that is, the inferior person. See Rom. 12:10b.

- v. 27 Jesus will soon show that, as He gets up to wash their feet.
- v. 28 They had their problems, but they were loyal to a great degree, probably more than we give them credit for being.
- v. 30 It would be grand beyond their dreams, and doubtless much different. The ruling they did may well have been through the preaching they did, which encompassed legislation for all.

QUESTIONS

- 643. If Peter had been designated as first among equals, why did the disciples keep arguing about who was greatest?
- 644. What attitude does a servant have?
- 645. Could a disciple be too insistent about being inferior, and attempting to serve others? (ie., can one be proud of humility, etc.?)
- 646. Did Jesus have to talk about rewards for service in terms the disciples would understand?

John 13:1-20

John

- v. 1 *before the feast*—this locates in time the fact that even before the Passover just beginning, Jesus loved His own (disciples). It does not have anything to do with when Jesus ate the Passover.
- v. 2 *during supper* (Greek *deipnou ginomenou*, 'the supper having come to be', i.e., while the meal was in progress).

the devil—it is the devil's to suggest, it is our option to accept. Judas accepted, and had already made the agreement to betray Jesus to the Jewish rulers.

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- v. 3 *Jesus, knowing*—this also was true before the feast began.
- that he had come*—this indicates Jesus knew His origin.
- v. 4 *rose from supper*—John has stated five facts that are to be located in time prior to the meal:
- Jesus loved His disciples
 - Jesus knew that the “hour” He had been prophesying of had arrived
 - Judas had already decided to betray Christ
 - Jesus knew of the authority He had from God
 - Jesus was fully aware of His origin and destiny
- laid aside his garments*—the outer robe, and outer garments that would hinder the washing of feet.
- v. 5 Jesus had just admonished them for quarreling about who was the greatest and told them that He was among them as one who served, Lk. 22:24-30. Here He showed that such was so.
- v. 6 We know not if Peter was the first, or simply waited until Christ came to him.
- v. 7 Sometimes the disciple must accept things from the Lord, without questioning why the Lord does them.
- v. 8 *never* (Greek *ou mē*, not by any means!).
- v. 9 Peter is still giving orders, hardly appropriate of a follower.
- v. 10 The word “clean” seemingly has two applications in this verse, one to bodily cleanliness, the other to cleanliness from sin. 15:3 indicates that God’s Word had cleansed the men, at least all but Judas Iscariot, who had rejected it.
- v. 12 *Do you know*—that is, understand? He explained it in v. 14-15.
- v. 16 God serves all in countless ways, both in small and great ways—can the follower of God do less?

- v. 18 Psalms 41:9. We wonder if Judas caught this remark.
- v. 19 *may believe*—not lose faith in Christ. They were shaken for awhile, but all decided for Christ finally.

QUESTIONS

647. What things did John mention as being true before and up until the Passover meal?
648. Why did Jesus wash the disciple's feet?
649. How did serving the men in such a way degrade Jesus? or did it?
650. Is it always easy to follow, or is it beneath our dignity sometimes?
651. Asking it a different way, is being gracious while being served hard for us sometimes?

Matt. 26:20-25; Mk. 14:17-21; Lk. 22:14-18,
21-23; Jn. 13:21-30

Matt.

- v. 20 *sat*—reclined on a pallet, resting on one side.
- v. 21 The prediction of Jesus and the responses of the disciples took place while the meal was in progress.
- v. 22 They expected a "no" answer.
- v. 23 But the significance of this statement may have been lost on the men: they may not all have heard it; or they may have heard it but did not believe it, thinking that surely one of them would not be guilty. However, from a different standpoint, all the disciples may have thought that they were sharing the dish with Jesus, at least in some fashion (see Mk. v. 20). It is evident that they did not understand what Judas was up to, whether the expressions of Jesus were heard or not.
- v. 24 See the knowledge of prophetic utterance concern-

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ing the suffering and death of the Messiah in this remark. But the disciples did not 'hear' what Jesus had been saying or was then saying.

- v. 25 Though Judas framed his question to expect a "no" answer, Jesus replies affirmatively.

Mark

- v. 17 The verse seems to imply the recollection of an eyewitness who had watched the men come to the house.
- v. 21 Judas did not repent of his sin, but rather took his life, indicating an unrepentant state of mind.

Luke

- v. 14 It would be after sunset on our Thursday, which would begin their Friday.
- v. 15 He had felt this way for several reasons, one of which was His love for them. Another was the realization that it would signal the end of one era and the beginning of another.
- v. 16 The Passover feast pointed to a real sacrifice for sin, which sacrifice was Jesus. The church (kingdom) would begin with the proclamation that through the death of Christ the sins of all men could be forgiven.
- v. 17 This cup was apparently not the same one with which He remarked that it represented His blood. The textual variant in v. 20, the parallel passages in Matthew and Mark, plus the account in I Cor. 11 seem to show that the cup representing His blood came after the supper was ended.

fruit of vine—none of the accounts say "wine."

The O.T. did not command any beverage whatsoever. Hence, the drink could be whatever one chose.

- v. 21 Jesus is still indefinite in some respects.
- v. 23 The discussion probably occupied the rest of the meal.

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John's account shows that none of the disciples really understood whom Jesus meant.

John

- v. 21 *troubled* (Greek *tarassō*, as in Matt. 2:3; 14:26; Mk. 6:50; Lk. 1:12; 24:38; Jn. 11:33; 14:1, 27; Acts 15:24; 17:8; Gal. 1:7; 5:10; I Pet. 3:14).
- v. 23 John apparently was reclining immediately to the front of Jesus, a place of honor.
- v. 24 Peter was seemingly either unable to ask whom Jesus meant, or unwilling to ask. So he got John to ask Jesus directly.
- v. 26 Judas is close to Jesus we assume, perhaps reclining immediately behind Him. But the significance of this act may have been lost on all but John, since Jesus might have been serving the men around Him.
- v. 28 They did not make the connection between all Jesus had said before this and this statement.
- v. 30 When this occurred in relationship to the institution of the Lord's Supper is not specifically said.

it was night—men for centuries have wondered why John wrote this. Of course it was night—the feast was to take place at night. So this remark was at least superfluous. Hence the suggestion is quite possible that John meant that the darkness of the world outside was hardly greater than that in the life of Judas. See Matt. 6:22-23.

QUESTIONS

652. When did the feast begin?
653. Make a diagram of the table, using a horseshoe shape as a pattern, with the open end to the right. Perhaps Peter would be on the outside of the table at one end, John immediately across the table at the other end, immediately to the left of John Jesus,

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and to Jesus' left Judas. Maybe this could have been the way the men were around the table.

654. Why would it have been better for the man who betrayed Jesus not to have been born—how would Jesus have been betrayed so that He could die for us?
655. What kind of drink did Jesus say they had? Did the O.T. require it?
656. Why did the disciples not understand that Judas, the son of Simon Iscariot, was the betrayer?

Matt. 26:26-29; Mk. 14:25; Lk. 22:19-20

Matt.

- v. 26 The meal was replete with enigmas—first the foot-washing, then the statement about betrayal, now the use of a piece of unleavened bread, and Jesus' remark about it representing Him—how could that be?

take—each was commanded to take it.

eat—and each was commanded to eat of it.

What could this mean?

- v. 27 *took a cup*—I Cor. 11 indicates the cup was passed around at the close of the meal. How long before the cup the breaking and eating of the loaf occurred is not said.

given thanks—for the loaf, now for the cup.

Jesus taught the art of being appreciative.

all of you—each one was to partake of the cup, not all of it, but from it. Whether Jesus passed it around, or poured them all some from it is not stated.

- v. 28 *this is my blood*—the disciples knew it was not really His blood, but must in some way represent it, just as was true of the loaf and His body.

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- v. 29 He would do so in the communion services they would begin to observe in His memory. The communion service is at once a memorial, a proclamation, a fellowship and a covenant. We do not come together because we are perfect, needing nothing, but to remember Jesus Who was perfect, but Who died that we might need nothing.

Mark

- v. 24 Nothing is said about the communion service being the "center" of any worship service (what importance does the preaching of the message of redemption have?), nor that any sins are forgiven anyone for partaking. It might be a good time for self-examination and repentance, but Jesus does not indicate that is the reason for it at all.

for many—the service is not to remember what the world did to Jesus, but what Jesus did for the world.

Luke

- v. 19 *broke it*—perhaps giving each of them a piece, or passing around the piece He had broken off, so that each of them could share from it.
- v. 20 This verse is omitted by R.S.V. on rather good textual evidence, but the same truth is contained in other passages.

QUESTIONS

657. What does the communion service represent?
658. Does it do any good to just mechanically go through the motions of partaking? any evil?
659. What is the meaning of an "unused" cup?
660. When Paul spoke of partaking in a manner that is unworthy, did he mean failure to be conscious of our need? failure to rightly appreciate it?

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John 13:31-38

John

- v. 31 We note that glory can come to God through even death.
- v. 33 See John 20:17. Perhaps Jesus felt that to explain all the details of where He was and why they could not come would be useless. Peter voiced his feeling that he could go anywhere with Jesus, even to death, v. 37, which showed that he did not understand.
- v. 34 The newness was in the degree of love, not in loving itself, which was the basis of the O.T. law, Lk. 10:25-28.
- v. 35 The example of Jesus relived in the lives of His disciples would arrest the attention of others, and display the common bond between those disciples.
- v. 36 The ideas of death, resurrection and ascension had not really registered with the disciples.
- you shall follow*—this seems to be a prophetic statement concerning Peter, at death, going to heaven.
- v. 38 Jesus did not deny that Peter would be willing to give his life, just that he would soon lack the courage to even speak for Jesus. As the incident in the garden showed, Peter was willing to fight for Jesus. Christ could foresee, however, that at a time soon to come Peter would deny any relationship to Him. But see Lk. 22:31ff.

QUESTIONS

661. Name a number of ways God could be glorified.
662. Did Jesus try to prepare the disciples for His departure?
663. In what way could the command to love be new? It was the basis of the law and the prophets, Matt. 22:35-40.

664. Did Peter's denials of Jesus mean that Peter would not lay down his life for Christ?
665. Could the separation of Jesus from the disciples provide an opportunity for growth rather than a cause of sorrow?

John 14:1-31

John

- v. 1 *Let not*—they had plenty of reason to be upset, at least within themselves. The arguments over greatness, the footwashing, the accusal of betrayal—all would tend to bring troubled feelings.
- v. 2 Even with Peter in 13:36, Jesus tried to reassure them that He had made adequate preparation for them. Since they should have known His ability by that time, they should have been at ease.
- v. 6 In answer to Thomas, Jesus replied that the place and the means to get there were wrapped up in a person in Whom was no deviation from the true, and Who had life in Himself, for which everyone sought.
- v. 7 Jesus anticipated their unspoken thoughts about God Who they assumed was at the end of the way.
- v. 8 Whether Philip meant that to see God would allay any fears they had, or was all they wanted is difficult to decide.
- v. 9 Somewhat of a rebuke—the miracles done by Jesus, the teaching about Himself, the acceptance of worship: all should have pointed up the fact that He was deity, as He mentioned, v. 11.
- v. 10 See a like expression in ch. 12:44-50.
- v. 11 *Believe*—the Greek indicates that He was from God. *for the sake*—an argument of cause and effect.
- v. 12 Trying to bolster up their sagging spirit. He chides

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them in v. 28 and in ch. 16:5-6 for feeling sorry for themselves, and not rejoicing in His good fortune.

- v. 13 *in my name*—by His authority, or through Him. The first time Christ has mentioned asking of God by Christ's authority. See 15:16; 16:23, 24, 26. However, reread Matt. 18:19-20.
- v. 14 The verse is plain: don't be afraid to ask. However, the total Bible context must be taken into consideration, such as I Jn. 5:14-15.
- v. 15 The emphasis is on cause and effect: if love for the Lord exists in one's life the desire to observe all the Lord asks will be the consuming passion in that life. See v. 21 for the same thought.
- v. 17 Though this promise was given to the apostles, in actuality the same Spirit of truth is given to every Christian.

dwells—in the person of Christ.

in you—the Greek text could be understood as "among" or in the total group of disciples rather than in them each personally, though the latter can also be true. See Jn. 6:56 and try to decide if the disciple abides in Christ in the same way at the same time as Christ abides in the disciple.

- v. 18 *desolate* (Greek orphanos, as in James 1:27). Alone, Jesus means. So He kept reaffirming His presence in their lives, as in v. 23.
- v. 20 Note "My Father"—yet Jesus did not say that He and His Father were one and the same, anymore than the disciple and Jesus were one and the same.
- v. 21 *loved by my Father*—the same inseparable connection He has always taught, that what one does with the Son is what is done with the Father.

having (ho echōn), *keeping* (ho terōn), *loving* (ho

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agapōn): 3 parts of one whole (i.e., the disciple's life).

v. 22 *how*—Judas (probably known also as Thaddaeus, son of James) he wondered if it would be a secret manifestation, or perhaps in a different form, unknown to any but them.

v. 24 *he who does not love* (Greek *ho mē agapōn*, the one whose life is not habitually characterized by love, as in v. 15, 21).

v. 26 *in my name*—He kept trying to impress upon them that the going away was “good” for them, and that such “going away” did not mean He was forsaking them.

v. 27 *peace*—the difference was that Jesus' peace meant a right standing with God, which the world's peace did not.

troubled . . . afraid—the disciples were content while Jesus was personally there, and they were to maintain that state.

v. 28 *greater than I*—probably in ways related to Jesus' humanity, though He did not specifically say so. The disciples were to do greater works than He did, v. 12, but we wonder how that was possible. The fact is that we know neither for sure—we just have to accept the fact as stated and be content. Reread 13:16.

v. 30 *ruler*—Satan is said to be the “god of this world” and to have the “power of death,” II Cor. 4:4; Heb. 2:14. However, those expressions are relative to God, Who controls all. The passage in II Cor. may mean that no one makes Satan into a “god” except people of this world. The passage in Hebrews may be understood to say that as Satan has the privilege to tempt people, he has the power of death, since yielding to temptation is sin, and sin results in death.

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he has no power—so Satan was not the only ruler in the world. For that matter, v. 1 rather clearly states that the disciples had chosen God to receive their worship rather than Satan.

- v. 31 *rise*—whether this means the rest of the discourse in ch. 15 and 16 was spoken before they left the room, or perhaps even before they actually got up off the pallets, we know not. To pray as He did in ch. 17 while walking along the dark streets, or while standing around getting ready to go would seem a bit of improbable, but it might have been any of these ways suggested, or others not suggested.

QUESTIONS

666. Do you think the disciples believed both in God and Christ?
667. Did Jesus promise a "second coming" for His disciples?
668. Do you sympathize with the question of Thomas in v. 5?
669. Did Philip (v. 8) attempt to subtly remind Jesus that they had not seen God (as they would understand God)?
670. Did Jesus think that the disciples should have reasoned from what He said and did that they had seen God at work (ie., the cause and effect argument)?
671. If we ask in faith, does that mean we get anything we ask for? Suppose we should pray for one billion dollars . . . why not?
672. How long was the Spirit of Truth to be with the disciples?
673. What would that length of time imply about the nature of the Spirit of Truth: human or divine?
674. How do you think you dwell in Christ—the same

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- way God and Christ and the Holy Spirit dwell in you? If not, why not? (Cf. Rom. 8:11; Col. 1:27.)
675. Could Jesus manifest His presence by a "still, small voice" or in a form unable to be seen except by those specially prepared to see?
676. Does obedience indicate fear or love?
677. Did Jesus say love would naturally result in obedience, or that obedience and love are two separate but related ideas (i.e., that the disciple loves God, and also obeys God)?
678. How many different things did Jesus say the Holy Spirit would do for the disciples in these chapters (14, 15, 16)?
679. How many different ways did Jesus describe the Holy Spirit in these chapters?
680. If Satan had no power over Jesus, how could Satan tempt Him?

(17)—John 15:1-27

- v. 1 *true*—as opposed to the shadow, as God is the true (alēthinos) God in opposition to any others (cf. I Cor. 8:4-6).
- vinedresser* (Greek gēorgos, as in I Cor. 3:9).
- v. 2 *bears* (Greek pherōn, a life time of bearing)
- prunes*—the only reason for pruning is more fruit. Oftentimes, pruning is a drastic process, especially with grape vines. They only bear on new wood, the old branches having been pruned away. Sometimes God may want to cut out of our life everything so that we can be fruitful. Read Luke 14:26ff. in this light, then Matt. 10:34ff.
- v. 3 The eleven men left listening had accepted Jesus' word as it was in truth, the Word of God, 17:6.
- v. 4 Connection by the branch (each individual disciple)

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is imperative, and must be continuous throughout life, v. 5.

- v. 5 Jesus attempted to clearly state the relationships of disciple to Master.

abides (ho menōn, the habitual life-time dweller in Christ) the Greek word is the same as in 14:2 (rooms/mansions) and 14:23 (home/abode).

- v. 6 Obviously teaches the disciple may, if so willed, choose to quit being a part of the vine. There is no point in talking about branches ceasing to be branches if they never were branches. The whole point is to become and remain a part of Christ, else the punishment of being an unfruitful branch will become a reality.

- v. 7 The point is: our choice to remain. The reception of Jesus' words and consequent obedience of them will allow each person to become and remain a branch (disciple). In this way, we give evidence that we are disciples.

- v. 8 *fruit*—see on Matt. 21:43.

- v. 10 One can not be loved by God as a disciple unless that disciple obeys as a habit in life. The immediately preceding verses have outlined the life's occupation of the disciple: being in Christ, allowing God to prune, and the result is fruit.

- v. 12 *as* (Greek kathōs) in the same way as in v. 9. Love may be expressed in various ways, as God did in the life of Jesus, which life was culminated on a cross. See also Heb. 12:6 and context surrounding the verse.

- v. 13 Explains how Jesus loved them—and us. But God's love was even greater, as in Rom. 5:8.

- v. 14 Friendship is conditioned on obedience. All disobedient people (as a life time habit) are not friends of Jesus.

- v. 15 Jesus tried to be plain and clear, though the disciples were far removed from understanding all He said. But He remarked in 17:8 that they were in some respects totally persuaded that He was what He claimed, and stated rather clearly in 17:25 that they knew some things about Him.
- v. 16 Their fruit would be in the multiplication of believers, and edification of those believers, as in 17:20ff.
- v. 17 This night, love has been conspicuous by its absence; the self-pitying of the disciples at the mention of Jesus' departure, the betrayal by Judas, the arguments . . . !
- v. 18 The disciple will share in more than Jesus' love—specifically the hatred of the world. They would definitely need a "comforter" or "helper" like God Himself to steady their feet, and buoy up their confidence in God's concern for their best welfare. Note here Matt. 24:12-13.
- v. 19 The clear line of demarcation is adherence to Jesus. Every moment of life will not be one of intense resistance from the world, but active Christianity will sooner or later get opposed.
- v.20 *remember* (Greek *mnēmoneuete*, 'keep on remembering').
- v. 21 Because the disciple and the Master are as inseparable as the vine and branch.
- know*—often the condemnation is that evil people are so because they did not know God. See ch. 8:55. The word "know" carried much more meaning than just "be aware of." It meant something like be of the same persuasion, outlook, and nature. See 14:17; 16:3; 17:3.
- v. 22 *no sin*—as they now had. See ch. 3:19 in this re-

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gard. Jesus had come, and His life was a test for all, v. 24, 16:9.

- v. 24 Point: the revelation of God in Christ makes people into lovers or haters, and the object of love and hatred is God, and His Son, Jesus Christ.
- v. 25 Ps. 69:4. Notice the inclusion of the Psalms under "law," and the reference to "they," i.e., the ones who hated Jesus.
- v. 26 The Counselor would continue to bear witness through the apostles and others to Christ, despite the rejection of Him by some, then and through the succeeding years.
- v. 27 *from the beginning*—the qualification of the replacement for Judas, Acts 1:21ff. The point in time is the ministry of John.

QUESTIONS

681. Does the vine bear fruit of itself, or on branches?
682. Does the branch have life in itself, or from the vine?
683. Is the individual disciple a branch, or was Jesus speaking of denominations, etc., being branches?
684. What is the definition of fruit—or did Jesus give one?
685. How were the disciples to glorify God?
686. The joy of Christ was to come through what means?
687. What is required to be classified as a friend of Christ?
688. Did Jesus imply in v. 16 that the fruit of the apostles would always be in existence?
689. Is every disciple of Christ to be persecuted? If so, are you a disciple? (Could we all of a sudden develop a "persecution complex?")
690. Did Jesus imply in v. 24 that the amount of opportunity in a person's life determines the amount of sin in that person's life? (See 16:9.)

691. Does the Bible indicate any witnessing done by the Holy Spirit except that done through men?

16:1-33

- v. 2 Saul of Tarsus did exactly what Jesus predicted, Acts 26:9ff.
- v. 4 *I was with you*—as remarked in 17:12, though He guarded them, they would yet need help when He left, which He will now promise in the person of the Holy Spirit.
- v. 7 *Counselor* (Greek *paraklētos*, a “helper,” “advocate,” “friend”).
- v. 8 *convince* (Greek *elenchō*, ‘to expose’ or ‘to set forth’, as in Matt. 18:15; Lk. 3:19; Jn. 3:20; 8:49; Eph. 5:11, 13; I Tim. 5:20; Titus 1:9, 13; 2:15; Heb. 12:5; Rev. 3:19). The Holy Spirit was to do somewhat the same work through the use of men as the prosecutor does in a court-trial: to cross-examine (the common use of *elenchō* in N.T. times) the witness or opponent.
- v. 9 Jesus’ life was a means of judgment, even though He came to save the world, not condemn it, Jn. 3:17.
- v. 10 *you will see me no more*—Jesus would be present in the lives of the men, Gal. 2:20.
- righteousness*—it comes by faith, Rom. 1:17, and brings life with it.
- v. 11 Satan and his kingdom were doomed, because Jesus had overcome, v. 33. The fact of judgment to come should help us set our primary goal in life.
- v. 12 The presentation of material for which the hearer is unprepared is impractical. Hence, the disciples needed some more time and understanding that comes through time. Jesus may have done much of this the days preceding His ascension, Acts 1:3.

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- v. 15 The N.T. is a marvelous example of what the Holy Spirit did, for each page presents Christ in some way. The Holy Spirit played "second fiddle" exceedingly well, for there is no systematic presentation of Himself or His Work, but there is much of Jesus and what He does in one's life.
- v. 19 Jesus will explain in the following verses what He meant, by the analogy of the woman in childbirth. The illustration would do two things: present the fact that for a short time they would be distressed, but soon the realization of what Jesus really was would come, and a new life for them would begin.
- v. 22 *no one*—because they would be assured of Jesus, and wholly committed to Him.
- v. 24 The new addition to the model prayers of Matt. 6 and Lk. 11: ask through Jesus' name (ie., by His authority, and in respect to Who He is).
- joy*—he used illustrations to help them understand, explaining the unknown by the known. Soon time and experience would so develop them that the unknown would become known.
- v. 27 *you have believed*—even though they faltered at times, Jesus foresaw their faith continuing, and built the future of the church on their faithfulness, 17:20ff.
- v. 30 They tried to state what they felt and believed. Jesus will show in vv. 31-32 that they were yet woefully weak. The resurrection would change that!
- v. 32 No man is ever alone when God is with Him, and that is all that really counts.
- v. 33 *peace*: a state of mind regardless of the circumstances. No man can deprive a disciple of the ability to think about circumstances as the disciple wishes to think. Hence, the disciple can be happy

regardless of life's problems. See Matt. 5:10-12; Rom. 8:28; Phil. 4:11, for example.

QUESTIONS

692. How does one really know what God's will is? Saul of Tarsus thought he did, but he did not.
693. Why was the presence of the Holy Spirit in the lives of the disciples an advantage over having Christ with them?
694. How much truth was the Holy Spirit to give to the disciples? What implications does that answer have for any later "revelation," etc., as others have claimed through the years?
695. How did the Holy Spirit glorify Christ?
696. The disciples were like a woman bearing a child—how?
697. Does receiving things asked for from God bring joy?
698. Why would Jesus not ask God in behalf of the disciples' needs?
699. Did the scattering of the disciples indicate absence of faith, or understanding?

Matt. 26:30-35; Mark 14:26-31; Luke 22:31-38

We stated in the section of exposition that these scriptures may be better placed somewhere else. They may fit right after 14:31, or after 17:26. John's Gospel does not mention these events, so it is difficult to say just where they go. We will treat them here, though the reader may wish to place them elsewhere.

Matt.

- v. 30 The fact that Judas had gone to inform the Jewish officials where Jesus was made it imperative that the men leave the upper room rather soon. So the

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disciples and Jesus did not remain the night in the room.

- v. 31 Somewhat parallel to Jn. 16:32. Zechariah 13:7 has this prophecy, though the context of Zechariah does not apply directly to Jesus.
- v. 32 The angels remind the women to tell the disciples about this promise in Mk. 16:7. The disciples did not catch the idea of "raised up."
- v. 33 *fall away* (Greek *skandalizō*)—sin in turning from Jesus.
- v. 34 The same general conversation had occurred earlier in Jn. 13:36-38.
- v. 35 *so said they all*—none of the remaining eleven were going to betray Jesus, they affirmed.

Mark

- v. 26 The moon would be full, and perhaps provide adequate light for the walk through the city and across the Kidron into Gethsemane.
- v. 31 *vehemently* (Greek *ekperissōs*, 'exceedingly' or 'with great force'. Only occurrence in N.T.

deny—equal to sinning.

all said—the Greek text implies that they all kept saying that they would not do such. They still remembered the statement of Jesus at the meal about betrayal.

Luke

- v. 31 This verse indicates Jesus' knowledge of the activity of Satan in the lives of people, and the intercession of Jesus for Peter especially. See Jn. 17:12 in this light.
- v. 32 *when you have turned*—Jesus knew Peter was going to fall, but He also knew Peter was going to get up, too. And so likewise with the other 10 men with

them. How much more prepared the men would be to understand the grace of God and the frailty of humanity after this experience.

- v. 35 The occasions were Matt. 10 and Luke 10.
 v. 37 The text is from Isa. 53:12. Jesus had prophesied of this time some 700 years earlier through His servant, Isaiah.
 v. 38 After the remark in v. 36, their reaction is perhaps understandable. Yet the command for Peter to put up his sword, and the remark in Matt. 26:52 certainly leaves one guessing.

It is enough—whether Jesus meant this in an ironical way, or with a sigh of discouragement over their misunderstanding we know not. Perhaps He really meant that two swords were enough for that time, since He later would not let Peter use even one of the two.

QUESTIONS

700. Did Jesus predict the disciples would both sin, and repent of it to serve Him?
 701. Did the fact that Jesus predicted the total apostasy of the men perhaps aid in their coming to repentance afterward?
 702. How many times was the rooster to crow before Peter's denials according to Matthew? Mark? Luke? John?

John 17:1-26

- v. 1 *glorify*—God answered that request by means of the cross. If we are unselfish in our life, men may see God through us as we let God live through us, Matt. 5:16, even as Jesus did, v. 4.
 v. 2 Though human, Jesus yet had the divine ability to

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give life to all who would come to Him, Jn. 10:10; 5:40.

- v. 3 The need for mission work, evangelization of the world, is found nowhere in a greater way than in this verse. If eternal life is to be had only by those who know God the Father through Jesus the Son, the greater part of the three billion people now living are under the wrath of God, Jn. 3:36.
- v. 4 Jesus clearly looked beyond Gethsemane, Calvary, and the empty tomb, seeing the victory of a completely dedicated life.
- v. 5 Jesus alone could have manifested the knowledge and made the claims in this verse. No other human could then (as now) assert what Jesus did in this verse. It spells out nothing less than the eternity of Jesus.
- I had* (Greek eichon, "was having" or "possessed")
- v. 6 Jesus had declared God to them, Jn. 1:18; 14:8-11. The total interaction of the Father and the Son are presented. God had chosen the men, Christ had received them, and their response, excepting Judas, was in faith.
- v. 7 They may have little understood the fact Jesus mentioned, but they would later.
- v. 8 The message is the means of coming to truth about God—men still need to know words by which they may be saved, Acts 11:14.
- v. 9 *I am not praying for the world*—yet the men and the message they would preach, the subject of these verses, were for that world!
- v. 10 *I am glorified*—in the same way as God was glorified in Christ: by the doing of God's will. See 15:8.
- v. 11 The future, as the past, was known to Jesus. *may be* (Greek hina ōsin hen, "so that they may always be one").

even as we are one—God and Christ were perfectly agreed as to goals, etc., but individual personalities. The disciples, individual personalities, would also need to be as God and Christ.

one—see v. 21, 22, 23; I Cor. 3:8.

- v. 12 *the scripture*—the normal designation for the O.T., which implied that God had caused it to be written, thus making it not man's production alone, but God's product through men, II Pet. 1:20-21.

might be fulfilled—God could foresee the man Judas Iscariot, and the choices he would make, ultimately involving the betrayal of Jesus into the hands of wicked men.

- v. 14 Jesus and the apostles were of human nature, yet their choice had reflected attachment to God rather than to the world. Hence, the reaction of the world.

- v. 15 *evil one*—the Greek word may mean "evil" or "evil person." Probably the reference is to Satan, thus "evil one" is appropriate.

- v. 17 God's Word is the only way to faith, and faith alone causes a person to choose the way of God, setting the life possessed unto the things of God.

- v. 18 See 13:16. But God did not send Jesus into the world without love and care. As v. 19 shows, Christ made every provision that the apostles might have whatever they needed to accomplish the work whereunto they were sent.

- v. 19 *consecrate* (Greek *hagiazō*, as in v. 17, Matt. 23:17, 19; Acts 20:32; Rom. 1:7; 6:19, 22; I Cor. 1:30; 7:14; I Tim. 2:15; Heb. 9:13; I Pet. 3:15).

in truth—everyone is set apart to something, by their own choice. Jesus' prayer is that the sanctification of the apostles and later of every disciple

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might be predicated from truth, and on truth. Further, that the knowledge of that truth might be made available for all to hear, so that their choice might be to be set apart in truth.

- v. 20 *those who believe*—Jesus anticipated success. God's Word, when preached, will bear fruit.
- v. 21 The perfect unity in God and Christ is the goal of every believer. In some ways, every believer is in Christ, Who is not divided. More often than not, it is the recognition of existing unity that is lacking among disciples.
- v. 23 *perfectly one* (Greek *eis hen*, as in I Jn. 5:8). The more recognition of unity, the greater united witness disciples have. There is power in a common cause, a common mind, a common goal. Only God deserves such as this, though sadly often failing to get it.
- v. 24 The hope of glory is Christ Col. 1:27, and He is desirous that everyone realize that hope.
- v. 25 *righteous*—only God is such. The attribute of "true" can only be applied to God. All else have gone astray in error, and are unrighteous. Hence, by our faith God makes us righteous by His son, Who did not sin at all, but became sinful so that we might become the righteousness of God in Christ, II Cor. 5:21.
- v. 26 To know God is to know His will, and to love Him is the direction of that will. Hence, our mission is to know God, and to make Him known to others.

QUESTIONS

703. How did Christ glorify God before the time of this prayer?
704. What is eternal life, as Jesus spoke of in this chapter?

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705. Does the same idea in v. 6 occur in 1:1ff.?
706. How did the apostles find out that Jesus came from God—by a word revelation?
707. How many times in this prayer did Jesus state or imply equality with God? (ie., that He was more than a mere mortal.)
708. In what way were the apostles to be one, v. 11?
709. Did Jesus pray that the disciples might be able to escape the world or have victory over it?
710. Is sanctification by choice or does God automatically do it for us?
711. Could one disciple convince someone who was lost that Christ had been sent to this world by God even though that disciple was "out of fellowship" with all others around him?
712. Are all disciples to be "one" in a literal sense or a figurative sense?
713. Does knowledge of God's love come other than through His revealed Word?

(18)—Matt. 26:36-46; Mk. 14:32-42;

Lk. 22:39-46

Matt.

v. 36 Gethsemane, a small garden on the slope of Mt. Olivet which faced the city. The name itself meant oil press in the Aramaic language.

sit here—eight men were left. Peter, James and John went a bit farther with Jesus. He finally separated Himself from all to pray.

v. 37 *sorrowful and troubled*—no one really comprehends the reasons why Jesus felt as He did in the garden. He had no problem foreseeing His victory over sin, predicting His resurrection from the tomb, and His return to heaven. Hence, the issue seemingly involves the emotional side of Christ—remember, He

was not less human than we, and the foreknowledge of betrayal, trials and crucifixion would now loom large in Jesus' mind.

- v. 38 *soul*—often translated as life. The Greek word *psuchē*) sometimes was used in the Bible to refer to the total person, sometimes to the part of a person not material, sometimes to the principle of life itself, sometimes one of the characteristics of the spirit (since a characteristic of the spirit is life as well as other aspects of personality).

unto death—it is certainly questionable to say that Jesus was afraid of dying here. He had already spoken of His crucifixion and resurrection as facts. We take Him to be trying to impress the men with the great stress under which He labored, that they might feel obligated to pray with Him (which they did not do).

- v. 39 *cup*—see Matt. 20:22-23. He spoke of it to Peter in Jn. 18:11. It represented the cross specifically, the will of God for His life generally.

- v. 41 *watch*—as in Matt. 25:13. The disciple must learn to be aware of his own responsibilities, yet asking God for help in whatever area he feels helpless.

spirit—the “real” us, which animates the body.

flesh—the house in which we live. See Rom. 8:3.

- v. 43 *their eyes were heavy*—after a heavy meal and much emotional stress, plus being late at night, it is not surprising that the disciples were sleepy.

- v. 44 Cf. Matt. 6:7; II Cor. 12:8.

- v. 45 The verse can be translated several ways with about equal justification for any way. It could be understood for example, as “Sleep on, and take your rest (you are not doing what I ask of you anyway, Besides) My betrayer is here.”

Mark

- v. 35 *hour*—the appointment at Calvary.
- v. 36 *all things are possible*—God could have let us die in our sins, or saved us other ways, but the way of the cross was to lead home.
- abba*—the same as “father.” However, it was used as a term with the connotation of tenderness.
- v. 40 How could they answer—they had no good reason.
- v. 41 *the hour has come*—and Judas had all but earned the 30 pieces of silver.

Luke

- v. 39 *his custom*—so when the upper room was vacant when Judas got there, he knew where Jesus very probably was.
- v. 41 *a stone's throw*—whether from the group of 8 or the group of 3 is not said.
- v. 43 There is considerable evidence pro and con for the inclusion of this verse and v. 44. R.S.V. includes it, but footnotes the fact of its uncertain basis.
- v. 44 *for sorrow*—Luke has this interesting phrase. Perhaps the disciples were in some ways upset, not only within themselves but about themselves. Cf. Jn. 16:6, 20.

QUESTIONS

714. When did Jesus go to Gethsemane? What was the time: day or night?
715. Does the text say at what hour they got there, or how long it was before Judas came?
716. Is it wrong to pray the same words over and over?
717. Did Jesus say that He was unwilling to do God's bidding?
718. How did Jesus expect the disciples to avoid temptation?

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719. Jesus described the "hands" into which He was betrayed—what kind of "hands" were they?

Matt. 26:47-56; Mk. 14:43-52; Lk. 22:47-54a;
Jn. 18:1-11

- v. 47 Matthew identifies the crowd as Jewish, not Roman.
v. 48 A kiss was a common greeting for friends, so nothing unusual about this gesture.
v. 49 As John's account indicates, Jesus spoke to the crowd. Perhaps in the darkness and the hurry of Judas, he was far enough ahead of the rest that the exchange between him and Jesus could take place and Jesus still speak to the crowd as John's account records.
v. 53 The total dedication of Jesus to the accomplishment of God's will is clearly shown here, and in v. 54.
v. 55 A condemnation of the crowd, and a subtle hint that they were not only wrong in arresting Him by despicably cowardly in the manner they were doing it.
v. 56 They left because they could not understand why Jesus would neither fight nor run, and would permit such to happen to Him needlessly.

Mark

- v. 44 *safely*—lest Judas lose his reward, or fall under the ire of the Jewish hierarchy for failure to carry out his bargain.
v. 45 *kissed* (Greek *kataphileō*, a "fervent" kiss).
v. 51 This is often said to refer to John Mark, the author of the epistle. However, it could have been anyone. The city and surrounding area would be filled with visitors for the Passover Feast, and most anyone might have been in the garden.

Luke

- v. 48 A kiss is a greeting for friends, not betrayers.

- v. 51 *no more of this* (Greek *eate heos toutou*, which comes over into English with the idea of 'allow' or 'permit unto this point'). The problem is: to whom was Jesus speaking—the disciples or the others? Did He mean allow the men to escape without retaliation for Peter's act, or allow the arrest to be made?
- v. 53 The ruler of the world had no power over Jesus, but he did over other men.
- v. 54 *high priest*—Luke means Caiaphas, as he omits the visit to Annas, which John records.

John

- v. 3 Judas went there—perhaps he knew that Jesus was not going to stay the whole night in the room. But if he did not and went there first, failing to find Christ there, he would next go to Gethsemane, where Jesus likely would be found.
- v. 4 As suggested in the section of exposition, John does not record the kiss by Judas. We suggest it may have occurred prior to the statement in this verse.
- v. 5 This verse may indicate either that Judas had not come up to kiss Jesus yet, or that he had already kissed Jesus, but Christ had control of the situation. The darkness may have entered into the problem of identification, even with the torches. Maybe the fact that it was Jesus Whom they were arresting added apprehension to the men.
- v. 8 *let these men go*—Jesus made provision for the disciples, even in spite of their upcoming failure.
- v. 9 Ch. 17:12.
- v. 10 John identifies the one who cut off the servant's ear and identifies the slave as Malchus. He must have known some in the household of the high priest to have this information, and be able also to get in the courtyard, and get Peter in also, v. 15.

QUESTIONS

720. How would you reconstruct the accounts to get in all the details each Gospel records?
721. Why do you suppose the men, armed and in number, fell back before Jesus?
722. Why did Peter just cut off the man's ear? Would that be difficult to do and not hurt him otherwise?

(19)—John 18:12-24

John

- v. 13 Annas, the high priest appointed by Quirinius, the proconsul of Syria, ca. A.D. 7. Later removed by Valerius Gratus, procurator of Judea. He had managed to get four sons appointed high priest, and the son-in-law, Caiaphas. Acts 4:6 mentions him as high priest, where others were named also, including Caiaphas.
- v. 14 See 11:47ff.
- v. 15 *court of high priest*—some indication is given in the accounts that either Annas and Caiaphas had met at the same place for the trial, or lived in adjoining quarters with a common courtyard.
- v. 17 This test of Peter's identity seems to be a different one than the ones mentioned in the Synoptics, or later in this chapter. It may be the same as one of the other ones mentioned. Each of the accounts mention three denials, and no more, however.
- one of this man's disciples*—if the maid knew that John was a disciple of Jesus, the association of Peter with Jesus would be a natural.
- v. 18 *charcoal*—it was probably after midnight our time, and the night air cool.
- v. 19 Perhaps Annas had not really heard Jesus personally. Maybe he was playing for time, since the arrest was

late in the night, people who were eating the Passover would have to be notified of it, and time allowed for them to gather so that the trial could be gotten over before too many people knew about the situation. They had Jesus before Pilate early in the morning, perhaps by sunrise.

v. 23 Jesus would answer like God!

QUESTIONS

723. What do you know about Annas (Ananias is an alternate spelling)? Caiaphas?
724. How did Peter and John get in the courtyard to watch the proceedings? (Did all the disciples who forsook Jesus and fled stay "fled?")
725. How do you understand Jesus' statement "I have said nothing secretly" when He had taught His disciples many times apart from all other people?

Matt. 26:57-68; Mk. 14:53-65

Matt.

- v. 57 *scribes and elders had gathered*—probably describing the Sanhedrin. The appearance before Annas probably gave the men time to be summoned and to gather. Read Luke 23:50-51 about Joseph of Arimathea.
- v. 59 *false testimony*—life was cheap when the fortunes of a nation and vested interests were at stake.
- v. 60 *found none*—that is, none to agree as Mk. v. 59 points out.
- v. 61 The Jews would treat such a deed by Jesus as an affront against God, even as they challenged Him when He cleansed it of people and animals.
- v. 63 Jesus did not need to answer false testimony. However, when placed under oath, He affirmed what Caiaphas asked about His identity.

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- v. 64 The Greek text (su eipas 'you said') could be understood in at least two ways: either "You said it, but I didn't" or "Yes, I am what you asked of me." That the last is the correct interpretation is borne out by the action of Caiaphas and the men: they understood Jesus to affirm that He was the Messiah, the Son of God, which they considered wrong and thus blasphemy.

You will see the Son of man—this also affirms that He was what He always claimed to be: deity.

- v. 66 As Lev. 24:15-16 stated. How tragic that they were such sticklers for this, while ignoring that one in Deut. 17:6 about establishing every fact by two or three witnesses (not to mention their ill-gotten witnesses with false testimony, etc.).

- v. 68 Mark's account records that His face was covered before the blows struck, v. 65.

Mark

- v. 55 It is interesting that the men had determined to put Jesus to death, but were unwilling to do it illegally!?!

- v. 58 Their quote was a perversion of what Jesus said in Jn. 2, but the fact that He had said something was vividly remembered.

- v. 61 Judges hardly have the right to be prosecutors at the same time.

- v. 62 *I am*—the solid affirmation of deity. See Jn. 8:58 for the identical expression.

- v. 63 *mantle* (Greek chitōnas, the "coat" of Matt. 5:40, the inner garment, not as important as the outer garment, the himation. However the chitōnas would have been the proper garment to tear).

QUESTIONS

726. Who was gathered at the house of the high priests?

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727. How close to Jesus was Peter during the trials?
 728. Why would Jesus not answer Caiaphas when asked about responding to the (false) witnesses, but did respond when asked about His identity?
 729. What answer do you think Jesus gave to Caiaphas? Why do you think so?
 730. What did the high priest and the council think He said: "yes" or "no" to the question of Caiaphas? (See Jn. 19:7.)

Matt. 26:69-75; Mk. 14:66-72; Lk. 22:54b-65;
 Jn. 18:25-27

Matt.

- v. 69 The first accusation and denial. This may be the same incident as in Jn. 18:17.
 v. 71 Peter moved after the first question out into the fore-court, perhaps where the gate into the courtyard was.
 v. 73 The third denial. John v. 26 identifies this man as a servant of the high priest.
your accent—the influx of Gentiles of all varieties in the area of Galilee had modified the Aramiac spoken there. So Peter's speech revealed it. The text in Judges 12:1-6 comes to mind here.
 v. 74 Most fail to read the text properly, misinterpreting the words "curse" and "swear." Peter was affirming the fact that he was a disciple of Jesus. He pronounced a curse upon himself if his affirmation was untrue, and called God to bear witness with him.
 v. 75 Mark's account informs us that this crowing was the second. The other accounts simply affirm the rooster crowed. Someone has suggested that the crowing of the rooster was used by God to convict a man of sin, much as God uses other things of a material nature (Psalms 19:1ff.) to proclaim truth.

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If so, it was a very short "sermon" that got great results!

bitterly (Greek *pikrōs*, 'bitterness' or 'animosity' as in Acts. 8:23; Rom. 3:14; Eph. 4:31; Heb. 12:15; James 3:11; 14.).

Mark

v. 66 *below*—probably the living quarters were on the second floor, above the courtyard.

v. 68 *know nor understand*—Peter attempted to be plain, but his speech was too plain (Matt. v. 73).

Luke

v. 56 Perhaps the way Peter got in was to keep in the shadows, and not be seen.

v. 61 The theme for several songs is found in this verse. Jesus was quite aware of Peter, though being mishandled, and Peter was close enough to "see" the end (Matt. 26:59).

v. 65 *reviling* (Greek *blasphēmō*, as in Matt. 12:31; Mk. 14:64; Rom. 2:24; etc.).

against (Greek *eis*, often with the idea of direction towards, into).

John

v. 26 Malchus had relatives, and apparently at least one of them was an observer of the events in the garden.

QUESTIONS

731. Name the people who accused Peter about his relationship to Jesus.
732. Why would Peter feel like he had to deny the relationship?
733. Do you think Jesus "looks" at us when we deny Him?
734. If the rooster was crowing, what time was it likely to be?

Matt. 27:1-2; Mk. 15:1; Lk. 22:66—23:1

Matt.

- v. 1 This text seemingly presents the idea of an official meeting at daybreak, the one prior to this being "unofficial" in the sense that Jewish jurisprudence was against trials at night. The result was the same anyway.
- v. 2 Pilate was doubtless less than thrilled to be bothered at such an early hour.

Mark

- v. 1 *whole council*—perhaps excepting such as Joseph of Arimathea.

Luke

- v. 66 Luke skips the informal meeting in Matthew 26 and Mark 14, and records the "official" meeting and condemnation.

QUESTIONS

735. Upon what evidence was Jesus sentenced to die?
736. What were the reasons for leading Jesus to Pilate?

Matt. 27:3-10

Matt.

- v. 3 *repented* (Greek *metamelomai*, as in Matt. 21:30, 32; II Cor. 7:8; Heb. 7:21). The translators have done the public a disservice in translating the Greek term by repentance. The word means 'to be sorry of' and brings about a change of mind, though it is not that change of mind. The Greek term *metanoēō* means repentance, i.e., a change of mind. Judas obviously did not change his life, but continued to do things his own way. The rest of the disciples repented, and did the will of the Lord.
- v. 4 *betraying*—John and Peter were not the only ones

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at the trials to know about Jesus' condemnation. One can but wonder if Peter and John saw him there, or if Jesus saw him.

v. 6 *It is not lawful*—such hypocrites! It was not lawful to buy treachery with it either, but that small item did not phase them any.

v. 9 *Jeremiah*—the quote is from Zechariah 11:12-13. The textual reading of Jeremiah rather than Zechariah may have arisen several ways: perhaps it is a textual transcription problem; or it may be that Zechariah was subsumed under the title of Jeremiah. Perhaps we have simply not found the idea in Jeremiah that Matthew found there.

QUESTIONS

737. Why did Judas think he had sinned—did he not carry out his end of the bargain with the Jews?
738. What made him think he had betrayed “innocent blood?”
739. Where did he throw the money?
740. What sort of scrupulosity did the chief priests and elders have?
741. How many different ways do the accounts describe the death of Judas?
742. In what ways did the potter's field get a new name?
743. Had the price of betrayal been foretold of Israel's shepherd?

Matt. 27:11-14; Mk. 15:2-5; Lk. 23:2-5

Matt.

- v. 11 Luke's account, v. 2, shows that the charge Pilate mentions had been logged against Jesus.
- v. 14 Doubtless Pilate felt this was a strange fellow, to not attempt to protect himself against the possibility of death. Other than affirming that He was

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king of the Jews, but defining it in a different sense than it normally was used, Jesus did not answer. He only responded when the truth was demanded (or required).

Mark

v. 4 The question of Pilate and the answer of Jesus may have been out of hearing of the Jews. See Jn. 18:28. Hence, the charges of the Jewish leaders may have been given through an intermediary, or from a distance.

Luke

v. 2 The charges are political in nature, not religious. Had they been strictly religious, without political implications, Pilate might have reacted as Gallio in Acts 18:12-17.

perverting our nation—that is, turning it into something other than it is. Pilate probably wondered if it could get any worse. This was the charge leveled against Paul in Acts 21:28. See his response in Acts 24:10ff.; 26:4ff.

forbidding us to give tribute—of course, Jesus had done the exact opposite. There is no record of any apostle or Jesus ever breaking Roman laws, or teaching others to do so, either by word or deed.

king—like the preceding charge, the Jews implied the problem was of a political nature, which would be of concern to Pilate.

QUESTIONS

744. List the charges against Jesus as given to Pilate. Were they the same charges as in the Jewish council proceedings?
745. Did Jesus' silence imply guilt? or was He trying

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to show by silence the fact that both He and Pilate knew better?

Luke 23:6-12

Luke

- v. 7 Herod Antipas would be in Jerusalem for the Passover, trying to keep on good terms with his Jewish subjects, while not caring about them at all.
- v. 8 Herod had wanted to see Jesus for at least a year. See Matt. 14:1ff.
- some sign*—we can but surmise what Herod would have done if Jesus had really done some sign in his presence.
- v. 11 Probably the reason Jesus refused to do what Herod wanted, disdaining any act or word, was because Herod was so morally derelict that he only wanted to make Jesus into a spectacle for amusement.
- v. 12 Herod was much like his father: reprehensible to all.

QUESTIONS

746. Why did Pilate try to pawn Jesus off on Herod?
747. Why did Herod not sentence Jesus?

John 18:28-38a

John

- v. 28 *from the house of Caiaphas*—as pointed out in the section of exposition, the four accounts record different parts of the arrest and trials. We assume that John's account bypasses the first appearance before Pilate, and then the second to Herod, and picks up at the return of Jesus from Herod to Pilate.

it was early—just after the break of day.

Praetorium—the official residence (see Mk. 15:16) or judgment bar for Pilate, thus Gentile territory, considered ceremonially defiling for the Jews. One can but remark that the outside of those Jewish men was clean, but the inside was full of dead bones and every uncleanness.

- v. 29 *Pilate went out*—as suggested above, the charges of the Jews to Pilate and Jesus' conversation with Pilate might have taken place in separate locations.
- v. 31 Pilate could tell that the charges were trumped up. However, he may not have caught the idea totally that they were determined to take Jesus' life, whether or no, rather than just imprisonment, etc.
- v. 34 Pilate had asked him once, and Jesus had responded. Now Jesus was trying to get Pilate to face up to the facts.
- v. 35 Pilate evaded the question by asking another.
- v. 36 Jesus reaffirmed His kingship, but defined it in such a way that Pilate could see the problem was not as the Jews had made out.
- v. 37 Jesus repeated the facts about Himself, though changing the implication of the word "king" and asserting that He was of such nature that the issue was much different than the world understood it.
- v. 38 whether this is cynical, or flippant, or a question for information is not clear. Pilate seemed to care little for truth but who knows?

QUESTIONS

- 748. Was ceremonial defilement worse than moral defilement? (Cf. Mk. 7:14-23.)
- 749. How many different ways is "passover" used in the Bible? (Cf. Lk. 22:1.)
- 750. Since the Jewish leaders were "keepers of the law,"

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do you suppose the Passover meal had been eaten the night before, according to the law?

751. What was the need to take Jesus to Pilate?
752. Did Jesus actually deny that He was a king in the sense the Jews had accused Him?
753. What was truth as Jesus understood it?

Matt. 27:15-23; Mk. 15:6-15; Lk. 23:13-25;

Jn 18:38b-40

Matt.

- v. 15 The custom was probably a political expedient. However, Pilate may have seen this custom as a way out of the sticky problem in which he found himself: an innocent man and a belligerent mob.
- v. 16 *notorious* (Greek *episēmos*, originally used to describe something bearing a mark, as stamped money, etc. Then it came to be applied to anything marked by something distinctive or outstanding).
- v. 17 There is an interesting textual reading for the end of v. 16, which indicates that Barabbas may also have been labeled "Christ." Considering the charges against him, it is not too surprising that some called him "Christ" (Messiah).
- v. 18 *that for envy*—this is the knowledge that condemns Pilate.
- v. 19 Everybody affirmed in one fashion or another the innocence of Jesus, but nobody acted upon that knowledge.
- v. 20 The chief priests and elders were omnipresent and hyperactive to get Jesus killed.
- v. 22 Luke's account will show he made more effort to sway the decision for Jesus, even before the scourging. John's account will record another attempt to release Jesus after the scourging.

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- v. 23 The cheerleading Jewish hierarchy had the group in frenzied unison, and truth was shouted down.

Mark

- v. 7 *rebel . . . murder . . . insurrection*: rather than Jesus!
- v. 11 *stirred up* (Greek *anaseiō*, from *ana* 'up' or 'back again' and *seiō*, 'shake' or 'agitate'). The chief priests had accused Jesus of doing this, Lk. 23:5. They created havoc with the people present, and Pilate was unwilling to face the storm.
- v. 14 *what evil*—many thought Jesus had done evil, but Pilate knew who was evil, and it was not Jesus.
- v. 15 The Synoptics do not record that Pilate scourged Jesus, and then presented Him back to the crowd for another try at releasing Him.

Luke

- v. 14 not guilty! Which fact made Pilate and the Jews all the more so.
- v. 22 *no crime*—Pilate was willing to go along with the game, until the real intention of the Jews became evident. However, as he mentioned to Jesus in Jn. 19:10, he could have overridden that opposition had he been as morally strong as he was intellectually sharp.

John

- v. 38 He had to go where they were, outside the praetorium.
- v. 40 *robber*—see Matt. 26:55; Lk. 10:30, where this word occurs.

QUESTIONS

754. How many times has Pilate attempted to release Jesus?
755. Who declared Jesus to be evil?

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756. Why did Pilate finally release Jesus to be crucified, according to the text?
757. Of what was Barabbas guilty? (Of what did the Jews accuse Jesus?)

Matt. 27:24-31; Mk. 15:16-20; John 19:1-16

Matt.

- v. 24 *a riot*—He could have quelled it like the one in Acts 21:31ff.
- v. 25 *his blood*—they passed the sentence truthfully. See Acts 2:23.
- v. 29 The soldiers see only a hated Jew, rejected by even his own people, so lacking in “fight” that he will not even defend himself. They also see someone who was purportedly “king” of the Jews, and thus an object upon which to vent their distaste for the nation.
- v. 30 *on the head*—encircled with a thorn crown.

Mark

- v. 19 *homage* (Greek *proskuneō*, ‘to worship’ or ‘to reverence’, etc., as in Matt. 4:10; 18:26; Mk. 5:6; Acts 10:25; 24:11; I Cor. 14:25; Heb. 11:21; Rev. 9:20; 22:8; etc.). Of course, the worship was mockery, and sport for them.
- v. 20 *mocked* (Greek *empaizō*, as in Matt. 2:16; 27:29, 31, 41; Mk. 10:34; 15:31; Lk. 14:29; 18:32; 26:63).

John

- v. 4 Pilate tried one more time to arouse feelings of shame and righteousness, but to lose again.
- v. 5 *the man*—He knows about persecution, and heartache, and shame, and rejection. See Heb. 4:1ff.
- v. 8 *more afraid*—perhaps he had been afraid for himself and his position politically (Matt. v. 24). He may now have had some misgiving about “truth” in other realms.

- v. 11 Every society has the God-given right to govern itself, and thus to have men in office to carry out that principle. Each official then represents God's will, at least as far as the basic idea of government may be concerned. The practices of that official, or the specific laws he enforces may not be "godly" though the right of the position to exist is.
- greater sin*—but all are sinful: Annas, Caiaphas, the Jewish rulers (Acts 13:27-28), the people, Pilate, etc. Jesus prayed for their forgiveness, Lk. 23:34.
- v. 12 They put their tongues right on his tenderest point: his job. The world won.
- v. 15 *We have no king*—how truthfully they answered though they hardly realized it. They did have a judge, though. His name was Jesus.

QUESTIONS

758. Did Pilate's action of washing his hands impress the crowd, or present their part in the proceedings in any better light?
759. What satisfaction did the soldiers get out of the trials?
760. Did the real issue between the Jews and Jesus finally come out in the open?
761. Is the assertion of the Jewish leaders in Jn., v. 15, a lie and blasphemy? (See I Sam. 8:7.)

Matt. 27:32; Mk. 15:21; Lk. 23:26-31

Matt.

- v. 32 *Cyrene*—probably in Africa, the capital of a district known as Cyrenaica. It was a Greek city-state, but had Jews in it, or from it, Acts 2:10; 6:9.

Mark

- v. 21 *compelled* (Greek *angareuō*, 'to compel' or 'to requisition' as in Matt. 5:41).

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Luke

- v. 26 Just why Simon was picked on is not stated. Maybe he just happened to be in the wrong place at the wrong time. John 19:17 seemingly indicates that Jesus started with the cross, but John does not mention Simon at all. Maybe Jesus never actually carried the cross at all.
- v. 27 The word had gotten around by this time, and friends of Jesus had begun to gather. However, Jesus was in the clutches of the Romans, and weeping was all that could be done.
- v. 28 His punishment would soon be over, and was for an entirely different reason. Their's would be lengthy, and because of their own sin as a nation.
- v. 30 But the mountains would not fall, nor the hills answer. The Roman armies did!

QUESTIONS

762. Where did Simon fit into the crucifixion?
763. How far did Simon carry the cross?
764. Whose punishment would be just; Christ's or the Jewish nation's?

(20)—Matt. 27:33-44; Mk. 15:22-32;
Lk. 23:32-43; Jn 19:17-27

Matt.

- v. 34 *gall*—perhaps the same substance as the myrrh in Mk., v. 23. However, the Greek terms are different. Perhaps the substance had two names, or both substances were mixed in the wine. Myrrh was one of the gifts the wise men brought. It was obtained from a tree that grew in and around the southern tip of the Sinai peninsula, as well as in other places. The product of the berries is bitter to taste, and

often used as an antiseptic or stimulant, though also for embalming, Jn. 19:39.

- v. 36 *sat down*—sometimes victims lived for days before dying. Thus the soldiers sat down to endure until it was over.
- v. 37 *the charge*—the accounts all vary, but the same message is in all: (the man on the cross below is) Jesus, King of the Jews.
- v. 38 Barabbas had been a robber, and Jesus died in his place. All have robbed God of the rightful honor He deserved, and Jesus died in the place of those people, too.
- v. 39 *passed by*—the spot may have been near a road from the city.

deride (the Greek word is often translated as “blaspheme”).

wagging (Greek *kineō*, ‘to nod’ or ‘to move up and down’ as one’s head).

- v. 42 *we will believe*—Jesus would have said of them “A wicked and adulterous generation seeks after a sign.”
- v. 43 Their point was that if Jesus were God’s Son, surely God would not permit His Son to die. Conclusion: he is not God’s Son.
- v. 44 See Psalms 22:6-8, 12-13; 69:19-20. The robbers one could understand, but chief priests and elders?? It seems like something of God would show through.

Mark

- v. 23 *myrrh* (Greek *smurna*, ‘Smyrna’. The word is from the Hebrew root *mor*, ‘bitter’. The liquid is of a reddish-yellow color when obtained from the fruit of the small tree producing it.

he did not take it—consider Jesus the man: the night of sleeplessness, anxiety, heartache, mistreat-

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ment, scourging, and crucifixion—but He is still man, all man!

- v. 25 *third hour*—Jewish time, 9:00 a.m. our time. Jn. 19:14 is 6:00 a.m. our time.
- v. 31 *he saved others*—true, but truer: he is saving others than Himself, including them.

Luke

- v. 32 *criminal* (Greek kakourgos, only here, in v. 39, and II Tim. 2:9).
- v. 33 *the Skull* (Greek kranion, our cranium by way of Latin).
- v. 34 *know not*—perhaps Jesus meant that the facts of what they were doing were clear, but the meaning of them was not.
- v. 35 *scoffed* (Greek ekmuktērizō, from muktēr 'nose,' then to hold the nose up in derision. The rulers ought to have been pretty well practiced on this trick).
- v. 39 *railed* (Greek blasphemeō).
- v. 40 *fear God*—just what he meant here is unknown. Did he mean emphasis upon fear? you? God? Did he mean "Don't add to your sin by speaking evil" or that the man should be as Jesus, not finding fault with others, etc.?
- v. 41 He confessed his sin, the first step to forgiveness.
- v. 42 *remember me*—did he mean for the present defense, or for previous encounters?

John

- v. 18 Isa. 53:12 is fulfilled.
- v. 20 Pilate made sure that anyone could read the inscription, regardless of nationality. The differences in the accounts of the inscription in the Gospels may be due to the language they used as a basis for transcription into Greek.

- v. 22 Pilate perhaps thought he could get even (or one up) on the Jewish hierarchy by what he wrote. In any case, the truth about which Pilate asked prevailed.
- v. 23 *tunic* (Greek *chitōna*, 'coat' in Matt. 5:40; mantle in Mk. 14:63).
- v. 24 Psalms 22:18.
- v. 26 Perhaps John, after Peter left weeping because of his denials, stayed with Jesus, and went along with the procession to the cross.
- v. 26 *son*—assumed to be Jesus or John? (remember—son is used a variety of ways in the Scripture, and John was Mary's nephew.)
- v. 27 *his own home* (the Greek expression *ta idia* is like that in ch. 1:10a, and may mean in his keeping, etc., which might include a home. She still had sons, though, including James who was in the Jerusalem church for years, Acts 15:13).

QUESTIONS

765. Which account shows that one of the two thieves stopped reviling Jesus and started reviling the other thief?
766. What mixed drink was offered to Jesus? Why was it offered?
767. What differences in wording are there between each of the four accounts of the inscriptions Pilate placed on the cross?
768. Into how many parts were Jesus' garments divided?
769. For what part did the soldiers gamble?
770. How many different "titles" did the chief priests, elders and scribes ascribe to Jesus?
771. Did the one thief think Jesus should have saved them all?

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772. Why did the one thief rebuke the other one?
773. What is Paradise according to the Bible?
774. When Jesus came back from the tomb, where do you suppose He stayed during the 40 days on earth: at John's house? (Remember, John lived in the vicinity of Capernaum until Jesus called him.)

Matt. 27:45-50; Mk. 15:33-37; Lk. 23:44-46a;
Jn. 19:28-30

Matt.

- v. 45 Our time would be from 12:00 to 3:00 p.m.
v. 46 It is not said whether the cry was before or after the darkness ended.
v. 47 In spite of the loud voice, the words of Jesus were not clearly perceived by some, and they thought He had uttered something in regard to the prophet Elijah. Maybe they had in mind the prophecy in Mal. 4:5-6.
v. 50 *loud*—the cry to which Matthew refers may be unrecorded, or either of the utterances in Lk. v. 46 or John v. 30. The cry of Luke seems more likely to be the one.

Mark

- v. 34 Psalms 22:1
v. 36 Though Jesus had refused (He tasted it, but did not drink) the drink earlier, perhaps the moistening of His lips might have been welcome.

Luke

- v. 45 *failed* (Greek *skotizō* 'to darken'). The text does not indicate why it failed, if something came between the sun and the earth, or if God simply caused the sun to quit shining.
v. 46 *spirit*—the real person, which is probably the part of each human that is made in God's image, at least partially, since God is spirit.

breathed his last—the spirit left the body, taking with it the life inherent in the spirit, and the body ceased to function. See James 2:26; Ecclesiastes 12:7.

John

- v. 28 *I thirst*—Psalms 22:15 or 69:21b may be the references.
- v. 29 *vinegar*—a sour wine, some suggest. Whether the same or different than that mentioned earlier is not known. Jesus did not necessarily drink any, though perhaps the wet sponge would help relieve the thirsty condition.
- v. 30 *It is finished* (Greek *tetelesthi*, from *teleioō*, 'to complete' or 'to finish'. The form is in the perfect tense, indicating a past condition true up until the moment of speaking).

QUESTIONS

775. How many hours of darkness were there?
776. How did God forsake Jesus? Can anyone actually get away from God? Consider Psalms 139:7-12.
777. Did Jesus uphold the sentence of the law upon sin?
778. What did Jesus mean was finished—His life? the agony? the purpose for which the Jewish leaders had Him crucified? or what?

Matt. 27:51-56; Mk. 15:38-41; Lk. 23:46b-49;

Jn. 19:31-37

Matt.

- v. 51 The text implies that the earthquake, etc., occurred at the time of Jesus' death. The extent of the earthquake is not mentioned, but the effect upon the Roman centurion and the soldiers was considerable.

tombs—whether the raising of the saints and their

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appearance occurred after Jesus' resurrection or not is unclear. Maybe they were raised at the time of the earthquake, and appeared after the resurrection.

- v. 54 *filled* (Greek *sphodra* 'much' or 'exceedingly').
v. 55 The news had traveled, and some of those who followed Jesus had come to the cross. We will meet them again as they come to the tomb after the burial.

Mark

- v. 39 *thus*—the death of Jesus was not just any death, as the man could see.
v. 41 The women were not required to attend the Passover Feast, but many would have other reasons to attend, such as cleansing, offerings, etc.

Luke

- v. 47 *praised God*—this may refer to the statement he made about Jesus, or to other expressions not recorded.
v. 48 Apparently many were gathered from the city besides His disciples. Since the feast was in progress, there would be a great influx of people to observe it, who would not otherwise be there. Many of these people may have been at the cross.

John

- v. 31 The men were not yet dead, so the process has to be hastened. Were the following day not the Sabbath, the Jews would not have been so concerned, but they did not want to chance having to leave dead bodies on the cross over the Sabbath.
v. 33 *already dead*—the men were rather positive about this, because Pilate inquired about it before he would let Joseph have it.
v. 34 It is not so important that blood and water came out, as it is that the soldier pierced His side, making sure the man on the middle cross was dead.

- v. 36 Psalms 34:20.
 v. 37 Zech. 12:10. 13:1 states that a fountain shall be opened for the house of David and the inhabitants of Jerusalem to cleanse them from sin and uncleanness. The fact stands accomplished!

QUESTIONS

779. Why do you think the temple veil was rent in two?
 780. The Roman centurion meant that Jesus was the Son of God: affirm or deny and tell why.
 781. How could Jesus have nails in both hands and feet, plus a sword thrust, and yet have no broken bones?

Matt. 27:57-61; Mk. 15:42-47; Lk. 23:50-56;
 Jn. 19:38-42

Matt.

- v. 57 *evening*—the two or three hours before sunset.
also a disciple—among other Jewish leaders (Jn. 12:42-43) along with Nicodemus.
 v. 59 *clean linen shroud*—Nicodemus furnished spices, Joseph the grave cloth and grave.
 v. 60 *new tomb*—it may have been only big enough for him, or perhaps it was a tomb large enough for several people, as a whole family.

great stone—since Joseph rolled it himself, it may not have taken too much to roll it back. The women later wondered who would roll it back, but they may have been thinking about the Roman seal, or the guard of soldiers rather than the size of the stone.

Mark

- v. 42 *Preparation*—Friday. The next day was Saturday, the Sabbath. No other day in the Scripture is called Sabbath except Saturday.

FINAL WEEK

- v. 43 *looking*—he at least did not have his mind completely closed to Christ.
- v. 44 *Pilate wondered*—so much so that he would not let Joseph have the body until the centurion affirmed Jesus was actually dead.

Luke

- v. 50 *Arimathea*—some suggest this town was located in the hill country of Ephraim, north and west of Jerusalem.
- v. 52 *This man*—perhaps the disciples had left the scene, or were not even aware that Jesus was dead.
- v. 54 Matthew and Mark identify the women as Mary Magdalene and Mary the mother of Joses.
- v. 56 The burial was done in haste, and the women wanted to prepare spices (They had not expected Jesus to be killed, hence had made no preparations.) so that early on Sunday morning they could return and complete the job before decomposition became such that they could not do so.

John

- v. 38 *for fear*—after the resurrection and Pentecost, many of the Jewish rulers of the same mind as Joseph became open followers as Acts 6:7 shows.
- v. 39 *a hundred pound's weight*—a great amount, significant of his esteem for Christ. It had taken some time for the Spirit to move in his life, but change was evident.
- aloes*—a sweet perfume, made from a pulverized wood.

QUESTIONS

782. How many things do the accounts tell about Joseph?
783. What do you know about Nicodemus?

784. What did each of the men furnish for the burial?
 785. Where was the tomb and what kind of tomb was it?

Matt. 27:62-66

Matt.

- v. 26 It would be Saturday, but the day would begin at sundown. The rulers may then have gone to Pilate at or near sundown rather than following the night.
 v. 64 The point was: they did not think Jesus would be resurrected at all, but they did not want the disciples to steal the body and then affirm Jesus had kept His word about rising on the third day. They only added to the evidence against anything being true about the empty tomb except that Jesus came out of it by the power of God.
 v. 65 *You have*—the Greek verb can either be imperative or indicative. Hence, we are not sure which Pilate said, but the guard was given, the tomb sealed, and the stage all set for the Son of God to rise on the third day.

QUESTIONS

786. Why did the rulers care about only keeping the tomb secure until the three-day period was over?
 787. What fraud would be worse than the first fraud?
 788. Why would the chief priests think the disciples would or could steal a body and attempt to convince people that Jesus arose?
 789. Did the disciples have any plans for doing what the chief priests thought they might?

(21) and (22)—Matt. 28:1-10; Mk. 16:1-8;
 Lk. 24:1-11; Jn. 20:1-18

Matt.

- v. 1 Perhaps this took place at sundown Saturday.

RESURRECTION

- v. 2 Matthew does not state when the earthquake occurred, just that it happened. The statement in v. 5 may have been to the woman who came to find the stone rolled back, the guards gone, and the angel suddenly appearing to them, all of which would bring fear and uncertainty upon them.
- v. 4 *dead men*—but they were later to testify to a much different story, vv. 11ff.
- v. 5 *crucified*—but now alive!
- v. 6 He had predicted His suffering and resurrection at least six different times.
- v. 7 *go quickly*—they had the facts by virtue of their own senses, and now were to tell the good news.
to Galilee—Matt. 26:32. They met Him there, as Matthew's account shows, vv. 16ff.
- v. 8 *ran*—with every reason to run, and every reason good!
his disciples—probably the apostles, plus others who were around.
- v. 9 He greeted them, and they while assuring themselves that it was no phantom by touching Him worshipped Him.
- v. 10 *Do not be afraid*—the Greek construction implies that they were to stop being so. Mark's account, v. 8, shows their state of mind prior to the meeting with Christ.

Mark

- v. 1 As suggested above and in the section of exposition, this purchase of spices may have been done on what would be our Saturday evening, so that they could leave for the tomb even before sunrise the next morning to finish the anointing.
- v. 2 The women apparently left for the tomb while it

was yet dark, or at least very early dawn (Luke v. 1); but arrived after the sun had risen.

- v. 4 *it was very large*—the size of it, or the way in which it was lying plus its size may have been the problem in their minds.
- v. 5 Mark does not affirm that the angel in the tomb was the same as the first one they had seen, only that they saw him in the tomb. He may have been the same angel as was outside, or the two accounts may be telling of the same incident.
- v. 6 *He has risen*—the angels do not say when, only that the fact was so. None of the accounts say when or how Christ left the tomb. They only record that the women came and found it empty, with Jesus having arisen earlier.
- v. 8 The women were not expecting any resurrection, let alone a conversation with angels. So their reaction was rather natural, considering what the empty tomb implied about Jesus.

Luke

- v. 1 *they*—the other accounts name some women, and Luke adds Joanna to the list. The "they" refers back to the women in 23:56.
- v. 4 Mark's account only speaks of one angel, but does not deny that two were present.
- v. 6 No account records Jesus telling this to the women, but lots of things are not recorded that Jesus said and did. The "you" may mean the disciples in general however, rather than the women in particular.
- v. 9 *eleven*—maybe the men had assembled by this time, or were staying together. It may be that they just scattered and each women told some of the disciples what they had seen.

RESURRECTION

John

- v. 1 John only tells of Mary. The other Gospels show that others were with her. She implies as much by the use of "we" in v. 2.
- v. 2 *we do not know*—she had left before seeing the angels or getting the same message from Jesus as the other women. So she still assumed someone other than the disciples was responsible for the removal of the body.
- v. 5 *cloths*—if stolen, who would go to all the bother to unwrap Jesus, and transport a body in such a state?
- v. 7 *in a place by itself*—all was in orderly fashion, something different than if someone had stolen the body.
- v. 8 *he saw and believed*—believed what? that the body was gone as Mary had said? Apparently none believed when Jesus appeared to them in the room that evening.
- v. 9 *did not know*—does this mean they remembered Jesus' words but did not yet understand the meaning of them?
- v. 11 She had followed Peter and John back, but seemingly did not meet them after they left the tomb, or if she did, did not hear anything from them to change her mind about what she thought.
- v. 12 Though she saw them, she either did not recognize them as being different or something, for it seemed to have had no effect on her.
- v. 15 The tomb was located in a garden.
- v. 17 *I have not yet ascended*—He may mean either that He had not been there at all, or that He had not gone to remain, as in Acts 1:9-11.

QUESTIONS

790. See if you can piece together the events in exact order, and harmonize all the accounts.
791. Which account tells all that the others tell?
792. Which account denies by explicit statement what the other account(s) affirms?
793. Was the tomb empty?
794. How many angels might the total group of visitors to the tomb have seen?
795. Did the angels know of things that Jesus had told the disciples? How could they know about such things?
796. Name the women who came to the tomb and the men.
797. Why did Jesus appear like a human to Mary? Do the accounts say He actually appeared to be any different than before to the disciples (after they recognized and handled Him)?

Matt. 28:11-15

Matt.

- v. 11 The texts do not affirm whether or not the guards saw the women or vice-versa. It seems doubtful if they did see each other.
- v. 12 *a sum of money*—to shut their mouths in two ways: 1) to make them party to the crime by taking a bribe, and 2) by making it worth their while to endure some quizzing if it came.
- v. 14 *the governor's ears*—Pilate. He was in the affair so deep that he could only keep quiet.
- v. 15 The guards did not keep it quiet, so they told their story. But some in that Jewish council may later have become Christian, and countered their story with the real truth of the matter, which we have in Matthew's account.

RESURRECTION

QUESTIONS

798. When did the guards leave the tomb—before or after the women came?
799. How long did the guards remain as “dead men” before they revived?
800. Why concoct the story that the body had been stolen, when people could easily check that story out?
801. Does Matthew indicate that anybody believed the story they told??
802. Was the story circulated that the guards had fallen asleep and the body was stolen, or that the guards and the Jewish authorities made up the whole story?

Emmaus and Jerusalem—73. and 74. Luke 24:13-43

- v. 16 The text does not say if the disciples were unable to “see” Jesus via a miracle, or if their presuppositions kept them from seeing. They just did not think Jesus was alive, and were not looking for Him.
- v. 18 Cleopas assumed that Jesus must have just arrived, or he would have known about what was common knowledge around the city.
- v. 19 *a prophet*—this idea was one of their problems. Had they been thinking about Jesus being God, their outlook might have been different.
- v. 23 The men must be referring only to the story Mary told Peter and John when she first went to the tomb. Had they seen any of the other women, or Mary Magdalene after she went back to the tomb, their story would have been considerably different, since the story then would have included the personal appearance of Jesus to the women.
- v. 24 Peter and John, and maybe others also went. They do not know about Jesus’ appearance to Peter, or else it has not happened yet.

v. 25 *foolish* (Greek *anoētos*, as in Gal. 3:1; I Tim. 6:9). He will describe how they are foolish in the following words.

all—they were ignorant of the most important idea in the O.T.!

v. 26 It was quite necessary if man was to have life. *glory*—probably in the sense of Jn. 17:5, 25.

v. 32 *burn*—their reflection and Jesus' chiding brought about this reaction.

v. 33 More than the eleven were there, though Thomas was not.

v. 34 The women to whom Jesus appeared either were not present, or only the appearance to Peter was mentioned.

v. 37 The reality had not yet imposed itself on their mind, as they still react unbelievably.

v. 38 *troubled* (Greek *tarassō*, 'to trouble' or 'to agitate'). Jesus had forbidden them to be this way in Jn. 14.1, 27; etc.

questionings—the same word as in Lk. 1:29; etc. They could not believe their senses.

v. 40 *flesh and bones*—the accounts do not indicate that Jesus' body was any different after the resurrection than before the resurrection. That is exactly the point about the resurrection: the same Jesus as before.

QUESTIONS

803. Where was Emmaus from Jerusalem?
804. What would have been the difference if Jesus had been known by the two men immediately?
805. Do you suppose anyone saw the three men as they walked toward Emmaus? If so, did Jesus look as "human" as the other two, do you think?

RESURRECTION

806. What sort of idea did the men have about Jesus' mission?
807. Upon what day did this conversation take place, reckoning from the day of the crucifixion?
808. Were the disciples really unwilling, or just terribly slow to comprehend the message of the O.T. about the Messiah's nature and mission?
809. In what common activity was Jesus revealed to the two men?
810. How many finally gathered in the room in Jerusalem that evening, sharing their stories with each other?
811. Do you think the text indicates that Jesus either appeared so normal the disciples could not believe that it was He, or so utterly different that He was not recognizable at all?
812. What do you think the disciples expected to see when they thought about a resurrected Jesus? Would their image of such a person have been identical to what Jesus had been as they knew Him?

John 20:19-31

John

v. 19 John is very explicit about when Jesus appeared.

peace—Jesus had promised this as something only from Him, which the world could not give, Jn. 14:27; 16:33.

v. 21 Jesus was sent with a mission to perform, a message to preach and the necessary help from God to accomplish it. The apostles were sent in the same general way as Jesus was.

v. 22 *receive*: He commands them to be ready for the promised coming of the Holy Spirit, not many days hence.

v. 25 To every stipulation Thomas made, Jesus complied, as v. 27 shows.

- v. 27 We assume inclusive days, ie., a week later on the following Sunday.
- v. 29 The evidence for faith is not overwhelming, but sufficient, v. 31. God has adequately provided for faith, but He does not force anyone to believe, any more than Jesus forced the apostles to accept Him.
- v. 31 *you may believe*—the initial committment to Christ: believing (Greek *pisteuontes*, a steady faith in Christ throughout life, which brings to us life, Jn. 3:36; 5:24).
- may have* (Greek *echête*, ‘keep having’ or continual possession).

QUESTIONS

813. Why were the doors shut in the room where the disciples were?
814. Why did the disciples need “peace?”
815. Did the rest of the disciples take more convincing that Jesus was Himself than Thomas did?
816. What relationship were the apostles to have to sin?
817. How many things did Thomas demand before he would believe? (Wonder how Jesus knew what he demanded?)
818. Did God cheat people by not allowing them to see Jesus in the flesh in order to come to faith in Christ?
819. Do we have life without abiding in Christ? How do we abide in Christ?

75. Galilee—John 21:1-25

John

- v. 1 John will remark that this is the third appearance, v. 14. It is in the appearances He gives. As this appearance is in Galilee, Jesus kept His Word, even as He told them, Matt. 28:10.

RESURRECTION

- v. 2 The men had gone to Galilee in obedience to the command of Jesus (Matt. 28:16).
- v. 3 While waiting for Him to appear, they decided to go fishing.
- v. 6 *right side*—they obeyed, maybe out of desperation. Fishermen are like that sometimes, when the stringer is empty.
- v. 7 The text may indicate he had little if no clothes on.
- v. 9 *fish*—Jesus did not need any of their fish.
- v. 11 *the net was not torn*—John remembered with clarity just how miraculous the whole catch was.
- v. 17 *grieved*—But Peter did not turn on Jesus because He questioned him so closely, though doubtless not understanding just why.
- v. 18 This seems to predict that Peter's life will end in prison or something similar to it. Because the implication was bad at least, Peter asked Jesus about John, v. 21.
- v. 22 One problem every disciple must overcome is comparing his life with another's. We dare not do that, as Jesus plainly pointed out. What God does, for instance, with Shadrach, Meshach and Abednego, He may not do with Daniel. What He does with James, He may not do with his brother John. The only correct attitude to hold is that expressed by Paul in Acts 20:24.

QUESTIONS

820. Who was in the fishing party? When did they go?
821. Why were they in Galilee?
822. How long did they fish without any luck?
823. Peter put on his clothes and jumped in the sea—do you suppose he had to swim to shore in clothes?
824. Why didn't the disciples have to ask who the person was that fixed breakfast for them?

NEW TESTAMENT HISTORY: THE CHRIST

825. Why did Jesus ask Peter about his love?
826. How do you think Peter felt about Jesus?
827. Why was Peter concerned about John's future?
828. How many books would it take to adequately tell all Jesus was and did?

Matt. 28:16-20

Matt.

- v. 16 He apparently had told them specifically where to go. The incident in Jn. 21 may have occurred any-time during the 40 day period, and the same is true of this event.
- v. 19 *disciples*—no word in Greek for this term. The verb used (*mathēteusate*) conveys the idea of making people from every nation into learners, or disciples.
- Holy Spirit*—an equal with the other personalities possessing deity: the Father and the Son.
- v. 20 *always* (Greek *pasas tas hēmeras* 'all the days').
- close* (Greek *sunteleia*, 'to bring to completion', etc., from *teleiōō*).
- age* (Greek *aiōn*, used to mean any age, or a long time, or kindred ideas, as in Matt. 12:32; Mk. 10:30; Lk. 1:70; 16:8; Jn. 6:51; 9:32; Rom. 16:27; Col. 1:26; Heb. 13:21).

QUESTIONS

829. How many disciples were said to go to Galilee?
830. Who worshipped Jesus? Who doubted?
831. Upon what basis did Jesus give the commands in v. 19?
832. By whose authority (in whose name) were people to be immersed?

RESURRECTION

833. Is the promise of Jesus' presence conditional, or is it stated as a fact for every generation/age?

77. Jerusalem—Luke 24:44-53

Luke

- v. 44 As we mention in the section of exposition, there is a time lapse somewhere in ch. 24. We assume it to be here, though it may be at v. 49.
- v. 43 *opened* (Greek *dianoigō*, as in v. 31, 32; Mk. 7:34; Lk. 2:23; Acts 7:56; 16:14; 17:3). It may have been miraculous, or just simply the result of proper explanation of things they had not understood because of their prejudices, etc.
- v. 46 *it is written*—the formula used to designate Scripture—very often in the N.T. (some 50 times in the Bible).
- v. 47 *in his name*—by His authority, as in Acts 3:6.
- v. 49 *the promise of my Father*—Jesus had mentioned this in Jn. 14:16; 15:26; 16:7-14, and reminds them of the coming blessing again.
- v. 50 Perhaps they had met in Jerusalem, or nearby.
- v. 51 The account in Acts 1 enlarged the ascension with more detail.
- v. 52 *great joy*—the wildest dreams they had ever had were true, and more besides. No wonder they rejoiced. Jesus had promised this in Jn. 15:11, etc.
- v. 53 *in the temple*—they were there 10 days later when God kept His promise to them, and repentance and remission of sins were proclaimed by the authority of Jesus Whom God made both Lord and Christ, Acts 2:36.

QUESTIONS

834. How did the disciples need their minds opened?

NEW TESTAMENT HISTORY: THE CHRIST

835. What had been predicted in the law, prophets and psalms about the Messiah's nature and mission?
836. What did the apostles need to start proclaiming that message?
837. The apostles were witnesses for what things?
838. How many people in Jerusalem who heard the first proclamation of repentance and remission of sins in the name of Jesus accepted that message? (Acts 2.)
839. Don't you think Jerusalem would have been a most unlikely place to preach a resurrected Jesus if the message were not true?
840. How long were the disciples in the temple praising God before the Holy Spirit came, enabling them to proclaim to the Jews on Pentecost that Jesus had been made both "Lord" and "Christ?"