

Study Guide: An Introduction to the Harmony of the Gospels

An introduction into the structure of the New Testament (see attached discussion sheet for more details):

- I. What is a Harmony and what is the value of one?
 - A. It is a chronological overlapping of the Gospels.
 - B. While each Gospel writer has their own reasons for including the material they choose to include, overlapping the gospels helps give us a fuller picture of the ministry of our Lord.
 - C. It must be noted that there are instances that one must make some decisions as to the timing of certain events. Ancient writers were not as bound to chronological sequencing as are today's modern writers.
- II. Why are there four Gospels?
 - A. There were four gospels shown to have had come from an Apostolic witness
 1. Matthew and John were apostles themselves
 2. Mark wrote under the oversight of Peter
 3. Luke wrote under the oversight of Paul
 - B. The Gospels provide us with the story of the life, ministry, teaching, and death of our Lord.
 1. Jesus is the great covenant mediator
 2. Moses, as a covenant mediator, prefigures Christ/Christ is the greater Moses
 3. The structure of the New Testament is modeled on the structure of the Old Testament—the Old prefigures the New.
 4. As there were four books that dealt with the birth, life, ministry, teachings, and death of Moses the covenant mediator, it should not be surprising to find four books dealing with Christ, the greater covenant mediator.

Gospel Prologues

I. Luke 1:1-4

- A. Note Luke's language of having done research in preparation of this Gospel
 - 1. He is seeking to "compile" a narrative
 - implication is that he is drawing from many sources
 - 2. He has spoken to eyewitnesses and "ministers" or "helpers"
 - a. Luke quotes extensively from Mark, the earliest gospel writer, and a "helper" of Peter, this is most likely a reference to Mark as a source
 - b. Note the relationship to inspiration and research—God inspiration does not imply sloppy or incomplete preparation
- B. Also note Luke's emphasis on putting forth an "orderly" or "chronological" account
 - 1. a reflection of his Greek way of thinking
 - 2. a reminder that the Hebrew writers, Matthew, Luke, and John sometimes moved narratives out of their chronological ordering to make a theological point
 - 3. Likely Luke's account is chronologically most straight-forward

II. John 1:1-18

- A. Verse 1-2
 - 1. Note allusion to Genesis 1:1
 - a. John is emphasizing the pre-existence of the Word (Jesus)
 - b. John is also emphasizing the Trinitarian language about the relationship of the Father and the Son
 - i. different persons
 - ii. same essence
 - c. language also rejects Christological error
 - i. Rejects Sabellianism
 - α. they argued that the Father, Son, and Holy Spirit were one in the same and found in different forms depending on their task
 - β. modern day Father, Son, Grandson analogy stems from Sabellian beliefs
 - ii. Rejects Arianism
 - α. believed that the Son was a created being—a kind of demigod, neither fully God, nor fully man
 - β. Modern day Jehovah Witnesses and Mormons hold beliefs that stem from this heresy
 - 2. the "Word"
 - a. the Greek word used here is "λογός" (Logos)
 - b. In Greek philosophy, the Logos was a totally transcendent entity, powerful and eternal, but without emotion or connection to the physical world—totally impersonal.

- c. John is connecting Jesus as the Logos to the Word of creation (see John 1:3, Hebrews 1:1-4, Colossians 1:16-17)
 - d. John also points out that the true Logos, Jesus, is both personal and with emotion and connection to the physical world
 - e. God works in the world through the Word—His Son
- 3. The word was “with” God
 - a. This is the Greek word “προς” (pros), which literally means “toward.”
 - b. You cannot speak of being “with” someone if you are not separate persons
 - c. At the same time, scripture tells us he was God. This demands the understanding of the Triune God—could not be separate beings and be God himself at the same time, for God is one (Deuteronomy 6:4)
- 4. John is presenting the words and the works of Jesus as the very words and works of God himself
- B. Vs. 3-4
 - 1. Life and Light—2 major themes in John
 - 2. This is creational language once again
 - a. “Let there be Light” is the first statement by God in the creation account
 - b. Creation is all about new life
 - 3. This is also redemptive/salvational language
 - a. Jesus is the light, the revelation of God to all men which brings life to those who believe
 - b. The life Jesus brings is the resurrection, offered to mankind
- C. Vs. 5
 - 1. The light shines in the darkness and the darkness did not “overcome” it
 - a. word (κατελαβέω/”katelabeo”) used in this verse can be understood in 2 ways
 - i. “to overcome”—that the darkness did not overcome the light of Christ—this interpretation is certainly been evidenced by the growth of the church.
 - ii. “to comprehend”—in terms of redemption, those of this world will never understand or comprehend the gospel—evidenced by Paul’s teaching in 1 Corinthians 18-25
 - 2. John paints a picture of the world’s rejection of Christ even in light of the clear proclamation of the gospel
- D. Vs. 6-8
 - This is an introduction to John the Baptist, of whom we will speak more fully later. The most important key is that John tells us that John the Baptist’s main role is to be a witness so that all might believe
- E. Vs. 9-13
 - 1. The theme of “true light” comes back into the picture
 - a. Jesus is the true light which enlightens all

- b. Jesus is the rubric by which all things are to be understood
- 2. Note also the theme of becoming children of God—through receiving Jesus Christ and believing in his name
 - a. not by birth of flesh and blood
 - b. nor by the will of the flesh
 - c. but by the will of God

F. Vs. 14-18

- 1. The word became flesh—the language of the incarnation
- 2. “dwelt” with us
 - a. this is the Greek word σκηνώω (skanao), which literally means “to dwell in a tent”
 - b. It is this word that is used to translate the Hebrew word שָׁכַן (shakan), the Hebrew verb that means to dwell in a tent
 - c. The noun form, שֹׁכֵן (shaken), is the word that means “Tabernacle”
 - d. John is drawing two connections here that are very important
 - i. In the Old Testament, God dwelt with his people in the tabernacle and then in the temple. John is saying that Jesus is the fulfillment of both the tabernacle and the temple, dwelling or tabernacling with us in the flesh
 - ii. The glory of God dwelling with his people was something referred to as the “Shekinah Glory,” which comes from this word for tabernacle. Going back to the theme of light—it is Jesus that is the revelation of God’s Shekinah Glory to mankind
- 3. Verse 16-17 includes the language of “grace upon grace”
 - a. there are some that would make a contrast here between the language of Moses and the language of Jesus as in the law was bad and grace in Christ is good
 - b. the ideas, though are parallel ideas. God was gracious in giving the law, and gracious beyond comparison in giving grace through Christ—they are complimentary ideas
- 4. Verse 18
 - a. John reaffirms the deity of Christ to conclude his Prologue
 - b. also, we are told that it is in Jesus that God the Father has made himself known—Jesus is the exegesis of God the Father

Genealogies

- I. The Purpose of a genealogy
 - A. they establish Jesus' credentials
 - B. Matthew, writing to a Jewish audience takes his genealogy back to Abraham
 - 1. Matthew picks up where the genealogies in Genesis 5 and 11 leave off
 - 2. Matthew's emphasis is on the fulfillment of Jesus' Sonship in terms of the Abrahamic promise
 - 3. Note prominence of David and Abraham in Matthew's genealogy
 - C. Luke, writing to a Gentile audience, takes his genealogy back to Adam
 - 1. Luke wants to show that the whole world has a connection to Jesus
 - 2. Luke emphasizes Sonship in terms of Jesus' divine Sonship
 - 3. Luke also emphasizes Jesus as the "second Adam", which is why the genealogy is found just before the temptation account—showing that Jesus succeeded where Adam failed (see 1 Corinthians 15:42-49 and Romans 5:12-14)
 - D. The point is that Jesus has the proper credentials to be the agent of salvation not only of the Jews but of the whole world!
- II. Differences between Matthew and Luke's genealogies
 - A. Matthew traces from David to Solomon, Luke from David to Nathan
 - B. Luke has significantly more people in his genealogy
 - C. Matthew leaves out 4 kings in his line
 - 1. Joash, Amaziah, Ahaziah, and Jehoiakim
 - 2. These 4 kings were connected to curses in Hebrew tradition
 - D. Matthew's three groups of 14 aren't really fourteen (to make it work there is duplication in the third but not the second)
- III. Solutions
 - A. Luther proposed that Luke's genealogy was traced through Mary and Matthew's through Joseph
 - B. Also has been proposed that Luke's genealogy is a biological genealogy of Jesus and Matthew's is a theological or "kingly" genealogy
 - C. The point is that Jewish genealogies were not done to see all of the biological connections, but their purpose was to show a theological connection to the covenant body—Matthew's certainly does this
- IV. The Women—Matthew's genealogy contains 5 women—very unusual
 - A. Tamar (Genesis 38:27-30)—seduced her father in law by masquerading as a prostitute
 - B. Rahab (Joshua 2)—a prostitute
 - C. Ruth (Ruth)—a Moabitess, the Moabites descended from the incestuous relationship of Lot and his daughter
 - D. The Wife of Uriah (Bathsheba—2 Samuel 11&12, also Psalm 51)—an adultress
 - E. The point? Jesus' messiahship is not just for those who are "in authority" but is for all kinds of people

The Announcements of the Birth of John and Jesus

I. The Birth of John the Baptist Announced

A. John's Parents

1. Zechariah the priest (name means "Yahweh has remembered")
2. Elizabeth of the house of Aaron (name means "My God is an Oath")
3. Both parents from a priestly line—not a common thing to happen

B. Herod

1. John's righteous parents set in history against the background of a tyrannical ruler
2. Herod the Great had been given an army by Rome to conquer as much as he chose to rule

C. Zechariah in the Temple

1. Lighting the incense
 - a. The altar of incense was one of the pieces of furniture in the Holy Place of the temple
 - b. The Incense was lit 2x per day so that it would perpetually burn as a sign of the prayers of God's people perpetually before him
2. The prayers of the priests were ones connected with the coming Messiah (angel pronounces his prayers answered in Luke 1:13)
3. This privilege was drawn by lot and was a once in a lifetime privilege, and many never got to do it—note God's hand at work in the timing

D. Zechariah's response

1. Zechariah responds in doubt, his tongue mis-speaks and thus, his tongue is silenced
2. In contrast, Mary will pose a question, but it is a question asked in faith, thus, she is not rebuked

E. Restrictions on John

1. John will be forbidden to drink wine or strong drink from birth
2. This is likely a Nazarite vow that is given to him (note Samuel's Dedication in 1 Samuel 1:11)
 - a. under such a vow they could not
 - i. drink wine and alcohol (could not even eat grapes)
 - ii. cut their hair
 - iii. be near a dead body
 - b. see Numbers 6:1-10

F. Both John and Jesus given names

1. John means "Yahweh has been gracious"
2. Jesus means "Salvation" or "he will save his people from their sins"
-Jesus comes from the name Joshua

II. Birth of Jesus announced

A. Note that Zechariah and Elizabeth are both in the line of Aaron and Joseph and Mary are in the line of Judah

B. The Greeting to Mary

1. "Greetings O Favored One"

2. Note this is an emphasis on her being favored because of what God is doing in her, not because of who she is.
 3. She responds in shock at such a greeting given her lowly status
 4. Though is befuddled, she responds in faith (see 1:45)
- C. Title given to Jesus is “Son of the Most High”
1. This is the Greek word ὑψιστος (hupsistos), which when used substantively (as a noun) always refers to God himself
 2. This Greek word is used to translate the Hebrew word עֶלְיוֹן (elyon) which also is used in the Old Testament to refer to God
-Elyon means “God most High”
 3. This is the name of God attributed to Jesus’ sonship—a clear statement that Jesus is the Son of the covenant God of Israel (Amy Grant song, “El Shaddai”—which means “God Almighty”)
- D. Mary’s Song
1. Called the “Magnificat” meaning “the praises” from Latin
 2. See 1 Samuel 2:1-10 and compare Mary’s Song with Hannah’s prayer
- E. Note the 2 names given to Jesus in Matthew’s account
1. Jesus-“for he will save his people from their sins”
 2. Immanuel-“God with us”

The Births of John and Jesus

I. Zachariah's Prophecy

- A. Called "the Benedictus" which is the first word of it in Latin, meaning "good words" or "blessed words"—we get the word "benediction" from this term
- B. Note the emphasis that Zechariah places on the fulfillment of the promise of God to Abraham (for rest and peace to worship God) found in the coming of the Messiah—rest and peace from our great enemy—sin

II. The Census

- Just be aware that Luke is setting his gospel in historical events, which helps us to date the birth and work of Jesus

III. NO MAGI YET!!!!

IV. The Shepherds

- A. shepherds were on the bottom of the pecking order in Jewish culture, Women mentioned in Matthew's Genealogy and Shepherds in Luke's birth announcement, Jesus is being presented as the Savior of all kinds of people—even the lowliest
- B. Three titles given to Jesus by the Angels
 1. Savior
 2. Christ (Christ is the Greek translation of Messiah from the Old Testament)
 3. Lord (Greek word κύριος (Kyrios)—meaning "Lord" This is the Greek translation of the personal name of God יהוה (Yahweh) from the Old Testament—Jews would not pronounce the name of God, so inserted the word אֲדֹנָי (Adonai), which means "Lord most High" in Hebrew—hence Lord being attributed to Jesus is a clear mark of his divinity

V. Circumcision and Purification

- A. Jesus fulfilled every letter of the Jewish commandments
- B. From first to last shedding of blood, Jesus identified with his covenant people
- C. Purification ritual for a mother took place 40 days after the birth and the sacrifice given was also for the ritual redemption of a firstborn child (Exodus 13)
- D. The blessing of Simeon
 1. Called the "Nuc Diminitus"
 2. Note the Gentile focus of these words

Study Guide 2

The Childhood of Jesus (Matthew 2:1-3:23; Luke 2:39-52)

I. The Magi

- A. Came from the East (likely Persia)
- B. Came from a distance
- C. We do not know how many Wise Men came, we simply know how many gifts were brought.
- D. They went to the Capital City of Jerusalem to inquire of the details
-Note this as an illustration of General and Special revelation

E. The Star

- 1. There are many who want to explain this only in terms of a natural event
 - a. Johannes Kepler
 - α. in 747 of Rome had 3 different conjunctions of Jupiter and Saturn (May, October, November)
 - β. Magi were astronomers looking to the heavens
 - γ. This would date Jesus' birth about 6 BC
-Traditional date for the birth of Rome is 753 BC
 - δ. Problem is that aligned planets would reflect the idea of two stars, when the reck here is singular.
 - b. some scholars have held to the science of appearing and disappearing stars
 - c. some have held to Haley's comet
- 2. Point: though God can and does use natural occurrences to fulfill his purposes, the main issue is that God put a sign in the heavens which signaled the birth of his Son and drew the Magi. Whether of a natural event or a supernatural event—it was ordained and set into the heavens as a sign that his Son was born.
- 3. Balaam's prophesy (Numbers 24:17) "a star out of Jacob"
- 4. General Revelation/Special Revelation connection
 - a. General: The star in nature drew the Magi to Jerusalem where the scriptures of the Messiah could be revealed (not enough to convert, only enough to point in the right direction)
 - b. Special: The scriptures: which pointed to Christ in Bethlehem

F. Micah 5 Reference

- 1. "least of the tribes"—sign of the humble setting within which the King of Glory was born
 - 2. Bethlehem: "House of Bread" a farming area (David was a shepherd)
 - 3. Bethlehem was not the place where one would expect a king to be born—again God is working to shut the mouths of the proud
- G. Note: they found the child in a house (no longer a baby and no longer in a stable)

II. Flight to Egypt (Hosea 11:1)

- A. Hosea largely as a prophesy against Israel for their disobedience

1. chapters 1-3 dealing with Hosea and his wife Gomer
 2. chapters 4-10 dealing with God's punishment against Israel
 3. Chapters 11-14 focus on restoration
- B. Hosea is looking back at the Exodus event and making the statement that Israel's hope is found in Israel's past—looking for a second Exodus. Matthew brings out that Jesus is the one to lead his people out of bondage—to initiate the second Exodus
- C. The Wilderness: Hosea 2:14-15 speaks of God wanting to take his people back into the wilderness where they will rely on him once again—Christ will lead his people out of bondage and into the wilderness toward a true promised land (1 Peter 1:4)
- D. The Exodus is the most significant event in the Old Testament history. Matthew is writing to a Jewish audience and they would understand the reference that the time of the second Exodus was here
- E. Killing of the Children
1. helps us recognize the age of Jesus when the wise men found him
 2. note the connection between Jesus and Moses and God's preservation of them in the house of Egypt
 3. Reference to Jeremiah 31:15
 - a. Jeremiah is pointing to the weeping of the mothers at the loss of their sons in the deportation at the fall of Jerusalem (taken first to Ramah, near where Rachael's tomb is located—Rachael being seen as the personification of mothers in Israel)
 - b. Yet the passage from Jeremiah has a sense of hope to it in that they have faith that after the exile, God will return their Sons.
 - c. Reference in Matthew is to note that despite the horrific nature of this event, God is still in control and he will return his Son to bring peace to his people (Davidic line dethroned but not brought to an end)

III. "Called a Nazarine"

- A. some suggest this is Nazarite vow
 - probably not as Jesus drank wine and touched dead
- B. Word that is used is the word $\nu\alpha\zeta\omega\rho\alpha\iota\omicron\varsigma$ (nazoraioi)
 1. probably derived from the Hebrew word נֶזֶר (netser), which means "a shoot or a branch"
 2. connection to Isaiah 11:1, messianic prophesy of the suffering servant
- C. Probably meant as a play on words, not only connecting Jesus with the "branch" of the messianic prophesy and with the place from which Jesus would call home
- D. Also highlights the low estate that Jesus comes from—Nazareth was not highly esteemed in Israel's culture of the day.

IV. Boy Jesus in the Temple

- A. Note that this is the only childhood narrative about Jesus
 - many would like to speculate, many non-canonical accounts

- B. Jesus' dialogue with the Scribes and teachers of the Law foreshadows his later encounters with them
- C. Note the family's fidelity to the law
 - 1. Jesus' family took him down to Jerusalem for the Passover
 - 2. Note that there were 3 feasts mandated for Jewish males
 - Passover, Pentecost, Tabernacles (Exodus 23:17, Deuteronomy 16:16)
 - 3. At age 12, Jewish males were responsible for keeping the law on their own—note appropriateness of this reference, reminding any questioning Jew that Jesus was fulfilling the law at the appointed time in his life.
- D. Staying behind at the temple is not a sign of disobedience but zeal for the law
 - 1. Boys at this age would have been expected to be studying in one of the three synagogues for teaching within the temple.
 - a. one was at the entrance of the gate of the court of the Gentiles
 - b. one at the entrance of the gate of the court of the Israelites
 - c. one at the peristyle in the Southeast portion of the inner court
 - this inner synagogue is where the Rabbis would have taught gifted young boys the law
 - d. It is likely that Jesus was initially in there with a group of other boys from his extended family, and when they exited to play, he stayed in to discuss the law.
- E. The Amazement of the teachers
 - 1. shows the commitment of Jesus even at a young age to his Father's word
 - 2. The Jewish teachers used the Socratic method of teaching by asking strings of questions. Their astonishment implies not so much that he was teaching them, but that they saw the insight and wisdom of his answers.
- F. His Parent's return
 - 1. Three days:
 - a. one day out
 - b. one day back
 - c. one day of searching
 - 2. The Rebuke and Response
 - a. Mary: "Your father and I..."
 - b. Jesus: "My Father's house..."
- G. The return to Nazareth
 - 1. Here he will commit himself to learning his father's trade
 - 2. This is the last time we hear anything about Joseph. Tradition tells us that Joseph had died by the time Jesus was about 18.
 - 3. Note that this was not Jesus' last visit to the temple, it would have been an annual event for the family.
 - 4. Note the submission of Jesus to his parents—submitting to authority even when he probably knew better
- F. Final thoughts on the childhood of Christ—what it must have been like for the

perfect Son of the Living God to live under the authority of fallen humans

1. dependence on parents for necessities as part of a working class family
2. expected to labor hard in his father's trade
 - a. feeling the effects of the fall (toil and frustrated labors)
 - b. injuries involved with that line of work
 - c. Jesus is referred to not only as the "carpenter's son" but also as "the carpenter" (see Luke 4:22, Matthew 13:55, and Mark 6:3)
3. living amongst fallen children (taunts, bullies, etc...)
4. divided attention between siblings
5. being the object of ridicule and pranks by siblings (and being rejected by his siblings as well even as adults)
6. being under the sometimes negligent care and discipline of other family members or people in the community
7. to have his thoughts and opinions looked down upon by the elders in his community as those of a child
8. The patient endurance of God is demonstrated by his willingness to endure even this

John the Baptist (Matthew 3:1-12; Mark 1:1-8; Luke 3:1-20; John 1:19-31)

I. His Person

A. Nazarine (this we already discussed at the pronouncement of his birth)

B. Clothing

1. Camel's hair garment and a leather belt
 - a. this is the clothing of Elijah the Tishbite (2 Kings 1:8)
 - b. this was sometimes seen as the "official uniform" of a prophet (Zechariah 13:4)
2. Significance of this connection
 - a. Malachi 4:5 speaks of God sending Elijah as a forerunner to the Messiah
 - b. Jesus states that John the Baptist is the Elijah prophesied -Mark 9:12-13; Luke 1:16-17; Matthew 11:11-15
 - c. the dress and message of John were consistent with his mission (to be a witness—John 1:7)

C. The Elijah connection (in Elijah's historical context)

1. Elijah was a forerunner
 - a. Elisha, next to Moses, performed more miracles than any other prophet
 - b. Elijah was also the forerunner of the time when Israel would enter into exile—John the Baptist was a forerunner of Christ, who redeems the people from spiritual exile
2. Elijah was a reformer
3. He was a preacher of repentance
4. It was Elijah who spent most of his time outside of the borders of national Israel (being provided for outside of the land) as a sign that Israel was about to leave the land and enter into the wilderness of exile in Babylon—John reflects the same thing as God is getting ready to take his people back into the wilderness

II. The Prophetic Messages

A. Malachi 3:1 – "Behold I send my messenger..."

-promise of two messengers coming

- a. the Lord of the temple
- b. his forerunner

B. Isaiah 40:3 – "the voice of one crying in the wilderness..."

1. Imagery of God returning his Shekinah Glory to his people in Jerusalem
2. Wilderness
 - a. wilderness is a place of testing
 - b. Ties in with Hosea 11:1 and 2:14-15 (see above)
 - c. wilderness also points to the spiritual desolation of the people even in the land

C. Isaiah 40:4 – "making straight"

1. Literal sense:
 - a. Nature's response to the presence of God

- α. Mt. Sinai with the giving of the Law
 - β. Mt. Sinai with Elijah in the cave
 - b. At the death of Jesus
 - α. earthquake
 - β. sky darkened
 - 2. Spiritual Sense
 - a. moving mountains is a metaphor for doing the impossible (for man)
 - Matthew 17:20
 - b. barriers of the heart must be broken down and flattened out for the coming of the Messiah
- D. Isaiah 40:5 – “all flesh shall see...”
- a. Note the gentile focus of this passage
 - b. Isaiah 52:10
- III. The Jordan River
- A. Reflective of water trials
 - separating the land and water in creation, Noah’s Flood, Crossing the Red Sea, Crossing the river Jordan
 - B. This is at the border of the land and the wilderness
 - 1. It was at the Jordan that Israel entered into the Promised Land and called to spiritual fidelity (Joshua 3:5; 4:21-24)
 - 2. John is calling them to return to the Jordan
 - the church in the wilderness theme
 - 3. This call to repentance and forerunning is consistent with John’s name
 - “Yahweh has been gracious”
- IV. Sermon Notes from John the Baptist’s sermon
- A. A call to confession and repentance
 - B. Pharisees and Saducees
 - 1. who warned you to flee the wrath to come (judgment upon the enemies of God)
 - 2. the language of serpents pointing to Satan
 - 3. the serpent was also the symbol of the house of Pharaoh in Egypt—connection with oppression against the people of God (also note the snakes in the wilderness imagery from Numbers 21)
 - C. Bear fruit in keeping with repentance with Examples:
 - 1. Crowds: share with one another (mercy and justice)
 - 2. Tax collectors: only collect what is fair (equity)
 - 3. Soldiers: be content with wages and do not extort (humanity and mercy)
 - D. Do not rely on your lineage—personal relationship with God/personal piety
- V. John the Baptist’s picture of the Messiah (so much for “Jesus, meek and mild”)
- A. mighty
 - B. will baptize with the Holy Spirit and fire
 - C. the winnowing fork is in his hand to clear the threshing floor of chaff
 - chaff is burned

- D. John stands unworthy before him
- E. And this is the Good News! (Luke 3:18)

The Baptism of Jesus (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:32-34)

- I. Why was Jesus baptized? Three views
 - A. Jesus is identifying with his people, in entering into their baptism for repentance, just as we enter vicariously into his righteousness
 - B. Priestly inauguration
 - 1. Jesus was 30, the proper age for a priest to enter into priestly service (Numbers 4:3,35)
 - a. This was only the age in the wilderness, was lowered to 25 (Numbers 8:24)
 - b. David lowered this again to 20 (1 Chronicles 23:24-27)
 - c. 20 year old age continued under Hezekiah's reign (2 Chronicles 31:17)
 - d. 20 years kept after the return from captivity (Ezra 3:8)
 - 2. Suggested that this also represents the priestly washing at their ordination (Exodus 29:4)
 - problem is that the Exodus 29 account also requires oil, which is nowhere present
 - 3. Jesus also was not in the line of Aaron. The reason that Jesus waited till the age of 30 could have been because he had to wait for his cousin John to turn 30 (who was in the line of Aaron) to enter into his public, priestly ministry
 - C. Jesus' answer: "to fulfill all righteousness" (Matthew 3:15)
 - Jesus is our righteousness (1 Corinthians 1:30), thus he had to fully fulfill the Law on our behalf—this is more than a simple identification, but an actual assumption of our responsibility
- II. The Trinity Present
 - A. The Father in the pronouncement from heaven
 - this event, the giving of the Law on Sinai and the transfiguration are the only 3 recorded events that God speaks like this to his people
 - B. The Son in being Baptized
 - C. The Holy Spirit in descending like a dove

The Temptation of Jesus (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13)

- I. Driven (Mark) or Led with a strong hand (Matthew) into the Wilderness by the Holy Spirit
 - A. The Scapegoat imagery from the Day of Atonement
 - 1. They laid hands on the goat, confessed their sins on it, and then drove it, carrying their sins, into the wilderness
 - 2. Jesus, in assuming the sins of his people in baptism, is driven into the wilderness by the Holy Spirit
 - B. See Leviticus 16 for more on the day of Atonement
- II. 40 Days and nights
 - A. 40 is a number that signifies a time of testing or trial
 - 1. 40 days of rain during the flood (Genesis 7:4)
 - 2. 40 years of wandering in the wilderness (Exodus 16:35)
 - 3. 40 days of Goliath's taunting the people of Israel (1 Samuel 17:16)
 - 4. Moses was on the mountain 40 days with God (Exodus 24:18)
 - 5. the spies were in the land of Canaan for 40 days (Numbers 13:25)
 - 6. Elijah's trip to Mt. Horeb was 40 days (1 Kings 19:8)
 - B. Repetition of numbers like this in History signify God's hand at work ordering events to point back to his activity
- III. Temptations
 - A. Note Jesus' response to each temptation was to quote scripture
 - B. Stones to Bread
 - 1. a question of physical hunger
 - 2. Jesus responds by quoting from Deuteronomy 8:3
 - a. Deuteronomy 8:3 is referring to the provision of manna in the wilderness
 - b. God allowed his people to hunger so they would learn reliance
 - c. Jesus refers to himself as the Manna (John 6:22-36)
 - d. Manna was only eaten in the wilderness, in referring to his body as the bread in his institution of the Lord's Supper, he sets a reminder before us that we are the church in the wilderness eating the manna until we are united with Him face-to-face in heaven
 - C. Throw off the Temple
 - 1. the question of doubting God—or doubting whether God was good to his word
 - 2. Jesus responds by quoting from Deuteronomy 6:16
 - a. Deuteronomy 6:16 speaks of testing God as you did in Meribah
 - b. Exodus 17:17 they grumbled in the wilderness—water from the rock which was struck by Moses
 - c. The rock was Christ (1 Corinthians 10:4)
 - d. The test was to question whether the Lord was with them
 - 3. Eusibius (early church historian) that Jesus' brother, James, was thrown off the pinnacle of the temple—180 feet tall
 - D. Worship the Devil
 - 1. a question of idolatry

2. Jesus responds by quoting from Deuteronomy 6:13
-in this passage, service and worship are tied together against idolatry

E. Same tests as Israel faced (hunger, testing God, idolatry)

F. Same tests as Adam and Eve faced and failed

1. hunger: the attraction to the fruit itself (Genesis 3:6)
2. testing God's word: will you surely die?
3. idolatry: wanting to be above God

G. Not only did Jesus succeed where the Israelites failed, but also where Adam failed and establishes himself as a new covenant mediator for his people
-1 Corinthians 15:22

IV. After

A. Angels ministering to him

B. Wild animals in his presence

-before the fall, these animals were not wild by nature, their presence reminds us not only of Eden, but of the paradise to come.

C. Tempted in every way (Hebrews 4:5)

-in every way that is common to man

-in every way that the first Adam was tempted

The Lamb of God and Calling the First Disciples (John 1:35-51)

I. The Lamb of God Imagery

A. In connection with the Passover lamb

1. Jesus is the eternal Passover Lamb (1 Corinthians 5:7)
2. Passover inaugurates Israel's freedom from bondage and entry into the Wilderness
3. The Cross inaugurates the Church's freedom from bondage and entry into the wilderness
4. A sign of God calling his people out to serve him
5. A sign of God's judgment on his enemies

B. In connection with Atonement (that takes away the sins of the world)

1. Scapegoat imagery (discussed above)
2. Lamb sacrificed was for sins of God's people
3. Jesus is that eternal sacrifice, never to be repeated again (Hebrews 10:11-14)
4. The lamb is a substitute (substitutionary atonement)
5. Note the gentile focus (the whole world)

II. The Call stories

A. Note that the calls in John probably precede the calls listed in the synoptic accounts, hence the setting is different.

-implies that when the formal call took place, they already knew Jesus

B. The first to be called

1. Andrew (brother of Simon Peter)
2. The other disciple (John)
-John never refers to himself by name in this gospel
3. Simon (named Cephas—Aramaic for “rock”)
-play on words as Πέτρος (Petros), which is related to the Greek word πέτρα (petra), which refers to bedrock or large slabs of stone. (there is a story connected with this that helps us understand why there are so many denominations around—ask me sometime and I can share that with you)
4. Philip of Bethsaida (hometown of Peter and Andrew)
5. Nathanael (from Cana—John 21:2)

C. Note relationship between Jesus and early disciples

1. “come and see”
2. stayed with him all that day
3. Point: small group—very relational

D. Note ironic contrast between Jesus' language of Nathanael and visa versa.

1. Nathanael: Can anything good come from Nazareth?
2. Jesus: A Israelite in which there is no deceit
3. Jesus indeed was the good one and the heart of man only knows deceit

E. Under the Fig tree

-probably just a way of confirming in Nathanael's mind the truth about who he was—no more explanation is really necessary

F. Jacob's Ladder imagery

1. Genesis 28:12 account
 - a. Jacob has just fled from Essau, going to Laban to get a wife (getting ready to leave the land promised to His grandfather, Abraham)
 - b. affirmation of the promises of God upon him
 - c. assurance of God's presence with him even as he left the land
 - d. the ladder itself was seen as the pathway to the gate of heaven
 2. John 1:51 account
 - a. Again, Jesus' presence signifies the church will be going into the wilderness again
 - b. affirmation that Jesus is the fulfillment of God's promises
 - c. affirmation that God is with them (in the flesh)
 - d. Jesus is the pathway and the gate to heaven, hence, Jesus' change of language—Jesus is Jacob's ladder
- G. The Son of Man
1. Jesus' favorite title for himself
 2. Daniel 7:13—messianic imagery
 3. connects Jesus to Adam and the "Seed of the woman" in Genesis 3:15

Jesus' First Recorded Miracle: The Wedding at Cana (John 2:1-11)

- I. Why were Jesus and the disciples at the wedding?
 - A. Some suggested that this is the wedding of Salome's son
 - 1. Salome was the sister of Mary, hence, Jesus' aunt
 - 2. This would make Mary one of the hostesses
 - a. would explain why Mary was aware of the lack of wine when not even the master of the party knew
 - b. would explain why the servants listened to Mary's instructions
 - c. would explain why Mary could have brought guests
 - B. Possible that Nathanael, being from Cana (John 21:2) could have been a member of the family being married
 - C. There is an unlikely apocryphal reference that this is John's own wedding
 - D. Jesus, seen as a wandering rabbi, may have been there to bless the festivities
- II. Wine ran out (not grape juice, but fermented wine—yet also not an endorsement of drunkenness—scripture is quite clear on that)
 - A. Mary's language—though does not tell Jesus what to do, simply relates that there is a problem
 - 1. Some view this as a request that Jesus do something miraculous
 - 2. Some view this as a request that Jesus use his resources to solve the problem in the usual way
 - a. Joseph was dead by this time and thus Jesus, as eldest son, would have been responsible for his mother's care
 - b. Yet, there were no local liquor stores in towns, had to find one who made wine and buy it, something that could not easily be done in a short period of time
 - 3. Either way, Jesus, interprets the question as requesting a miracle
 - B. Jesus' response
 - 1. "Woman!" is not a mean way of speaking
 - 2. Nor is it an endearing term—this is definitely a rebuke
 - 3. Mary transitioning from seeing Jesus primarily as son to primarily as Lord
 - C. Stone Jars
 - 1. ritual purification (Mark 7:3-4)
 - 2. Each held 2-3 measures (17-25.5 gallons) for a total of 100-150 gallons of water
 - 3. jars filled to the brim: no longer useful for ceremonial cleansing, but a sign that the old has passed away and that Jesus is ushering in the new
 - D. The Miracle
 - 1. the "best wine"
 - 2. wine was a sign of eschatological fulfillment (Joel 3:18, Amos 9:13-14)
 - 3. the abundance of wine is a sign that "in that day" has begun
 - 4. called a "sign" not a miracle—point is that the miracles that Jesus performed were signs of who he was and what he was initiating
 - E. Final note:

1. We know nothing of the specifics of this wedding, only of Christ—
reminder that Christ is the most important thing
2. Who was this sign for?
 - a. the party guests and steward of the wedding were none the
wiser at what happened
 - b. only for Mary, the five disciples, and the servants

First Temple Cleansing and Signs (John 2:12-25)

- I. Is this the same as the cleansing recorded in the synoptic accounts?
 - A. Some have argued that John is moving this account out of order as this is similar event to account recorded by synoptic writers after the triumphal entry
 - B. We should hold that there were two separate accounts
 - 1. Chronology of John implies that this is taking place at first Passover after the wedding of Cana
 - 2. John is very concerned with Jewish festivals and careful to trace Jesus' activity there
 - 3. There is no plot to kill Jesus recorded here, but there is in the other accounts
 - this is easier to understand, as a first occurrence would not be seen as a huge threat, but a second one, two years later, after Jesus' miracles and reputation grown, that was seen as a threat
 - C. Temple cleansings form bookends for Jesus' public ministry
- II. The outer Courts of the temple
 - A. This was the court of the Gentiles, where they were allowed to come and worship God
 - 1. Jesus was inaugurating the beginning of the time for the inclusion of the gentiles
 - 2. the presence of these merchants kept the gentiles away
 - B. Normally, they were not allowed to conduct commerce in the courts, but due to the large amount of people coming into Jerusalem for Passover festivals, they were allowed to move into the city where it was more convenient than outside—hence their presence
- III. The Money Changers
 - A. One could not use Roman money in the temple
 - 1. Roman money had image of Caesar on it (idolatry)
 - 2. Roman money contained language that proclaimed the Emperor to be divine
 - B. Tyrian coins were preferred even though contained pagan images, yet were almost pure silver
 - C. Coins were melted down, so practical issue for the temple officials was purity, not idolatry
- IV. The Sellers of animals
 - A. for sacrifices
 - B. with more than a million people in the city at this point due to traveling in, the quantity of animals moved through the city for sacrifices was immense
- V. The rebuke of the Jews
 - A. asked him what sign—or upon what authority he was doing this
 - B. They understood that what they had allowed was wrong, just wanted to know in whose authority Jesus was doing what he did
 - C. The temple was the house of God

1. the Priests were the stewards of the temple
2. they were mismanaging the household
3. Here is the Son of the Father returned to take back his Father's house
 - a. prefigures second cleansing
 - b. Luke 20:9-18—the parable of the wicked Tenants

VI. Destroy this temple...

- A. Priests misunderstood Jesus' reference
- B. Jesus speaking of his own resurrection

VII. Signs

- A. Chapter 2 begins and ends with the language of "signs"
- B. "did not trust himself to them"
 1. Literally: they believed in him but he did not believe in them
 2. Not true faith, but curiosity based on Jesus' miraculous works
-major theme in John
 3. Luther called this "milk faith"—insubstantial
- C. Faith (Hebrews 11:1)
 1. assurance of things hoped for
 2. conviction of things not seen
- D. True faith is not simply intellectual assent, or emotional feelings but is both and requires a conviction that what it is that you assent to is true and that God will fulfill what he promised and he will fulfill it for you!

Study Guide 3

Jesus and Nicodemus (John 3:1-15)

- I. Transition between John, chapters 2 & 3
 - A. Chapter 2 ends with the language of Jesus knowing what is in the heart of man
 - B. Chapters 3&4 deal with just that question: salvation and the heart of man
 - a radical change must take place—life from the dead
 - C. Chapter 3 begins with the Greek conjunction δέ (de), which can mean either “but” or “and”
 - 1. if “but” is meant, Nicodemus is meant as an example of genuine faith
 - note: John 19:39, Nicodemus appears again as a follower of Jesus
 - 2. if “and” is meant, Nicodemus is meant as an example of inadequate faith
- II. Context
 - A. Jesus teaching in Jerusalem
 - B. Nicodemus comes under the cover of darkness
 - 1. Nicodemus is a leader within the Sanhedron (3:1)
 - 2. Likely concerned for his reputation
- III. Plural “we” (3:2)
 - A. Possible that Nicodemus came with disciples
 - B. Possible that Nicodemus is coming as a representative of the Sanhedron to investigate Jesus’ teachings
 - C. Possible that Nicodemus is speaking in generalities to keep himself from being personally committed
- IV. “you must be born again” (3:3)
 - A. ἄνωθεν (anōthen)—the Greek word translated as “again” yet can be translated in 4 different ways, each carrying different connotations
 - 1. “for a long time”: this translation is nonsensical given the context
 - 2. “from the beginning”: would reflect the idea of election (Ephesians 1:4)
 - 3. “from above”: would reflect the spiritual nature of the second birth
 - a. would seem to be confirmed by verse 6
 - b. John uses ἄνωθεν (anōthen) five times in his Gospel and in every other context it is translated as “above” (3:3, 3:7, 3:31, 19:11, 19:23)
 - B. Nicodemus seems to understand it to mean “again” as he begins speaking of reentering the mother’s womb
 - 1. Nicodemus may be reflecting the influence of Greek philosophy on his understanding of the world
 - a. Nicodemus is a Greek name, meaning “Victorious Gathering” or “Victory to the people”
 - b. Greek philosophy carried with it a dualistic (body against spirit) ideal, hence his struggle (see writings of Plotinus, which were influential at this time)
 - c. There is a Talmudic (the Talmud is the Ancient Jewish

commentary on the Torah) reference to a “Buni ben Gurion” who went by Nicodemus and was a follower of Jesus—but the reference is hard to substantiate.

- C. Being born had significance in Ancient Israel as Israelites were born into a covenant family
 - “born again” reflects the significance of a Spiritual covenant family that one becomes part of through faith
- D. Jesus is likely making a play on words—an important theme in John (the misunderstanding of the people)
 - 1. “again” to emphasize the covenantal relationship of the rebirth
 - 2. “from above” to emphasize the spiritual nature of rebirth
- V. Water and the Spirit (3:5)—the grand debate
 - A. View that this is speaking of two births—one spiritual and one natural
 - 1. Supported by the language of verse 6
 - a. both are predicate nominatives, showing equality between the two ideas
 - b. those born of flesh belong to flesh, etc...
 - c. thus this idea of “rebirth” implies that the spiritual birth supercedes the fleshly birth
 - d. This seems to be how Nicodemus understands it—note the possible Greek influence mentioned above
 - 2. Difficulties
 - a. contains only 1 Greek preposition in the statement, implying a link between the two (water and spirit)
 - b. no ancient sources have been found that link “of water” to childbearing
 - c. seems to parallel the phrase “from above”
 - B. View that this refers to baptism
 - 1. Supported in that 3:22 makes reference to Jesus’ own baptismal ministry
 - some also connect the language of 1:32-34 to show connection between the Spirit and baptism
 - 2. Nowhere in John (or in the Bible) is there a requirement that one must be baptized to enter the Kingdom (note the thief on the cross)
 - 3. Also, 1:32-34 contrasts the baptism with water to the baptism of the Spirit, it does not align them
 - C. View of Water and the Spirit in light of Old Testament teachings
 - 1. full construction never found in the Old Testament, but idea is clearly there
 - a. water and spirit are both seen in terms of purification
 - b. Ezekiel 36:25-27, the imagery of the pouring out of the Spirit and water in terms of God’s new covenant with his people
 - 2. Though Nicodemus seems to understand this in terms of a Greek duality, this is the way he likely ought to have seen it, which reflects Jesus’ rebuke in verse 10
- VI. The Spirit blows where it wishes... (verse 8)

- A. Jesus is quoting an old Jewish proverb, but with a twist
 - 1. Instead of using the normal Greek word for “wind”, ἄνεμος (anemos)
 - can refer to winds, four points of the compass, capricious thought
 - 2. Jesus uses πνεῦμα (pneuma)
 - a. can refer to air movement or breath
 - b. also refers to the spirit (both the human spirit and the Holy Spirit)
 - B. Double meanings—Just as the wind blows, so does the Holy Spirit
 - 1. the sovereignty of God in rebirth (Exodus 33:19/Romans 9:15)
 - 2. Cannot see the wind, only the effects of it—cannot see the Holy Spirit working in the life of a person to bring to conversion—only the effects of it
 - 3. Spirit can be felt, but not seen, as one can with the wind
 - C. Double meanings—Just as the wind blows, so it is in the life of those born of the Spirit
 - 1. Just as the world cannot see the work of the Holy Spirit, the world cannot make sense out of the work of the believers
 - a. Note language in 1:5, “the darkness has not comprehended it”
 - b. 1 Corinthians 1:18-31
 - 2. world views Christians as being a bit off their rocker
 - a. Christians are pleased to suffer for their faith
 - b. Christians love to talk more than anything else about a man that lived nearly 2000 years ago, never wrote a book (though libraries have been written about him), had a ministry that only lasted 3 years, had only a small group of followers, whose own brothers did not believe he was who he said he was until after his death, who held no political position, was persecuted by his kinsman, and was executed as a criminal
- VII. “teacher of Israel” (3:10)
- A. contains a definite article: “the teacher of Israel”—this man was prominent
 - B. If the Old Testament speaks of the need for rebirth (see section V.C.), how is it that Nicodemus does not understand these things (danger of being bound up by tradition to the point that the truth of scripture is obscured)
- VIII. “Earthly things and Heavenly things” (3:12) –two views
- A. That of Contrast
 - 1. earthly: elementary aspects of the new birth
 - 2. heavenly: deeper aspects—the consummation of all things
 - B. That they refer to verses 13&14, speaking of the descent and ascent of the Son of Man—earthly being the physical lifting up of Christ on the cross
- IX. “Lifting up” (3:14-15)
- A. Many Jewish myths about ascension of Moses, could be referencing Jesus as the Second and greater Moses
 - B. Moses lifted the serpent in the wilderness that those who looked at the serpent would not die from the poisonous snakes
 - note emphasis of looking at the bronze serpent in faith in the Old

Testament and looking to Christ in Faith here (Numbers 21:4-9)

- C. Note the theme of “in the wilderness” again
- D. The “lifting up” is the answer to Nicodemus’ question in verse 9 “how can this be?”—the only thing that can insure eternal life is the incarnation, life, death, and resurrection of Jesus

“For God so loved the world...” (John 3:16-21)

- I. “Red Letter Versions”—the debate
 - A. There is a great debate as to whether these are actually Jesus’ words or whether they are John’s explanation of Jesus’ words in verses 1-15.
 - B. Arguments for seeing verses 16-21 as John’s explanation
 - 1. Jesus normally does not refer to God as “God”, but refers to him as “Father”
 - 2. the word μονογενής (monogenes), which means “only begotten” or “unique” is not found on the lips of Jesus
 - 3. the language of “light and darkness” is John’s language, not Jesus’
 - 4. this understanding fits better with the structure of John 3
 - a. Jesus and Nicodemus (3:1-15)
 - b. John’s theological explanation (3:16-21)
 - c. John the Baptist and a Jew (3:22-30)
 - d. John’s theological explanation (3:31-36)
 - 5. many parallel themes found between verses 16-21 and 31-36
 - 6. passage begins with the conjunction γάρ (gar), meaning “for, since, or indeed”
 - a. this word sets up this passage as a commentary on what has been said before
 - b. John is writing so that we may believe and by believing, have life in Jesus’ name (John 20:31)
 - c. Even though Nicodemus does not seem to understand, John wants us to understand all the same
- II. “For God so loved the world...” (3:16)
 - A. Not a good translation
 - 1. Word found here that is translated as “so” is the Greek word οὕτως (houtos)
 - a. conveys the idea of means, not quantity
 - b. This is how the word “so” was used in the 1600s, when the King James Version was being translated
 - c. this is not how the word “so” is used today—today conveys quantity—“so much”
 - d. a remnant of the older usage of the word “so” is found in the statement, “I want you to do this just so...”
 - 2. A better translation is, “For God loved the world in this way”
 - a. the verse does not convey the idea that “God loved the world so much that he gave his Son
 - b. the verse conveys the idea that the sending of the Son is the demonstration of God’s love toward the world
 - B. μονογενής (monogenes)—
 - 1. translated various ways
 - a. “Only Son”: ESV, RSV, NRSV
 - b. “Only Begotten”: NASB, KJV, NKJV
 - c. “One and only Son”: NIV

2. The value of retaining the language of “only begotten”
 - a. reflects the eternal generation of the Son of the Father
 - b. reflects the idea that Christ is homoousios (God the Son is the same substance as God the Father—defense of the doctrine of the Trinity)
 - c. all believers are sons and daughters of God by adoption—Christ is begotten
- C. “the world”—differing views
 1. some believe this refers to all people in the world
 2. some believe that this refers to “all kinds of people” in the world
 3. some hold that this refers to the cosmos as a whole
 - a. Greek term here is κόσμος (cosmos), which can refer to humanity in general, but more appropriately refers to the whole of the created sphere
 - b. were John communicating the idea of mankind, he would have more likely used the term ἄνθρωπος (anthropos), as is used in John 3:19
 4. conveys the idea that just as the fall of man was a cosmic fall (nature fell with mankind), so too is redemption a cosmic redemption (Romans 8:18-23)

III. Final Notes

- A. Note that any shred of universalism is destroyed in verses 17-21
 - themes of condemnation and salvation, belief and unbelief
- B. Note parallel between vs 17-21 and 35-36
- C. Light and Darkness imagery
 - sin causes men to shy away from the light

John the Baptist and the Jew

- I. Note the fading of John’s ministry and the rise of Christ’s
 - bridegroom analogy
- II. Note in verse 31, the language of earthly and heavenly things once again
- III. Other themes
 - A. witness
 - B. Jesus as giver of the Spirit
 - C. Faith in the Son the means to eternal life
 - note the connection in verse 36: faith brings salvation and disobedience brings condemnation—implication that faith requires obedience

Jesus and the Woman at the Well (John 4:1-45)

I. Context

A. Jesus retiring from Judea to Galilee

1. the Pharisees had heard that Jesus was baptizing more than John
2. some suggestions that it was as a result of the Pharisees that Jesus left
3. better answer is this is sign of Jesus' urgency to complete his Father's work

B. Travels through Samaria

1. Normally a Jew would travel around Samaria to go from Judea to Galilee
 - Samaritans were unclean, you could become unclean by talking to them, staying in their home, touching them—and especially by walking in their land
2. The animosity of the Jews toward the Samaritans (and visa versa)
 - a. Jews from the northern kingdom were taken into exile and replaced with non-Jews from parts of the Assyrian empire. The poor were left in the land
 - b. Thus, by Jesus' day, those in the land of Samaria were not only descendants of the lower classes, but also ones who had inter-married with pagans
 - c. Also, since Samaritans were not allowed to worship in the temple in Jerusalem, they built their own temple on Mount Gerizim (see below). Because of the hatred these two people felt toward one another, the Jews invaded Samaria in 128 BC and destroyed the Samaritan temple on Gerizim.

C. Stops at the well outside of Sychar

1. Near the Old Testament area of Shechem
2. Well dug by Jacob on plot of land he owned (Genesis 33:19)

II. The woman at the well

A. We know from the text that she is likely an adultress

B. Coming out to the well at midday also implies that she was estranged from the other women of the culture (most women would come for water in groups during the cool of the day, not alone at the peak of the daytime heat)

III. The Conversation

A. Begins with a request for water (a reminder of Jesus' humanity)

B. Changes to a discussion on eternal life

1. The gift of God that is before you—focus on the person of Jesus Christ
2. Note the way Jesus guides the conversation toward this end
3. Jesus as giver of Living Water—major theme in John, will be developed more later
4. Importance of the language of water—both life and judgment

C. Woman asks if Jesus is greater than Jacob—clearly a lack of understanding

1. “living water” also referred to running water in ancient Jewish tradition
2. her focus is on not having to come to the well and expose her shame
 - Jesus is focused on eternal matters

3. the well of Jacob is deep and old, but he was deeper and older still.
- D. The question of the husband
 1. not seeking a male authority to speak to
 2. seeking to address her in her sin—again, focused on her salvation
 - a. has had 5 husbands
 - b. is living with one not a husband now
 - c. this is likely the woman in town after all the other women's husbands
 - d. notice how gently Jesus brings out her sin, letting her confess it
- E. The point of change—in recognizing her sin, she turns to Christ
 1. The subject changes from sin to worship
 - a. Samaritans worshiped on Mt. Gerizim
 - note also the Old Testament context of Mt. Gerizim and Mt. Ebal (Deuteronomy 11:29) pronounced covenant blessings and curses from these two mountains, should not surprise us that Jesus stopped here in a place of such covenantal significance to proclaim truth about worship
 - b. Jews worshiped on Mt. Zion
 - c. which is the proper place?
 2. Jesus responds that worship is no longer by location but in Spirit and Truth—worship that consumes the heart and the mind
 3. “You worship what you do not know...” verse 22
 - a. same thing said to Nicodemus (John 3:11)
 - b. saying to Nicodemus that he had intellectual knowledge but no spiritual truth—his worship is uninformed by the Holy Spirit
 - c. Samaritan woman also had no understanding to ground her worship
 4. “I, I am, the one who is speaking to you
 - a. one of the great “I am” (ἐγώ εἰμι) statements of scripture
 - b. translation of the Old Testament covenant name of God, יהוה (Yahweh)—“I am who I am”

IV. The response

- A. left her water jar and ran to the town to tell them to come and see
 - note that this is a woman who has been an outcast in this group—amazing the change that Jesus can make in a person
- B. As a result of her faithfulness, the people of the town were converted

The Healing of the Official's Son (John 4:46-54)

- I. Note the comment of Jesus in leaving Samaria and entering Galilee
 - A. a prophet has no honor in his hometown
 - B. John does not record the event, but Luke does (see below)
- II. The Official
 - A. the term used here is βασιλικός (basilikos), which refers to a royal official
 - 1. possibly a gentile
 - 2. probably an official from Herod's court
 - B. Jesus rebukes the crowd (note a plural "you" is used in verse 48)
 - C. the people are just interested in wonderworking, not truth
 - D. Signs can produce a superficial faith at best—to have genuine faith you must be born again

The Rejection in Nazareth (Luke 4:16-30)

- I. The typical Synagogue service
 - A. the Shema (Deuteronomy 6:4)—usually sung
 - B. reading from the Torah (first 5 books of the Bible)
 - C. Reading from the prophets (former and later, which includes most of the histories)
 - D. Exposition of what was read in the prophets
 - 1. it was common to ask a guest rabbi to teach at this point
 - 2. the text would not be random, but set for the day as a lectionary does
 - 3. the rabbi would sit down as a sign that he was to begin preaching (verse 20)
- II. The Text: Isaiah 61:1-2
 - A. Note what is not recorded (vengeance of our God and comfort those who mourn)
 - B. Key ideas of the passage
 - 1. Jesus is the bearer of the Spirit
 - 2. Jesus is the eschatological prophet who brings Good News
 - 3. Jesus is the one who proclaims release from Spiritual bondage
 - a. Sabbatical year and the Year of Jubilee (also, of the Lord's favor)
 - b. Deuteronomy 15:13-15
 - c. Leviticus 25:10
 - d. Acts 2:44
 - C. Language of anointing is a pointer to Jesus as Messiah
 - D. Language also reflects Jesus as the ultimate Kinsman redeemer (see the book of Ruth)
 - E. Note also the gentile focus of the passage in Isaiah
 - F. Not physical captivity, but spiritual bondage to sin
- III. The Sermon
 - A. This (Isaiah 61) is fulfilled
 - B. Jesus rebuked the people with 2 historical incidents
 - 1. Elijah and the widow of Zarephath (1 Kings 17)
 - 2. Elisha and Naaman (2 Kings 7)
 - C. people tried to murder him for this statement

The Call of the 4 Disciples, the first Demon Cast out, and Healings
(Matthew 4:13-22, 8:2-4, 8:14-17, 9:1-8; Mark 1:16-2:12; Luke 4:31-44, 5:1-26)

- I. Note the variations between these calls and those in John
 - A. John 1 records the call of John (the unnamed one), Peter, Andrew, Philip, and Nathaniel
 - B. the Synoptic accounts record Peter, Andrew, James, and John
 - C. Answer, the call of John took place about a year earlier than this one did
 - 1. John's call was to the reality that Jesus was the Messiah
 - 2. The others record the actual call of these disciples into full time ministry
- II. Note that Capernium is not only where Peter lived, but also becomes Jesus' base of ministry
- III. The Theme of Authority
 - A. Authority over men—in the call & in his teaching
 - 1. The response of the four is to leave everything behind and follow
 - 2. The character of these disciples
 - a. these were not the best of rabbinical students
 - b. used to hard work
 - c. used to harsh conditions
 - d. self motivating
 - e. not used to people waiting on them hand and foot
 - f. did not take for granted what they were being given opportunity to do
 - g. were self-employed small business men—were responsible men
 - 3. The response to Jesus' teaching is awe because he teaches on his own authority
 - a. typical rabbis taught on authority of others (Talmud)
 - b. Talmud broken into 2 parts
 - α. Mishna (short explanation of Jewish scripture)
 - β. Gemara (stories, teachings, illustrations to explain the Mishna)
 - B. Authority over supernatural—in the casting out of the demon
 - 1. note this demon came representing other demons
 - 2. demon is confronting Jesus
 - a. addresses him as "Holy One of God"
 - α. this is title that belongs to God himself
 - β. Psalm 71:22
 - γ. Isaiah 30:15, 43:3, 48:17
 - b. asks if Jesus is here to destroy them
 - α. understands purpose but not timing of Jesus
 - β. Genesis 3:15
 - C. Authority over the flesh—in the healings
 - 1. the Centurion being an example of one under authority—lived out parable
 - 2. leprosy was a disease that made you an exile for fear of catching it

- a. Lepers were required to announce their presence from afar
 - b. even coming close to a leper made you ceremonially unclean
 - c. Jesus chose to let this leper touch him
 - Jesus cannot become ceremonially unclean because of who he is
- D. Authority over sin—in forgiving the paraplegic
 - 1. Jesus not only heals but forgives
 - 2. this is a clear statement that he is God, for only God can forgive sins
- IV. Note the call of Peter in the fishing boat
 - abundance of fish being a sign of eschatological fulfillment (Ezekiel 47:10)
- V. Note the theme of Jesus' compassion
 - A. to those in need
 - B. To Peter's mother-in-law
 - C. To the man with Leprosy
 - D. to the paraplegic
- VI. Note the value Jesus places on getting away to have quiet time (Mark 1:35)
- VII. Note the theme of silencing
 - A. The Demons
 - 1. perhaps not Jesus' time yet
 - 2. perhaps this is Jesus refusing to be testified to by one already damned
 - B. those healed
 - 1. Likely not the proper time yet
 - 2. Jesus wants to have people come to him in faith, not to make him a circus act
- VIII. Purpose of healing miracles
 - A. demonstration of authority and power
 - B. a sign of who he is
 - C. mercy ministry—Jesus' compassion
 - D. a rolling back of the effects of the fall

Study Guide 4

The Call of Matthew (Matthew 9:9-13; Mark 2:13-17; Luke 5:27-32)

- I. Note the Timing of the event
 - A. all 3 synoptic writers connect the call of Matthew in time and space with the healing of the paralytic
 - both events deal predominantly with forgiveness
 - B. Event taking place in Capernaum
- II. Notes about Matthew
 - A. Note that this is the writer of the Gospel that bears his name
 - B. For a tax collector, Matthew was remarkably well versed in Old Testament scriptures—especially prophetic statements that fill his gospel
 - C. Tax collectors outcasts (see below for more detail on tax collecting)
 - 1. A minor official, tax collecting would not have ceased at his leaving
 - 2. They collected taxes for the Romans (an occupying army)
 - 3. seen as a traitor to his people
 - 4. considered unclean and of the same caste as prostitutes
 - D. Also called “Levi”
 - 1. The name Levi means: “Now my husband will be attached to me” (Genesis 29:34)
 - 2. The name Matthew means: “Gift of Yahweh”
 - Matthew was possibly a name Jesus gave to Levi
 - 3. Levites were priests—ironic that this Levi would be a tax collector—not living up to the high calling of his name
 - E. It was likely Matthew who hosted this party
 - note the generosity of this host—also reflects his personal wealth
- III. Matthew as a Tax collector
 - A. When the Romans took over an area, they gave the authority to regional chiefs, called “farmers” to gather certain amounts of taxes from the people
 - B. Farmers in turn sublet that task out to “Chief Publicans” for smaller regions
 - C. Chief Publicans sublet that task to Publicans for local areas.
 - D. They were seen as traitors or collaborators with the enemy—sellouts to Romans
 - E. Many used extortion to line their own pockets
 - F. Chief Tax collecting cities in the region were Caesarea, Capernaum, and Jericho
- IV. Note the Response of the Pharisees and Jesus’ rebuke
 - A. Pharisees rejected Jesus for spending time with sinners
 - B. Physician illustration
 - 1. If you want to be a doctor you need to spend time with the sick
 - 2. The Pharisees were supposed to be doing just this—Jesus telling them that they were failing at the task that God had given them
 - C. Hosea 6:6
 - 1. God asks for חֶסֶד (chesed) from his people
 - 2. Sacrifice without a clean heart and motivations is worthless

3. the rest of the verse: “knowledge of God” and not burnt offerings
4. Remember larger context of Hosea---God pointing out the people’s failure to live out God’s commandment—a direct rebuke of Pharisees

D. See also:

1. 1 Samuel 15:22
2. 1 Chronicles 28:9
3. Isaiah 1:11
4. Psalm 40:6 & 51:16
5. Proverbs 21:3

Three Parables on Feasting and Fasting:
Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39

- I. Question—Why do the disciples of John the Baptist and the Pharisees fast and Jesus' disciples do not—it is quite possible that this discussion takes place at Matthew's party or just after
- II. Jesus answers with 3 parables
 - A. Mourning at a wedding
 - B. Un-shrunk cloth on an old garment
 - C. New wine in an old wineskin
- III. Fasting
 - A. Old Testament only requires fasting once a year on day of atonement
 - 1. Leviticus 16:29-34
 - 2. Leviticus 23:26-32
 - 3. Numbers 29:7-11
 - B. In addition to the required fasting, there were other times when fasting could be done
 - 1. humiliation or lamentation (see Lamentations)
 - 2. defeat in battle (Judges 20:26)
 - 3. sorrow over sin (Leviticus 16:29-34)
 - 4. bereavement (1 Samuel 31:13)
 - 5. arrival of sad tidings (Nehemiah 1:4)
 - 6. plague (Joel 1:4)
 - 7. threats (Esther 4:3)
 - 8. threatened death of a loved one (2 Samuel 12:16)
 - 9. seeking God's will (Acts 13:2)
 - 10. Appointing of Elders (Acts 14:23)
 - C. Natural basis for fast was overwhelming grief over sin or circumstances or for guidance in decision making
 - D. Times of celebration were unacceptable for fasting
 - E. Pharisees and Fasting
 - 1. Pharisees often fasted 2x per week
 - 2. Pharisees fasted as a sign of their piety for others to see
 - 3. For Pharisees, fasting had become focused on man and not God
 - F. Note the context of the previous passage—righteousness and not sacrifice—ties with Joel 2:13
- IV. Common theme of the parables was the inappropriateness of the actions
 - A. Implies inappropriateness of fasting in the presence of Christ
 - B. Implies time for fasting will be after his death and departure
 - C. Implies that in heaven, when permanently united face to face with Christ, there will be no fasting
- V. Note the language of the New Order/Old Order contrast in the parables
 - A. In the post-resurrection age it is not right to live by the old ceremonial laws
 - B. Passage deals with ceremonial laws fulfilled in Christ (not moral law and not way of salvation—that is and was always by God's grace through faith)

Sabbath Controversy—picking grain (Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5) and healings (Matthew 12:9-14; Mark 3:1-6; Luke 6:1-5; John 5:1-47)

- I. Context: Note that the Pharisees had been following Jesus
 - Pharisees limited Sabbath day walking to 3000 feet, more was considered work
- II. Plucking heads of grain
 - A. Gleaning laws to provide for poor and travelers
 - 1. Leviticus 19:9-10
 - note the context of this passage is rules on giving mercy to the poor
 - 2. Leviticus 23:22
 - note the context of this passage is rules on feasts
 - 3. Deuteronomy 23:25
 - note the context of this passage is preaching on the 10th commandment
 - B. Legalistic application of this rule
 - 1. Mishna ruled that you could pluck no more than a “lamb’s mouthful” without being considered as “threshing”
 - 2. Philo records that the Sabbath rest extended to plants as well, making it improper to pick from them on the Sabbath
 - C. Disciples were picking heads of grain and eating them as they walked because they were hungry
- III. Jesus’ response is to reference two exceptions to the Old Testament Law
 - A. David and his men eating from the shewbread (1 Samuel 21:1-9)
 - 1. Shewbread reserved for priests to eat alone
 - a. Exodus 25:30
 - b. Leviticus 24:9
 - 2. David and his men were hungry while fleeing Saul
 - 3. The poor and hungry of the day were not allowed to eat of the bread
 - 4. Yet the priest gave David and his men the bread to eat
 - Implication is that it would not have been appropriate for the anointed king of Israel to starve with his men
 - B. Greater implication is that Jesus is the greater David, the true anointed King of Israel and as it would have been inappropriate to deny David, it would be even more inappropriate to deny Jesus
 - C. Abiathar and Ahimelech debate
 - simply need to understand that Abiathar is the son of Ahimelech and it is Abiathar that escaped Saul’s wrath and joined with David and his men—Jesus’ reference is likely a dig at the Pharisees who should have been siding with the greater David but were not
 - D. Second illustration is the priests serving (working) in the temple during the Sabbath
 - 1. Their service is seen as essential
 - 2. Jesus is greater than the temple, hence his service is even more essential

- IV. Note the reference to Hosea 6:6 again at the end of this passage—a deliberate connection back to call of Matthew
- V. Sabbath healings—a withered hand and a lame man
 - Mercy shown on the Sabbath
- VI. The Sabbath was made for man and not man for the Sabbath
 - A. Man was created prior to the Sabbath
 - B. The Sabbath was instituted as a blessing for man
 - 1. Rest from and satisfaction in labor (Genesis 2:1-3)
 - 2. Commemorate the creative work of God (Exodus 20:9-11)
 - 3. Commemorate the calling of God's people to himself (Exodus 31:12-15)
 - 4. Gathering of God's people (Leviticus 23:1-3)
 - 5. Commemorate God's redemptive work (Deuteronomy 5:12-15)
 - C. It was meant as a delight and not for oppression (Isaiah 58:13-14)
 - D. Jesus does not allow us either legalism or libertarianism, but in the middle
 - E. Jesus is the Lord of the Sabbath
 - 1. Jesus is the heart and the reason for the Sabbath
 - 2. Sabbath finds its ultimate fulfillment in Jesus
 - 3. Eternal life is described in terms of an eternal Sabbath rest

The Sermon on the Mount (Matthew 5-7)

- I. Note similarities/contrasts between Jesus' sermon here and in Luke 6:17-49
 - A. different locations: one on mount one on a flat place
 - some suggest that Luke is referring to a flat place on the mountain
 - B. slightly different emphasis & Matthew's is more extensive than Luke's
 - some suggest that this is just the difference in emphasis of the two writers
 - C. very similar themes and constructions, and same parables used
 - D. This also could very easily be two separate occasions preaching the same theme, just with different emphases to a different crowd.
- II. Note also similarities between Jesus' sermon and Moses' giving of the law
 - A. both on a mountain (though different mountains)
 - B. Moses revealing the Ten Commandments, Jesus preaching on the Ten Commandments
 - C. Moses a covenant mediator that prefigures Christ as the greater covenant mediator
 - D. Note response of people in Exodus 20:18-19 and Matthew 7:28-29
- III. Structure
 - A. Make sure you familiarize yourself with the general structure and purpose of the sermon (see Mr. Groseclose's outline handed out earlier)
 - B. Make sure you understand different ways in which the 10 Commandments are structured in terms of obligation toward God and toward man (Matthew 22:34-40)
 1. 4 and 6 (traditional protestant view)
 - a. Commandments 1-4=toward God
 - b. Commandments 5-10=toward man
 2. 3 and 7 (Augustinian view)
 - a. Commandments 1-3 toward God
 - note that commandments 1&2 were combined
 - b. Commandments 4-10 toward man
 - note that Covetousness was broken into 2 commandments
 3. 5 and 5 (Mishnaic View)
 - 1-5 and 6-10 parallel each other in spiritual vs. earthly theme
 4. Note that if you divided the 10 Commandments in half according to the Hebrew letters and words, the half-way point would be in the middle of the 4th commandment—the Sabbath command as a bridge between our obligation toward God and our obligation toward man
- IV. Beatitudes
 - Make sure that you spend some time reading over the material you read and studied on the beatitudes earlier, for this will be on the test
- V. Salt and Light
 - A. Salt purifies and keeps from decay
 - B. Light exposes things for what they are, showing the truth in a dark world
 - C. The role of all believers
- VI. Fulfilling the Law

- A. Jesus not doing away with the Law, but fulfilling it
 - 1. Note distinctions between moral, sacrificial, and civil laws
 - 2. Note the passing away of civil and sacrificial, moral law still in effect
 - B. Jot or Tittle of the law passing away
 - 1. In Greek: an iota (ι) (the smallest Greek letter) and a “keraia” (the smallest mark, dot, or “hook” on a letter, like the little hook at bottom of the iota (ι))
 - 2. In Hebrew: a yod (י) (the smallest Hebrew letter) and a serif (the small hook at side of the letter)
 - 3. We still use “serif” and “san-serif” today in terms of our fonts—the difference between Times New Roman and Arial
 - C. Righteousness of the Pharisees—an impossible standard based on works
- VII. Obligations toward Man
- A. Getting back to the intention behind the law
 - 1. You have heard it said—speaking of how the Pharisees taught
 - 2. But I say to you—Jesus speaking with authority, getting at the heart behind the law
 - 3. Jesus intensifies the language to show that no one can live up to the law on their own strength
 - B. The example of the 6th commandment as a model for Jesus’ approach
 - 1. Murder not just the act of plunging the knife into another but also anger against them makes you guilty
 - 2. The term “Raca” – ῥακά (hraka) comes from the Aramaic term רֵיקָא (reyka)—literally: “empty one” or “empty head”—numbskull
 - 3. Fires of Hell—γέεννα (geenna) – “Gehenna”
 - a. From Hebrew for the “valley of the sons of Hinnom)
 - α. place of child sacrifices to Molech
 - ⌘. 2 Kings 16:3 & 21:6
 - ⌚. 2 Kings 23:10
 - ⌚. 2 Chronicles 33:6
 - β. A seen as a place of God’s judgment
 - ⌘. Jeremiah 7:32
 - ⌚. Jeremiah 19:6
 - γ. the place where the offal (waste) of Jerusalem was burned
 - b. became symbolic in New Testament times of the torments of hell—fire is not quenched and the worm dies not
- VIII. Obligations toward God
- A. 3 aspects of the Sabbath dealt with
 - 1. Service/pious giving
 - 2. prayer
 - 3. fasting
 - B. 2 main parallels between all 3 aspects
 - 1. Assumes that this activity is part of the believer’s life
 - a. assumes believers are striving toward perfection—note how chapter 5 ends

- b. not “if you” do these things, but “when you” do these things
- 2. Not so much emphasis on what is being done (see above) but on how
 - not to be done for the praise of men, but for praise of God
- 3. Think through our discussion on “treasure in heaven”
 - see: Matthew 6:4; 6:20; 10:21; 19:21; Luke 12:33
 - Philippians 3:8; Hebrews 11:26; 1 Peter 5:4; Revelation 2-3

C. Giving Alms

- 1. charity over and above the required tithe to the temple given to those who cannot help themselves
- 2. no room for us to opt out—God blesses us so that we can be a blessing to others

D. Prayer

- 1. Difference between proper and improper public prayer
- 2. “Vain repetitions” —comes from the Greek word βατταλογέω (battalogeo)—literally “foolish talk” or “babbling”
 - not polemic against persistence in prayer, but against nonsensical prayer
- 3. it is not about long or beautiful strings of words but sincerity guided by the Holy Spirit
- 4. part of the purpose of prayer is to produce in us a real desire for the things that the Holy Spirit is moving on our heart to pray for
- 5. The Lord’s Prayer
 - a. A model prayer
 - b. 7 petitions, 3 toward God and 4 toward our needs
 - c. the petition to forgive as we are forgiven is the only petition that Jesus goes back to and explains

E. Fasting

- 1. See above discussion on fasting
- 2. note that it is to be a deliberate discipline and done before God not for praise of men
- 3. Joel 2:13 is echoed here again
 - there is no value in ritual alone, only in the genuine worship that comes from a broken and contrite spirit (Psalm 51:17)

The Call of the 12 (Matthew 10:1-4; Mark 3:13-21; Luke 6:12-16)

Matthew	Mark	Luke
Simon (Peter/Cephas)	Simon (Peter/Cephas)	Simon (Peter/Cephas)
Andrew	James (son of Zebedee)	Andrew
James (son of Zebedee)	John	James (son of Zebedee)
John	Andrew	John
Philip	Philip	Philip
Bartholomew (Nathaniel from John's gospel)	Bartholomew (Nathaniel from John's gospel)	Bartholomew (Nathaniel from John's gospel)
Thomas (called Didymus)	Matthew (Levi)	Matthew (Levi)
Matthew (Levi)	Thomas (called Didymus)	Thomas (called Didymus)
James (son of Alphaeus)	James (son of Alphaeus)	James (son of Alphaeus)
Thaddeus (also, Judas, son of James)	Thaddeus (also, Judas, son of James)	Simon the Zealot (the Cananean)
Simon the Cananean (or Zealot)	Simon the Cananean (or Zealot)	Judas, son of James (also Thaddeus)
Judas Iscariot (the betrayer)	Judas Iscariot (the betrayer)	Judas Iscariot (the traitor)

I. Distinctives

- A. Note that Peter is always listed first and Judas always last
- B. Note that Judas always is listed as betrayer or traitor
- C. Note that many of these carry multiple names

II. Called Apostles

- A. 2-fold role of Apostle
 - 1. Called by Jesus to be with him
 - 2. sent out by Jesus as his representatives
- B. Views on the number of Apostles
 - 1. Twelve Apostle view (11 originals plus Paul the Apostle)
 - a. Acts 1:20
 - b. Revelation 21:14
 - 2. Thirteen Apostle View
 - a. 11 originals
 - b. Mathias as a replacement for Judas Iscariot (Acts 1:21 ff)
 - c. Paul the Apostle (Galatians 1:1)
 - 3. Many Apostle View
 - a. as the 13 listed above
 - b. James, brother of Jesus (Galatians 1:19)
 - c. Barnabus (Acts 14:14)
 - d. Other unnamed apostles (1 Corinthians 15:7)
 - 4. a theological distinction between Apostles of Jesus and Apostles of the Church
- C. An Apostle as an Envoy
 - sent out with the authority of the one doing the sending—the original Apostles of Jesus spoke with the authority of Jesus himself

Assorted Highlights

- I. The Widow of Nain (Luke 7:11-16)
 - Note the connections between this event and Elijah's raising of the son of the Widow of Zerephath (1 Kings 17)
 - 1. Widow
 - 2. Only Son
 - 3. Jesus simply commands boy to rise rather than Elijah's exertion
 - 4. Greater miracle—attests to who Jesus is
 - 5. Response of the people is "a great prophet has appeared"
 - see Deuteronomy 18:15
- II. John the Baptist's Question (Matthew 11:2-19; Luke 7:18-35)
 - A. Matthew 4:12 reminds us that John had already been arrested by Herod Agrippa
 - B. Jesus does not answer directly but quotes prophesy
 - 1. Isaiah 35:5-6 and 61:1-2
 - 2. Isaiah's prophesy points to both miracles and preaching as a sign of the Messiah—Jesus' response contains both although Jesus adds the Language of "raising from the dead"
 - C. John is referred to by Jesus as being "more than a prophet"
 - 1. forerunner
 - 2. object of and fulfillment of prophesy
 - 3. the second Elijah (Malachi 3:1; 4:5)
- III. Woes (Matthew 11:20-30)
 - A. Chorazin and Bethsaida were local to Capernaum
 - B. Tyre and Sidon were Phoenician cities
 - 1. Isaiah 23; Ezekiel 26-28; Amos 1:9 references
 - 2. They were sea-faring traders
 - 3. They sold captured Israelites as slaves
 - 4. known as an arrogant and proud people
 - C. implication is that the people of these Israelite cities were even more arrogant than the Phoenician cities, being arrogant, etc...
 - D. "better for you"? -- see Luke 10:15
- IV. Anointing of Jesus' feet (Luke 7:36-50)
 - A. no connection with Mary Magdalene (John 12:1-8)
 - B. no connection with woman in Matthew 26:6-13
 - C. woman only called a "sinner" not a prostitute
 - D. woman comes in repentance
 - 1. loosens her hair
 - 2. "heart water" is what Luther calls her tears
 - 3. alabaster jar would be broken at the neck to pour out
 - E. Parable of the two debtors
 - 1. shows that Jesus knows this woman's past
 - 2. shows that Jesus knows what Simon has been saying to himself
 - 3. proves that Jesus is a prophet
 - 4. Shows that Jesus is God himself, with authority to forgive sins

5. shows that Jesus reaffirms this woman's faith in her repentance
- V. Blasphemy against the Holy Spirit (Matthew 12:22-45; Mark 3:19-30)
 - A. Begins with casting out a demon
 - B. Pharisees accuse Jesus of casting out demon by power of Beelzebub
 1. Philistine deity—"lord of the flies" (remembering what flies most commonly congregate on)
 2. ridiculous accusation
 - a. no city divided can stand
 - b. inconsistent as Jesus is binding the power of the devil
 3. Jesus is casting out demons by power of Holy Spirit (Matthew 12:28)
 4. Implication is that these Pharisees are suggesting that Holy Spirit and the devil are one in the same—a sin that will not be forgiven (unforgivable sin & blasphemy vs. the Spirit)
 - C. Jesus instructs Pharisees that one is judged by one's fruit
 - D. Pharisees respond by asking Jesus for a sign—wanting to see Jesus' fruit
 1. combative accusation
 2. Jesus has already performed many signs in their presence
 - yet miracles alone are not enough to save
 3. Jewish law requires 2-3 witnesses to prove a court case
 - a. Deuteronomy 17:6
 - b. Deuteronomy 19:15
 - c. note importance of this for Joshua 24:22
 4. Jesus says that he has 5 witnesses (John 5:30-47)
 - a. John the Baptist
 - b. Jesus' works
 - c. the Father himself (at the baptism)
 - d. the scriptures
 - e. Moses (Deuteronomy 18:15 & Genesis 3:15)
 - E. The Sign of Jonah
 1. Jonah's 3 days in the belly of the whale & Jesus' 3 days in the grave
 2. Jonah is the sign
 - a. Jonah is a prophet
 - b. Jonah is a prophesy
 3. Typology
 - a. "a study of the correspondences between persons, events, and things within the framework of God's special revelation which are of a prophetic nature"
 - b. requires 4 tests
 - α. historicity
 - β. correspondences
 - γ. intensification
 - δ. predictiveness
 - c. underscores the sovereignty of God in history
 4. both spent 3 days in a place that only God could save them from
 5. both are preachers of repentance
 - F. note the language of "something" greater

-Jesus is pointing to the event of Jonah's deliverance and the event of the gentile nations coming to hear Solomon speak & saying he is greater—exciting stuff!

G. Unclean spirit leaving and returning with friends

1. Jesus returning to the source of what caused the controversy
2. The parable is not reflecting the casting out of a demon but of demon leaving for a time and the person getting their act together on their own strength
3. Point of the parable is that unless a house is guarded by the Holy Spirit, no amount of "putting it in order" will last very long
4. Demons are offended by the cleanness of the house and wants to guard the disorder—Holy Spirit preserves the order
5. Implication is that the Pharisees are trying to keep their own houses clean
6. "waterless places"
 - a. 2 Peter 2:17 & Jude 12
 - b. Jewish superstition was that demons haunted the wilderness
-Jesus encountered Satan in the wilderness
 - c. Isaiah 13:21
-LXX translates the last part of the passage as "sirens and demons"

VI. Mother and brothers (Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21)

- A. Roman Catholic view that these are cousins or step-brothers
- B. Traditional protestant view that these are children of Mary and Joseph
- C. James and Jude would become Biblical writers

Study Guide 05

Kingdom Parables (Matthew 13:1-52, Mark 4:1-34, Luke 8:4-18)

- I. The Good, the Bad, and the Rocky
 - A. Difference between a Parable and an Allegory
 - 1. Parable, earthly story with a heavenly meaning
 - not always direct parallels
 - 2. Allegory is a story that represents something entirely difference
 - a. direct one-to-one correspondence between elements
 - b. every element has a meaning
 - c. can be made to mean just about anything you want it to mean
 - B. Purpose of Parables
 - 1. Reveal truth of the Kingdom to believers
 - 2. Veil truth from unbelievers—require spiritual discernment
 - C. Parable of the Sower
 - 1. Sower is Jesus but would also be applied to his disciples and preaching of the word
 - 2. The Seed is the Word of God proclaimed
 - note that the seed is living, the ground is where the problem lies
 - 3. the ground is the human heart
 - note that what makes for good soil is not the soil itself, but the work that is done to prepare the soil for planting (work of the Holy Spirit)
- II. The Lamp and the Measure
 - A. Parables about the proclamation of the Gospel
 - 1. Jesus is the light,
 - 2. The mysteries of God were veiled for a time (Deuteronomy 29:29) but revealed in Him (Hebrews 1:1-3)
 - 3. Light fully revealed in Jesus' lifting up
 - B. Note the exhortation between these two parables
 - C. Also deal with understanding—you must understand that which you proclaim
 - 1. Those with the Holy Spirit have been given some—must use it and more will be given
 - 2. Those who have heard and reject will have it taken away
- III. The Seeds—the growth of the Kingdom/Church
 - A. Farmer plants, waters, and harvests, yet God brings growth to the seed
 - B. The evangelist preaches and teaches, but God brings the conversions and spiritual growth of the church
 - C. The Mustard seed begins being small and grows large
 - D. So too the church will begin with the preaching of 11 men, and how it has grown
 - E. Debate over the birds of the Air
 - 1. Some see these as gentiles being brought into the church
 - language of birds making their home in the tree
 - 2. Other view is that the tree represents the true church and the birds

represent those people who are unbelievers but still partake of the benefits of resting in the church

- a. birds only make their home in the tree and not a part of it
- b. birds come and go and not grounded in the roots of the tree, being Christ
- c. birds have no relationship with the tree they live in apart from seeking one that is comfortable to them and plentiful in protection and food
- d. Satan is described as the “prince of the power of the air” (Ephesians 2:2) and birds belong to the air
- e. The church is a blessing even to those who are unbelievers

IV. Matthews added Parables

A. Mark reminds us that Jesus taught “many other parables” at this time

B. Matthew records 6 more

- 1. Leaven—mixes throughout the flour—a small group affecting the whole
- 2. Weeds—God’s preservation of the church in the midst of an unbelieving world and God’s judgment on his enemies
- 3. Hidden Treasure and the Pearl—must be seeking truth to find it
- 4. Net—the true church and those who simply attend the church institution
- 5. Old and New Treasures—the immense value of teaching the Old Testament in light of the New

Raging Storms (Matthew 8:23-27, Mark 4:35-41, Luke 8:22-25)

- I. Importance of not spiritualizing the text
- II. Note the Humanity of Jesus
 - A. Exhaustion from speaking all day, basically carried into the boat
 - B. Slept on a fishy-cot
 - C. 2nd Member of the Trinity in a fishingboat—identifying with us in lowly state
- III. Note the humanity of the disciples
 - A. Trained fishermen, used to the weather on this sea
 - 1. Sea of Galilee is bowl shaped, surrounded by hills and mountains
 - 2. wind can only enter the basin from the southwest
 - 3. area is prone to violent storms in early to mid evening hours
 - B. Scared to death
- IV. Note the faith of the disciples
 - A. note that even though they would have known that pressing across the sea at this hour was an unwise choice in human terms, they were obedient to command of Jesus
 - B. note that they did not request help from Jesus until the boat was about to go down—they struggled against the waves
- V. The rebuke of Jesus
 - not rebuked for asking, rebuked for the way in which they asked—“don’t you care...”—they panicked
- VI. Note connection to Jonah account
 - A. asleep in back of boat during great storm
 - B. sailors tried to fight the waves as long as possible
 - C. supernatural calming by God
 - D. amazement and fear of the sailors
- VII. Jonah helps us understand response of the disciples in learning who Jesus really is
 - it is only Yahweh himself who can command the wind and the waves—and Yahweh was in the boat with them

Legion---or a bad day for pig farming
(Matthew 8:28-9:1, Mark 5:1-20, Luke 8:26-40)

- I. Approaching the shores of other side during wee hours of morning
 - A. having mended the boat in silence in light of previous event
 - B. approaching and hearing the inhuman howling of a demon possessed man
 - C. probably a pretty creepy experience
- II. Approached by a demon-possessed man
 - A. Matthew records there were two
 - 1. Where there are two there are also one
 - 2. Mark just chooses to focus in on this one, where Matthew wishes to tell of both
 - B. Called “Legion” because of the number of demons in him
 - C. Note the condition of the man
 - 1. living in tombs
 - 2. broken shackles (strength)
 - 3. howling like an animal
 - 4. cutting self with rocks (self-mutilation)
 - 5. not even given a name apart from demon
 - 6. marring the Imago Dei
 - D. demon challenges Jesus’ presence
- III. Casting out
 - A. Request granted to go into swine
 - B. the destruction of the swine illustrates the design of Satan and his hordes of demons for man
- IV. Restored man
 - A. found clothed
 - 1. adoption
 - 2. theological significance of providing clothes for another
 - B. found in his right mind—completely healed
 - C. not allowed to follow Jesus
 - 1. he was a gentile
 - 2. he had been separated from his family—needs to be reunited first
 - 3. he becomes an evangelist in Decapolis
- V. Note that the people valued pigs more than humans—they begged Jesus to leave

A Tale of Two Faiths (Matthew 9:18-26, Mark 5:21-43, Luke 8:40-56)

- I. Note the brokenness of the two
 - A. father an official with power and resources, yet could not keep daughter from dying
 - B. Woman of means, though had squandered it on con-artists and their remedies
- II. Note the pride of the two
 - both waited until they had run out of resources before came to Jesus—Jesus having been in this area for the better part of a year at this point
- III. Woman
 - A. possibly hemophiliac
 - B. disease would have made her unclean spiritually in Jewish law
- IV. Note Jesus' willingness to accept each of their meager faiths
- V. Raising of the girl is a foretaste of the resurrection
 - the wages of sin are death

Cycles of Ministry (Mark 4:35-8:26)

- I. Designed as a literary tool to pass through a year or so of Jesus' ministry, hitting high points
- II. Cycle I.
 - A. Calming a storm
 - B. Healing a demon-possessed man
 - C. Healing a dying girl
 - D. Feeding of the 5000
- III. Cycle II.
 - A. Jesus walks on water and calms the wind
 - B. Heals a gentile woman's daughter possessed by a demon
 - C. Heals a deaf man
 - D. Feeds 4000

The Sending and Two Kings (Matthew 10:5-15; 14:1-12, Mark 6:7-29, Luke 9:1-9)

- I. The sending out of the twelve
 - A. sent in pairs
 - B. Precursor to the sending out after Pentecost
 - C. Mark frames this with the account of John's beheading as a reminder of the cost of discipleship
- II. Herod Antipas
 - A. Son of Herod the Great (who had baby boys in Bethlehem killed—Matthew 2:16-18)
 - B. Half brother of Philip, who ruled outside of Israel from 4 BC-AD34
 - C. Fell in love with Herodias, wife of Philip and his niece (daughter of his brother, Aristobulus)
 - D. Antipas and Herodias agreed to separate from their spouses and marry
 - 1. Herodias separated from Philip
 - 2. Antipas separated from the daughter of King Aretar, king of the Nabatean Arabs
 - a. Arabs are a warlike people & this would have been seen as an insult
 - b. Nabatean hordes swept through Galilee and defeated Antipas in AD 36—likely as a result of this separation
 - c. Jews blamed the invasion on Antipas' execution of John the Baptist
 - E. Antipas arrested John the Baptist for preaching against his adultery
- III. Antipas and a greater King
 - A. Antipas thinks that Jesus is a resurrected John the Baptist, confusing the forerunner with the King he points to
 - B. Antipas clearly has a guilty conscience for his action
 - C. Difference between human and divine kingship

The Feeding of the 5000 and Walking on Water
(Matthew 14:14-33; Mark 6:30-52; Luke 9:10-17; John 6:1-21)

- I. Must take this passage in the context of 2 Kings 4:42-44
 - A. Elisha feeding of 100 men
 - 1. 20 barley loaves and some grain
 - 2. note that barley loaves are small cakes of bread
 - 3. people satisfied and “some” left over
 - B. Elisha did more miracles than any other Old Testament Prophet
- II. In the context of Deuteronomy 18
 - A. God promises Moses that he would raise up a greater prophet than him
 - B. For many, Elisha was the best option, though Elisha was not a mediator or a deliverer—the greater prophet was seen as one who had to exceed both Moses as a mediator and Elisha as a miracle worker
- III. Jesus is presenting himself as the one greater than Moses and Elisha
 - A. Jesus as the greater covenant mediator—release from bondage of sin
 - 1. Jesus’ teaching on the law
 - 2. Jesus’ rebuke of the legalistic Pharisees and scribes
 - 3. The Sermon on the Mount
 - 4. Authority to forgive sin (Mark 2:8-12)
 - B. Jesus as the greater miracle worker
 - 1. healings
 - 2. raising from the dead
 - 3. demons cast out
 - 4. commanding nature
 - 5. feeding 5000 & later 4000
- IV. The Feeding
 - A. 5000 men plus women and children
 - B. 5 barley loaves & 2 fish (probably very small, dried fish)
 - C. people satisfied and 12 baskets left over
 - D. People tried to make Jesus their king
 - Jesus removes himself as he is not the kind of earthly king they are looking for
- V. The walking on water/calming of the wind
 - A. Vs. 50—“Have courage! I am.”
 - 1. one of the “I am” statements of scripture
 - 2. courage based on who Jesus is
 - B. Note the connection between this instance and the feeding
 - 1. vs. 52—did not understand about the loaves
 - 2. one greater than Elisha is here—Jesus is the prophet promised in Deuteronomy 18

Peter's Confession (Matthew 16:13-28, Mark 8:27-9:1, Luke 9:18-27)

- I. This is a major turning point in Jesus' ministry
 - A. After this point, Jesus begins talking openly about his death—prior to this, he has only alluded to it
 - B. Jesus' eyes turned pretty clearly toward Jerusalem
 - C. Much more focus on suffering for faith
- II. Remember precursor to this in the narrative is the language of Jesus being the greater Elisha and Moses
- III. The question
 - A. Who do they say I am?
 - 1. John the Baptist
 - 2. Elijah
 - 3. a prophet
 - 4. all of these options are forerunners
 - B. Who do you say I am?
 - 1. Peter responds: "You are the Christ, Son of the Living God."
 - 2. Jesus tells him to not tell others (Mark)
 - 3. Jesus Blesses Peter (Matthew)
 - 4. Not from man that Peter understands this but of the Holy Spirit
 - C. Problem in world today—world wants to see Jesus as a great man—indeed he was, but he is also God. World does not like that. To accept that Jesus is God is to admit that you have an obligation toward him
 - D. Keys of the Kingdom
 - 1. growth of the church
 - 2. speaking not specifically to Peter alone but to all disciples
- IV. Jesus begins teaching explicitly about his death
 - A. Will be a major theme from here on out in the Gospels
 - B. Explicit teaching – "began to teach them plainly"
 - Greek word here is *παρησιία* (parrasia): "to use speech that conceals nothing and passes over nothing"
- V. Peter's Rebuke & Jesus' rebuke of Peter
 - A. Peter's rebuke of Jesus betrays his lack of understanding
 - 1. saw Jesus as an earthly king, not an eternal king
 - 2. if there is no sacrifice there can be no forgiveness of sin
 - a. no eternal life
 - b. no restored fellowship with God
 - c. no hope for mankind
 - 3. Peter did not understand that this was Jesus' mission—to die
 - B. Jesus' response, rebuking Peter
 - 1. Literally: "You go after me, Satan!"
 - a. Jesus is not saying, "get in line"
 - b. Jesus was saying, "begone! Get out of my sight!"
 - 2. Peter's rebuke of Jesus was the same as Satan's 3rd Temptation (acc. Matthew)
 - become an earthly leader

3. Note that Matthew adds Jesus' statement, "You've become a stumbling block to me"
 4. Jesus was not calling Peter Satan—but that is where this statement of Peter came from
 5. Note that Satan's subtle influences can jump in when you least expect it
- C. Jesus teaches on cost of discipleship
1. Take up your cross
 2. seek the things of heaven (shrouds have no pockets)
 3. do not be ashamed of the cross
- D. "Some will not taste death"—various views
1. speaking of the Transfiguration (but that misses Jesus' emphasis on "kingdom")
 2. speaking of John's Revelation (but that is John alone and only a vision, Jesus uses the plural language "some will not taste death, not "one")
 3. Pentecost—includes 11 of the 12 present and focus on the church as Kingdom

Study Guide 06

The Transfiguration (Matthew 17:1-13, Mark 9:2-13, Luke 9:28-36)

I. The language of “Transfiguration”

- A. Comes from the Greek word, μεταμορφόω (metamorphoo)
 - 1. This is the word we get “metamorphosis” from
 - a. reflects a significant change in state
 - b. In Jesus’ case, it is a picture of Christ’s glorified state
 - 2. This word only used 4 times in the New Testament
 - a. 2x in context of the transfiguration
 - b. 2x by Paul of sanctification
 - α. Romans 12:2
 - β. 2 Corinthians 3:18

II. The Trinity Present

- A. God the Father speaking from the cloud
 - “this is my beloved Son...” echoes Jesus’ baptism
- B. God the Son being transfigured
 - 1. whitened garments (reflects heavenly righteousness)
 - a. note Moses’ face when coming down from Sinai
 - b. note description of Jesus in Revelation 1
 - 2. bright (reflects heavenly glory)
- C. God the Holy Spirit in the cloud
 - 1. Matthew records this is a “bright” cloud—the glory cloud of God (Exodus 40:35)
 - 2. “overshadowed” same language as used in LXX of the glory cloud over Israel in the wilderness (Psalm 91:4)
 - 3. The glory cloud is a sign of God’s presence with his people—his “Shekinah Glory”

III. The mountaintop

- A. Traditional site is Mt. Tabor (site of Barak’s battle with Sisera—Judges 4)
 - 1. Mt. Tabor is only 1843’ tall—recorded that this was a “high” mountain
 - 2. In Jesus’ day there was a fortress on top of Mt. Tabor
 - 3. Probably located too far south to fit the Biblical description (located in southern Galilee)
- B. More likely Mt. Hermon
 - 1. Hermon was 9000’ tall
 - 2. Located near Caesarea Philippi, where prior event took place
 - 3. Northernmost portion of Galilee

IV. Moses and Elijah? Why these two?

- A. Only two instances where God revealed his glory on a mountaintop was with Moses and Elijah
 - 1. Exodus 33-34: Moses on Sinai requests to see God’s glory, protected from seeing God’s face by being held in the cleft of the rock
 - 2. 1 Kings 19: Elijah flees to Horeb (Sinai—one in the same place), and is kept in “The cave”, noting the definite article—Israelites would

have known which cave this was—only option is the one Moses was protected in

- a. Note Elijah and the “still small voice” or is it “the roaring, crushing voice” debate in translation of the Hebrew words
- b. Note that Elijah narrative here is a polemic against Baal worship, as Baal was in the storm and the thunder of the storm was considered Baal’s speech. God is not in the storm and does not speak in thunder, but speaks in Human language

B. Moses and Elijah were both forerunners

1. Moses was a forerunner of Joshua (Hebrew form of the Greek name Jesus) who led the people into the land
2. Elijah was the forerunner of Elisha, the prophet of miracles
3. Both Elisha and Joshua were “types” that pointed to Jesus

C. Moses and Elijah also played important roles to prepare people for different stages of redemptive history

1. Moses prepared the people to become a nation (the Law)
2. Elijah prepared the people to go into exile, no longer a nation (by spending a great portion of his own ministry outside of the Promised Land)
3. Jesus is preparing to make his people a nation once again—a nation of priests spread throughout the earth (1 Peter 2:9)

D. The glory of God revealed, this time without being veiled—the disciples were not kept in a cave

V. The Witnesses

- A. Peter, James, and John—the inner circle
- B. Note the importance of 2-3 witnesses in Biblical theology (Deuteronomy 17:6)

VI. The response

- A. Terrified—same word used of Moses in Hebrews 12:21 to speak of his intercession for the people
- B. Build 3 booths—tents or tabernacles—a place to stay protected from the elements. Peter just does not know what to say.
- C. How did the disciples recognize Moses and Elijah?
 1. No polaroids, nametags, etc...
 2. Spiritual discernment

VII. The Conversation

- A. Jesus had a conversation with Moses and Elijah about his upcoming death
 1. God’s sovereignty over history
 2. God’s fulfillment of redemptive history
- B. Conversation that Moses and Elijah had with God during their respective mountaintop experiences was also centered on God’s sovereignty and on his outworking of redemptive history
- C. Disciples ask about being raised from the dead
 1. they understood the idea of a general resurrection
 2. they did not understand the idea of a glorification

- D. Note also the discussion about John the Baptist
1. Elijah has come
 2. God's sovereignty in John the Baptist's death

The Cleansing of the Boy, Prayer, and Fasting
(Matthew 17:14-21, Mark 9:14-29, Luke 9:37-43)

I. The Argument

- A. Man had brought his son to disciples to have a demon cast out of him
- B. The disciples were unable to do so
- C. The Scribes seized the chance to discredit the disciples while the master was away

II. The Rebuke

- A. Jesus challenged the Scribes
- B. Rebukes them for having their fun at the expense of his apostles

III. The Father and his son.

- A. Father presents his son to have a demon cast out
- B. The Demon
 - 1. “a spirit of speechlessness”—robbing the child of language
 - 2. gnashing teeth—connotations of animal sounds
 - 3. Foaming at the mouth—possibly an epileptic seizure brought on by the demon
 - 4. thrown down—the Greek word ῥήσσω (hrasso)—to cause to fall with the intent of breaking—was clearly trying to damage this child as much as possible
 - 5. stiffening body—ξηραίνω (xaraino) reflects the idea of stiffening due to harm or damage done—agricultural term used to describe dried out, brittle branches
 - 6. Thrown into fire and water—denotes also the family’s commitment to put themselves at risk to preserve the life of this child—only son of the Father
- C. Note the Father’s plea
 - 1. Help “us” (plural)
 - 2. “help my unbelief”—the person to ask when you need to grow in faith is God.
 - 3. “mustard seed faith”—the power of the analogy is not so much in the smallness of the mustard seed, but that a small mustard seed grows into a large plant—even a meager faith will grow when properly nourished—Jesus is giving the father just this

IV. How long...

- A. Jesus’ statement, reflection of God’s grief over our sinful unbelief
- B. Same language that God uses of Israelites in Exodus 16:28 and Numbers 14:11

V. Prayer and Fasting

- A. Spiritual battles require spiritual weapons
- B. Fasting is designed not as an end in itself, but as an aid to prayer

On Death and the Temple Tax
(Matthew 17:22-27, Mark 9:30-32, Luke 9:43-45)

- I. Note that Jesus' teaching on death frames the transfiguration experience
- II. Note that in passing through Galilee
 - A. Not wanting "certain ones" to know
 - B. probably speaking of the Scribes and Pharisees
- III. Note the language of the "Son of man *is* delivered"
 - A. Present tense—"Prophetic Present"
 - B. All of Jesus' life seen as a sacrifice
 - C. sign of the sovereignty of God
- IV. Note the language of "rising" or "raised"
 - A. Greek Middle tense verb reflects acting upon self
 - B. Both God the Father and God the Son as acting in the resurrection
- V. Note that the Temple tax was paid only for 2 people—Peter and Jesus
 - only paid when over 18

Who is the Greatest?
(Matthew 18:1-8, Mark 9:33-37, Luke 9:46-48)

- I. Note that this is a passage about motives
- II. Arguing along the way
- III. Jesus waits until evening to confront them
 - A. "What were you discussing/reasoning over"
 - 1. Gentle way of giving them chance to confess
 - 2. responded with silence
 - B. Child as illustration
 - 1. Tradition says that the child was Ignatius of Antioch (1st Century Bishop)
 - 2. If this is Peter's house again, could be Peter's son
 - 3. Must be taken literally, not a figurative child
 - C. Servant of all
 - D. Matthew 25:40

John's Objection & False Teaching
(Matthew 18:7-9, Mark 9:38-50, Luke 9:49-50)

- I. Others casting out Demons in Jesus' name
 - A. not part of the inner circle
 - B. irony in that casting out a demon was the disciple's problem shortly before
 - C. Note Numbers 11:26-30
 - D. Not against me is for me
 - see also Matthew 12:30, different context
- II. Rebuke of false teaching
 - A. Some of Jesus' strongest language employed here
 - 1. demonstrates Jesus' affinity for children
 - 2. reminder of seriousness of leading astray
 - B. Millstone of a donkey
 - 1. Big millstone, not handmill
 - 2. Picture of man's head being put in central section and tossed into sea
 - C. Body Parts
 - 1. Figurative language (as will millstone)
 - 2. image of amputation of a limb with gangrene
 - D. Hell, Fire, and the Worm
 - 1. Hades vs. Genenna
 - a. Valley of the Sons of Hinnon (1 Kings 23:10)
 - b. Molech Worship/burned refuse in this place by Jesus' day
 - c. Referred to as "The Valley of the Damned"
 - 2. Fire and worm—constantly breaking down
 - 3. Contrast
 - a. the fire and the worm or paradise
 - b. the tormented cries or eternal praises in song

All for Christ
(Matthew 8:19-22, Luke 9:57-62)

- I. Jesus is prime example of giving up all for God's work
- II. extensive period of time expressed
- III. "I will follow you wherever you go"
 - A. Note connection to Ruth and Naomi
 - B. Jesus was headed toward the grave, not a comfortable home
 - C. Foxes and Birds
 - D. Jesus began life when there was no room in the inn
- IV. "Let me bury my father"
 - A. Various views
 - 1. father has died—Jewish funerals were significant and large, often taking multiple days
 - 2. father about to die
 - 3. waiting for father's inheritance
 - B. Point is that evangelism is urgent
- V. "Let me say goodbye"
 - A. cannot plow a straight furrow unless eyes are focused forward.
 - B. Cannot have double minded Christians

The Samaritan Town
(Luke 9:51-56)

- I. Note 2 Kings 1—story of Elijah and Ahaziah
 - A. signs of God's grace and mercy
 - B. "Sons of thunder", asking for destruction
 - C. Theme of God's judgment upon those that presume

Study Guide 07:

The Feast of Tabernacles (or Booths) *(John 7-9)*

I. Jesus' Departure for Jerusalem

- A. Brothers goading him to go publicly
- B. Jesus responds by saying that it is not his time
 - 1. Could refer to not his time to go down to festival and will go later
 - 2. Time normally used in eschatological sense—could be that it is not yet Jesus' time to go down publicly as brothers are trying to get him to do
 - Jesus was not going up “in that way”
- C. Either way, Jesus is not lying as some would suggest that he is

II. Feast itself

- A. Found in Leviticus 23:39-43
 - 1. Reminder that Israel lived in booths (tents) after the Exodus
 - a. to celebrate it, Jews collected reeds and built tents on the flat roofs of their homes, living in the tents for a week
 - b. Also there is a strong thematic connection to the Passover festival
 - 2. Also a secular celebration over the ingathering of the harvest
 - a. grapes
 - b. olives
- B. Strong Messianic nature of the feast
 - 1. Not only looked back to Exodus event, but forward as well toward Messiah
 - 2. It is the only Feast of the Old Testament that does not have a parallel in the Christian year
 - sense of an unfulfilled hope (something we know to be fulfilled in Christ Jesus)
- C. Josephus records that this is the most popular of Jewish festivals
- D. Contains two ceremonies in particular
 - 1. Water ceremony
 - 2. lamplighting ceremony

III. Water Ceremony

- A. The Pool of Siloam
 - 1. fed by a freshwater stream from Kidron Valley
 - 2. Created during Hezekiah's Reign
 - a. 2 Chronicles 32:30
 - b. 2 Kings 20:20
 - 3. Siloam means “sent” as from a conduit
 - 4. Pool believed to be a promise of God to provide abundant water
 - a. protection from being besieged
 - b. foreshadows eschatological promise of abundant water
 - α. Ezekiel 47:1

- β. Zechariah 14
- γ. Revelation 22

B. Ceremony

1. Water drawn from Siloam & taken to temple amidst trumpets sounding
2. Mixed with wine and poured out sacrificially as a drink offering
 - both water and wine were signs of Eschatological fulfillment,
 - water flowing from the temple

C. Jesus at the ceremony

1. Bold announcement that he is the source of true water
 - a. Siloam was “sent” from earth
 - b. Jesus was sent from heaven
2. Jesus is the fulfillment of the eschatological promise
 - a. Living Water: Jeremiah 17:3
 - b. Spirit Poured out
 - α. Proverbs 1:23
 - β. Ezekiel 29:39
 - γ. Joel 2:28-29
 - δ. Psalm 23:5
3. Jesus as the true temple from which the living water flows
 - Haggai 2:9

D. The believer

1. out of his “inward parts” will flow rivers...
 - a. should not translate as “heart”, would be the Greek term καρδία (kardia)—from which we get “cardiac”
 - b. term is κοιλία (koilia), which refers to one’s bowels, guts, stomach, etc...—we get the word colon from this term
 - c. “I love you with all my bowels”
2. The word-picture
 - a. Jesus is the source of Living water (John 4:10)
 - b. Water pours from Jesus into believer and then pours out into others—Jesus is always the main spring, though believers become conduits—like little pools of Siloam

E. “The spirit was not yet”

1. ESV, NASB, KJV add “given”
2. Spirit was not yet poured out in fullness until Pentecost

F. Division of the people

1. Some believed
 - a. thought might be “the prophet” from Deuteronomy 18
 - b. thought might be the Christ
2. Some disbelieved—sought to arrest him

The Woman caught in Adultery (John 7:53-8:11)

- I. Probably not part of the original text of John
 - A. missing from virtually all of the early Greek manuscripts
 - B. missing from all of the early church fathers in their sermons and letters
 - C. when it does show up, it shows up all over the place, including in the Gospel of Luke
 - D. most likely a later addition, kept by the Majority Text
 - 1. bracketed in most modern English Bibles
 - 2. though it probably is not original, there is nothing in the story that is out of place with Jesus' teaching and ministry
- II. Context
 - A. While Jesus is in Jerusalem, possibly in the outer courts of the temple
 - B. The point of the situation has nothing to do with the woman and everything to do with trying to put Jesus in a tricky spot
 - 1. Jewish law required death for adultery
 - a. Deuteronomy 22:22-24
 - b. Leviticus 20:10
 - c. Yet Hebrew law required that both the man and woman be executed—where was the man? A clear setup
 - 2. Romans reserved death penalty for themselves
 - 3. Which side would Jesus take? Rome or Moses?
 - C. What did Jesus write on the ground?
 - 1. Suggestions
 - a. the sins of the people
 - b. something like “no one is holy except God”
 - α. 1 Samuel 2:2
 - β. Isaiah 40:18
 - c. the 10 Commandments
 - as God wrote the 10 commandments with his finger on stone, perhaps Jesus is making an allusion to this by writing with his finger on the ground
 - 2. We don't know—what we do know is that whatever Jesus wrote, the people were foiled in their attempt to trap Jesus
 - D. Does Jesus excuse her sin?
 - 1. μὴ γένοιτο—Romans 6:2
 - 2. Jesus says, Go and sin no more
 - forgiven, not excused

Light of the World (John 8:12-30)

I. Thematic tie-in

- A. Tie in with the prologue
- B. connection to the epistles of John
- C. Foretaste of the new creation where Jesus provides the light & there will be no sun
 - 1. Genesis 1:3
 - 2. Exodus 27:20-21
 - 3. Revelation 22:5

II. Lamplighting Ceremony

- A. On the last night of the ceremony 4 lamps were lit
 - 1. in the court of the women/gentiles
 - 2. men danced through the night carrying torches
 - 3. the light symbolized the glory cloud in the wilderness
 - a. reminder also that Israel is to be a light to a dark world
 - b. Matthew 5:14
- B. Messianic tone of ceremony
 - 1. Isaiah 49:6
 - note the parallelism, the servant is the light and is the salvation
 - 2. Isaiah 42:5-9—a light for the gentiles
 - 3. Isaiah 60:1-5—Jesus is the light of God's glory (Hebrews 1:1-4)
- C. Jesus pronounces self to be the light of the world

III. Theme of witness

- A. Father and Spirit provide confirmation
 - 1. Father at baptism & Transfiguration
 - 2. The Spirit at Peter's confession
- B. "I judge no one"
 - 1. in the context of Jesus' own testimony
 - 2. two possible understandings
 - a. right now
 - b. in the human way
 - 3. Remembering that these Pharisees are passing judgment on Jesus without knowledge of his witnesses—Jesus passes judgment with knowledge
 - “if you knew me you would know the father”

IV. random brief observations

- A. "I am" statement in 8:24—ἐγώ εἰμὶ
- B. unbelief is a sin: 8:24
- C. Theme of the Truth
 - 1. Again from the prologue
 - 2. Jesus is the truth—Jesus delivers from sins
- D. Your Father the Devil
 - 1. Spiritual families: Genesis 3:15
 - 2. faith in Jesus, not biology, determines who is heir to Abraham
 - 3. Abraham knew the Messiah by faith (8:56)

- E. Jesus is pre-existent (8:57)
- F. The Shekinah glory leaves the temple once again
 - 1. Ezekiel 10
 - 2. John 8:59

Jesus Heals a Man Born Blind (John 9)

- I. Note the contrast between physical and spiritual blindness
 - A. Note previous discussions with spiritually blind
 - B. John 9:40-41
 - C. Man was physically blind but had spiritual sight
- II. Who sinned?
 - A. typical understanding of time was that deformity brought on by sin
 - 1. all sickness linked to original sin
 - 2. 1 Corinthians 11:27-30
 - B. Jesus' point is that there is no one-to-one correlation
 - C. Purpose of this man's blindness was to display glory of God
- III. The healing
 - A. note connection to 8:12—Jesus being light of the world
 - B. the miracle was astounding because healing one born blind thought impossible
 - C. Note that still dealing with pool of Siloam (not yet left the city)
 - D. people amazed
 - 1. Pharisees went to parents to see if it is a hoax
 - 2. parents say—ask him
 - E. “All I know is that I was blind and now I see”
 - simple testimony
 - F. vs. 30-33, not the rebuke of the poor, uneducated man, toward the Pharisees
 - G. In the end, the blind man worships

Festival of Dedication (John 10:1-39)

- I. The Festival (mentioned in verse 22)
 - A. Also called Hanukkah—the Feast of Dedication
 - B. Commemorates the rededication of the temple in 164 BC
 - 1. Antichus IV (who named himself Epiphanes—“god manifest”)
 - a. Sacked temple of gold
 - b. sacrificed a pig on the altar
 - c. set up a phallic symbol of Zeus in the temple
 - 2. Maccabean revolt led by Judah Maccabees
 - a. set up the Hasmonean Dynasty
 - b. Combined office of king and priest (saw self as a messiah of people)
 - c. During this era, two groups rose to prominence
 - a. Pharisees, who sought reform and to purify the religion
 - b. Essines, who withdrew to await Messiah to be his army
 - C. Side note is that Antichus Epiphanes was not only one to defile the temple, in AD 62-62, Roman General Pompey would enter the Holy of Holies, defiling it with his presence
 - D. Had to purify the temple—not enough oil to keep Menorah burning for the seven nights required, yet God provided miraculously and the oil did not burn out
- II. Jesus as the Good Shepherd
 - A. Reference to Ezekiel 34:15
 - 1. because of evil shepherds, God himself will be his people’s shepherd
 - 2. evil shepherds are the Pharisees and Sadducees
 - a. evil shepherds like thieves are destroyers, vs. 1,8,10
 - b. Pharisees like hired hands—unfaithful, vs. 12-13
 - B. Sheep need a shepherd
 - 1. Four “D”s
 - a. dumb
 - b. dirty
 - c. defenseless
 - d. directionless
 - e. “delicious”
 - 2. most common analogy for people of God
 - C. The Good Shepherd
 - 1. cares for the sheep
 - 2. leads the sheep (vs 3-5)
 - 3. knows the sheep (vs 14-15)
 - 4. lays down his life for the sheep (vs 11)
 - 5. attracts his sheep
 - 6. protects his sheep
 - D. vs 16—has sheep in other folds: GENTILES!
 - E. Imagery of one who is both strong and tender

III. Jesus and the Father are one

- A. in protecting the sheep
- B. in the work of the Father
- C. “you are gods”
 - 1. Psalm 82:6
 - 2. Are the judges taking God’s place over men?
 - 3. Israel is referred to as God’s son
 - a. those who receive the word are called to exercise judgment on authority of the word
 - b. not deification, but entering into the work of the Father as Jesus is doing the work of the Father
- D. this is a direct claim on Jesus’ part to divinity

The Sending out of the 72 (Luke 10:1-24)

I. The Seventy Two

- A. a larger group than just the original 12
- B. still in 2x2 fashion
- C. note emphasis on “trust in the Lord” to provide
- D. this is the work of the church, not just special “missionaries”
- E. given the authority to heal

II. Satan fell like lightning

- A. likely is not a reference to the fall of Satan
- B. probably a reflection of the falling of Satan’s realm of power
- C. rejoice not in the power but in the advance of the kingdom

The Good Samaritan and the Good Sister (Luke 10:25-42)

- I. Context: Teacher of the Law's Question
 - A. What must I do to inherit eternal life?
 - B. Jesus lets him respond to his own question
 - 1. Love the Lord, your God with all your heart, soul, strength, mind
-Deuteronomy 6:5
 - 2. Love neighbor as self
-Leviticus 19:18
 - C. Luke relates two parables to demonstrate what Jesus means by these two points
 - 1. Love the Lord your God.... Mary and Martha
-a "lived out" parable
 - 2. Love your neighbor
-the good Samaritan
- II. The Good Samaritan
 - A. Samaritans were hated and considered unclean by the Jews—see our discussion of John 4
 - B. Surprise should not be seen in terms of the actions of this Samaritan
 - C. Surprise should be seen in terms of the fact that this Samaritan is to be considered "neighbor"
- III. Mary and Martha
 - A. takes place in Bethany, 2 miles outside of Jerusalem
 - B. Mary at the Lord's feet
 - 1. note the language of κύριος
 - 2. reflects LXX translation of יהוה
 - 3. claim that Jesus is God
 - C. Mary demonstrates what it means to love the Lord with all things by setting responsibilities aside to sit at Jesus' feet

The Lord's Prayer, Take II plus a parable on prayer (Luke 11: 1-13)

- I. Once again a model prayer—not same account as on Sermon on Mount
 - A. common to teach disciples a distinctive prayer
 - B. forms the model of our own prayer life
- II. Parable of the friend at night—persistence in prayer
 - A. inconvenience of the request
 - B. persistence of the friend
 - C. asking for what you need—not seeking to fleece his neighbor
 - D. note the conclusion about Good gifts being given to those that ask

The Woes to the Pharisees and Teachers of the Law and Beware the Leaven
(Luke 11:37-12:3)

- I. the importance or “woes” in scripture
 - A. More than 80 times in scripture
 - B. Always pronounced against those in sin
 - 1. ὁυαί in Greek—“alas!” conveys displeasure
 - 2. אַי in Hebrew—“alas!, woe!” bad tidings
 - C. though the woe is pronounced against wrongdoers
 - 1. not final judgment, but a call to repent
 - 2. by inference, it is a blessing for those not involved in said sin
 - D. Jesus here pronounces them specifically vs two groups
 - 1. Pharisees for their hypocrisy
 - 2. lawyers for their legalism and murderous hearts
 - E. Martyrs mentioned
 - 1. Abel to Zechariah
 - 2. first and last martyrs recorded in the Jewish canon
 - a. Abel in Genesis
 - b. Zechariah in Chronicles
 - 3. note that this confirms that Abel was a prophet of God
- II. The Leaven of the Pharisees
 - A. it is hypocrisy (12:1)
 - B. this is the contrast to the leaven of believers
 - 1. Matthew 13:33
 - 2. Luke 13:21
 - C. Leaven works to affect the whole mass of dough
 - D. Jesus normally uses this term in a negative sense, except where mentioned above

Anxiety for One's Life (Luke 12:4-13:5)

- I. Do not be anxious over that which can kill the body
 - A. persecution will come
 - B. fear him who can cast your soul into hell after the body dies
- II. Do not be anxious before men
 - A. Acknowledge Christ and Christ will acknowledge you before the Father
 - B. it is sin not to acknowledge Christ
- III. Parable of the Rich Fool (anxiety over tomorrow)
 - A. seeking to store up worldly goods
 - note the connection to Israel trying to store up Manna in the wilderness
 - B. lost his life before could enjoy those goods
 - C. not a polemic against wealth
 - D. teaches that one must find their great wealth in heaven where you will not lose the chance to enjoy it
- IV. The Raven and the Lilly (anxious about today and provision)
 - A. God provides for the least of these, will he not provide for you
 - B. moneybags that do not grow old...
 - store up treasure in heaven and not in this world
- V. Dressed for action (anxious about running out of resources doing the Lord's work)
 - A. be ready—if God has called you to a task, he will ensure that resources will not run out
 - B. staying dressed and ready for action is the sign of a responsible servant
- VI. The Wise and unwise managers (anxious over desire for personal pleasure)
 - A. we are stewards, servants of the King, not kings ourselves
 - B. wise steward obeys his master regardless of the personal cost and commitment
 - C. steward who puts his personal pleasure ahead of master's wishes is destroyed
 - D. the steward who does not abuse master's wishes but does not act them out will be disciplined
 - Deuteronomy 8:5
- VII. Not Peace but Division (anxiety over conflict)
 - A. the gospel steps on toes and brings division
 - B. be prepared for that division
 - interpret the time that is at hand properly and do not be surprised
- VIII. Settle with your accuser (anxiety over wrongdoing/debt)
 - make wrongs right, do not hold on to sin—seek forgiveness from God and men
- IX. Galileans (be prepared so that you are not anxious over death)
 - A. Jesus has come full circle
 - B. Some try to get Jesus to express outrage toward Pilate and Roman government
 - 1. a great deal of revolutionary activity at the time
 - 2. Galileans were known for their objection to Roman rule
 - 3. Fact that Jesus has to be told this means that he is no longer in and about Jerusalem but on way back toward Jordan
 - see John 10:40-42
 - C. Jesus uses the murders of these Galileans as an object lesson

Kingdom Living (Luke 13:6-14:34)

- I. Parable of the Barren Fig Tree
 - A. cost of not bearing fruit is being chopped down and destroyed in fire
 - B. role of servant is to care and fertilize the tree (church) so that it may have best opportunity to bear fruit—but the opportunity is not endless
- II. Jesus cures a woman on the Sabbath
 - mercy ministries
- III. Mustard Seed and Leaven
 - A. kingdom starts small and grows to become blessing to surroundings
 - B. kingdom starts small and effects whole area (community/world)
- IV. Narrow Door
 - A. Jesus alone is the way to the Father
 - B. Note Gentile focus of verse 29
- V. Lament over Jerusalem
 - A city that has had all of the benefits of the Law and the Temple yet has become apostate
- VI. Man with Dropsy healed
 - A. dropsy is a disease where water accumulates in cellular tissue causing either localized or general swelling
 - also referred to as edema or anasarca
 - B. Note connection to parable following about pulling an ox out of a watery place—Jesus pulls this man out of a watery place
 - C. Luke uses the adjectival form of ὕδρωψ (hudrops), which is ὕδρωπικός (hudropikos) which is only used by Greek physicians (Colossians 4:14)
- VII. Wedding Feasts and Banquets
 - A. Principle is clear
 - 1. don't serve yourself
 - 2. don't reject God's call
 - B. Note emphasis on God's call of the unworthy
 - highway and byways probably reflects gentile travelers
- VIII. The cost of discipleship
 - A. it costs everything—even takes priority over those closest to you
 - B. illustrations
 - 1. building a tower—cannot do so half way or won't complete the task and the tower will fall to ruin
 - 2. going to war—cannot do so half way or will lose and be destroyed
- IX. Salt without Taste
 - a Christian who is not salty is good for nothing (see discussion on salt in sermon on the mount)

Parables of Lost Stuff (Luke 15:1-16:13)

I. The Sheep and the Coin

- A. Note that it is Christ who is depicted as seeking out the lost item
- B. Christ will not lose what is his own

II. The Prodigal Son

- A. Note the prodigal's request was open rebellion (sin)
- B. Note the anxiousness of the Father as he awaited his son to return
- C. Note the preparedness of the Father for the sons' return
 - there is no doubt in his mind that it would happen
- D. Note the reinstatement of the son
- E. Note the resistance of the brother who remained at home
- F. Who initiated the return?
 - 1. The father knew the return would happen (Luke 11:13)
 - 2. God orchestrates even secondary causes (famine)
 - 3. Conviction of Sin is done by the Holy Spirit not the will of man
- G. What is this teaching?
 - 1. Polemic against the Pharisees, who were the brother who stayed home
 - they should have pursued their brother to bring him back (evangelism)
 - 2. Because the second brother remained at home, Jesus, the third brother (if you will) left his Father's side to pursue and return the prodigal

III. The Steward of Unrighteousness (dealing with the son who stayed home)

- A. Many interpretations
 - 1. bad man used to make a good point
 - 2. removing interest/personal fees from debtors (though this would not be reflected on a bill of debt)
 - 3. how Christians are to use money shrewdly
- B. Many more questions
 - 1. Accusation is a false/slandering accusation
 - term διαβόλλω (diaballo—from which we get “diabolo” or devil)
 - 2. no persecution of the steward (see also Luke 12:46)
 - 3. he kept his job and authority for a time
 - 4. never actually accused by master of wrongdoing, simply stated that because of the false accusation the man could no longer be a steward
 - 5. he is honest
 - a. willing to labor for modest wage if he were strong enough
 - b. too much dignity to beg
 - c. was not extorting money because he is worried about modest funds
 - 6. the deal with the debtors
 - a. common way of collecting debts—reduce for part of whole is better than none of whole
 - b. the debtors themselves are to rewrite their own bills if they accept the partial forgiveness of the debt

7. If he is guilty, what is he guilty of?
 8. mammon of unrighteousness?
 - mammon is a common euphemism for wealth, or the things of this world that you rely on—put your trust in
 9. eternal dwellings? Refers to heaven
 10. Son's of light? Believers
 11. sons of this world? Unbelievers
 12. why are the Pharisees so upset by this parable
 13. why does Jesus teach about the law and adultery after this parable?
- C. Conclusion of the parable is about faithfulness in small and large things
- D. Suggested interpretation
1. speaking towards the Pharisees and speaking about the brother who remained home with the father in the previous parable
 2. though they sought to abide by the measure of the law, they missed its intent
 3. a steward's job is to manage the affairs of the master—he was obeying the letter of the law, but by demanding full payment on every debt, failing to forgive, he missed the intent of his calling—just as the older brother and the Pharisees did.
 4. By doing so, they proved themselves faithless in their task—even over small worldly things like money
 5. The fact is that the steward got it right—essentially repenting of his wrong, and is commended for his repentance
 6. The Pharisees were neither repentant nor did they listen to even the common-sense wisdom of the world, which would say that you need to forgive some debts to accomplish the task of managing the master's affairs
 7. The Pharisees were called to be stewards of the word and the law of God—by becoming stewards of their own legalism instead, they became apostate, worshiping their own gods—essentially falling into spiritual adultery
 8. Though this may not answer every question, this would explain why the Pharisees are rather ticked off, for their days of managing the affairs of God's word are about to end—yet, Jesus is reminding them once again that they have time to repent

The Rich Man, Lazarus, and Unworthy Servants (Luke 16:19-17:10)

- I. The Rich Man and Lazarus
 - A. God does not favor rich over poor and bloodline does not impart salvation
 - B. No crossing from heaven to hell or visa versa
 - C. If they don't believe the prophets, won't believe a man risen from the dead
 - prefigures faithlessness of Jews after Jesus' resurrection
- II. Temptation—rebuke those who bring it!
- III. Increase faith
 - faith begins small, but grows!
- IV. Unworthy Servants
 - A. Servant does the task he is called to do without praise and reward by master
 - B. Why do we want God's praise for doing what God calls us to do?
 - C. serve because called to serve—no other reason

Study Guide 08:

The Death and Resurrection of Lazarus (John 11:1-12:11)

I. Setting

- A. Jesus having gone back to where John had been baptizing across the Jordan
- B. People now actively seeking Jesus' death
 - John 10:26 records Jesus essentially telling them that they were not reserved for eternal life

II. The message

- A. "He whom you love is ill"
 - 1. shows the relationship that Jesus had with Lazarus
 - 2. Lazarus is the brother of Mary and Martha
 - John mentions that Mary would be the one who anointed Jesus
- B. Urgency
 - 1. the message would not have been sent were it not urgent
 - 2. Though not explicitly stated, they were asking him to come and heal their brother

III. The Response

- A. "this illness does not lead to death"
 - 1. did Jesus misdiagnose?
 - a. speaking of spiritual death, not physical
 - b. speaking of permanent physical death as opposed to being dead only for 4 days
 - 2. purpose of illness if for the glory of God (see also John 9:3)
- B. "Jesus loved Martha and her sister and Lazarus, so when he heard that Lazarus was ill, he stayed two days longer"
 - 1. counter intuitive?
 - 2. the glory of God revealed before their eyes is ***better*** for them than an immediate healing
- C. Disciples against going back to Jerusalem
 - 1. Fear death
 - 2. Jesus addresses with parable of 12 hours in a day
 - a. Jewish division of day into 2 twelve hour periods
 - b. Walk in the light (will of God) will not stumble—will stumble if wait till the time of Jesus' death
 - c. Similar to John 9:4
 - d. believers have light of Christ in them, unbelievers don't (1 John 2:8-11)
 - 3. Disciples don't completely get it
 - a. Fallen asleep?
 - b. The agony of Jesus at their disbelief
 - c. Thomas' affirmation to go and die
 - α. not impetuous or sarcastic
 - β. plain statement of willingness
 - γ. Thomas was the pragmatic one, not the zealot or a

coward (Thomas doubted, was grounded in practical things, not running off carelessly toward spiritual glory)

IV. Arrival in Bethany

A. The Funeral (major affairs)

1. Lasted for 30 days
 - a. days 1-3 for weeping
 - b. days 4-10 for lamentation
 - c. days 11-30 for ritual purification
2. Mishna dictates that at even the poor must have at least:
 - a. 2 flute players
 - b. 1 professional “wailing woman”

B. Jesus arrives on day 4

1. this is the first day of lamentation—the hired professionals would have gone home by now
2. The sheer number of people still present is a sign of the respect that people in the community had for Lazarus

C. Martha meets Jesus

1. Martha being the practical one, taking care of the duties as hostess
2. diplomatically expresses her misunderstanding (if you were only here...)
3. a plea for an explanation
4. leaves off with the “whatever you ask”
-statement of faith, not a challenge
5. she is clearly not expecting a resurrection
-if she were, would not have talked about general resurrection or objected to rolling back the stone because, “he stinketh”
6. her request anticipates that Jesus will bring good from her brother’s death

D. Jesus speaks of the resurrection

1. not a general resurrection “in the Day of the Lord”
2. but a specific resurrection to glory for believers and immediate physical resurrection for Lazarus
3. “I am the resurrection and the Life”
 - a. ἐγώ εἰμι (ego eimi)—Yahweh, covenantal name
 - b. Jesus is the author of life in this world and in the next—not teacher of it, author of it
4. promise of eternal life in Christ
5. Martha affirms this teaching
 - a. calls him Christ (Messiah, anointed one)
 - b. Son of God having come into the world

E. Martha fetches Mary

1. still distraught over death of her brother
2. throws self at Jesus’ feet simply sobbing and asking why Jesus did not come
3. Jesus does not dialogue, but simply comforts her (reminder that

ministry methods vary when dealing with different people)

F. Jesus' spirit "troubled and deeply moved"

1. humanity of Jesus here
2. Jesus wept (different views why)
 - a. sadness over lack of faith of people
 - b. moved with empathy for Mary and Martha
 - c. sadness over the hypocrisy of such a funeral
 - d. sadness over the suffering that his friend Lazarus had to endure to reveal God's glory

G. "He Stinketh"

1. Martha still expecting a decaying body
2. Jesus' oral prayer to ensure that God is given the glory
3. Lazarus emerges in grave-clothes
 - a. ancient times bound feet separately, not together
 - b. only more recent ages have legs been bound together in superstitious fear of the dead rising and walking out of the grave
4. Jewish superstition was that the soul stayed with the body for 3 days after death and might come back—Jesus undoes this superstition

H. John 12:9-11

1. Try to kill Jesus as a result of his miracle working
2. Try to kill Lazarus as a result of having been raised

I. Jesus heads back into Samaria until time of Passover

The Ten Lepers & the Coming Kingdom (Luke 17:11-37)

I. The Lepers

- A. Note that it is a Samaritan who returned to say thank you
 - 1. Implication is that this is a mixed group of lepers on border of Samaria and Judea
 - 2. Dreadful disease often strips away artificial barriers
- B. Note the separation of the Jews from the Samaritan shortly after the healing
- C. Jesus shows mercy to the ungrateful and the wicked (Luke 6:35)

II. Misconceptions about the Kingdom

- A. Pharisees and Priests sought earthly kingdom
 - 1. expected with much pomp and circumstance
 - 2. expected great show
 - 3. people saying, “here it is, there it is!”
- B. Kingdom is within heart of believers (“In their midst”)
 - 1. “wherever two or three are gathered...”
 - 2. Kingdom that Jesus has in mind is a spiritual one (the church)
 - 3. “In your midst” – Talking to Pharisees?
 - a. in the midst of you—in your presence
 - b. you can’t know unless you have experienced
 - c. “within your grasp”
 - d. all around you (believers following Jesus)
 - 4. Contrasts invisible church with Jesus’ Glorious return
 - a. “the day shall come”
 - note the immediacy of revelation
 - b. so it will be in the days of the Son
 - α. exact timing not known in advance, but sign of the times is obvious
 - β. boldly preached
 - ⌘. Noah referred to as a “preacher of righteousness” (2 Peter 2:5)
 - ⌘. the Ark itself stood as a testimony against the people for one hundred years
 - ⌘. People also rejected the call of “righteous lot” (2 Peter 2:7/Genesis 19)
 - γ. lightning is fast, but not subtle, lights up whole sky
 - δ. not a polemic against activities of this life, but in finding security in them (Luke 12:13-21)
 - c. Left behind=left to their doom
 - d. man/woman on the rooftop
 - α. Preterist view is that this is fulfilled in AD 70
 - β. in principle, relates parabolically to any activity people may be engaged in
 - γ. division
 - ⌘. believers/unbelievers
 - ⌘. seed of the promise/seed of the serpent

Parables on Prayer (Luke 18:1-14)

- I. Persistent Widow
 - A. Inadequacy of Parables
 - God is not capable of being an unjust judge
 - B. Parable about persistence in prayer
 - C. Will God not give justice to his elect who cry out to him day and night?
- II. The Pharisee and the Tax Collector
 - A. Sincerity in Prayer
 - B. Humility in Prayer
 - C. Viewing sin in the same way as God views sin
 - D. For all who will exalt themselves will be humbled and all who humble themselves will be exalted
 - E. Misunderstanding of what it means to be humble

On Divorce (Matthew 19:1-12; Mark 10:1-12)

- I. Note the traditional views on permissible divorce
 - A. None at all
 - B. Only for adultery/abandonment
- II. Address issue of abuse
 - A. Views
 - 1. form of abandonment
 - 2. form of adultery (minority)
 - 3. not acceptable for divorce, only separation for mutual safety
 - B. Difficulties with above views
 - C. The language of πορνεία (pornea) and Deuteronomy 24
 - 1. School of Shime'i
 - 2. School of Hallel

Children and Jesus (Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17)

- I. Note the natural connection between talking of marriage and children
- II. Though Anglican church includes as part of their Baptism liturgy, this does not provide a basis for infant baptism
- III. Who were these children?
 - A. Toddlers
 - 1. Matthew and Mark use term παῖδια (patria), which refers to a child between 8 days old (day of dedication) and 12 years old (age where boys were required to accept duties of manhood)
 - 2. Luke uses the term βρέφη (brephē), which refers to a child still in the womb up until about 3 years of age
 - 3. Thus, children are between 8 days and 3 years
 - B. Point: these are children totally reliant on their parents, not able to make a profession of faith
- IV. The Nature of the Blessing?
 - A. Custom that rabbis would bless children
 - B. Simeon's blessing of Jesus
 - C. Jacob blessing Ephraim and Manasseh
- V. The blocking by the Apostles
 - A. Jesus is indignant
 - 1. uses the term ἀγανακτέω (aganakteo)
 - 2. only time this term ever used of Jesus in the Bible
 - 3. Not even in money changers incident is this term used of Jesus
 - B. Jesus literally takes the children into his arms
 - C. Note the importance that Jesus gives to children
 - 1. Spurgeon's seed-sowing analogy
 - 2. model for our faith
 - a. accepting faith
 - b. dependant faith
 - c. free grace of the event
 - 3. Jesus views children not as pagans to be converted but as covenant children to be cherished
 - 4. Jesus never did this for children outside of Israel
- VI. Final Note:
 - "the Question for us is, who do you connect with in this account, Jesus or the disciples?" J.A. Alexander

The Rich Young Ruler (Matthew 19:16-30; Mark 10:17-30; Luke 18:18-30)

- I. most likely was the ruler of a local synagogue
 - A. this man's upbringing in obedience to the law suggests a Jewish official
 - B. this man's concern for eternal life suggests a man of religious responsibility
- II. "No one Good except God"
 - A. Jesus giving the man a clue to who Jesus really is
 - B. God is the very definition of what is "good"—how rarely we define what is good in our own lives by the nature of God instead of by our own preferences
- III. The citing of the Moral law
 - A. 2nd table of the law cited
 - B. does not use the term "covet"
 - 1. uses the term "defraud"
 - 2. implication is that this is the man's stumbling block
 - C. The fact that this man comes to Christ in the first place demonstrates that we can find no assurance in obedience to the law
- IV. Disheartening response of Jesus to the man
 - A. give all and follow
 - 1. wealth to the poor
 - 2. leave behind status of his leadership position
 - B. Jesus requires a complete change of those who would follow him
 - C. Does not require Christians to take vow of poverty
 - 1. Zacchaeus remained wealthy
 - 2. Matthew was wealthy
- V. Camel and the Eye of the Needle
 - A. Misunderstandings
 - 1. Cyril of Alexandria (5th century): "a thick cable through the eye of needle"
 - a. κάμηλος (kamelos) = "camel"
 - b. κάμιλος (kamilos) = "cable"
 - 2. Thomas Aquinas (13th century): the "eye of the needle" is a narrow gate in the wall of Jerusalem that camel had to kneel down to go through"
 - Aquinas was basically parroting Anselm's (11th century) view
 - B. It was a common expression to communicate something that was impossible
 - From the "Pompetha" (a Babylonian Jewish school of Philosophy), they are "those who make an elephant pass through the eye of a needle"—in other words, they teach things that are absurd to believe
 - C. Point of the parable—salvation is impossible for man, but all things are possible for God

The Healing of Blind Bartimaeus
(Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43)

I. Variations

- A. Matthew records two blind men healed, Mark & Luke only one
- B. Mark's focus is on the person of Bartimaeus—refers to him by name
- C. Implication of using Bartimaeus' name is that he may have been known to the church by the time Mark was writing

II. Setting

- A. Jesus traveling down to Jerusalem for Passover
 - 1. Jericho was a major hub through which travelers would stop and lodge on their way
 - 2. Thus, this was one of the best times for beggars to be out and plying their trade
- B. Bartimaeus calls out to Jesus

III. The Call of Bartimaeus

- A. Calls "Son of David"
 - 1. a Messianic royal title
 - 2. contrasts to the crowd, which is calling him "Jesus of Nazareth"
 - referring to someone as from Nazareth is a bit of an insult, like calling someone a backwoods redneck or a troublemaker
- B. Jesus reproves those who reprove Bartimaeus for calling to him
- C. Bartimaeus' actions
 - 1. leaves behind his old status
 - a. leaves cloak
 - b. leaves his begging spot
 - c. likely leaves his walking stick
 - 2. has faith that Jesus will do for him what he asks so much so that leaves behind his old life entirely
 - 3. Some struggle with the language change of going from "Son of David" to "rabboni"
 - a. this is not a dig, but a term of deep respect in Aramaic
 - “teacher of teachers” is a good English idiomatic translation
 - b. Matthew and Luke interpret this as “Lord”
- D. Note the perseverance of this beggar in face of opposition
- E. Note that this is a precursor to the Triumphal Entry, Bartimaeus giving Jesus his rightful honor

Zacchaeus (Luke 19:1-10)

*Zacchaeus was a wee little man, and a wee little man was he.
He climbed up in a sycamore tree, for the Lord he wanted to see.
And as the Savior passed him by, he looked up in the tree,
And he said, "Zacchaeus, you come down from there;"*
"For I'm going to your house today, for I'm going to your house today."

*Zacchaeus came down from that tree, as happy as he could be,
He gave his money to the poor, and said: "What a better man I'll be."
"What a better man I'll be. What a better man I'll be."*

-unknown author

- I. The nature of being a tax collector
 - A. seen as a traitor by the people & ceremonially unclean
 - B. could gain wealth, but at expense of his own people
- II. Purpose of the call
 - “For the Son of Man came to seek and to save the lost”
- III. The response of Zacchaeus
 - A. repaid 4 fold where had defrauded others
 - 1. does not mean that he defrauded everyone, though implies that his conscience has been pricked
 - 2. does not mean that he will be a pauper afterward—throws a lavish banquet for Jesus
 - B. Jewish Law required multiple restitution depending on the case
 - 1. defraud the temple—1.2x must be repaid (Leviticus 5:16)
 - 2. Steal money from someone—2x must be repaid (Exodus 22:7)
 - 3. Steal an animal and return it alive—2x repaid (Exodus 22:4)
 - 4. Steal a small animal (sheep) and found sold or dead—4x repaid (Exodus 22:1)
 - 5. Steal a large animal (ox) and found sold or dead---5x repaid (Exodus 22:1)
 - C. Point being that this man had a genuine change of heart and wanted to exceed the law’s requirement in response to his forgiveness by Jesus

The Week of Our Lord's Passion

Percentage of each Gospel Devoted to the Passion Narrative:

	By Chapter	By Verse	By Word
Matthew	28.6%	36.3%	34.5%
Mark	37.5%	37.3%	36.8%
Luke	25%	24.7%	22.4%
John	47.6%	37.7%	40.5%

Actual Percentage of Jesus' Life: 0.06%

Actual Percentage of Jesus' Earthly Ministry: 0.64%

Overall, there are 1255 verses in 30 chapters dedicated to this one week of Jesus' life.

Sunday:

The Triumphal Entry & Brief Tour of Jerusalem
(Matthew 21:1-17; Mark 11:1-11; Luke 19:29-44;
John 12:12-19)

Monday:

The Cursing of the Fig Tree, the Second Temple
Cleansing,
(Matthew 21:18-19; Mark 11:12-18; Luke 19:45-48)

The Greeks Desiring to See Jesus
(John 12:20-50)

Tuesday:

The Barren Fig Tree found withered
(Matthew 21:19-22; Mark 11:19-25; Luke 21:37-38)

Rulers Challenge Jesus' Authority
(Matthew 21:23-22:14; Mark 11:27-12:12; Luke 20:1-19)

A Question about paying Tribute to Caesar
(Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26)

The Sadducees and the Resurrection
(Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40)

A Lawyer Questions Jesus
(Matthew 22:34-40; Mark 12:28-34)

Jesus Silences his Enemies
(Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44)

Jesus Denounces Scribes and Pharisees
(Matthew 23:1-39; Mark 12:38-40; Luke 20:45-47)

The Poor Widow's Offering
(Mark 12:41-44; Luke 21:1-4)

The Olivet Discourse
(Matthew 24-25; Mark 13:1-37; Luke 21:5-36)

Wednesday:

Jesus Predicts his Crucifixion
(Matthew 26:1-5; Mark 14:1-2; Luke 22:1-2)

At the House of Simon the Leper
(Matthew 26:6-13; Mark 14:3-9; John 12:2-8)

Judas Bargains to Betray Jesus
(Matthew 26:14-16; Mark 14:10-11; Luke 22:3-6)

Thursday:

Preparations for the Paschal Meal
(Matthew 26:17-19; Mark 14:12-16; Luke 22:7-13)

The Paschal Meal & Rebuke
(Matthew 26:20; Mark 14:17; Luke 22:14-16, 24-30)

Jesus Washes the Disciple's Feet
(John 13:1-20)

Judas Revealed as the Betrayer
(Matthew 26:21-25; Mark 14:18-21; Luke 22:21-23;
John 13:21-30)

Jesus Warns against Desertion
(Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38;
John 13:31-38)

Jesus Institutes the Last Supper
(Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20; 1
Corinthians 11:23-26)

Farewell Discourse
(John 14)

Discourses on the Way to Gethsemane
(John 15-16)

Jesus' Intercessory Prayer
(John 17)

To Gethsemane
(Matthew 26:30, 36-46; Mark 14:26, 32-42; Luke 22:39-46; John 18:1)

Jesus Betrayed, Arrested, and Forsaken
(Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12)

Jesus Examined by Annas
(John 18:12-14, 19-23)

Jesus Tried and Condemned by Caiaphas
(Matthew 26:57-68; Mark 14:53-65; Luke 22:54-65; John 18:24)

Peter Denies Jesus Three Times
(Matthew 26:58, 69-75; Mark 14:54, 66-72; Luke 22:54-62; John 18:15-18, 25-27)

Friday:
Jesus Condemned by the Sanhedron
(Matthew 27:1; Mark 15:1; Luke 22:66-71)

Suicide of Judas
(Matthew 27:3-10, Acts 1:18-19)

Jesus before Pilate the First Time
(Matthew 27:2, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38)

Jesus before Herod
(Luke 23:6-12)

Jesus before Pilate the Second Time
(Matthew 27:15-25; Mark 15:6-15; Luke 23:13-25; John 18:39-19:16)

Roman Soldiers Mock Jesus
(Matthew 27:27-30; Mark 15:16-19)

Jesus on the Via Dolorosa
(Matthew 27:31-34; Mark 15:20-23; Luke 23:26-33; John 19:16-17)

The First Three Hours on the Cross
(Matthew 27:35-44; Mark 15:24-32; Luke 23:33-43; John 19:18-27)

3 Hours of Darkness & Jesus' Death
(Matthew 27:45-50; Mark 15:33-37; Luke 23:44-46; John 19:28-30)

Phenomena Accompanying Jesus' Death
(Matthew 27:51-56; Mark 15:38-41; Luke 23:45-49)

The Burial of Jesus
(Matthew 27:57-60; Mark 15:42-46; Luke 23:50-54; John 19:31-42)

The Watch of the Women
(Matthew 27:61-66; Mark 15:47; Luke 23:55-56)

Saturday:
Silence from the Tomb and from the Apostles

Sunday:
The Trip of the Women to the Tomb
(Matthew 28:1, Mark 16:1)

The Earthquake & Rolling Away of the Stone
(Matthew 28:2-4)

The Visit of the Women to the Tomb at Sunrise
(Matthew 28:5-8; Mark 16:2-8; Luke 24:1-8; John 20:1)

The Women Report to the Apostles—Peter & John
Race Up
(Luke 24:9-12; John 20:2-10)

Appearance of Jesus to Mary Magdalene & A Message to the Disciples
(Mark 16:9-11; John 20:11-18)

Appearance of Jesus to Other Women
(Matthew 28:9-10)

The Guards from the Tomb report to Jewish Authorities
(Matthew 28:11-15)

The Disciples on the Road to Emmaus
(Mark 16:12-13; Luke 24:13-32)

The Report of the Disciples and news of Appearance to Peter
(Luke 24:33-35, 1 Corinthians 15:5)

Other Appearances That will Follow in the Days to Come

Appearance when Thomas was Absent
(Mark 16:14; Luke 24:36-43; John 20:19-25)

Appearance the Following Sunday with Thomas Present
(John 20:26-31; 1 Corinthians 15:5)

Appearance to the Seven by the Sea of Galilee
(John 21)

Appearance to the 500 on a mountain in Galilee
(Matthew 28:16-20; Mark 16:15-18; 1 Corinthians 15:6)

Appearance to James, brother of Jesus)
(1 Corinthians 15:7)

Appearance to Disciples with a Second Commission
(Luke 24:44-49; Acts 1:3-8)

Final Appearance and Ascension
(Mark 16:19-20; Luke 24:50-53; Acts 1:9-12)

The Triumphal Entry
(Matthew 21:1-11; Mark 10:1-11; Luke 19:29-44; John 11:55-12:19)

I. Setting

- A. Sunday—1st day of the week, having spent the Sabbath with a friend in Bethany
- B. 9th of Nisan (also called the month of Abib)
- C. Just makes a quick tour and returns

II. Old Testament Context (Exodus 12)

- A. Passover began on the 10th of Nisan
 - 1. each family acquired for themselves an unblemished lamb that was to stay in their household for 4 days, to be slaughtered on the 14th
 - 2. Note that Jesus, our Passover lamb, formally entered Jerusalem and stayed teaching in the temple from the 10th to the 14th of Nisan
- B. Passover was one of the 3 festivals that was required that every Jewish male 12 years and up attend (2 Chronicles 8:13)

III. The Collection of the Colt

- A. stopped by Bethphage
 - 1. “house of figs” or “house of unripe figs”
 - 2. likely a suburb of Jerusalem just outside of the city walls
- B. Why a colt of a donkey?
 - 1. in Fulfillment of Zechariah 9:9
 - Note that Matthew begins with a quote from Isaiah 62:11 to introduce the quote from Zechariah
 - 2. donkeys ridden by kings in times of peace, horses in times of war
 - 3. Solomon, after he was anointed king, rode into Jerusalem on his father’s donkey (1 Kings 1:32-37) in partial fulfillment of God’s promise to raise up an eternal king
 - The richness of Solomon’s earthly reign prefigures the richness of the eternal reign of Christ
 - 4. Promise of eternal kingship of Messiah
 - a. 2 Samuel 7:12-13
 - b. Jeremiah 33:15
 - c. Ezekiel 34: 23-24, 37:24-25
 - d. Amos 9:11
 - 5. Jesus riding into Jerusalem in the same way that Solomon did
 - 6. Potential fulfillment of Genesis 49:11
- C. Why an unbroken colt?
 - 1. Unridden animals were reserved for sacramental purposes
 - a. Numbers 19
 - b. Deuteronomy 21:3
 - c. 1 Samuel 6:7
 - d. Exodus 13
 - provides for humans and donkeys to make a sacrifice so firstborn is not given to temple or sacrificed

2. By Sacramental law—unridden animal belonged to God
-Jesus was riding in on his father's colt just as Solomon had

D. "The Lord has need of it"

1. κυρίος (lord) a broad term
 - a. can mean the LORD
 - b. can also mean a human lord or master
 - c. can be a sign of respect—"sir" or "boss"
2. some suggest a play on words here, that Jesus is referring to himself but that listeners would hear it as if it referred to the owner of the colt
3. five reasons to reject this thought
 - a. it would be deceitful on Jesus' part
 - b. it would make the promised return nonsensical (why would they care when the owner was returning it?)
 - c. it is likely that those who were at the owner's house or neighbors would recognize the disciples as outsiders and not rightful servants (the apostles were largely Galilean and had a different accent—see Matthew 26:73)
 - d. Likely that the colt was being kept at the owner's house and were owner home would be aware of it being taken
 - e. Those at the house, and the servants of the owner would have known that the animal was not meant to be ridden and had been set apart for the LORD's use
4. What we have here is a landowner, moved by the Holy Spirit, consecrated a colt for the use of the coming Messiah so that it would be available for Jesus to ride, thus fulfilling prophecy in Zechariah 9:9
5. The promise of an immediate return
 - a. implied is the idea of "after Jesus is through with it"
 - b. practical importance of returning things after through with them
-Jesus, being the King of Creation did not need to return—
all things are rightfully his, but chooses to return it
 - c. the return of the animal will signify its ceremonial use is complete—it is returned ridden and thus is suitable to be used for work

IV. Cloaks and Palm Branches

A. Cloaks

1. Cloaks would be thrown down before a king as a sign of submission
2. 2 Kings 9:13

B. Palm Branches

1. Not a normal part of Passover—Palms belong to the Festival of Booths (a largely eschatological celebration)
2. Palms used in victory celebrations
3. Eschatological significance of Palm Branches (Ezekiel 41—palm trees carved into the temple)

V. Psalm 118

A. The last of the group of psalms called “Hallel Psalms”

1. Psalms 113-118 were the Hallels
 - also called the “Egyptian Hallels” as they remind the people of God’s deliverance of his people from Egypt
2. Psalm 134 is often called “the Great Hallel” to separate it from the “Hallel Psalms”
3. Often sung in connection with Passover and Tabernacles
 - a. yet in terms of this, Psalms 117-118 would have been sung after the festival, not before
 - b. normally the Psalms of Ascent would be sung on way into Jerusalem by the travelers (Psalms 120-134)
 - α. those who lived in Jerusalem would meet the people at the gate and welcome them by singing Psalm 118:26-29
 - β. it is as if the entire crowd is welcoming Jesus by singing these words at his coming
4. Not entirely sure for what occasion psalm 118 was written, but most likely was for the dedication of the new Temple during the time of Ezra and Nehemiah
 - appropriate that this psalm would have been used at the entrance of the greater Temple (Jesus) into Jerusalem

B. Importance of Psalm 118

1. Messianic—anticipates the coming Messiah’s entrance into the Temple to deliver the people
2. Provides a theology for living—evangelistic bent of this psalm
3. All of the Hallel Psalms are missions focused as the Messiah ushers in the gentiles as part of the kingdom
4. The most quoted and alluded to psalm and in the New Testament
 - a. Psalm 118:4—Revelation 19:5
 - b. Psalm 118:6—Romans 8:31 & Hebrews 13:6
 - c. Psalm 118:15—John 10:29
 - d. Psalm 118:18—1 Corinthians 11:32, 2 Corinthians 6:9
 - e. Psalm 118:19—Revelation 22:14
 - f. Psalm 118:20—John 10:9
 - g. Psalm 118:22-23
 - α. 1 Peter 2:4, 2:7
 - β. Luke 20:17
 - γ. Ephesians 2:20
 - δ. Acts 4:11
 - ε. Mark 12:10-11
 - ζ. Matthew 21:42
 - h. Psalm 118:25-26
 - α. Matthew 21:9
 - β. Mark 11:9-10
 - γ. John 12:13

δ. Matthew 23:39

ε. Luke 13:35

ζ. Luke 19:38

VI. The Hosannas of the People

A. Hosanna is a combination of two Hebrew words

1. הוֹשִׁיעָה (hoshiah)—the imperative hiphil form of יָשָׁע (yasha)—which is the verb that means “to save.” The form of the verb denotes an imperatival and causative action. The verb also has what is called a “perigogic he” at the end, which points the action back toward the person speaking
2. נָא (na)—“please”
3. Thus a literal meaning is “save us please” or “please deliver us”
-See Psalm 118:25 for an example
4. It is used as an figure of speech that is used to honor kings and rulers
-not unlike how we might say, “all hail the king” or “God save the queen”

B. Kingly Titles used

1. Son of David
 - a. Proclamation of his royal status
 - b. Proclamation that Jesus is the fulfillment of the promise given in 2 Samuel 7:12-13
2. “In the highest”
 - a. ὑψιστος (hupsistos)—“highest” or “most high”
 - b. Same language as in Luke 1:32
3. “Even King of Israel”
-By recording this, John adds extra emphasis to Jesus’ kingly entrance into Jerusalem
4. The language of this section is reminiscent of the Angel’s proclamation to the shepherds (Luke 2:11)

C. The People’s response to the Questions

1. This is the “prophet from Nazareth”
2. Reference to Deuteronomy 18 and the promise of “the prophet” who would come along the lines of Moses

D. The Rebuke of the Pharisees

1. They understood that all the elements of the event pointed to Jesus as the Messiah and sought to silence the crowd
2. “the stones would cry out”
 - a. Psalm 19:1ff.
 - b. Habakkuk 2:11 (negative example)
 - c. Scripture filled with references to inanimate objects proclaiming God’s glory

VII. Final notes

A. Note that there is no question that everything that took place on this day pointed to Jesus being the Messiah

1. Holy Spirit’s providential guidance of the events
2. This does not imply that the crowd fully understood what they were

doing.

3. Many of this crowd would be shouting “crucify!” in a couple of days

B. Note the mixed emotions of Jesus, exalting in the praise yet knowing what is to come

Monday
(Matthew 21:12-17; Mark 11:12-18; Luke 19:45-48; John 12:20-50)

- I. Mark 11:12 “on the following day”
 - Matthew does not record the transition between days
- II. The Barren Fig Tree
 - A. It was “in leaf”
 - 1. leaves normally develop after or alongside of the fruit
 - 2. the sign of leaves is normally a sign that fruit is there
 - B. not its season
 - 1. Fruit buds and ripens 2x per year
 - a. Late May/Early June
 - b. Late August/Early September
 - 2. This is early Spring (March)
- III. The Imprecation of Jesus
 - A. Tree looked healthy, but bore no fruit
 - B. Jerusalem was bustling with religious activity (leaves) yet bore no spiritual fruit
 - C. It is a Parable against Jerusalem
- IV. Why a fig tree as an example?
 - A. Fig is a staple of ancient Israel
 - B. Fig tree is a sign of abundance (Hosea 9:10)
 - 1. In the Promised Land (Deuteronomy 8:8)
 - 2. in the New Creation (1 Kings 4:25; Micah 4:4)
 - 3. the Parable of the Trees (Judges 9:11)—the sweetness of the tree is lost when it dominates others
 - C. Sometimes used as a symbol of Israel (though usually the Olive Tree is used)
 - D. See The parable of the Tenants for explanation of Jesus’ action
 - Matthew 21:33-46
- V. The Second Temple Cleansing
 - A. See notes on first Temple cleansing
 - B. Functions as a set of bookmarks to Jesus’ earthly ministry (beginning and end)
 - C. Note that the clearing of the temple was done on the first day of the Passover festival, when most of the animals would have been sold.
 - D. Selling in the Court of the Gentiles—meant as a house of prayer
 - try praying with all the commotion of what is going on
 - E. Not a small area, but the temple courts encompassed 46 Acres
 - F. Jesus sends the temple rats scurrying
- VI. The Greeks seeking Jesus
 - A. Were likely Prosylites or “God Fearers”
 - 1. These converted to Judaism, but did not submit to circumcision and full Jewish rites
 - 2. They were here at the festival to worship God, hence not just curiosity driven
 - B. Went to Philip
 - 1. Philip is a Greek name (Lover of Horses)

2. Philip asks Andrew and they go to Jesus
 - could they be concerned at how Jesus would receive them?
 3. We are not sure whether or not they actually ever do meet with Jesus
- VII. Jesus uses this as an opportunity to teach
- A. Previously, he has been saying “My hour is not yet come”, now it is “my hour is here”
 - B. Must die to live—important Christian concept—must die to old self
 - C. “Where I am, there my servant will be”—how do we live this out?
 - D. Jesus speaks of a ‘troubled soul’
 1. Asks God to glorify his name
 2. God responds from heaven (Baptism, Transfiguration)
 - a. some people think it is thunder
 - b. some think it is an angel speaking
 3. God speaks for the sake of the people
 4. Note emphasis on immediacy
 - a. “now is the judgment of this world”
 - b. “now is the ruler cast out”
 - c. Jesus’ rising from the dead is the death-blow to Satan—he is still causing damage, but only like a dying cockroach
 - E. Drawing all people to himself
 1. all kinds of people—focus is on the incoming of Gentiles
 2. not universal atonement being taught
 3. The Greeks are meant as an object lesson to illustrate what Jesus is speaking of
- VIII. The confusion of the people
- A. People interpreted the scriptures as if Jesus would be on the earth forever
 1. 2 Samuel 7:12-13
 2. Psalm 110:4
 3. Isaiah 9:7
 4. Ezekiel 37:25
 5. Daniel 7:14
 - B. Jesus’ eternal rule “seated” on the throne at the right hand of the Father
 1. Matthew 26:64
 2. Ephesians 1:20
 3. Colossians 3:1
 4. Hebrews 8:1

Tuesday
(Matthew 21:19-26:5; Mark 11:19-14:2; Luke 20:1-22:2)

- I. The Withered Fig Tree
 - A. Discussion on the fulfillment of the miracle, “look, it withered!”
 - B. Through Faith all things can be done
 - C. This is not a carte blanche invitation to a health/wealth gospel
- II. Jesus’ Authority Challenged
 - A. The Delegation from the Temple Authorities
 - 1. Chief Priests
 - 2. Scribes
 - 3. Elders
 - 4. These would have been responsible for allowing the sellers to sell in the temple courts—can only begin to imagine the grief that these sellers would have been giving the priests as a result of Jesus’ actions
 - B. A Twofold Question
 - 1. By what authority are you doing these things
 - 2. By what authority are you undermining our authority
 - a. These folks were doing more than questioning Jesus’ authority to teach, but also his authority to cast out those who were selling from the Temple courts
 - b. It was normal to ask for a rabbi’s credentials -essentially had to be licensed to teach in temple
 - 3. Authority of Jesus had already been well attested to
 - a. John the Baptist
 - b. God from heaven (Baptism, Transfiguration, on Monday)
 - c. Miracles
 - d. People’s response (amazed because he taught as “one with authority” and not as their teachers who always taught on the authority of others
 - e. Old Testament Prophets
 - f. Nicodemus (a member of the Sanhedron)
 - C. Jesus’ Responds with a question of his own
 - 1. This was a typical rabbinical method of debate—to answer questions with questions
 - 2. Jesus asks them about the baptism of John
 - a. is it from Heaven (by implication, God)
 - b. is it from Man
 - 3. Essentially, Jesus is getting them to answer their own question
 - a. If they say that John’s baptism is from heaven they admit that Jesus has the authority (as Messiah) to do these things
 - b. If they reject John’s Baptism, they will reject Jesus’ authority, but the people will reject them for the people recognize John’s baptism as from heaven
 - c. The temple authorities discredit themselves either way

- α. if they accept John, they look like fools for not accepting Jesus
 - β. if they reject John, they look like fools in light of God's clear anointing on John
- D. The Priests lie, condemning themselves
 - 1. By their actions, they clearly did not accept John the Baptist's witness
 - 2. They fear the people
- E. Note: Don't try to win an argument with God!
- III. The Parable of the Tenants
 - A. Jesus clearly using this as a polemic against those who just tried to trap him (Leaders in the Temple)
 - B. The parable is an answer to the question the temple leaders asked given to the crowd
 - 1. They asked, by what authority is Jesus doing this?
 - 2. Jesus is the Son of the owner of the field
 - the field being the Temple and its courts
- IV. The Question of Taxes to Caesar (From Pharisees)
 - A. People did not like paying taxes to Rome
 - 1. was a perpetual sign that they were a conquered people.
 - 2. sometimes could be stiff
 - B. Trying to get Jesus to decide between two seeming contradictions
 - 1. obligation to Rome vs. obligation to God
 - 2. Yet the two are not contradictory—can do both
 - 3. Augustine's example of the Christian soldiers under Julian, a pagan Emperor
- V. The Question about the Wife of Seven brothers (From Sadducees)
 - A. Reference to Levirate Marriage law
 - 1. Deuteronomy 25:5-10
 - 2. Purpose was to make sure that there was always an heir and the family line would continue
 - B. Sadducees trying to make a "reductio ad absurdum" argument
 - 1. create an irreducible dilemma to discredit an argument
 - a. their desire was to discredit the argument of the resurrection
 - b. in doing so, they missed the point, assuming a parity between this world and the next in terms of marriage
 - 2. Due to the nature of the argument, it is likely that they had used this one before
 - C. Jesus responds by exposing their false presupposition
 - 1. They do not know the scriptures
 - a. Hebrews 11:19 reminds us that Abraham was so sure his son would be resurrected that he took Isaac
 - b. Old Testament scriptures consistently witness to a resurrection
 - 2. They do not know the power of God
 - a. The God who created can remake free from sin
 - b. New creation in presence of Christ no longer need a helpmate in worship & no longer need for procreation

- VI. The question of the greatest commandment (a scribe)
 - A. Not so much a trap as it is to see where Jesus would stand (with the Pharisees or Sadducees)
 - B. Rabbis enumerated 613 commandments from scripture
 - 1. 248 positive
 - 2. 365 negative
 - C. Practiced Gamatria
 - 1. assigning numeric value to letters, thus numeric value to commandments
 - 2. counted as more important the ones which had higher numbers
 - D. Some judged weight of commandment by severity of the penalty attached to it
 - 1. some weighted sacrificial law as heaviest
 - 2. some weighted Sabbath laws as heaviest
 - 3. some weighted circumcision laws as heaviest
 - E. Sadducees rejected the Pharisaical commandments
 - Sadducees rejected any commandment outside of the Pentateuch
 - F. Jesus Responds with a two-fold response
 - 1. Deuteronomy 6:5
 - Shema
 - 2. Leviticus 19:18
 - G. “Answered well”—the Scribe is a bit of a poser
- VII. David’s Son
 - A. Jesus uses this question to put the Scribes in their place
 - B. Point being is that David, the ancestor, could only make this statement if the Messiah was greater
 - C. The “beware” statements reminds us of the pretense and answers of these temple leaders
- VIII. Widow’s Mite
 - A. Did not give but a tithe, but gave all
 - B. Importance of our following this example
 - C. Contrast of this poor woman set as our model to those who gave with much ceremony
- IX. Woes to the Scribes and Pharisees
 - A. Imprecation upon the lips of Jesus
 - B. Sets the severity of God’s condemnation upon those who would teach falsely
 - whitewashed sepulchers
 - C. The truth of the Gospel will step on toes
- X. Olivet Discourse
 - A. Jesus having moved up to the Mount of Olives
 - B. In the context of “when will these things take place”
 - 1. throwing down of the temple
 - 2. Jesus returning
 - 3. note that these are two separate events (temple thrown down in 70 AD and Jesus has not returned yet)
 - C. Many False teachers coming
 - 1. note that they are coming from within the fellowship (false Christs)

2. see 1 John 2:18-19
- D. Coming Tribulations
 1. wars, rumors of wars
 2. natural disasters
 3. oppression vs. believers
 4. all signs of God's judgment and the effects of the fall
 5. Revelation image
 6. 70 AD is in view here, though does not culminate in 70 AD
 7. θλίψις (thlipsis)—common New Testament term for “tribulation” and used consistently in a positive vein in terms of believers enduring through such tribulation having their faith matured (see Romans 5:3, Romans 12:12, 1 Thessalonians 1:6—Revelation 1:9, John describes himself as a “partner in the tribulation”)
- E. Desecration and the Abomination
 1. “when you see” – note that it has not taken place as of Jesus’ discussion
 2. Jesus is making an allusion to Daniel’s language which speaks of Antiochus Epiphanies’ defiling of the temple
 3. another will come (took place in 70 AD)
- F. Days cut short
 1. God’s sovereignty in not allowing the fullness of Satan’s wrathful attack on followers of Christ
 2. count this as an even further humiliation of Satan
- G. Where there is a corpse
 1. Reference to Job 39:30
 2. when the world is morally and spiritually degenerated itself so far that it no longer has salt and light (killed the last martyr)—when its iniquity is complete, then Christ will come in final condemnation
- H. Lesson of the Fig Tree as an explanation
 1. Watch the season
 2. You will not know the day, but the season is revealed
- I. Lesson of the Wise Servant as an explanation
 1. doing what has been called to do when Christ returns
 2. Luther’s statement on the return of Christ
- J. Lesson of the Ten Virgins and the Talents as explanation
 1. be ready/prepared
 2. don’t squander the time you have
- K. Final Judgment Spoken of
 1. Jesus separating the sheep from the goats
 2. “did this for the least of these...” living faith
- L. Matthew 26:1-2—Jesus predicts his own crucifixion

Wednesday
(Matthew 26:6-16, Mark 14:3-11, Luke 22:3-6, John 12:2-8)

- I. Jesus at the House of Simon the Leper
 - A. Questions of whether this is the same event in Matthew 26, Mark 11, & John 12)
 - 1. Some say same event
 - 2. Some say separate events
 - two temple cleansings, two anointings of Jesus (Jesus as greater temple)
 - B. Differences
 - 1. In relationship to the Triumphal Entry
 - a. John records it before the Triumphal entry
 - b. Mark records it after Triumphal entry
 - 2. the action taken
 - a. John records anointing of Jesus' feet and wipe with hair
 - b. Mark records anointing the head
 - 3. Circumstances
 - a. Mark records them at the house of Simon the Leper and the woman goes unnamed
 - b. John records the woman as Mary but the owner of the house goes unnamed
 - 4. Timing
 - a. John 12:1—"6 days before the Passover"
 - b. Mark 14:1—"2 days before the Passover"
 - C. Similarities
 - 1. both use the same, unusual expression, "pure nard"
 - nard is a herbal oil extract with a strong fragrance, imported from India
 - 2. both in Bethany
 - 3. in both, the reaction is the same
 - a. Judas is upset that the money could be used for the poor
 - b. 300 denarii=1 years wages (sign of the wealth of the family)
 - 4. Jesus' words are similar, though not identical
 - 5. both contain the call to let the woman be
 - 6. both connect the anointing with Jesus' burial
 - D. Likely the same event
 - 1. Timing?
 - a. John 12:1 tells when Jesus arrived in Bethany
 - b. Mark 14:1 tells the timing of the meal
 - 2. Anointing may have been head and foot, with Gospel writers recording different aspects
 - Because Mark records the head being anointed does not mean that the feet were not
 - 3. Just because Mark does not name the woman does not mean that it is not Mary

4. Just because John does not name the house does not mean that it was not Simon's
5. John is not providing a strict chronological order, but orders based on thematic issues
 - John connects this here through the mention of Lazarus' presence (as well as the plans to kill Lazarus)

E. Note on John 12:7

1. "in order that for the day of my preparation for burial, she may keep it
2. in an alabaster flask, thus the top was broken off (could not save it physically)
3. "should she save it for my burial?
 - a. taken as a question, not a statement
 - b. in light of Lazarus, does not need the ointment for the buried body—it won't stay there!
4. a preemptive anointing

II. Judas betrays Jesus

- A. Judas likely has figured out that Jesus is not the kind of Messiah he anticipated and betrays him to the chief priests
- B. 30 pieces of silver=a small amount

Harmony of the Gospels Study Guide 09

The Paschal Meal

(Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20; 1 Corinthians 11:23-26)

I. Traditional Jewish Paschal (or Seder) Meal Setting

- A. 3 silver trumpets blast from temple to announce time to begin
 - trumpet sounded on the rise of the first 3 visible stars that night
- B. Traditional place Jesus gathered was in a home of a relative of Mark
- C. Required attendance for all males 12 years and older
- D. arrive in festive array
- E. Reclined on pillows around a low table
 - 1. each participant rested on his left hand, leaning toward the table with feet on the floor away from the table
 - 2. thus, the right hand was free to eat with
 - 3. often would lean on the bosom of person on your left side
 - this places the Apostle John on Jesus' right hand side
 - 4. pillows placed around the table in a "U" shape, leaving one end of the table free for presentation and removal of the meal
 - 5. Pillow at the head of table was for the host and pillow to the right side (the left hand side from the host's perspective—the one the host would have leaned toward—was place of honor. Good possibility that Judas was located in the place of honor)
- F. Table was often suspended to make easier to remove for Levitical cleanliness rules
 - during questioning the table was removed to add to the drama of the night

II. The Meal

- A. The First Cup taken by the Host
 - 1. Cup of Thanksgiving
 - 2. 2 Benedictions
 - a. for the wine: "Blessed art Thou, Adonai, our God, who has created the fruit of the vine"
 - b. for the day: it varied significantly, but thanked God for Israel's national pride and righteousness, for the return of the feast day, and for being preserved to witness it once again
 - 3. occasionally the Rabbis would add water to the wine for ceremonial cleanliness purposes, but this was not consistently done
- B. Head of the Company rinsed and ceremonially washed hands
 - 1. this would be done twice during the meal, once here and once before the lamb was served
 - 2. This, Jesus transformed into a footwashing—sign of humility
 - a. the question of this being a perpetual ordinance
 - b. the question of whether the second handwashing was also done as a footwashing and whether the disciples took the lead and washed each other's feet

- C. Head of company would dip bitter herbs into cup of salt water or vinegar
 - 1. would speak a blessing on the herbs, eat, then pass on to company
 - 2. herbs represented bitterness and saltwater the tears of the weeping over lost babies in Egypt
- D. Break an unleavened cake in half
 - 1. half set aside for after meal, called the “Apiqomon” or “afterdish”
-dish set aside was an elevated dish, not unlike many high-church communion plates
 - 2. Blessing: “This is the bread of misery which our Fathers ate in the land of Egypt. All that are hungry come and eat; all that are needy, come, keep the Pascha”
 - 3. Modern celebrations add: “This year here, next year in the land of Israel; this year bondsmen, next year free!”
 - 4. This is most likely the bread which Jesus broke and connected with his body—see also John 6:32-35
- E. The second cup of wine is filled and lifted
-Talmudic writings add that the table is to be removed to add curiosity
- F. A question is asked by the Youngest in the Group
 - 1. this is called the מַגִּיד (maggid)
 - 2. Question: “what is the meaning of the observance of this night?”
 - 3. Full answers given with reference especially to Exodus 12
 - 4. Answers designed to satisfy 4 kinds of people
 - a. the wise one who wants to know technical details of all that is happening
 - b. the wicked one who excludes himself and learns the penalty for doing so
 - c. the simple one who needs to know the basics
 - d. the one who is unable to ask because he does not know what he needs to ask.
 - 5. close with Psalms 113 & 114 (spoken or sung)
- G. the second cup is lifted again and drunk
- H. the meal is begun
 - 1. the first piece of unleavened cake is eaten
 - 2. bitter herbs are eaten, dipped in Charoseth
 - a. Charoseth consists of
 - α. 1 cup finely chopped apples
 - β. ½ cup finely chopped walnuts
 - γ. 2 teaspoons cinnamon
 - δ. moisten with wine
 - b. recipes vary depending on fruit that is available in the climate
-raisins, figs, and oranges are also used in some mixtures
 - c. this is designed to remind the people of the mortar without straw the Jews made while in Egypt
 - 3. two pieces of unleavened cake are taken, between which bitter radish (horseradish) is placed
 - 4. the “sop” is passed around

- a. flesh of the lamb, a piece of unleavened bread, bitter herbs, and dipped in the saltwater
 - b. in Hebrew this is called the כּוֹרֶךְ (korek)
 - c. this is no longer done with lamb as there are no longer sacrifices going on in the temple
- 5. after the meal, a 3rd cup of blessing is given
 - a. called “Grace after Meals”
 - b. this cup Jesus said he would not drink with his disciples until paradise
- 6. Modern Jews add a 4th cup for Elijah, often opening the door for Elijah to come in
 - a. obviously Jesus would not have done this if the tradition were even and ancient one as John the Baptist was the Elijah that is promised to come
 - b. part of the origin is that Jews wanted to prove to their Christian neighbors that they were:
 - α. genuinely seeking the Messiah by welcoming his forerunner
 - β. to prove that nothing unseemly was going on (murdering Christian babies and other horrid things that they were sometimes accused of)

Final Discourses of Christ (John 13:31-17:26)

- I. Oftentimes called “the Farewell Discourse”, though it is not really a farewell as he makes promise of the coming of the Holy Spirit
 - A. “Another helper”
 - B. “paraclete”—more than an advocate, but one to make intercession
 - C. though there will be physical separation, it anticipates spiritual union
- II. Note connection with Moses’ farewell discourse (Deuteronomy 31-34)
 - A. Entering into a new age of history
 - 1. Moses preparing people to enter the promised land
 - 2. Jesus leading his church into the wilderness out of spiritual bondage to sin
 - B. Both contain consolation and encouragement
 - C. Commandments
 - 1. Deuteronomy 5: the 10 Commandments
 - 2. John 13:34 “A New Commandment I give to you”
 - D. Jesus dealing with living in the world; Moses dealing with the nations
 - E. “If you love me you will keep my commandments”
 - F. Fear
 - 1. John 14:1 “Let your heart not be troubled”
 - 2. Deuteronomy 31:8 “Fear not”
 - G. reward for obedience/judgment for disobedience
 - H. Both contain a promise that God will prepare a place
 - I. Jesus is the redeemer and mediator of a new covenant
 - J. Promise of God’s presence with his people
- III. Structure
 - A. review of the past
 - B. looking toward the future
 - C. words of consolation and admonition
- IV. Focus: not so much on Jesus’ own glorification here but instead on the salvation and work that is guaranteed as a result of Christ’s own glorification
 - designed to equip the church for all that it will do in the future
- V. “Editorial Seams”
 - A. Some have suggested that 14:31 is a seam, where a later editor inserted a text
 - Jesus says “let’s go from here” and then proceeds to talk for 3 chapters
 - B. Seams suggest error and should be rejected
 - C. it is easier to understand this as an extended discussion as Jesus and the disciples were gathering to leave
 - solemn occasions lend themselves to lingering
 - D. “going out” could be from Jerusalem and not the house, but this is harder to explain
- VI. “A New Commandment”
 - A. Why is it new?
 - based on a new standard in Christ’s sacrificial fulfillment of the Law
 - B. tied to the language of “a new covenant”
 - this covenant can be kept as it is kept for us by the mediator of the

covenant

VII. “I am the Way”

-exclusivist statement of the gospel: Jesus is not “making a way” for people but he “is” the way

VIII. “Greater works”

A. are they more spectacular? Certainly not

B. must be understood as a multiplication of quantity as the Gospel goes out

C. Greater works not so much tied to us and our works, but to the Holy Spirit and His work through us—particularly in gospel proclamation

D. Ties in with the Great Commission: the will and work of the Father is the mission of the Church, empowered by the Holy Spirit

IX. The High Priestly Prayer (John 17)

A. Often called the true “Lord’s Prayer”

B. divisions

1. Jesus Prays for himself

a. that God is glorified

b. speaks of Jesus’ own authority over all flesh

-reminder that this applies to “all” flesh and not just to those who want Jesus as their Lord and Savior—
unbelievers are nothing more than rebels in the land

2. Jesus Prays for his disciples

a. that they be sanctified in the truth

b. that as the Father sends the Son so the Son sends the apostles

3. For believers who will come to faith through the message sent with the apostles

-Jesus prays for us

Arrest, Trial, and Death
(Matthew 26:30-27:66; Mark 14:26-15:47; Luke 22:39-23:56; John 18:1-19:42)

- I. Theme of Jesus' control over all events
 - soldiers falling, Jesus going with the guards, authority to die on cross
- II. "Are you Jesus of Nazareth?"
 - A. Roman law required the name of person to be asked prior to arrest
 - B. Jesus responds: "I am" using covenantal name of God
 - most modern translations obscure this by translating this "I am he"
- III. Night Trial
 - A. According to the Mishna (Pharisaic document) that a night trial is illegal
 - Sadducees may not have recognized Mishnaic law as valid
 - B. Jewish law did forbid the High Priest from interrogating Jesus
 - Jewish law required testimony of witnesses, something that Jesus appeals to in his defense
 - C. Annas and Caiaphas
 - 1. Annas was the High Priest from AD 6-15
 - a. he was deposed by the Roman governor
 - b. yet still respected by the people
 - c. Josephus says that 5 of Annas' sons were the high priest in addition to his son-in-law, Caiaphas
 - 2. Caiaphas (the son-in-law) had the authority of the High Priest's office, but Annas was still the Patriarch in the community
 - D. this trial took place at Caiaphas' private residence
- IV. Pilate
 - A. Note the mutual loathing between Pilate and the Jewish priests
 - B. brought to Pilate because Romans reserved the right to execute except in the case of desecrating the temple
 - C. Dialogue over Jesus' kingship—Pilate seeking to learn what kind of king this is
 - D. Had Jesus Flogged
 - 1. this may be the first of two floggings depending on how the accounts are harmonized
 - 2. either way, explains why Jesus was so fatigued going into the crucifixion
 - 3. The Romans were masters with the whip and the scourge (a whip with bits of metal embedded in it to tear at the flesh)
 - a. often a beating from the Roman lashers was one that left bones and internal organs exposed
 - b. "behold the man" may have been a taunt reflecting Jesus' mangled body
 - E. "Son of God" language gives Pilate a start
 - 1. Romans superstitious about the "Divine Man" mythology
 - 2. Apollonius of Tyanna (1st century AD)
 - 3. Asclepiades of Prusa (1st century AD)
 - 4. Even Pythagoras was considered a "divine man"

-“there are gods and men and those like Pythagoras”

- V. Crucified between two thieves
 - A. Luke calls the thieves *κακοῦργος* (kakourgos), or literally, “evil-doer”
 - B. Matthew calls them *ληστές* (lestes)
 - 1. can mean “bandits or robbers”
 - 2. often used for “insurrectionists” or “Guerrillas”
 - C. Probably best to understand these two men as insurrectionists
 - D. This confirmed by Jesus being executed as an insurrectionist
 - 1. the title placed over his head
 - 2. Crucifixion was the usual death for rebels
- VI. “Why have you forsaken me?”
 - A. Psalm 22:1
 - B. this is a psalm that begins in agony but ends in triumph—a prophesy of the Messiah’s triumph
 - C. 2 Corinthians 5:21
- VII. “It is finished”
 - A. “a strong voice”
 - B. Jesus is in control over exact time of his death
- VIII. Piercing Jesus’ side
 - A. doctors are divided on what took place—some saying this possible, others not
 - B. it is a sign that this is an eyewitness account
 - C. Possibly a fulfillment of Zechariah 13:1
- IX. Joseph of Arimathea and Nicodemus
 - A. Courageous act as Jesus is charged with sedition
 - B. these are moving from being secret to public disciples
 - C. Extraordinary use of spices—about 75 lbs—a burial for a very prominent figure
 - D. an unused tomb is donated—again an honor usually reserved for kings
- X. Calvary: from the Latin “Calvaria” meaning “skull”
- XI. The Tomb and its significance
 - A. it focuses on the body of Christ—a certain way to disprove the resurrection is to produce the body
 - B. the empty tomb rules out some sort of spiritual interpretation of the death of Christ or the resurrection
 - C. the empty tomb establishes continuity between the pre and post resurrection bodies
 - D. Affirms the bodily resurrection to come with the continuity of the two

Post Resurrection Accounts (Summarized in 1 Corinthians 15:1-8)

- I. “Cephas and the 12”
 - A. why not mention Mary Magdalene?
 - Corinth was a Roman city where a woman’s testimony was considered not viable and Paul is presenting witnesses of Jesus’ resurrection
 - B. Peter (Cephas) was of the 12
 - Peter restored not only to the 12 after his sin but to leadership
- II. “500 brethren at one time”
 - A. John 20:30—Jesus did many other things not recorded here
 - B. Post-Pentecost event
 - were not 500 believers prior to Pentecost
 - C. “Most still alive” i.e. “GO ASK THEM!”
- III. James, the ½ brother of Jesus mentioned next
- IV. to one who is “stillborn”
 - A. Paul calls himself ἔκτρωμα (prematurely born, miscarried child, stillborn child, or an aborted baby)—i.e. not expected to live
 - B. Expresses the idea that Paul was most unlikely person for Jesus to give spiritual life, but chose to do so anyhow