

The Synoptic Gospels

A STUDY OF THE LIFE OF JESUS CHRIST

As Recorded By

MATTHEW

MARK

LUKE

Twenty-six Lessons in Outline Form

Class Questions for Each Lesson

By

Reg Ginn

The Synoptic Gospels

A STUDY OF THE “SAME EYE” REPORTS OF THE LIFE OF CHRIST

**Matthew
Mark
Luke**

Twenty-six Lessons with Class Questions

By

Reg Ginn

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Jesus Christ

Jesus of Nazareth, without money and arms, conquered more millions than Alexander the Great, Caesar, Mohammed, and Napoleon; without science and learning, he shed more light on things human and divine than all philosophers and scholars combined; without eloquence of school, he spoke such words of life as were never spoken before or since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, he set more pens in motion, and furnished themes for more sermons, orations, discussions, learned volumes, works of art, and songs of praise than the whole army of great men of ancient and modern times. -- Philip Schaff

Here is a man who was born in an obscure village, the Child of a peasant woman. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerate preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the naked power of His Divine manhood. While still a young man, the tide of popular opinion turned against Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a Cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying--and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend. Such was His human life--He rises from the dead. Nineteen wide centuries have come and gone and today He is the Centerpiece of the human race and the Leader of the column of progress. I am within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that One Solitary Life. -- James C. Hefley

As the centuries pass, the evidence is accumulating that, measured by His effect on history, Jesus is the most influential life ever lived on this planet. -- Historian Kenneth Scott Latourette

THE LIFE OF CHRIST IN THE SYNOPTIC GOSPELS-- Lesson Overviews

<u>LESSON</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>(John)</u>
1. Early Years :				
a. Genealogies	1:1-17		3:23-38	
b. John's birth promised			1:5-25	
c. Announcement to Mary			1:26-31	
d. Announcement to Joseph	1:18-25			
c. Mary visits Elizabeth			1:39-56	
d. John's birth			1:57-80	
2. Early Years (continued):				
a. Jesus' birth	1:18-25		2:1-7	
b. Angels and shepherds			2:8-20	
c. Circumcision			2:21	
d. Presentation in temple			2:22-39	
e. Wise men visit	2:1-12			
f. Sojourn in Egypt	2:13-23			
g. Childhood in Nazareth	2:23		2:39,40	
h. Visit to Jerusalem			2:41-50	
i. Eighteen years in Nazareth			2:51,52	
3. Early Events:				
a. Ministry of John	3:1-12	1:1-8	3:1-20	
b. Baptism of Jesus	3:13-17	1:9-11	3:21-23	
c. Temptations (Early ministry))	4:1-11	1:12,13	4:1-13	(1:19-4:54)
d. Departure from Judea	4:12	1:14		
4. Galilean Ministry-- (1)				
a. Beginning work	4:12,17	1:14,15	4:14,15	
b. Rejection at Nazareth			4:16-30	
c. Removal to Capernaum	4:13-16		4:31	
d. Call of four disciples	4:18-22	1:16-20	5:1-11	
e. Miracles in Capernaum	8:14-17	1:21-34	4:31-41	
f. First preaching tour	8:2-4	1:35-45	4:42-44; 5:12-16	
g. Healing a paralytic	9:2-8	2:1-12	5:17-26	
h. Call of Matthew	9:9-13	2:13-17	5:27-32	
i. Question about fasting	9:14-17	2:18-22	5:33-39	
j. Plucking grain	12:1-8	2:23-28	6:1-5	
k. Healing a withered hand	12:9-14	3:1-6	6:6-11	
l. Widespread fame	4:23-25	3:7-12	6:17-19	
m. Choosing of Twelve	10:2-4	3:13-19	6:12-16	

LESSON

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>(John)</u>
5. Galilean Ministry-- (2)				
a. Sermon on the Mount	5:1- 6:22		6:20-36	
6. Galilean Ministry-- (3)	6:22- 7:29			
a. Sermon on the Mount			12:22-31; 11:9-13 6:37-49	
7. Galilean Ministry-- (4)				
a. Centurion's servant	8:5-13		7:1-10	
b. Widow's son at Nain			7:11-17	
c. John's last message	11:2-30		7:18-35	
d. Anointing of Jesus			7:36-50	
e. Christ's companions			8:1-3	
f. An "eternal" sin	12:22-45	3:19-30	11:14-23	
g. Christ's "kindred"	12:46-50	3:31-35	8:19-21	
8. Galilean Ministry-- (5)				
a. Parables by the Sea	13:1-58	4:1-34	8:4-18	
9. Galilean Ministry-- (6)				
a. Stilling the storm	8:23-27	4:35-41	8:22-25	
b. Gadaarene demoniacs	8:28-34	5:1-20	8:26-39	
c. Jairus' daughter	9:18-26	5:21-43	8:40-56	
d. Healing blind and dumb	9:27-34			
e. Second Nazareth rejection	9:54-58	6:1-6		
f. Third tour continued	9:35			
10. Galilean Ministry-- (7)				
a. Mission of the Twelve	9:36- 11:1	6:7-13	9:1-6	
b. Death of John	14:1-12	6:14-29	9:7-9	
11. Galilean Ministry-- (8)				
a. Feeding five thousand (Record of events in John's gospel)	14:13-21	6:30-46	9:10-17	(6:1-15)
b. Walking on water	14:24-36	6:47-56		
c. Unwashed hands (Record of events in John's gospel)	15:1-20	7:1-23		(6:16-21)

<u>LESSON</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>(John)</u>
12. Galilean Ministry-- (9)				
a. The Syrophenician	15:21-28	7:24-30		
b. Miracles of healing	15:29-31	7:31-37		
c. Feeding four thousand	15:32-38	8:1-9		
d. A "sign from heaven"	15:39-16:12			
e. Healing a blind man		8:22-26		
13. Galilean Ministry-- (10)				
a. Peter's confession	16:13-20	8:27-30	9:18-21	
b. Foretelling death	16:21-28	8:31-9:1	9:22-27	
c. The transfiguration	17:1-13	9:2-13	9:28-36	
14. Galilean Ministry-- (11)				
a. Demoniac boy healed	17:14-20	9:14-29	9:37-43	
b. Foretelling death again	17:22,23	9:30-32	9:43-45	
c. Shekel in fish's mouth	17:24-27	9:33		
d. Humility, forgiveness	chapter 18	9:33-50	9:46-50	
(Record of events in John's gospel)				(chapters 7,8)
15. Perea Ministry-- (1)				
a. Final departure	19:1,2; 8:18-22	10:1	9:51-62	
b. Mission of the Seventy			10:1-24	
c. The "good" Samaritan			10:25-37	
d. Visit to Mary, Martha			10:38-42	
(Record of events in John's gospel)				(chapters 8,9,10)
e. Discourse on prayer			11:1-13	
f. Discourse against Pharisees			11:37-54	
16. Perea Ministry-- (2)				
a. Trust and judgment			chapter 12	
b. Slain Galileans			13:1-9	
c. Woman healed on sabbath			13:10-21	
d. Few are saved?			13:22-30	
e. Reply to Herod's threat			13:31-35	
f. The great supper	22:1-14		14:1-24	
g. Counting the cost			14:25-35	
17. Perea Ministry-- (3)				
a. Three parables of the "lost"			chapter 15	
b. Two warnings about faithfulness			chapter 16	

<u>LESSON</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>(John)</u>
17. (continued) c. Ten lepers				(Record of events in John's gospel) (chapter 11) 17:11-19
18. Perean Ministry-- (4)				
a. Coming of the kingdom			17:20-18:8	
b. Pharisees and publicans			18:9-14	
c. Concerning divorce	19:3-12	10:2-12		
d. Blessing children	19:13-15	10:13-16	18:15-17	
e. Rich young ruler	19:16-20:16	10:17-31	18:18-30	
19. Perean Ministry-- (5)				
a. Crucifixion foretold	20:17-19	10:32-34	18:31-34	
b. Apostles' ambition	20:20-28	10:35-45		
c. Blind men healed	20:29-34	10:46-52	18:35-43	
d. Visit to Zacchaeus			19:1-10	
e. Parable of the pounds			19:11-28	
f. Anointing of Jesus	26:6-13	14:3-9		
20. The Final Week-- (1)				
a. Triumphal entry	21:1-11	11:1-11	19:29-44	
(Record of events in John's gospel)				(12:12-19)
b. Cursing the fig tree	21:18-22	11:12-14		
c. Second temple cleansing	21:12-17	11:15-19	19:45-48	
d. Fig tree withered	21:20-22	11:20-25		
21. The Final Week-- (2)				
a. Authority challenged	21:23-27	11:27-33	20:1-8	
b. The Son rejected	21:28-46	12:1,2	20:9-19	
c. Three "trick" questions	22:15-40	12:13-34	20:20-40	
d. Unanswerable question	22:41-46	12:35-37	20:41-44	
e. Woe to scribes, Pharisees	23:1-39	12:38-40	20:45-47	
f. Widows' Mites		12:41-44	21:1-4	
22. The Final Week-- (3)				
(Record of events in John's gospel)				(12:20-50)
a. Jerusalem's destruction	chapters 24,25	chapter 13	21:1-6	
23. The Final Week-- (4)				
a. Betrayal by Judas	26:1-5, 14-16	14:1,2,10,11	22:1-6	

LESSON

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>(John)</u>
23. (continued)				
b. The Last Supper	26:17-30	14:12-26	22:7-30	
(Record of events in John's gospel)				(13:1-30)
c. Farewell discourses	26:31-35	14:27-31	22:31-38	
(Record of events in John's gospel)				(13:31-17:26)
24. The Final Week-- (5)				
a. Agony in Gethsemane	26:36-46	14:32-42	22:39-46	
b. Betrayal and arrest	26:47-56	14:43-52	22:47-53	
(Record of events in John's gospel)				(18:1-12)
c. Trial before Jews	26:57-27:1	14:57-72	22:54-71	
(Record of events in John's gospel)				(18:12-27)
25. The Final Week-- (6)				
a. Trial before Pilate	27:11-31	15:1-20	23:1-25	
b. The crucifixion	27:32-56	15:21-41	23:26-49	
c. The burial	27:57-61	15:42-47	23:50-56	
d. Watching the tomb	27:62-66			
(Record of events in John's gospel)				(18:28-19:42)
26. The Forty Days				
a. Resurrection morning	28:1-10	16:1-11	24:1-12	
(Record of events in John's gospel)				(20:1-18)
b. Guards' report	28:11-15			
c. Road to Emmaus		16:12,13	24:13-35	
d. First appearance to disciples		16:14	24:36-43	
(Record of events in John's gospel)				(20:19-25)
(Second appearance to disciples)				(20:26-29)
(Third appearance to disciples)				(21:1-24)
e. Fourth appearance and com- mission	28:16-20	16:15-18	24:44-49	
f. Ascension		16:19,20	24:50-53	

The Synoptic Gospels

INTRODUCTORY NOTES ON THE FOUR GOSPELS

1. Some students new to Bible study are surprised to find FOUR gospel accounts of Jesus' life and work on earth.
 - a. He was here less than four years.
 - b. Only one-tenth of His lifespan is addressed in the accounts we have.
 - c. Little is revealed about His family background or His youthful years.
 - d. Nothing at all is included to describe His physical appearance.
2. Is it possible that what the *four* accounts cover could just as easily be treated in *one* book of the Bible?
3. This conclusion (above) is based on a lack of understanding about the divine reason behind there being *four*, and not *one*, records of the most important life ever lived on this earth and why the reporting of that life is so incomplete, as measured by most biographies, despite the devotion of the first *four* books of the New Testament to its reporting.
4. Even casual readers of the *four* Gospels are impressed not only with the similarities among them but also with the differences found in those Gospels.
5. Several possibilities might be considered to account for similarities and differences:
 - a. *Differences* resulted from mistakes made by self-directed writers. But, belief in the *verbal* inspiration of the Scriptures disallows any such explanation. Furthermore, the differences among the accounts do not constitute necessary contradictions. Each one can be explained within the context of divine inspiration and purpose in the production of the Bible.
 - b. *Similarities* are often attributed to collusion among the writers to produce *four* harmonious records in an attempt to overwhelm the minds of those who might not be convinced by the testimony of only *one* person who claims to be a witness of the facts recorded. However, the *four* Gospels are not totally identical in detail. The differences are numerous. Collusion would have suggested the *exclusion* rather than the *inclusion* of so many, so as to stress the *unity* rather than the *diversity* among writers and to make the record "appear" to be genuine.
 - c. A "multiple source" theory is advanced by some to explain similarities and differences

among Matthew, Mark, Luke and John in their treatment of: [1] subject matter; [2] vocabulary; [3] order of events included:

- (1) An “original” gospel which has not survived provided the material from which our Gospels selected their facts;
 - (2) All the Gospels drew from early oral reports by numerous eyewitnesses whose recollections, in keeping with human memory, were not always consistent;
 - (3) A large number of short and uninspired narratives were written early on and were later employed as sources by the Gospel writers. See Luke 1:1;
 - (4) Two “original” gospels were first written and made available to Matthew, Luke, and John:
 - (a) A document identified with the book of Mark which Matthew and Luke used as source material;
 - (b) Another document (called “Q”) which was different from the first document (Mark) and was also used by Matthew and Luke in writing their Gospels.
 - (5) Other theories propose numerous source materials from which all *four* writers drew independently.
6. The Bible believer must contend that the *source* of materials for all *four* Gospel accounts is the mind of God! The writers wrote just the things that were dictated to them by the Holy Spirit (1Corinthians 2:6-16).
7. The messages recorded in the *four* Gospels directly reflect God’s purpose to transmit a *complete* representation of our multi-faceted Savior. He is many things to many people in His work as Redeemer of the world. Each Gospel in turn emphasizes something peculiar in His Person and work, while preserving those commonalities essential to the salvation of all men:
- a. Matthew stresses His role as King over His Kingdom and the fulfillment of prophecy about that role. *Jews* would be attracted by this emphasis;
 - b. Mark pictures Jesus as He serves among men while employing the full authority and power of the Almighty Jehovah. People whose lives were controlled by the authoritative Roman government might be duly impressed by this portrayal of the Christ;
 - c. Luke is concerned with showing Jesus as the Son of Man who is dedicated to the salvation of *all* men. This message would especially appeal to a *Gentile* audience;
 - d. John appears to focus most on the divinity of Jesus and on the relationship between the Father and the Son. He is the only Savior of mankind because of that relationship. John’s message would be welcomed by the *whole world*.

INTRODUCTORY NOTES ON THE “SYNOPTIC” GOSPELS

1. There are distinct and significant differences between the first three Gospels and the Gospel of John.
2. Matthew, Mark and Luke emphasize:
 - a. The miracles and parables of Jesus;
 - b. Many everyday events in the life of Jesus;
 - c. Events taking place primarily in Galilee.
3. John emphasizes:
 - a. Theological discussions, often lengthy;
 - b. Fewer events, but with much more accompanying explanations;
 - c. Events occurring principally in Judea.
4. The first three Gospels are often called “**Synoptic Gospels**” because they seem to “see” Christ’s activities with “one eye” much more than John did.
5. **The Gospel of Matthew:**
 - a. Date-- 50-60 A.D. (Certainly before the destruction of Jerusalem in 70 A.D.)
 - b. Purpose-- To encourage and establish Jewish Christians in the faith; to confute their adversaries; to prove to all that the Gospel did not contradict the teaching of the Old Testament, but rather fulfilled the prophecies and promises made in the Old Testament to the patriarchs.
 - c. Peculiarities--
 - (1) “King” and “Kingdom” occupy a prominent place in this Gospel:
 - (a) “Kingdom of heaven” appears 33 times; “Kingdom of God” is found 4 times;
 - (b) Jesus is represented as the “Son of David” 9 times;
 - (c) Old Testament quotations or allusions are cited about 65 times.
 - (2) “Righteous” and “righteousness” appear in Matthew more than in the other three Gospels combined.
 - (3) “Church” occurs only in Matthew-- 16:18 and 18:17.
 - (4) Matthew records *six* major “sermons” by Jesus:
 - (a) Sermon on the Mount (chapters 5-7);
 - (b) Charge to the Twelve Apostles (chapter 10);
 - (c) Parables of the Kingdom (chapter 13);
 - (d) Teaching About Humility and Forgiveness (chapter 18);
 - (e) Denunciation of the Scribes and Pharisees (chapter 23);
 - (f) Final Warnings About Destruction and Judgment (chapters 24,25).
 - (5) *Twenty* miracles and *fifteen* parables are included in Matthew’s Gospel.

The Gospel of Mark:

- a. Date-- Perhaps about 67 or 68 A.D. (Certainly before Jerusalem's fall in 70 A.D.)
- b. Purpose-- Many scholars believe that Mark depended heavily on the teaching that Peter had done about Jesus. Mark displays Jesus as the Servant of God.
- c. Peculiarities--
 - (1) Mark is a Gospel of action, emphasizing the numerous works of Jesus.
 - (2) Mark takes no notice of Jesus' genealogy, birth, or early years.
 - (3) Mark includes Peter's name in several passages where it is omitted in the other Gospel accounts.
 - (4) Although shorter in length, Mark gives a more complete account of several incidents, e.g., 6:14-29; 7:1-23; 9:14-29; 12:28-34.
 - (5) Mark quotes from the Old Testament only once (1:2,3), a combination of Malachi 3:1 and Isaiah 40:3. Jesus is represented as quoting frequently from the Old Testament.
 - (6) *Nineteen* miracles and *five* parables are recorded by Mark.

The Gospel of Luke:

- a. Date-- about 58 A.D. (Certainly before Jerusalem's destruction in A.D. 70.)
- b. Purpose-- To establish Theophilus in the truth and through him to encourage all readers to believe in Jesus as the Christ; to confirm Jesus as the Savior of everyone who will accept Him as such.
- c. Peculiarities--
 - (1) Luke portrays the "perfect humanity of Christ" (Thiessen), offering the most complete account of His birth, childhood, human growth, and domestic and social life.
 - (2) The prayers of Jesus (*11*) are emphasized by Luke, more than in the other Gospels.
 - (3) Luke stresses praise and thanksgiving. "It begins and ends with worship in the temple" [1:9; 24:52]" (Plummer).
 - (4) Women and children receive significant attention in this Gospel.
 - (5) Numerous medical terms and attention to sickness appear in Luke's account, as would be expected from the pen of a physician.
 - (6) Luke includes *twenty* miracles performed by Jesus, *six* of which are reported only by him. This seems remarkable, coming from a "man of science"(medicine). Luke's depth of faith is reflected in his acceptance of Jesus' miracles.

LESSON ONE-- THE EARLY YEARS

Genealogies-- Matthew 1:1-17; Luke 3:23-38

Preface, John's Birth Promised-- Luke 1:1-25

Announcement to Mary-- Luke 1:26-36

Announcement to Joseph-- Matthew 1:18-25

Mary Visits Elizabeth-- Luke 1:39-56

John's Birth-- Luke 1:57-80

Matthew 1:1-17 GENEALOGIES--

Luke 3:23-38

1. It was important to establish the lineage of "Jesus."
 - a. The Jews would accept only a Messiah who was from *Abraham* and *David*. The prophets had shaped this expectation, e.g., Genesis 12:3; Galatians 3:16; 2 Samuel 7:16; 1 Chronicles 17:11-15; Psalm 110:1,2; Matthew 22:41-43.
 - b. Gentiles cared nothing for Abraham but were impressed with "gods" superior to themselves. The Son of the true God would attract their attention. See Acts 17:22-31.
 - c. Matthew's target audience was his fellow Jews; Luke's, the Gentiles. Hence, Matthew's genealogy begins with *Abraham* and includes kings who had sat on *David's* throne on earth (through Solomon). Luke's list of ancestors traces Jesus' lineage through Nathan, another of David's sons, and culminates (going backward) in Jesus' connection with *God* Himself.
2. The genealogies of **Matthew** and **Luke**: (See Chart on Genealogies, page 8.)
 - a. A "memory crutch" is provided: fourteen generations in three groups. However, some kings are omitted between Joram and Uzziah. Each grouping begins with a signal person/event in God's plan involving man's redemption:
 - (1) The creation and fall of *Adam* that made redemption necessary;
 - (2) The call and promise to *Abraham* to give hope of redemption;
 - (3) The reign of *David* that prefigured the blessings of redemption;
 - (4) The faithfulness of *Zerubbabel* to reaffirm *God's* redemption despite man's unfaithfulness;
 - (5) The coming of *Jesus* as Savior to actualize God's redemption.
 - b. Five women are included in Matthew's list, none in Luke's. Perhaps male pride and religious bigotry needed to be challenged early on before God's plan for all people could be disclosed in the four Gospel accounts.
 - c. The "legal" connection between *Jesus*, *David*, and *Abraham* was through a line of Jewish males. Since *Mary*, not *Joseph*, was Jesus' actual parent, *Joseph* is listed as the "husband of *Mary*" and not as Jesus' "father."
 - d. One genealogy appears to follow the line of *Joseph*, the other of *Mary*, Matthew beginning with Joseph and Luke with Mary.

PREFACE AND JOHN'S BIRTH PROMISED

1. Luke's preface to his story includes several points:
 - a. His *subject* is disclosed-- things "surely believed" about Jesus among Jews;
 - b. His *sources*-- eyewitnesses and ministers of the word (the apostles);
 - c. His *methodology*-- information related in an "orderly" account from "first;"
 - d. His *purpose*-- provide a "certain" record (written rather than oral);
 - e. His *addressee*-- Theophilus ("lover of truth"); individual or class of readers;
 - f. His *guide and monitor*-- the Holy Spirit.

2. Only Luke records John's birth; a part of the "order" in Jesus' story.
 - a. John is the transition from O.T. to New. His appearance breaks a 400 year silence of God.
 - b. He prepares for: (1) Christ [v.17]; (2) fulfillment of promises for a *new* and *better* covenant. (See Jeremiah 31:31-34.)

3. John's story is one of renewed hope for Israel- "make ready a people" (vs. 15-17).
 - a. O.T. closes with nation in despair because of its national wickedness.
 - b. Malachi 4 contains the promise of a Savior and His forerunner.
 - c. Some faithful people yet lived by whom God's plan could be executed.
 - (1) John's parents were both of priestly tribe and were righteous.
 - (2) Zacharias = "Jehovah remembers;" Elizabeth= "oath of God."

4. A great promise on a great day (vs. 8-17).
 - a. Zecharias did special service; chosen by lot from 24 groups of some 20,000 priests to burn incense on the altar.
 - b. God's first revelation in 400 years involved John: (1) his name; (2) his greatness; (3) his spiritual dedication; (4) his mission and work.

5. Zecharias' unbelief and punishment (vs. 18-25).
 - a. His confidence must move from natural world to spiritual world.
 - b. Natural speech removed as spiritual sign of God's power to intervene.
 - c. Natural barrier to conception (age) overcome by God's spiritual energy.

ANNOUNCEMENT TO MARY

1. Six months passed prior to the announcement.
2. Gabriel sent: (1) to an unlikely place--Nazareth [John 1:46]; (2) to an unlikely recipient-- a virgin; (3) with an unlikely promise-- a child to be born to her.
3. This greatest promise involved Jesus: (1) His name-- Jesus ["Savior"]; (2) His divinity-- Son of the Highest; (3) His station-- throne of David; (4) His mission and work-- reign over the eternal kingdom of God.

4. Mary's faith was displayed and blessed (vs. 34-38).
 - a. Her promise also involved confidence in the spiritual overcoming the natural world.
 - b. Natural barrier to conception (her virginity) to be overcome by heaven's energy.
5. "For with God nothing is impossible"-- any difficulty can be conquered (vs 37).
6. Mary's faith was humble and unquestioning (vs. 38).

Matthew 1:18-25 **ANNOUNCEMENT TO JOSEPH**

1. Joseph chose to treat Mary "justly" [fairly] (vs. 18,19).
 - a. Mary was "betrothed" (engaged) to her "husband" Joseph--considered a legal marriage among the Jews.
 - b. Circumstances assured her disgrace if publicized (Deuteronomy 22:23,24).
 - c. Joseph had cause to "put her away."
 - d. His "justice" required doing right, but his mercy allowed Mary's privacy.
2. An angel (Gabriel?) intervened to expedite God's plan (vs. 20).
 - a. Jesus would have a father ("supposed"-- Luke 3:23) during *early* years.
 - b. Reconciled the situation with demands of the Law to the contrary.
3. The significance of the event:
 - a. The child to be named "Jesus"-- "Jehovah salvation."
 - b. Would save nation from the spiritual threat of sin, not from national threat.
4. Matthew declares this a fulfillment of a cherished prophecy (Isaiah 7:14).
 - a. God would be with men! What an opportunity for mankind!
5. Joseph's faith in the spiritual overcame obstacles of the physical world.
 - a. He took Mary as his wife.
 - b. He gave the child the heaven-selected name of "Jesus."

Luke 1:39-56 **MARY VISITS ELIZABETH**

1. "In those days" (before John's birth) Mary visited her kinswoman.
 - a. The unborn herald reacted immediately to Mary's appearance (vs. 41).
 - b. Elizabeth was filled with the Holy Spirit.
 - (1) She gave same blessing to Mary as Gabriel had (vs. 41,28).
 - (2) This is the origin of the "Hail Mary" prayers of the Catholic rosary.

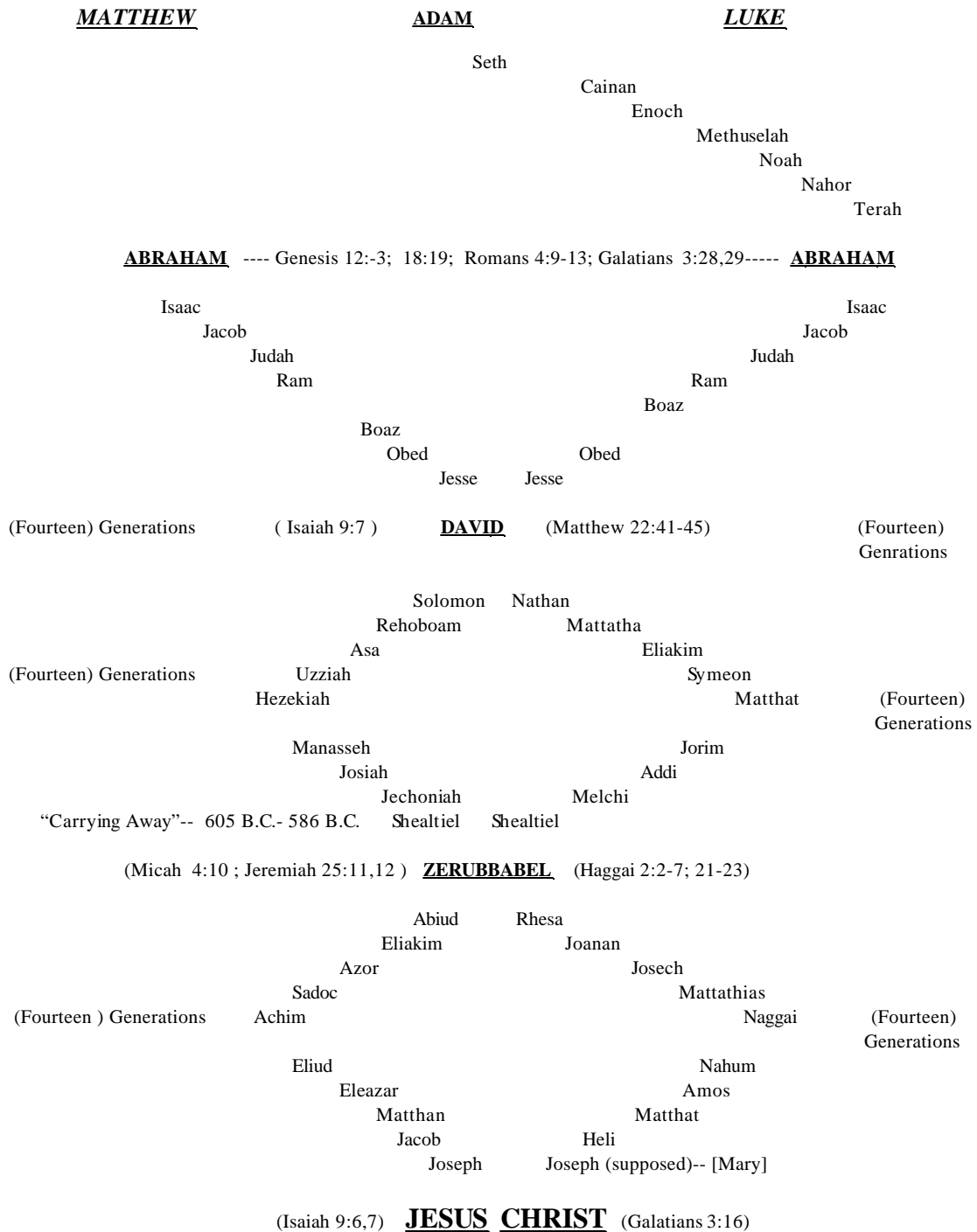
2. Elizabeth evidently apprized at some earlier time of the promise to Mary.
 - a. Mary's song (vs. 46-55) is called the "Magnificat" by Catholics.
 - b. Expressed gratitude for favor and the hope of redemption for Israel.
3. Mary departed for home shortly before John's birth.

Luke 1:57-80

JOHN'S BIRTH

1. His naming and circumcision retried Zecharias' faith (vs. 59-66).
 - a. Elizabeth's choice was: name "*shall be John,*" not "Zecharias."
 - b. Zecharias announced God's choice: "His name is John."
 - c. His faith was now demonstrated; his tongue was loosed.
2. Zecharias' first words were of praise to God (vs. 67-79).
 - a. God had "raised up a horn of salvation for us."
 - b. God had "remembered His holy covenant."
 - c. God would provide "salvation" and "remission of sins."
 - d. John would "prepare His ways" for those blessings.
3. People were duly impressed with these marvelous events (vs. 65,66).
4. The Lord's hand was with John (vs. 66,80).
 - a. Physically and spiritually.
 - b. He lived in remote places until the time for his work to begin.

THE GENEALOGY OF JESUS CHRIST AS RECORDED BY MATTHEW AND LUKE



[Several generations are omitted from the chart to conserve space. Consult Matthew 1:1-17 and Luke 3:23-38 for the complete Genealogy.]

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON ONE

Read: Matthew 1:1-25

[Quotations from New King James Version]

Luke 3:23-38; 1:1-80

1. Which of the four Gospels are called the “Synoptic” Gospels? Why? Which Gospel is not “synoptic”? Why? What does “synoptic” mean (consult a dictionary if necessary)?
2. The geneology of Jesus, as listed by Matthew (1:1-17), announces Him as the Son of _____. Luke’s geneology (3:23-38) pursues His lineage as the Son of _____ and the Son of _____. Matthew obviously was writing to Jews/Gentiles (circle one). Luke wrote to Jews/Gentiles (circle one).
3. Matthew’s list of Jesus’ ancestors goes through his father _____. Luke traces His parentage through a “father” named _____. How do you explain this difference (look at Luke 3:23 for a key word--what is it? _____)?
4. The geneology records of Matthew and Luke are different from _____ to the common entries of _____ and _____. They are basically the same from _____ to _____.
5. Matthew begins his Gospel with Christ’s geneology. Luke first deals with the births and activities of two men, _____ and _____, before giving his list.
6. Matthew suggests a “memory crutch” for remembering his geneology: _____ generations from _____ to _____; the same number from _____ to _____; the same number from _____ to _____.
7. Mary was _____ to Joseph when told of Jesus’ coming birth. Joseph was encouraged by God to make her his _____. Why should he do this?
8. Two fathers, _____ and _____, were instructed about the names of their sons, _____ and _____. Each was officially given his name on the occasion of his _____.

9. Three names are attributed to the Son of God in these chapters. What are they, and what does each name mean?

<u>Name</u>	<u>Meaning</u>
(1) _____	(1) _____
(2) _____	(2) _____
(3) _____	(3) _____

10. Who was Zacharias and what was he doing when told of his son's birth?

11. What were to be the characteristics of John and what was he to do?

12. What was Mary told about the nature and work of her son-to-be?

13. Which child of promise was the older? By how much?

14. What work of John was prophesied by his father in addition to things previously reported by Luke?

15. Two phases of John's growth are mentioned by Luke. What are they? How does this compare to the development of the young Jesus? (See Luke 2:52)

LESSON TWO-- THE EARLY YEARS (*continued*)

Jesus' Birth-- Matthew 1:18-25; Luke 2:1-7 Sojourn in Egypt-- Matthew 2:13-23
Angels and Shepherds-- Luke 2:8-20 Childhood in Nazareth-- Matthew 2:23; Luke 2:39,40
Circumcision-- Luke 2:21 Visit to Jerusalem-- Luke 2:41-50
Presentation in Temple-- Luke 2:22-39 Eighteen Years in Nazareth-- Luke 2:51,52
Wise Men Visit-- Matthew 2:1-12

Matthew 1:18-25 JESUS' BIRTH

Luke 2:1-7

1. "Those days--" (1) Six months following John's birth; (2) During the rule of Augustus Caesar.
 - a. Augustus first to assume role of emperor and to transfer power from the people to a supreme ruler of the empire.
2. The "whole [Roman] world" ordered to register at home locations.
 - a. Purpose not clear (taxes or census) but probably compulsory, considering that Mary went despite her condition.
 - b. The couple traveled to Bethlehem and fulfilled Micah's prophecy made 750 years earlier (Micah 5:1-4).
3. Jesus was born outside "the inn" in a crude enclosure for animals and was laid in a manger (feeding trough).
 - a. This was Mary's "firstborn" son; she later had other children. (See Matthew 13:55; Mark 6:3.)

Luke 2:8-20 ANGELS AND SHEPHERDS

1. Shepherds were living in the fields tending sheep; likely not in December.
2. Earth's greatest announcement (before Pentecost--Acts 2:36) was made.
 - a. "Good tidings" ["gospel"] would bring joy to all people (See Acts 2:39.).
3. Jesus was born: (1) a Savior (Matthew 1:21); (2) the Christ ["Anointed"]-- kings, priests and prophets were anointed in Israel--Jesus would fill all three roles; (3) the "Messiah;" (4) the Lord (Matthew 22:43-45).
4. An identifying sign (lying in a manger) would certify the child's identity.
 - a. Additional angels impressed the significance of the announcement.
 - b. God's glory and earth's peace would be accomplished through Jesus.
 - c. Peace to be enjoyed only by men "in whom He is well pleased" [ASV].
5. The shepherds used their opportunity to see and tell about Jesus to others.

Luke 2:21 CIRCUMCISION

1. Male children under Law circumcised when eight days old (Leviticus 12:13).
 - a. This rite made them members of Israelite nation.
2. A boy's name was officially given at this ceremony-- He was called "Jesus."

- a. This name had been given before His birth (Matthew 1:21).
- b. Three others also named before birth: Ishmael, Isaac, John the Baptist.

Luke 2:22-39 **PRESENTATION IN TEMPLE**

1. New mothers required to be purified forty days after a son's birth.
2. All new children dedicated by sacrifice of lamb and pigeon or dove.
 - a. Exception-- poor children dedicated by two pigeons or doves as burnt and sin offerings (Leviticus 12:7,8).
3. Jesus' sacrifices indicate the family's poverty (See Mark 6:3.).
 - a. The wise men's gift of gold not yet delivered.
4. Simeon's song and prophecy glorified Jesus.
 - a. His song praised God for: (1) salvation; (2) revelation to the Gentiles; (3) glory to Israel.
 - b. His prophecy told of: (1) the rise and fall of many; (2) a sign [crucifixion] to be resisted by world (See 1Corinthians 1:23.); (3) Mary's grief at Jesus' death; (4) His gospel that would determine attitudes that save or condemn (See Acts 2:42; 7:54.).
5. Anna added to the witness of Jesus' significance.
 - a. She spoke of Jesus as the Redeemer of Israel.

Matthew 2:1-12 **WISE MEN VISIT**

1. Jesus born during reign of Herod, an extremely cruel and wicked man.
 - a. Dionysius, a monk, devised a new calendar in 532 A.D.
 - b. He erred in his calculations by at least four years.
 - c. Jesus actually born 4-6 B.C.
2. Wise men ("Magi") came to Jerusalem to worship a "King of the Jews."
 - a. Brought three kinds of gifts; this accounts for "three" wise men.
3. Had seen a "star" not of usual size; had followed it to find Jesus.
4. Herod disturbed at possibility of a rival king, resolved to destroy Jesus.
 - a. Determined Bethlehem as birthplace from Micah's prophecy (Micah 5:2).
 - b. Determined approximate time of birth from wise men.
 - c. Sought exact identity of Jesus through deceit--"worship Him also."
5. God intervened with a warning; wise men changed their plans.

Matthew 2:13-23 **SOJOURN IN EGYPT**

1. Herod's wrath a serious threat to the life of Jesus.
 - a. Resorted to the most extreme measure possible--kill *all* candidates!
 - b. Allowed leeway of time to insure success of his scheme.
 - c. Oblivious to the great anguish inflicted on victims' families.

- d. Jeremiah's prophecy of captivity fulfilled (again) by Herod's crime.
- e. Jesus' life in jeopardy but for His Father's foreknowledge and intervention.
- 2. *Heavenly* Father warned *earthly* father to flee Bethlehem for Egypt.
 - a. Egypt was a Roman province beyond Herod's jurisdiction.
 - b. Flight to Egypt served three purposes: (1) protected Jesus; (2) showed God's concern for Jesus's value to His plan; (3) made Jesus' experience an antitype of Israel's early history in Egypt (See Hosea 11:1.).
- 3. Jesus was "called out" of Egypt to return to promised "land of Israel."
 - a. Joseph likely intended to return to Bethlehem.
 - b. Archelaus much like his father Herod, posed danger to Jesus.
 - c. Where to go? To an *insignificant* place--Nazareth (See John 1: 46.).
 - (1) It was their "own city."
 - (2) Herod Antipas had a better reputation than Archelaus.
 - d. No specific prophecy about "Nazarene," but many prophecies told of the *humble* life of Jesus, appropriate to the *humble* city of Nazareth.

Matthew 2:23
Luke 2:39,40

VISIT TO JERUSALEM

1. All adult males required to keep three feasts; women went voluntarily.
2. The Passover celebrated the deliverance of Israel from Egypt.
 - a. Passover supper was highlight, but the entire feast lasted seven days.
3. Twelve was age of majority for boys to become responsible to God.
 - a. Jews still observe each boy's "barnitzvah" ("son of the Law").
4. Jesus stayed in Jerusalem as a young man newly-responsible to God.
 - a. Listened to religious teachers and asked questions of them.
 - b. Displayed amazing understanding of the Law and its applications.
5. His focus had changed from *father's business* to *Father's business!*
 - a. He "must" tend to what was more important.
 - b. His intent was not understood--others could not "hear" the capital letter.

Luke 2:51,52

EIGHTEEN YEARS IN NAZARETH

1. First twelve years covered in one verse (Luke 2:40).
2. Next eighteen years addressed in two verses (Luke 2:51,52).
 - a. Jesus subject to His parents as a duty under Law (See Exodus 20:12.).
 - b. Submission to God still requires obedience to parents (Ephesians 6:1-3).
3. Jesus increased ("advanced") during these eighteen years.
 - a. He "grew" without any particular effort as a child, as children do.
 - b. He "increased" ("to hack forward") with great effort as a young man.
 - c. He prepared Himself for future service to His Father.
4. Wisdom [understanding of religion]; stature [control of body and passions]favor [close relationship] with God and man--both essential (Luke 19:10).

Read: Matthew 2:1-23

Luke 2:1-52

1. The mother of Jesus was to be _____. Jesus' "father" was to be the _____. This fulfilled the O.T. prophecy of _____ that a _____ would bear a child who would be "_____ with _____."
2. How does Matthew deal with the modern religious doctrine of Mary's "perpetual virginity"?
3. How does Luke deal with the "December 25th birthday" of Jesus?
4. What city was the "city of David"? What "sign" would the shepherds discover there?
5. What effect did their experience have on the shepherds? What did they do as the result of that experience?
6. What effect did the circumstances of Jesus' birth have on Mary?
7. Compare Luke 2:21-24 with Leviticus 12:2-8. Answer the following questions:
 - a. How old was Jesus when He was circumcised according to the Law?
 - b. How old was He when He was presented in the temple?
 - c. What can we know about the financial status of Joseph and Mary at this time?
8. Jesus was approximately how old when the wise men came to visit Him? How do we know? What two terms are used by Luke to indicate the difference in the age of Jesus when first visited by the shepherds and later by the wise men?
9. To what country did Joseph flee with Mary and Jesus? Why? What O.T. prophecy was fulfilled when they returned to Palestine?

10. Jesus, by prophecy, was to be called a “Nazarene.” Why? By what similarly-sounding name was John known? Why? (See Luke 1:15 and Numbers 6:2,3.)

11. In what way does Luke describe the physical and spiritual development of Jesus while He lived in Nazareth? What had Luke said earlier about the development of John?

12. At what age did Jesus first begin to comply with the Law’s requirement that all males come to the observance of Passover in Jerusalem? With what term does Luke now describe His physical development?

13. Following a separation between Jesus and His parents, where did they discover Him and what was He doing that was so surprising to them? Why was it surprising?

14. What question was asked of the the young Jesus that might have been expected from His parents under the circumstances? What reply did they receive from Him that was not what they would expect?

15. What differences do you see in these terms used by both Jesus and Mary:
 - a. “Sought” and “sought” ----
 - b. “Your father” and “My Father” ---

16. What was the difference in Mary’s idea of Jesus’ “business” at this stage of His life and His own idea of what that “business” was?

17. Even though Jesus had now become a “man” under the Law, He was obliged to continue what practice in compliance with the Law? (See Deuteronomy 5:16.)

LESSON THREE-- EARLY EVENTS

Ministry of John-- Matthew 3:1-12; Mark 1:1-8; Luke 3:1-2

Baptism of Jesus-- Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23

Temptations-- Matthew 4:1-11; Mark 1:12,13; Luke 4:1-13

Departure from Judea-- Matthew 4:12; Mark 1:14

Matthew 3:1-12 MINISTRY OF JOHN

Mark 1:1-8

Luke 3:1-2

1. "In those days" was about twenty-nine years after close of Matthew chapter 2.
2. Luke is very specific about time (29 A.D.)--cites seven men for time reference.
 - a. Two sons of Herod the Great-- Herod Antipas and Philip.
 - b. Two high priests serving--one by Law (Annas), one by Romans (Caiaphas).
3. John received his message in the wilderness.
 - a. Denounced sins because of his commission, not only from his convictions.
4. John's response: (1) preached repentance; (2) baptized for remission of sins.
 - a. Required confession of sins to show awareness of need for change.
 - b. Repentance demanded "fruits" to manifest a changed heart.
 - c. Remission was limited until Christ's death. (See Matthew 26:28.)
 - d. This obedience added to O.T. obedience under Law. (See Hebrews 10:4)
5. John's work had been prophesied by Isaiah (Isaiah 40:1-3).
 - a. Luke adds two verses to Matthew's quotation.
6. Message of repentance not new to Israel; many prophets had called for it.
 - a. Baptism *was* a new practice; not the same as O.T. "washings."
7. Promise of Kingdom attached to John's command-- it was "at hand."
 - a. Jews had expected the Kingdom for many years. (See Daniel 2:44.)
 - b. They were not at all *ready* for it; its *nature* was unlike their nature.
 - c. God's salvation could not be "seen" until things made "straight, smooth."
8. John's appearance enhanced his message.
 - a. It was as abnormal as his message.
 - b. Many were curious, many were shocked (Matthew 11:7,8).
9. John's message attracted large numbers of sinners.
 - a. Various motivations likely-- fear, opportunity to profit, etc.
 - b. John was empowered to detect their false motives-- "brood of vipers."
10. Some denied their need to comply, cited their kinship to Abraham.
 - a. They were not indispensable to God's plan; He could use stones instead.
 - b. God was even then sorting out good and bad "trees" for the Kingdom.
11. Three groups asked about displaying the "fruits of repentance:"
 - a. The *general population* ("people");
 - (1) Told to give rather than take from others;
 - b. The *tax collectors* who often abused their office;
 - (1) Charged with being honest in collections, fair to the public;
 - c. The *soldiers* who had great power over the people;

- (1) Don't intimidate or abuse their subjects;
- (2) Don't augment wages with goods confiscated from helpless people.
- 12. John's strangeness raised questions about his identity.
 - a. The Messiah was expected to be different from the usual (Isaiah 53:2).
 - b. The Christ would be *far* superior to John. (See Matthew 11:11.)
- 13. Christ's work was much more extensive than John's.
 - a. John separated the good and bad *temporarily* by his baptism.
 - b. Jesus would separate *permanently* by his [two] baptisms.
 - c. The Holy Spirit baptism would separate by the preaching of the gospel, as seen in Acts 2 for the Jews and Acts 10 for the Gentiles.
 - d. Eternal fire will ultimately punish the unrepentant. (See Revelation 21:7,8.)
 - (1) Two illustrations: winnowing fan for grain, burning the chaff.
- 14. Luke anticipated John's punishment for his plain preaching.
 - a. John always preached and exhorted men to godliness.
 - b. He rebuked Herod Antipas for adultery and other sins.
 - c. John was imprisoned several months after he had baptized Jesus.

Matthew 3:13-17 **BAPTISM OF JESUS**

Mark 1:9-11

Luke 3:21-23

- 1. Jesus came not as an observer but to be baptized by John.
 - a. Likely walked more than sixty-five miles to the place where John baptized.
- 2. John opposed Jesus' baptism because He didn't fit the requirements.
 - a. John may or may not have recognized Jesus from past contacts.
 - b. God gave a validating sign to certify His identity. (See John 1:33.)
 - c. John had already proclaimed Jesus' superiority to himself.
- 3. Jesus' baptism would "fulfill all righteousness."
 - a. Both parties shared in this fulfillment-- "It is fitting for *us*..."
 - b. It was *right* to follow God's plan.
 - c. Jesus *could not* be baptized because of repentance for remission of sins, but He *could* be baptized to do God's will.
 - d. This act of obedience demonstrated His willingness for complete submission; His crucifixion became the ultimate expression of this attitude.
- 4. Baptism accompanied by Jesus' prayer [Luke], as was every significant event:
 - a. Choosing of the twelve apostles (Luke 6:12);
 - b. Feeding of the five thousand (Mark 6:41);
 - c. Foretelling the building of the church (Luke 9:18);
 - d. In Gethsemane before His betrayal (Matthew 26:36-46);
 - e. On the cross-- "Father, forgive them!" (Luke 23:34).
- 5. God acknowledged Jesus' commitment to serve both Him and mankind.
 - a. He was "well pleased" with Jesus' commitment.
 - b. This commitment had no limitations. (See Mark 14:36.)
- 6. A sign of God's approval was given-- the Holy Spirit in dove's form.

- a. The dove was a symbol of *sacrifice* and *peace* to the Jews.
- b. The Spirit's appearance as a dove signified Jesus' role as the Great *Sacrifice* by whom *peace* between God and man would come.
- c. John had been told to expect such a sign (John 1:33).

Matthew 4:1-11 **TEMPTATIONS**

Mark 1:12,13

Luke 4:1-13

1. These temptations were last preparations before beginning work (Luke 3:23).
2. Jesus was "led" (driven) by the Spirit to be tempted by the devil.
3. Was "filled with the Spirit" after baptism; this was perhaps the best time for His complete trust in the Father to be tested.
4. The three temptations presented rose out of man's basic needs and whether God is willing and able to provide those needs to man:
 - a. The need for food to survive physical hunger ["stones into bread"];
 - (1) Jesus asserted that God *will* provide food in *His* way;
 - b. The need for protection from harm ["throw yourself down"];
 - (1) Jesus asserted that God *will* preserve His people without being tested about His level of concern;
 - c. The need for a relationship with God ["fall down and worship me"];
 - (1) Jesus asserted that all other relationships are fleeting and unreliable.
5. The Lord employed Scripture to refute the devil's proposals.
 - a. The Bible gives an answer to every problem. (See 2Timothy 3:16,17.)
6. Jesus' temptations were similar to those faced by Eve (Genesis 3):
 - a. Lust of the flesh-- "good for food"-- "stones into bread;"
 - b. Lust of the eyes-- "pleasant to look upon"-- "showed all kingdoms, glory;"
 - c. Pride of life-- "make you wise"-- "give *angels* charge concerning you."
7. These temptations are also similar to those we all face (1John 2:16):
 - a. The lust of the flesh;
 - b. The lust of the eyes;
 - c. The pride of life.
8. We must arm ourselves with Scripture for any successful defense against those temptations we encounter daily. (See 1Corinthians 10:13.)
9. The devil was *temporarily* defeated in his devices.
 - a. He departed until an "opportune time."
 - b. Angels ministered to Jesus, proving the validity of His choices.
10. Having prepared Himself and having confirmed His complete trust in His Father, Jesus is now ready to begin His public work of redemption. This He will commence after a year passes (Matthew 4:17; Mark 1:14 [John's imprisonment]; Luke 4:14).

QUESTIONS ON THE SYNOPTIC GOSPELS

LESSON THREE

Read: Matthew 3:1-17; 4:1-12

Mark 1:1-13

Luke 3:1-23; 4:1-13

[John 1:19-4:54]

1. Which of the Gospels are non-specific as to the time when John began his ministry, and which one is very specific?

2. John began work when _____ was governor of _____; _____ was tetrarch of _____; _____ and _____ were also tetrarchs; _____ and _____ were high priests.

3. All three writers identify John's workplace as the _____, just as the prophet _____ had foretold.

4. _____ and _____ also describe John's clothing and food as appropriate to the _____.

5. John's primary work was _____ and _____, thus making ready the _____ of the _____.

6. In what three respects was John's baptism similar to the baptism practiced by the apostles? (See also, Acts 2:38; John 3:23; and Romans 6:4.)

7. Many of the Jews and their leaders needed to _____ and show better lives that were worthy of _____. Trust in being descendants of _____ would not save them from God's _____.

8. What reforms were needed in the behavior of these groups of people:
 - a. The multitudes: _____
 - b. The publicans: _____
 - c. The soldiers: _____

9. To distinguish himself from _____, John noted the difference in their baptisms. He would baptize with _____ (only), but _____ would baptize with the _____ and with _____.

10. Which writer cites John’s objection to baptizing Jesus? Why was it appropriate for him to do as Jesus requested? What did Jesus’ response mean?

11. Which writers stated that the Holy Spirit descended upon Jesus at His baptism? Which described the “bodily form” in which the Spirit appeared?

12. _____ states that God spoke *of* Jesus as His Son at Jesus’ baptism; _____ and _____ say that God spoke *to* Jesus about that fact.

13. Who put John in prison because of his preaching about sin? What particular sin(s) of that person did John condemn? (See Matthew 14:3,4.)

14. Which writer gives no description of Jesus’ temptations in the wilderness? He does, however, agree with _____ that Jesus was served by _____ afterward.

15. How do we know that Christ’s temptations were not the result of a chance encounter with the devil? Which writer makes that most obvious?

16. Give the three temptations posed by Satan and the response Jesus gave to each one:

<u>Temptation</u>	<u>Response</u>
a. _____ _____	a. _____ _____
b. _____ _____	b. _____ _____
c. _____ _____	c. _____ _____

17. Compare the *order* in which Matthew and Luke record the temptations:

<u>Matthew</u>	<u>Luke</u>
a.	a.
b.	b.
c.	c.

18. How does Luke make Jesus’ contact with the devil more “open-ended” than Matthew?

LESSON FOUR-- THE GALILEAN MINISTRY (1)

Beginning Work-- Matthew 4:12,17; Mark 1:14,15; Luke 4:14,15
Rejection at Nazareth-- Luke 4:16-30
Removal to Capernaum-- Matthew 4:13-16; Luke 4:31
Call of Four Disciples-- Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11
Miracles in Capernaum-- Matthew 8:14-17; Mark 1:21-34; Luke 4:31-41
First Preaching Tour-- Matthew 8:2-4; Mark 1:35-45; Luke 4:42-44; 5:12-16
Healing a Paralytic-- Matthew 9:2-8; Mark 2:1-12; Luke 5:17-26
Call of Matthew-- Matthew 9:9-13; Mark 2:13-17; Luke 5:27-32
Question About Fasting-- Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39
Plucking Grain-- Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5
Healing a Withered Hand-- Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11
Widespread Fame-- Matthew 4:23-25; Mark 3:7-12; Luke 6:17-19
Choosing of Twelve-- Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16

Matthew 4:12,17 BEGINNING WORK

Mark 1:14,15

Luke 4:14,15

1. About a year transpired between verses 11 and 12 of Matthew's account.
 - a. Events of John chapters 1-4:43 likely occurred before work begun by Jesus.
 - b. John had not yet been put in prison at that time (John 3:24).
 - c. Jesus encountered a woman at a well on His way to Galilee (John 4:3-42).
2. He went to Nazareth, then to Capernaum, which He made His "home base."
3. His message was the same as John's-- "repent and believe the gospel of the at-hand Kingdom."
4. He taught in the synagogues and was glorified by all.

Luke 4:16-30

REJECTION AT NAZARETH

1. The exception to His glorification was in His hometown of Nazareth.
2. He applied Isaiah's Messianic prophecy to Himself (Isaiah 61:1,2).
3. People challenged His application because of his familiarity to them.
4. He had healed a nobleman's son at Capernaum (John 4:46-54).
5. Two examples are given to show that the Kingdom's blessings will come to people with *faith*, not to people with *physical credentials*.
6. His miraculous powers enabled Him to evade the wrath of offended people.

Matthew 4:13-16 REMOVAL TO CAPERNAUM

Luke 4:31

1. This move fulfilled another of Isaiah's prophecies (Isaiah 9:1,2).
2. Many foreigners populated this region from the days of the captivity.
 - a. "Galilee of the Gentiles" considered to be lost in "darkness and death."
 - b. This region was now given a great opportunity to share in the light and truth of the Kingdom.

Matthew 4:18-22
Mark 1:16-20
Luke 5:1-11

CALL OF FOUR DISCIPLES

1. Jesus had had earlier contact with Peter and Andrew (John 1:35-42).
 - a. Philip and Nathaniel (Bartholomew) had also been contacted.
2. It was time for His work to begin, and Jesus needed co-workers.
 - a. They would all become “fishers of men.”
3. The four disciples were deeply impressed by a great catch of fish.

Matthew 8:14-17
Mark 1:21-34
Luke 4:31-41

MIRACLES IN CAPERNAUM

1. Jesus cast out a demon from a man in the synagogue.
 - a. The demon proclaimed Him to be the “Holy One of God.”
 - b. Jesus disallowed any alliances with the kingdom of Satan.
 - c. People raised important issues about His authority and power.
2. The healing of Simon’s mother-in-law’s “high fever.”
 - a. The healing was immediate and complete--she arose and served them.
3. Widespread publicity brought many prospects for healing to Christ.
 - a. He healed “every one of them.”
 - b. Demons were consistently forbidden to testify of His divinity.

Matthew 8:2-4
Mark 1:35-45
Luke 4:42-44;
5:12-16

FIRST PREACHING TOUR

1. After prayer, He stated a need to preach throughout Galilee.
 - a. He had “come” for this very purpose.
2. A leper asked for healing, “if you are willing.”
 - a. He was instructed to obey the Law’s teaching. (See Leviticus 14:1-31.)
 - b. Jesus always respected the precepts of the Law of Moses. (See Galatians 4:4; Matthew 5:17.)
3. This procedure would evidence His compliance with the Law.

Matthew 9:2-8
Mark 2:1-12
Luke 5:17-26

HEALING A PARALYTIC

1. Many religious leaders came to Him in Capernaum.
2. The house where He taught overflowed with people.
3. A paralytic was let down through the roof by his friends.
4. Jesus first gave forgiveness of sins rather than physical healing.
 - a. Perhaps to raise the issue of His source of power.
5. Jewish leaders were offended by His pronouncement of forgiveness.
 - a. “Only God can forgive sins!”
6. Christ’s *power* and *nature* were inseparable!
7. These leaders and others trusted *sight* above *faith*.
8. Multitudes were amazed at His power to heal.

Matthew 9:9-13
Mark 2:13-17
Luke 5:27-32

CALL OF MATTHEW

1. Matthew (Levi) was called from his tax office to follow the Christ.
2. He gave a great feast for others who “followed Him.”
3. The disciples were challenged about associating with such “sinners.”
4. Sinners were the objects of Jesus’ mission; contacts were necessary.
5. His goal: mercy to the humble, not sacrifice from the self-righteous.

Matthew 9:14-17
Mark 2:18-22
Luke 5:33-39

QUESTION ABOUT FASTING

1. Matthew’s feast was on a fasting day for some Jews.
 - a. The Pharisees had a regimented schedule for fasting.
 - b. John the Baptist had taught his disciples to fast.
 - c. This naturally raised questions about observable differences.
2. Three answers were offered to explain different emphases:
 - a. The bridegroom was still present with his friends--no fasting.
 - b. A cloth patch must match the garment--fasting not match the situation.
 - c. Wine must match the wineskins--fasting not appropriate to conditions.
3. Fasting signified sorrow, but the disciples had great joy with Christ.
 - a. Sorrow would come soon enough (John 16:19,20).

Matthew 12:1-8
Mark 2:23-28
Luke 6:1-5

PLUCKING GRAIN

1. Jesus and the Pharisees often clashed about sabbath “laws.”
2. Jews were forbidden by the Law to “work” on sabbath (Exodus 20:10).
 - a. It was for man’s good to rest on that day (Exodus 31:15).
3. Jewish officials had perverted the meaning of “work” and “rest.”
 - a. The sabbath had become a burden rather than a blessing.
4. A lesson the Pharisees needed: “The sabbath was made for man.”
5. Jesus is Lord of the sabbath; He can decide what is appropriate.
6. David was not criticized for “breaking” the sabbath; a “necessary” act.
7. This confrontation offered another focus on Jesus’ divinity.

Matthew 12:9-14
Mark 3:1-6
Luke 6:6-11

HEALING A WITHERED HAND

1. This was another sabbath confrontation.
2. The Pharisees sought any occasion to condemn Jesus’ behavior.
3. Jesus took the initiative and asked concerning doing good or evil.
4. The Jews allowed sabbath exceptions even for animal rescue.
5. Surely, none would deny the same privilege for a *man*!
6. Christ healed the man, knowing He “had them in a bind.”
7. The leaders now determined to destroy Jesus by other means.
 - a. Direct challenges had always failed.

Matthew 4:23-25
Mark 3:7-12
Luke 6:17-19

WIDESPREAD FAME

1. Matthew, Mark, and Luke all summarize Jesus' success in His ministry.
 - a. Great multitudes from wide areas sought Him out.
2. He healed and cast out spirits.
 - a. He continued to forbid alliances with evil (spirits).

Matthew 10:1-4
Mark 3:13-19
Luke 6:12-16

CHOOSING OF TWELVE

1. The apostles were chosen after Jesus had prayed all night.
2. The twelve were given special power by which to confirm their work.
3. See the Chart on **“The Apostles of Christ.”**

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON FOUR

Read: Matthew 4:12-17

Mark 1:16-45; 2:1-28; 3:1-19

Luke 4:16-30

1. Jesus' first preaching urged people to _____, for the _____ of _____ was at hand.
2. In the synagogue at Nazareth, Jesus read a passage about Himself from the prophet _____. He then announced that the prophecy was being _____ on that very day.
3. Jesus expected the people of Nazareth to say, "_____ heal _____," because no _____ was accepted in his own _____.
4. The first four disciples to follow Jesus were _____, _____, _____, and _____. These men would henceforth become _____ of men.
5. At Capernaum, Jesus performed several miracles. What were they?
 - a. _____, calling attention to His authority;
 - b. _____, proving His miracles to be instantaneous and complete;
 - c. _____, an example of "group" healing.
6. A leper had faith that Jesus could heal him on one condition. What was it? What did Jesus tell the man to do following his healing?
7. How did four men who brought a sick man to the Christ show how much faith they had in Him? How much faith did the sick man have?
8. The scribes denied that Jesus could forgive _____, because only _____ could do that.
9. Jesus' power to forgive sins could not be observed visually, but what power of Christ *could* be seen?

10. Where had Jesus found Matthew when He called him? Why? What did Matthew do to introduce Jesus to his fellow workers?

11. When Jesus was criticized for eating with “sinners,” He pointed out that the _____ have no need of a _____, but they that are _____.

12. The disciples of _____ and of the _____ practiced fasting, but those of _____ didn’t. When did Jesus say that His disciples would begin to fast?

13. The Lord used two illustrations to impress that His teaching and practice would be altogether different from anything people had experienced before. What were they?
 - a.

 - b.

14. When accused of violating the sabbath, Jesus cited two examples that prove that “the _____ was made for _____, and not _____ for the _____.”

15. After Jesus healed a man with a _____ hand, the _____ and the _____ consulted together how they might destroy Him.

16. For what two tasks were the twelve apostles chosen?
 - a.

 - b.

LESSON FIVE-- *THE GALILEAN MINISTRY* (2)

Sermon on the Mount-- Matthew 5:1-6:21; Luke 6:20-36

The “Sermon on the Mount” is Jesus’ initial teaching by which the uniqueness of the Kingdom may be recognized and upon which the distinctiveness of life in that Kingdom would be based.

The sermon deals with *four* responsibilities to be satisfied by citizens of the Kingdom:

- (1) Responsibility for their *personal character*;
- (2) Responsibility to their *fellowmen*;
- (3) Responsibility to their *God*;
- (4) Responsibility to the **truth**.

I. RESPONSIBILITY FOR PERSONAL CHARACTER

Matthew 5:1-2

THE SERMON

Luke 6:20

1. Great multitudes followed Jesus (Matthew 4:24,25).
2. He sought privacy with His disciples on a mountain.
3. He would teach the disciples; they would teach the multitudes.
4. Jesus delivered a “manifesto” of His Kingdom.
 - a. A “manifesto” is a “public declaration, usually of a sovereign or person claiming large powers showing intentions and motives” (Webster).
5. It is a “declaration of independence” from earthly kingdoms and standards.
 - a. People were surprised at differences between His and other kingdoms, especially the Roman government of their time.
 - b. Jesus said nothing about military conquest or of Himself as a leader.

Matthew 5:3-12

THE BEATITUDES

Luke 6:20-26

1. The basis for success in His Kingdom was to be excellence of character.
 - a. There was a great contrast between His “soldiers” and Roman soldiers.
 - b. The “beatitudes” (verses 3-10) describe greatness in the Kingdom.
 - c. Unlike the standards of any other kingdom: “poor,” “mourn,” “meek,” “hunger and thirst,” “merciful,” “pure,” “peacemakers,” “persecuted.”
2. These “recruits” were not promised pay, power, or position; instead, they would simply be “blessed.”
3. Their blessing was inner peace and joy; the fulfillment of man’s deepest needs and desires; an incentive that far surpassed any material rewards.
4. “**Poor**” not often associated with “happiness,” but the “poor in spirit” have the Kingdom within them (Luke 17:20,21); their disposition finds happiness *everywhere*.

5. Those that “*mourn*” have spirits willing to be governed by God; they see their failings and unworthiness; they look to God, not to self, for help.
6. The “*meek*” are submissive to God’s will in all things.
 - a. Moses was “meek” above all others of his time (Numbers 12:3[KJV]).
 - b. Jesus was “meek and lowly in heart” (Matthew 11:29; Hebrews 10:9).
 - c. The meek will enjoy the best of earth: peace, contentment, brotherhood.
7. “*Hunger and thirst*” must be for righteousness, not for worldly goals (See Titus 2:12.)
 - a. Wanting things to be better (spiritually) than they are. (2Corinthians 13:9).
 - b. Being dissatisfied with whatever might inhibit spiritual perfection.
 - c. Trusting God’s word as the vehicle to perfection (2Timothy 3:16,17).
8. “*Merciful*” saints are imitators of God. (See Ephesians 4:32.)
 - a. We are at best only *sinner forgiven* by God’s grace and mercy.
9. The “*pure in heart*” see God in everything; they “see” as God “sees.”
 - a. They put the best construction on all matters. (See 1Corinthians 3:5,6.)
 - b. Pure hearts will enjoy God’s presence now and in eternity. (Proverbs 4:23).
10. “*Peacemakers*” share in God’s goal of peace for all men.
 - a. Jesus came as the Great Peacemaker (Luke 2:14).
 - b. Peace with God brings peace among men. (See 2Timothy 2:22.)
11. “*Persecuted*” saints lose worldly goods but gain heavenly wealth (See Philippians 3:7-11.)
 - a. Blessings of the Kingdom outweigh any sacrifice. (See Romans 8:28.)
12. Not everyone will admire the character produced by these beatitudes.
 - a. Faithfulness is sometimes costly for the faithful. (See 2Timothy 3:12.)

II. RESPONSIBILITY TO FELLOWMEN

Matthew 5:13-16 **SALT AND LIGHT**

1. Christians will be SALT to the world.
 - a. Salt enhances taste-- the disciples would enhance the world’s verities.
 - b. Salt preserves from corruption; imagine the world without the influence of Jesus. (See 2Timothy 3:13.)
 - c. We must guard our influence as our most potent weapon against evil.
 - d. Strive to be known as people who participate only in good things.
2. Christians are also the LIGHT of the world.
 - a. Light lets us find our way and avoid pitfalls.
 - b. The world can see in us the values, the possibilities, and the rewards of a godly life.
 - c. Our “light” shines from within our transformed inner selves.
 - d. We display the potential of God’s will “on earth as it is in heaven.”
 - e. The *individual* saint is a lamp on a lampstand among his associates.

- f. The *church* (collectively) is a city of many lights set on a hill.
- g. Both must remain pure and bright to manifest Christ in us to the world around us (Colossians 1:27).

Matthew 5:17-20 **FULFILLING THE LAW**

1. The Kingdom is promoted by Christ's law being put into action.
 - a. The goal was *fulfillment*, not *destruction*, of the Law and the prophets.
 - b. The Law's purpose was to teach men how to live before God.
 - c. The prophets sought to challenge men to live by the Law.
 - d. Jesus insists on our both learning and doing His eternal law.
 - (1) Man's standing with God depends on this.
2. Jewish leaders often did not "practice what they preached."
 - a. Even *entrance* into the Kingdom is denied the disobedient.

Matthew 5:21-48
Luke 6:27-36 **A HIGHER STANDARD**

1. The Pharisees were interested in what men did within the Law-- their actions (Matthew 23:23).
2. Jesus also was interested in what men thought-- their attitudes.
3. Six examples of the higher standard required in the Kingdom:
 - a. Anger-- The Law forbade *murder* (Exodus 20:13); Christ forbids *hatred*. (See 1John 3:15.) Bad personal relationships affect the quality of our service to God.
 - b. Impurity-- The Law forbade *adultery* (Exodus 20:14); Christ condemns *lust*. (See 1John 2:16.) Every source of lust must be controlled.
 - c. Marriage-breaking was allowed under the Law "for cause" (Deuteronomy 24:1-4); Christ rejects all "causes" except *one*. Remarriage involves moral impurity.
 - d. Swearing-- The Law stressed *honoring* vows made (Deuteronomy 23:21); Christ insists on a heartfelt commitment to *truth* that will prevent any possibility of lying.
 - e. Injustice-- *Retribution* was allowed under the Law (Exodus 21:24); *love* removes from our hearts any desire for revenge.
 - f. Favoritism-- The ill-treatment of *fellow Jews* was forbidden by the Law (Leviticus 19:18); the example of the Pharisees demonstrated their hatred of enemies (Matthew 23:34); Christ requires of us *love* and *good treatment* for all men.
4. The **higher standard** will lead us to the *perfection of God!*

III. RESPONSIBILITY TO GOD

Matthew 6:1-21

SERVICE FROM THE HEART

1. The disciple's service to God must come from his heart.
2. The religion of false leaders was based on unworthy motives.
3. The importance of "raising the bar" was again emphasized to the disciples.
4. *Five* examples of Christ's **higher standards**:
 - a. Charitable deeds-- Christ's focus is on the *receiver*, not on the *giver*, as it was with the Pharisees.
 - b. Prayer-- Christ's focus was on our *personal need*, not on a *personal desire* to appear to others as pious.
 - c. Forgiveness-- Christ demands a display of *genuine love* for all men, not just in *select* cases.
 - d. Fasting-- Christ honors fasting that springs from a *smitten heart*, not from a mere sense of *duty*.
 - e. Values-- Christ exalts *spiritual pursuits* over *material* things.
5. What we "treasure" (good or bad in all five behaviors above) will impact our *personal relationship* with God.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON FIVE

Read: Matthew 5:1- 6:18
Luke 6:20-36

1. Which of the writers identifies the location where Jesus' sermon was delivered to His disciples? This writer also describes His physical position-- what was it?
2. Which beatitude does Matthew mention first? Luke? Which one do both mention second?
3. Which beatitudes given by Matthew does Luke not give at all, even in differing words?
4. Luke lists four "woes" not mentioned by Matthew. What are they?
 - a. _____
 - b. _____
 - c. _____
 - d. _____
5. Jesus called His disciples the "_____ of the _____" and the _____ of the _____." Both comparisons stress our _____ on other people.
6. We should let other men see our _____ in a way that will _____ our _____ in _____.
7. What did Jesus come to do and not to do with the "Law or the Prophets"? What does that mean?
8. Who will be the *least* in God's Kingdom? Who will be *greatest*?
9. What requirement does Jesus set for "entering into" the Kingdom of heaven?
10. In His commentary on "Thou shalt not kill," Jesus pointed out the danger of just being angry with another:

<u>Degree of Anger</u>	<u>Resulting Danger</u>
a. " _____ "	" _____ "
b. " _____ "	" _____ "
c. " _____ "	" _____ "

11. What must one do before he can worship acceptably if he is alienated from a brother?

12. Sin begins in the heart (Matthew 15:18,19). What two connected behaviors does Jesus use to illustrate this important fact?

13. How does Jesus employ the eye and the hand to emphasize the necessity of avoiding the practice of sin?
 - a. The eye: _____
 - b. The hand: _____

14. Why did the Lord forbid swearing:
 - a. By heaven: _____ ?
 - b. By the earth: _____ ?
 - c. By Jerusalem: _____ ?
 - d. By the head: _____ ?

15. What significant difference is there between the ways in which Matthew and Luke introduce Jesus' discussion of love for one's enemies?

16. How does God serve as an example of loving (doing good to) both friends and enemies?

17. What three activities might be done for men's praise? What is their outcome?

18. What does Jesus say about repetitions in our prayers?

19. The prayer Jesus taught His disciples to pray cannot now be prayed in its entirety. Why not?

20. If we do not _____ the _____ of others, God will not _____ our _____.

LESSON SIX-- THE GALILEAN MINISTRY (3)

Sermon on the Mount-- Matthew 6:19-7:29; Luke 12:22-31; 11:9-13; 6:37-49

This familiar sermon serves as the “foundation teaching” for citizens in Christ’s new Kingdom. It deals fundamentally with the responsibilities of those citizens toward: (1) their own personal character; (2) their fellowmen; (3) their God; (4) God’s truth.

III. RESPONSIBILITY TO GOD (Continued)

Matthew 6:22-23 THE IMPORTANCE OF ATTITUDE

1. All Kingdom activity depends on the heart’s attitude. (See 1Corinthians 13:3.)
2. This lesson was taught by a familiar analogy-- the role of our eyes.
 - a. Good eyesight provides “light” for every member’s activity.
 - b. Bad eyesight prevents the proper functioning of the entire body.
3. God always looks on the heart to assess our service (1Samuel 16:7).
 - a. Good hearts will assure that our service is *acceptable* service.
 - b. Bad hearts nullify the performance of good deeds. (See Matthew 6:1,2.)

Matthew 6:24 A NECESSARY CHOICE

1. Commitment demands a definite choice of loyalty (Luke 11:23).
2. Many passages stress our need to make a proper commitment, e.g.:
 - a. We cannot love the world instead of God (1John 2:15);
 - b. Friendship with the world prevents friendship with God (James 4:4);
 - c. Ananias and Sapphira illustrate the danger of a bad choice (Acts 5:1-11).
3. Jesus declared the impossibility of remaining uncommitted.
 - a. We *cannot* pursue equally both worldly and spiritual goals.
 - (1) Just as trying to enter the Kingdom without the new birth (John 3:5).
4. The same lesson had been previously taught in this Sermon (verses 6:19-21).
 - a. We must satisfy our passion to “lay up” by hoarding *spiritual* treasure.

Matthew 6:25-34 GOD PROVIDES

Luke 12:22-31

1. Excessive concern (“worry”) betrays excessive devotion to the physical world.
2. God encourages *reasonable* attention to physical needs. (See Ephesians 4:28.)
3. Our worry level is inversely related to our level of trust in God’s provisions.
4. God *gives* daily bread in tandem with our daily *effort* (Matthew 6:11).
5. God’s purpose for us involves more than food and clothing (Philippians 1:21).

6. Our Father provides for all helpless things: birds, flowers, etc.
 - a. He will *surely* provide for His children who are *not helpless!*
7. Jesus emphasizes the difference between “seek” and “need.”
 - a. “Seek” first (in priority) the most important (spiritual) things.
 - b. Trust God to “add” to our efforts the things that are “needed.”

IV. RESPONSIBILITY TO TRUTH

Matthew 7:1-6
Luke 6:37-42

JUDGE RIGHTEOUS JUDGMENT

1. There is a difference between *judging* (condemning without cause) and *discriminating* between things good and bad (John 7:24; Psalm 119:172).
 - a. Judgments must support truth, not opinions. (See 2Corinthians 5:7.)
 - b. Righteous judgment must control both personal and doctrinal issues.
2. The consequences of using harsh personal judgments:
 - a. We will be judged harshly by other men. (See Ecclesiastes 11:1.);
 - b. We will be exposed as hypocritical. (See Romans 3:23.)
3. Righteous judgment seeks improvement in those who are judged.
 - a. “Remove” the speck instead of condemning one for having a speck.
4. Discrimination will protect “holy things” from “dogs” and “swine.”

Matthew 7:7-12
Luke 11:9-13

PROVIDENTIAL CARE

1. Righteous treatment of others is an awesome duty. (See Matthew 25:37-40.)
 - a. We cannot be *wrong* with men and *right* with God.
2. How can we be sure that our judgments are righteous?
 - a. Not by our own resources. (See Jeremiah 10:23; Proverbs 3:5,6.)
3. “Ask,” “seek,” “knock” for God’s guidance in making our judgments.
 - a. He will provide for “good things” in our decisions.
4. The “Golden Rule” demands that *all* judgment be in accord with the “Law and the prophets.”
 - a. Providence will enable us to apply the truth to all situations if we try.

Matthew 7:13-14 **THE NARROW WAY**

1. Truth determines what is “narrow” and what is “broad.” (See John 17:17.)
2. Every behavior must be consistent with truth:
 - a. Our personal treatment of other people;
 - b. Our personal obedience to the precepts that govern God’s people.
3. Conformity to truth is never a popular route to follow.
 - a. It is too “narrow” for the world but not for God who charted the route.

Matthew 7:15-20 **TRUE AND FALSE PROPHETS**

Luke 6:43-48

1. Truth is a precious commodity. (See Proverbs 23:23; John 8:32.)
2. Teachers of “truth” must be tested (1John 4:1).
3. Any teacher’s fruit determines his quality as a “tree” of knowledge:
 - a. Respect for *every* word of truth (Matthew 4:4);
 - b. Respect for *every* appointment of the truth (Ephesians 4:4-6);
 - c. Respect for *every* duty imposed by the truth (2Corinthians 5:7);
 - d. Respect for *peace* and *unity* among brethren (Ephesians 4:3; James 3:18).
4. Teachers will be judged by their fruit (1Timothy 4:6,16; James 3:1).

Matthew 7:21-27 **BUILDING ON A ROCK**

Luke 6:46-49

1. Only *one* criterion determines citizenship in Christ’s Kingdom.
 - a. Doing as well as saying.
2. Honest but misguided effort is inadequate to please God.
3. Jesus “knows” (approves) only those who are lawkeepers.
4. Lawbreakers are destined for spiritual disaster.
5. “Lawlessness” (behavior not based on law) is as serious as breaking the law. (See Acts 15:24.)
6. *Heavenly wisdom* respects the truth in all matters.
 - a. Truth is the foundation laid by inspired teachers (Ephesians 3:20).
 - b. Truth can withstand both investigation and opposition.
7. The *foolishness of men* rejects the truth in some matters.
 - a. No spiritual house (life) can rely on an unstable foundation of error.
 - b. “Great” is the fall because of consequences to the builder. (See Luke 6:39.)

Matthew 7:28-29 **TEACHING WITH AUTHORITY**

1. People were impressed with the uniqueness of Jesus’ teaching.
 - a. Pharisees and scribes appealed to tradition, not Law, when they taught.
2. Jesus taught with a singular *authority*:
 - a. With simplicity and clarity;
 - b. With consistency;
 - c. With unequivocal language;
 - d. With firmness;
 - e. With a message from *heaven*, not from earth.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON SIX

Read: Matthew 6:19- 7:29

Luke 12:22-31; 11:9-13; 6:37-49

1. What are two drawbacks to “laying up treasure” on earth? What is the relation between our treasures and our hearts?

2. No man can serve _____ . We must choose to serve either _____ or _____ .

3. Matthew records Jesus’ reference to food and clothing as a _____. Luke, however, reports it as a _____ .

4. How is Luke more specific than Matthew about the creatures that are “fed” by God?

5. What flowers are said to be more glorious than a king’s clothing? Which king?

6. How is Matthew more emphatic than Luke about “seeking God’s kingdom”?

7. Undue worry about the future is useless, because each day has enough of its own _____ to concern us.

8. Fair treatment of others is vital, because we will be _____ with the same kind of _____ we render, and we will be treated as we _____ others.

9. Before we venture to criticize another, we should get rid of the _____ in our own eye and then seek to correct the _____ in the other’s eye.

10. Any person who ignores this procedure (above) is a _____ .

11. Every sincere disciple may be sure that when he _____, _____, and _____, his efforts will be blessed with success.

12. Jesus taught fair treatment just as had the _____ and the _____. All three declared that we must treat others as we wish to be _____.
13. The “wide gate” leads to _____ and _____ go through it; the “narrow gate” leads to _____ and _____ find it.
14. Despite their “clothing,” how may we most easily recognize true and false teachers?
15. What was Jesus’ lesson about “good trees” and “bad trees”?
16. What role do hearts play in determining the nature of our “fruit”?
17. Compare the accounts of Matthew and Luke about what is required for entrance into the kingdom. Which one (or both):
 - a. Emphasize(s) that one must call upon and *obey* the Lord? _____
 - b. Speak(s) of casting out devils? _____
 - c. Called the obedient “wise” and the disobedient “foolish”? _____
 - d. Told of a builder who built on “sand”? _____
 - e. Told of a builder who built on “earth”? _____
18. Matthew specifies three natural elements responsible for the fall of a “house.” What are they? Luke mentions only one. Which one?
19. What immediate effect did Jesus’ teaching have on the multitudes?
20. What was there about Jesus’ teaching that caused this effect?

LESSON SEVEN-- THE GALILEAN MINISTRY (4)

Centurion's Servant-- Matthew 8:5-13; Luke 7:1-10

Widow's Son at Nain-- Luke 7:11-17

John's Last Message-- Matthew 11:2-30; Luke 7:18-35

Anointing of Jesus-- Luke 7:36-50

Christ's Companions-- Luke 8:1-3

An "Eternal" Sin-- Matthew 12:22-45; Mark 3:19-30; Luke 14:23

Christ's "Kindred"-- Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21

Matthew 8:5-13
Luke 7:1-10

CENTURION'S SERVANT

1. Matthew and Luke give different details but no contradictions:

<u>Matthew</u>	<u>Luke</u>
The centurion "came" to Jesus	He "sent" elders and friends to Jesus
Servant "paralyzed, dreadfully tormented"	Servant "sick, ready to die"
Centurion: "I am not worthy"	Servants: "He is worthy"
Jesus promised healing	No promise of healing expressed

2. *Three* opinions were expressed about this centurion:
 - a. He thought himself to be "unworthy;"
 - b. He was thought by his servants to be "worthy;"
 - c. Jesus commended him as a man of "such great faith."
3. The centurion exhibited qualities not usual for soldiers:
 - a. He loved his servant and willingly demonstrated that love before others;
 - b. He deferred to a lowly Jewish peasant to provide help for his servant;
 - c. He acknowledged Jesus' authority to command the forces of healing;
 - d. His character and behavior prompted Jesus to "marvel."
4. Jesus' power was not limited by *time* or *distance*.

Luke 7:11-17

WIDOW'S SON AT NAIN

1. This took place on the day following the healing of the centurion's servant.
2. Two very unlike processions encountered each other:
 - a. Jesus, His disciples, and a "large crowd;"
 - b. A dead man, his mother, and another "large crowd."
3. Jesus' compassion was displayed-- "do not weep."
 - a. His was not a helpless sympathy as ours is on similar occasions.
 - b. His sympathy was a prelude to a real deliverance from grief.
4. Only His word was necessary to overcome man's greatest physical sorrow.
5. This was one of *three* times Jesus raised the dead by His word:
 - a. "Young man, I say to you, arise" (Luke 7:14);
 - b. "Little girl, I say to you, arise" (Mark 5:41);
 - c. "Lazarus, come forth!" (John 11:43).
6. Many try to "talk" to the dead in seances, etc., but to no avail.

Matthew 11:2-30
Luke 7:18-35

JOHN'S LAST MESSAGE

1. This passage is somewhat strange, and certain details are difficult to explain.
2. John had been put in prison by Herod. (See Matthew 14:3,4.)
3. John had made two promises about Jesus:
 - a. His kingdom was "at hand;"
 - b. He would "cut down" bad trees; baptize with fire; clean out His threshing floor; burn the chaff with an unquenchable fire (Matthew 3:10-12).
4. Jesus' healings and teaching had been reported to John; this was *not* the methodology by which John expected Jesus to deal with an evil nation!
5. Jesus' work was not compatible with the kind of Kingdom John expected.
 - a. The *signs* of the Spirit were blessing people and seemed to run counter to the *promise* of the Spirit for retribution to disobedient Jews.
6. Jesus' response involved *two* actions:
 - a. He healed many human infirmities to reassert his mission;
 - b. He affirmed His healings and preaching as proof that His heavenly mission was attended by the Spirit's power and guidance.
7. A gentle warning to John and all-- "Don't lose faith even if you cannot understand everything about me just now."
8. He was fulfilling John's preaching about Him in an unexpected way.
9. Jesus defended John's image as a *prophet* and a *forerunner* and saluted his courage and dedication to God's truth.
10. An assessment of the *best* of the Old covenant and the *least* of the New:
 - a. All Christians have greater understanding and greater blessings than anyone who lived prior to the new Kingdom.
11. The Jewish leadership was typically uncommitted to anything related to the truth except criticizing those who were committed to the truth.
12. Such "wisdom" of the hypocritical is always self-justified (Proverbs 14:12).
13. Entire cities can be corrupted by the sin of non-commitment.
14. The "Great Invitation" extends to anyone willing to commit himself to "come," "take my yoke," and "learn of me."
15. Jesus' possesses a "meek and lowly" attitude toward God's truth; so must we if we are to enjoy His "rest."

Luke 7:36-50

ANOINTING OF JESUS

1. This passage is a study in *opposites*:
 - a. The characters: a self-righteous Pharisee and a sinful woman;
 - b. The motivations: the Pharisee who wished to ensnare Jesus; and the woman who desired to honor Him;
 - c. The treatment of Jesus: the Pharisee acted rudely toward Him; but the woman acted very graciously toward Him;

- d. The attitudes: the Pharisee thought highly of himself; while the woman had a lowly estimate of herself;
 - e. Spiritual conditions: the Pharisee remained unchanged and in sin; the woman was penitent and forgiven of sin.
2. A great lesson: God see us as we *are* and as we *wish to be*, not as we *have been*!
 3. Another great lesson: We can only love Christ to the extent that we value Him in our lives.
 - a. The parable of the two debtors was told to illustrate this truth.
 4. Jesus seeks the salvation of all because He loves all.
 - a. Sinful Pharisees can be forgiven as easily as sinful women.

Luke 8:1-3

CHRIST'S COMPANIONS

1. Jesus' persona generated deep loyalty among his disciples:
 - a. His twelve disciples who continually stayed near to Him;
 - b. Those who had been personally benefitted by His compassion;
 - c. People who were willing to provide for His physical needs.
2. Jesus regarded such people as His true "family." (See Mark 3:34.)

Matthew 12:22-32

Mark 3:19-30

Luke 11:14-23

AN "ETERNAL" SIN

1. Jesus' healings amazed the multitudes but angered the Pharisees.
2. The Pharisees were constrained to respond to Jesus' beneficence.
3. A necessary choice: from God or from Satan (Beelzebub)?
4. Their desperation shaped their very bad choice-- from Satan!
5. The scribes debased (1) Jesus' *character* and (2) His *works*.
6. Their attack on His works was illogical, because no sensible man knowingly works against himself.
7. Their attack on His character was inconsistent, because He made no claim for God's help than their own sons made.
8. Jesus refused to be controlled by the Pharisees; this fact accounted for their complete rejection of Him as a religious leader.
9. The consequences of their rejection of Jesus:
 - a. They had spoken against the Son of man, His personal qualities, and His methodology (e.g., healing on the sabbath); these things could be forgiven if they would reconsider their conclusions;
 - b. They had spoken against the Holy Spirit and the obvious demonstration of heavenly power; this matter was not subject to negotiation. Eternal life altogether depends on accepting Jesus' relationship to heaven. (See Hebrews 10:26-29.)
 - c. They had entered the realm of judging motives; this is God's realm!

Matthew 12:46-50 **CHRIST'S "KINDRED"**

Mark 3:31-35

Luke 8:19-21

1. Jesus had a high regard for His fleshly kin. (See John 19:26,27.)
2. He holds His spiritual kin in higher regard.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON SEVEN

Read: Matthew 8:5-13; 11:1-30; 12:22-45

Mark 3:19-30

Luke 7:1-50; 11:14-23

1. How did the centurion “come” to Jesus? What details do Matthew and Luke give about the illness of the servant?
2. What differing opinions about the centurion were expressed in the two accounts?
3. What conclusion had the centurion reached about Jesus that was based on his understanding of “authority”?
4. _____ will determine who will sit in the kingdom of heaven with the patriarchs _____, _____, and _____.
5. However, the _____ of the _____ would be cast into “outer darkness.” Explain what that means.
6. What happened when Jesus spoke to the widow’s dead son at Nain? What two blessings did the people think this miracle showed?
7. Which writer tells where John was when he sent disciples to ask about Jesus’ mission? Where was he? What motivated John’s inquiry?
8. Read Luke 4:18-21. Jesus’ reply to John confirmed that He was now doing what He had been sent to do: the blind _____, the lame _____, the lepers are _____, the deaf _____, the dead are _____, the poor have the _____ unto them.

9. What was the basic mission of John? How could the “least in the kingdom” be *greater* than John?

10. The _____ and the _____ justified God by being _____ by John. The _____ and the _____ rejected _____’s counsel when they refused to be _____.

11. _____ and _____ followed different lifestyles among the Jews. Some people said that _____ had a demon and _____ was a _____ man and a _____, a friend to _____ and _____.

12. If _____ and _____ had witnessed the works Jesus had done in _____ and _____, they would have repented; _____ would have remained if it had seen Jesus’ works in _____.

13. God had hidden His teachings from the _____ and _____ and had given them to _____.

14. What must the “heavy laden” do to receive rest for their souls?

15. To show that man’s “goodness” cannot deserve salvation, Jesus told of two debtors who were forgiven. One owed _____ denarii (pence) and the other _____. The one that owed the _____ loved the forgiver _____.

16. The Pharisees accused Jesus of casting out demons by the power of _____, the _____ of _____.

17. Jesus answered their accusation by pointing out that a divided _____, _____, or _____ would be destroyed.

18. If _____ casts out _____, he works against himself. If Jesus’ power was from _____, then the kingdom of _____ had “come upon them.”

19. Matthew calls the Pharisees’ claims _____ the Holy Spirit; Luke describes their words as _____ against the Spirit.

20. Which writer explains *why* such a sin would never be forgiven? What did he say that their sin consisted of?

LESSON EIGHT-- GALILEAN MINISTRY (4)

Parables by the Sea-- Matthew 13:1-52; Mark 4:1-34; Luke 8:4-18

PARABLES BY THE SEA

1. "Parables:" "Throwing things side by side" to compare them.
 - a. Parables paint pictures of things *seen* to explain things *unseen*.
 - b. They are sometimes characterized as "earthly stories with heavenly meanings."
2. Some characteristics of parables:
 - a. They contain familiar things to unfold unfamiliar things; e.g., a sower, a field, a field with weeds, a woman baking, a fishing net, etc.
 - (1) Today we would compare the Kingdom to our city traffic or sporting events.
 - b. They were always used to aid, not hinder, the understanding of truth. (See 1 Timothy 2:4.)
 - (1) The disciples sought understanding about parables (Matthew 13:10-17).
 - (2) Understanding "is given" or "not given" through *teaching* and *attitude*.
 - (3) Isaiah blamed the "have nots" for their failure to understand the truth.
 - (4) A great opportunity is found/lost in receiving/not receiving Christ's teaching about His Kingdom.
 - (a) John the Baptist illustrates this truth (Matthew 11:11).
3. Matthew relates *seven* parables of instruction about the Kingdom, *one* about the relationship of old things to new things.
 - a. The first *four* were spoken to the multitude (Matthew 13:2,3,34).
 - b. The last *four* were addressed to His disciples only (verses 36,51).
 - c. All *eight* were spoken at the same time, not just collected (verse 53).
4. To understand parables, we must:
 - a. Accept their simplest meanings as the most likely meanings;
 - b. Limit their meanings to the obvious and not stretch their intended limits;
 - c. Interpret consistently the figures used throughout each parable.

Matthew 13:1-9 PARABLE OF THE SOWER

Mark 4:3-9

Luke 8:5-8

1. A simple story: a sower, seed, sowing, four kinds of soil, a differing harvest.
2. All writers relate basically the same story with a few differences in details.
3. This parable does not specify the Kingdom as the other *seven* do.
 - a. The emphasis is on attitudes about learning of the Kingdom.
 - b. The others give us information about the characteristics of the Kingdom.

Matthew 13:10-17 **THE REASON FOR PARABLES**

Mark 4:10-12

Luke 8:9,10

1. To fulfill prophecy. (See Psalm 78:2; Isaiah 6:9,10.)
2. To aid the teachable to understand by another level of explanation.
3. To add a level of testing for the unteachable (Matthew 13:12,13).
4. The apostles and some others had shown a willingness to learn (verse 16).
5. The Kingdom message had been “veiled” to prophets and righteous men. (See Isaiah 2:2-4; Daniel 2:44.)

Matthew 13:18-23 **EXPLANATION OF THE PARABLE**

Mark 4:13-20

Luke 8:11-15

1. Luke identifies the “seed” as the “word of God.”
 - a. Mark and Luke associate the soils with men’s “hearts.”
2. Matthew (ASV) and Mark (NKJV) speak of the seed as “men” (“...*he* that was sown...;” “...are the *ones who*...”).
3. The soils are different religious responses: *three* are bad; *one* is good.
4. Some produce fruit (but in different amounts); some don’t.
5. God’s word will produce fruitful men in the Kingdom if it is nurtured.
6. There is no contradiction between these differing interpretations.
 - a. Each has a different focus--short and long range goals.
 - b. Men respond to the word of God in different ways.
7. This parable forecasts opposition to the word and to the Kingdom.
 - a. Embracing the Kingdom might also involve sacrifices and costs.

Matthew 13:24-30 **PARABLE OF WHEAT AND TARES**

1. This is a parable “of the Kingdom.”
2. *Two* sowings are involved: by “a man” and by “his enemy.”
3. The “enemy” sowed tares (darnel) by night with malice toward the owner.
4. Wheat and tares sprouted together and looked alike until they matured.
5. Tares should remain until they could be distinguished, gathered, and burned.

Matthew 13:36-43 **EXPLANATION OF THE PARABLE**

1. This is only parable explained except “The Sower.”
2. The “sower” is Jesus; the “field” is the world; “good seed” is the sons of the Kingdom; the “tares” are the sons of the devil.
3. Only the light (truth) can differentiate between the good and bad seed.
4. The devil’s *modus operandi* is imitation!
 - a. Ananias and Sapphira imitated faithful saints’ behavior (Acts 5:1-11).
 - b. Satan also has his “angels of light” (2Corinthians 11:13-15).

5. There is an ultimate reckoning ahead for all men.
 - a. Fortunately, *tares* can change into *wheat*!

Matthew 13:31,32 **PARABLE OF MUSTARD SEED**

Mark 4:30-32

1. The popular meaning: the Kingdom will grow from small to large and will influence many people (“...nest under its shade”).
2. The first *two* parables have negative aspects; this one is totally positive.
3. Another meaning some offer: “Birds” are evil (e.g., Matthew 13:19); mustard grows very large only by an aberration of its natural growth pattern.
 - a. This would indicate something wrong with development of the Kingdom.
 - b. Some link Constantine, Catholic Church, other corruptions.
4. H. Leo Boles, Commentary: “The meaning was so obvious that no explanation was asked by the disciples nor offered by Jesus.”

Matthew 13:33 **PARABLE OF LEAVEN**

1. The popular meaning: The Kingdom’s influence in individual and societal life.
2. An alternate meaning (?): Leaven signifies corruption, and the church would be corrupted by various forces, as observed in church history.
3. Leaven (influence) can be for bad or good; we must assure that it is for good!

Matthew 13:44,45 **PARABLES OF HIDDEN TREASURE AND PEARL**

1. The value of the Kingdom is illustrated in both parables.
2. The “treasure” was “hidden” and then “found.” (See Matthew 7:7,8.)
3. It is said that pearls were not so valued by Jews as by Gentiles.
 - a. This pearl, however, was of “great price” (value) to *all*.

Matthew 13:47-50 **PARABLE OF DRAGNET**

1. This is not about discipline in the church but the *ultimate* justice of God.
 - a. Other passages demand action against the ungodly (2Thessalonians 3:16).
2. Like the parable of the tares, some are “bad” and will be lost.
 - a. God will be the judge of good and bad.

Mark 4:26-29 **GROWING GRAIN**

1. This parable was not mentioned by Matthew or Luke.
2. Perhaps it was a “supplement” to the parable of the Sower.
3. It shows that much happens between the sowing and the reaping.
4. The Sower cannot control the word’s influence; only hearts can bear fruit.

5. We exult or despair over “prospects,” but we cannot always know for a time what impression the word has made in men’s hearts.

Matthew 13:52

THINGS OLD AND NEW

1. A true understanding of the Kingdom combines “things new and old.”
2. New Testament *principles* are always the same as Old Testament truths: sincerity, love, faith, trust, obedience, etc.
3. New Testament *details* are different from Old Testament obedience, but the differences are not radical enough to confuse the serious student of truth.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON EIGHT

Read: Matthew 13
Mark 4:1-34
Luke 8:4-18

1. In this lesson, Jesus encountered great _____ and resorted to teaching from a _____ while the people _____ on the land (beach).
2. _____ and _____ both say that Jesus taught “many things” by parables. _____ says only that He spoke by “_____.”
3. The first parable, the story of the _____, illustrates the differences found in the _____ of different men. Some are like the _____; some are like _____ ground; some are like _____ ground; and some are like _____ ground and produce a(n) _____, some _____, and some _____.
4. What happened to seed sown in each kind of soil (soul)?
 - a. Wayside: _____
 - b. Rocky: _____
 - c. Thorny: _____
 - d. Good: _____
5. Why did Jesus give a detailed explanation of this first parable?
6. Why did He teach by so many parables? Do you think He was guilty of discrimination?
7. What negative behaviors prevented some from understanding Jesus’ teaching? Whose fault was this?
8. The disciples made proper use of their _____ and _____ to understand Him.
9. Jesus explained the figures used in the parable of the sower:
 - a. The seed: _____; b. The birds: _____; c. The shallow soil: _____; d. The scorching sun: _____; e. The thorns: _____.

10. The truth will not be hidden to real seekers. It is like a _____ that is placed on a _____ and is not put under a _____ or a _____.
11. We must take heed _____ we hear, because to him who has (sincerity), it (understanding) will be _____, but from the insincere will be _____ what (understanding) he has.
12. Another parable involved some good seed and some _____ that were sown by a man's _____.
13. Rooting out the _____ before harvest time would also damage the _____. At harvest, the _____ would be burned up, and the _____ would be _____ into the _____.
14. The influence of God's word on a human heart is illustrated by the way a _____ when planted becomes a _____, then a(n) _____, then the full _____. Neither process can be fully understood by men.
15. A grain of _____ seed is very small but grows into a _____. This teaches us about the growth of the _____ of _____.
16. A second parable also concerned the kingdom's growth. _____ measures of meal can be changed radically by just a little _____.
17. Where had the parables used by Jesus been foretold many years before?
18. Jesus' explanation of the tares uses these comparisons:
 a. The sower of good seed: _____; b. The field: _____;
 c. The good seed: _____; d. The tares: _____;
 e. The Enemy: _____; f. The harvest: _____;
 g. The reapers: _____.
19. The value of the Lord's kingdom is compared to a _____ in a field and to a _____ of _____ price. What important lesson is stressed by the parables that use these figures?
20. The parable of the _____ teaches that not everyone "in" the kingdom will not be saved eternally. The unfaithful will be separated from the _____ and will be cast into the _____ of _____. They will _____ and gnash their _____.

LESSON NINE-- GALILEAN MINISTRY (6)

Stilling the Storm-- Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25
Gadarene Demoniacs-- Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39
Jairus' Daughter-- Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56
Healing Blind and Dumb-- Matthew 9:27-34
Second Nazareth Rejection-- Matthew 9:54-58; Mark 6:1-6
Third Tour Continued-- Matthew 9:35-38

Matthew 8:23-27
Mark 4:35-41
Luke 8:22-25

STILLING THE STORM

1. This occurred on “a certain day” (Luke).
2. It was the day after teaching the parables by the sea (Mark).
3. Jesus left the multitudes, crossed to the other side of the sea.
4. He had impressed them with miracles and would teach them truths later.
 - a. Miracles always were secondary to teaching as the way to faith (See John 14:10,11.)
5. Power even over natural forces would next demonstrate His divinity.
 - a. A “great tempest” (Matthew) “came down” (Luke) from the mountains.
 - b. The boat began to fill and death seemed imminent to the disciples.
 - c. Jesus rebuked their normal reaction in waking Him in this emergency.
 - (1) They likely assumed the end of all Jesus’ plans for the Kingdom.
 - (2) Still, their faith was “little” in this matter.
 - (3) The boat *could not* sink with Jesus on board!
 - (a) Song: “Peace, Be Still” (Number 689, Hymns For Worship).
 - d. Jesus rebuked the winds and the sea, possibly as tools of Satan.
 - e. Their fear of nature was replaced by their fear of Jesus’ nature (“Who?...”).
 - f. The disciples were confronted with *two* new perspectives:
 - (1) The authority of Jesus’ words and their responsibility to obey them.
- e. *Two* lessons abide to this day:
 - (1) There are *no limits* to the power of Jesus, the Son of God;
 - (2) Nothing can “wreck” God’s plan for the ultimate good of men.

Matthew 8:28-34
Mark 5:1-20
Luke 8:26-39

GADARENE DEMONIACS

1. Much of Jesus’ and the apostles’ work involved casting out demons (spirits).
 - a. Demons were *real*; Jesus and Paul (Acts 16: 18) talked with demons.
 - b. They were not diseases; they were spirits controlled by Satan to the harm of those possessed.
 - c. They had mobility-- they *came out* of men and *went into* swine.
2. These men were completely dominated by a “legion” of spirits (Luke).
3. Jesus restored them to complete normality-- “sitting and clothed.”

4. Gadarenes asked Him to leave their vicinity.
 - a. Perhaps feared He might further interfere with their swine-raising.
 - b. Two instances of Jesus destroying property: (1) illegal swine; (2) a worthless fig tree (Matthew 21:18,19).

Matthew 9:18-26
 Mark 5:21-43
 Luke 8:40-56

JAIRUS' DAUGHTER

1. Jairus was the ruler of a synagogue, yet he had trust in Jesus' power to heal.
 - a. This was uncharacteristic of most rulers. (See John 7:48.)
2. His twelve-year-old daughter "had just died" (Matthew); was "at the point of death" (Mark); "was dying" (Luke).
3. Jesus responded to a parent's grief--"do not be afraid; only believe."
4. *Three* apostles accompanied Jesus; these *three* also were present with Him at the transfiguration (Matthew 17) and Gethsemane (Mark 14:33).
5. A woman stricken for *twelve* years interrupted Jesus' journey to the girl.
 - a. She begged for healing, despite her social ostracism; she was "unclean" under the Law and was excluded from the synagogue worship (Leviticus 15:25,31).
 - b. Her *faith*, not her *touch*, was responsible for her healing.
6. Completing His journey, Jesus challenged the power of death: "She is not dead..."
 - a. About Lazarus He said, "This sickness is not unto death..." (John 11:4).
 - b. The maiden's spirit "returned unto her." (See James 2:26.)

Matthew 9:27-34

HEALING BLIND AND DUMB

1. Two blind men showed great faith in Jesus' power to heal.
2. He tested their faith-- "...believe that I am able...?"
 - a. "Yes, Lord"-- by their faith they were healed.
3. Jesus touched their eyes; imagine the "touch of the Master's hand."
4. A mute was brought to Jesus and his demon was cast out.
 - a. The multitudes marvelled at what was done.
 - b. However, the Pharisees accused Him of working with Beelzebub.
 - c. This perhaps was the same incident recorded in Matthew 12:22-30.

Matthew 13:54-58
 Mark 6:1-6

SECOND NAZARETH REJECTION

1. The Nazarenes questioned Jesus' wisdom and works; both were remarkable.
2. His familiarity bred contempt for His claim of divinity, despite His wisdom and works.
3. His experience was not unexpected in His own "country" and "house."
4. Their unbelief disallowed the effectiveness of His mission among them.

THIRD TOUR CONTINUED

1. Extensive teaching and healing were offered to many “lost sheep.”
2. Jesus’ expressed deep compassion for the spiritual state of the lost.
3. Many laborers would be needed to reap the “harvest” of souls.
4. God’s help would be needed to move the saved to seek the lost.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON NINE

Read: Matthew 8:23-34; 9:18-38

Mark 4:35-41; 5:1-43

Luke 8:26-56

1. Whose idea was it to cross the sea (Galilee) to the other side? Was Jesus' boat alone in this crossing?
2. What did Jesus do while crossing the sea? What might that indicate?
3. What occurred to complicate their journey? How serious was their situation? (Give two different descriptions.)
4. How did Mark add to the statements of Matthew and Luke to show the disciples' concern about their danger?
5. Jesus rebuked both the sea and the disciples. What did He say to each?
6. Matthew gives a significant and different fact about those involved in the healing of the Gadarene demoniacs than the information given by Mark and Luke. What is it?
7. The men whom Jesus healed were possessed by _____, also called _____.
8. Where did the men live, and how were they dressed when Jesus encountered them?
9. What measures had been taken to control their ferocity? Were they successful?
10. How had the demoniacs behaved in the past?

11. This miracle involves the words and actions of both human and non-human personalities. Which do you think said, "What have we to do with thee, thou Son of God?"
12. When asked their name, one demon (or man) replied, "My name is _____."
13. What two requests did the demons make of Jesus? Which one did He fulfill?
14. How many swine were in the nearby herd?
15. What happened to the swine when the demons possessed them? To the demons?
16. How did the men now look and act differently than when they were demon-possessed?
17. How do Matthew, Mark, and Luke describe the physical condition of Jairus' daughter when the ruler first met Jesus? How can you reconcile these reports?
18. On His way to Jairus' house, Jesus healed a woman who had only sought to touch the _____ of His _____. Her _____ made her _____.
19. Jesus declared that Jairus' daughter could only be raised if Jairus would _____. Is this a contradiction of James 2:24? Why or why not?
20. Only _____, _____, _____, and the girl's _____ and _____ were allowed to witness the girl's raising.
21. Jesus said to the dead girl, "_____." What did that mean?
22. The people of Nazareth could not reconcile His wisdom and mighty works with their knowledge that He was a _____'s son and that His _____, _____ and _____ were people they knew to be "just ordinary folks."
23. About this situation, Jesus observed, "A _____ is not without _____ save in his _____."

LESSON TEN-- GALILEAN MINISTRY (7)

Mission of the Twelve-- Matthew 9:36-11:1; Mark 6:7-13; Luke 9:1-6

Death of John-- Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9

Matthew 9:36-11:1 **MISSION OF THE TWELVE**

Mark 6:7-13

Luke 9:1-6

1. Apostles' calling preceded by Jesus' personal healing and teaching.
 - a. The multitudes were sick, sinful, and spiritually confused.
 - b. Jesus always responded with compassion on those who were lost.
 - c. He healed "every sickness" and "every disease" among the people.
2. The task of dealing with the people's needs was awesome.
 - a. The population was "scattered" like sheep without a shepherd.
 - b. The prospective harvest was "plentiful," but the need for more harvesters was urgent.
 - c. The solution-- "Pray" for more laborers to be sent by God for the work.
3. Prayer always involves heaven and earth--the help of *God* and the efforts of *man*. (See Matthew 6:11 and 2Thessalonians 3:10.)
4. Jesus followed this same plan in addressing the problem of meeting the multitudinous needs of the common people.
 - a. Pray to God, and then do what you can toward answering your prayer.
5. He "called" *twelve* disciples to become special workers in His mission.
 - a. They would be "*apostles*" ["sent"] (10:16).
 - b. Matthew and Mark call them "apostles" only *once*; Luke *six* times. "Apostle(s)" used numerous times in Acts and the epistles.
 - c. They were given special powers to do their work (10:1).
6. They are named and listed by Matthew, Mark, and Luke, but not by John.
 - a. Many similarities and a few variations exist in these lists.
 - b. See the chart, "The Apostles of Christ."
7. Christ gave them special instructions for their mission as "commandments."
 - a. These apply primarily to the apostles, but have secondary meanings for us, except for the miraculous elements.
8. Their *first* commission was to be limited (restricted).
 - a. As to their message-- the Kingdom was "*at hand*."
 - b. As to their audience-- the Jews only (10:5,6).
 - c. As to their support-- take no personal provisions.
 - d. As to their residences-- remain with the same family in each location.
9. These restrictions would be removed in their "Great Commission." (See Matthew 28:18-20; Mark 16:15,16; Luke 24:46-48.)

10. Jesus' instructions fall into *three* sections for *three phases* of their mission:
 - a. Matthew 10:5-15-- the apostles' immediate mission to Jewish cities;
 - b. Matthew 10:16-23-- the disciples' mission until Jerusalem's fall-- before "the Son of man comes" [in judgment] (verse 23);
 - c. Matthew 10:24-42-- principles governing conduct in all phases of work.
11. The disciples' mission as viewed from the perspective of persecution:
 - a. Initially, there would be *rejection* (verse 14);
 - b. Next, there would be *hatred* and *family betrayal* (verses 22,23);
 - c. Finally, *death* would become a constant threat (verse 28).
12. The mission as viewed for its emphasis:
 - a. Immediately, *preparation* for the Kingdom was necessary (verse 7);
 - b. Next, *perseverance in persecution* would be needed (verses 22,23);
 - c. Finally, *identification with Christ* was an ongoing need (verses 32-38).
13. The mission as viewed for its scope:
 - a. It was first limited to *Jews* and *worthy houses* (verses 5,6,11);
 - b. It would also be available to Gentiles after Pentecost (verses 16-18);
 - c. The message would be "preached from the housetops" (verse 27).
14. The mission as viewed for its purpose:
 - a. First, preaching the at-hand Kingdom, healing, etc. (verses 7, 8);
 - (1) "Free" service would enhance the integrity of the apostles.
 - b. Self-preservation would protect the Kingdom (verses 16,23);
 - c. Salvation depended on identifying with Christ in everything:
 - (1) In *actuality*-- be like your teacher and Master (verses 24,25);
 - (2) In *courage*-- "do not fear;" God will protect (verses 28-31);
 - (3) In *profession*-- "confess Me" (verses 32,33);
 - (4) In *commitment*-- place Christ above all others (verses 34-37);
 - (5) In *sacrifice*-- "lose" your life for Jesus (verses 38,39);
 - (6) In *reward*-- prophets' and righteous men's reward (verses 40-42).

Matthew 14:1,2
Mark 6:14-29

DEATH OF JOHN

1. Herod heard of Jesus' works; His name was "well known."
 - a. John's death in prison occurred between Matthew 11:2 and 14:2.
 - b. Herod now feared that John was risen from the dead.
 - c. He apparently reacted threateningly toward Jesus.
2. Hearing "it" (Herod's reaction), Jesus went to a "deserted place."
 - a. Herod Antipas ruled Galilee and posed a grave threat to Jesus' safety.
3. Details of John's death were recounted to explain Herod's reaction and the need for Jesus to depart from Galilee.
 - (1) Herodias had sought John's death, but Herod "protected" him.
 - (a) Herod chose prison over death because he feared the people.
 - (2) Herod knew that John was a "holy and just" man.

- (3) He “did many things” (for John) and “heard him gladly.”
- (4) Herod made a rash oath that caused a change in his behavior.
 - (a) He was “exceedingly sorry” about John’s execution.
 - (b) We must be careful about promises we make.
 - (c) Never commit sin because of a promise, e.g., not “changing churches,” not being baptized because of a promise to [mother].
- (5) Herod’s conscience angered him against Jesus.
 - (a) He may have decided that Jesus was the risen John; he would kill him again.
 - (b) Herod was probably a Sadducee who should deny a resurrection.
 - (1) Stress sometimes reveals our deepest fears and convictions, despite what we have portrayed in ordinary circumstances.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON TEN

Read: Matthew 9:36- 10:42

Mark 6:7-29

Luke 9:1-9

1. Jesus went about _____ in synagogues, _____ the gospel of the _____, and _____ every _____ and _____.
2. When He saw that the multitudes were _____ and _____, He urged prayer that God would send _____ into His _____.
3. Jesus immediately sent out _____ to expand the work He was doing: casting out _____, healing all kinds of _____ and _____, and _____ the kingdom of God.
4. The apostles were to go to the _____ of _____, but not to the _____ or to the _____.
5. What *gospel* (“good news”) were they to preach about the kingdom?
6. What things were the apostles not to take with them as they went out? Why not?
7. What were the apostles to do when a city or house rejected their teaching? Why?
8. Jesus sent them forth as _____ among _____. They must be as _____ as _____ and as _____ as _____.
9. The _____ of their _____ would tell them what to speak.
10. Faithfulness would be difficult, because _____ would deliver up _____, _____ their _____, and some _____ would cause their _____ to be put to death.
11. The _____ is not above his _____, nor a _____ above his _____; therefore, the apostles should expect to be called worse than “_____.”

12. What they had been told in _____, they should speak in _____; what they had heard should be proclaimed on the _____.
13. Only one who could destroy both the _____ and _____ in _____ was worthy of their fear.
14. Jesus came not to bring _____ but a _____ among men. How would this fact affect some family relationships?
15. What difficult choice would some be required to make after hearing the gospel?
16. What was Jesus' lesson about "finding" and "losing" our lives?
17. Herod concluded that Jesus must be _____ the _____ risen from the _____ because of the _____ working in him.
18. Others thought that Jesus must be _____ or one of the old _____.
19. For what grievous sin had John condemned Herod? Who had caused John to be placed in prison because of this?
20. Why had Herod not imprisoned John on his own?
21. How did Herod's "wife" succeed in having John killed?

LESSON ELEVEN-- GALILEAN MINISTRY (8)

Feeding Five Thousand-- Matthew 14:13-21; Mark 6:30-46; Luke 9:10-17; (John 6:1-15)

Walking on Water-- Matthew 14:24-36; Mark 6:47-50; (John 6:16-21)

Unwashed Hands-- Matthew 15:1-20; Mark 7:1-23

Matthew 14:13-21 **FEEDING FIVE THOUSAND**

Mark 6:30-46

Luke 9:10-17

1. This is the only miracle of Jesus recorded by all *four* Gospels.
2. This occurred following the apostles' return from their limited commission.
 - a. They reported what they had done and taught.
 - b. Jesus sent them away to rest and to eat.
 - c. Their destination was a "deserted place" outside Bethsaida.
 - d. They went from Capernaum across the Sea of Galilee (John 6:1).
3. Multitudes followed on foot, and Jesus healed their sick.
 - a. The people were hungry; *two* solutions to their hunger were given:
 - (1) The disciples wanted them sent away to buy food for themselves;
 - (2) Jesus told the apostles: "You feed them."
 - b. "A lad" (John 6:9) had *five* barley loaves and *two* small fish.
 - c. Jesus set the people on the grass in ranks of "hundreds and fifties" (Mark ["fifties"--Luke], about five thousand men plus women and children.
 - d. Jesus "blessed" ("ask God's blessing on a thing" [Vine]) the loaves.
 - e. The food was increased so as to be sufficient for the whole multitude.
 - (1) As in the case of Elijah and the widow of Zarephath (1Kings 17).
 - (2) As in the case of Elisha and another widow's oil (2Kings 4).
4. The people were filled, and *twelve* basketsful of scraps were gathered.
5. Jesus was hailed as "the Prophet" who came into the world (John 6:14).
6. They even wanted to force Jesus to be their king (John 6:15).
 - a. A king of "loaves and fishes" could provide many physical blessings.
7. Some general observations about this miracle:
 - a. Physically, "bread" was the ancient symbol for food (Genesis 3:19); it retained that symbolism into New Testament times (Matthew 6:11).
 - b. Spiritually, Jesus is the "bread of God," and the "bread of life." (John 6: 32,33,35).
 - c. Jesus is to our souls as bread is to our bodies.
 - d. Bread must be eaten if it is to benefit the body; Jesus must be "eaten" ("accepted") if He is to benefit the soul (John 6:53-58).
8. Lessons Jesus teaches us by example:
 - a. *Jesus encouraged order* in His work when He divided the people by rank; He still insists on decency and order (1Corinthians 14:40).

- b. *Jesus can make much from little.* God's help to His people is limited only by our faith in His power to help (Philippians 4:13).
- c. *Jesus practiced economy* when He gathered the leftovers. The wastefulness of people displeases Him. (See Luke 15:13.)
- d. *Jesus is gracious to all men.* The crowd was diverse; their hunger varied, but all "ate and were filled." (See Matthew 5:45; 11:28-30.)
- e. *Jesus utilized human potential.* The apostles' doubts were overcome as they did what they could and let Jesus do the rest (Matthew 14:19,20).

Matthew 14:24-36 **WALKING ON WATER**

Mark 6:47-56

1. This occurred "immediately" after the five thousand were fed.
2. Jesus "made" the disciples return to Capernaum by way of Bethsaida.
3. The multitudes were sent away; Jesus retired alone to a mountain to pray.
4. Why did Jesus reject the people's designs on Him to become their king?
 - a. He had come into the world to be their King (John 18:37).
 - b. They sought a kingdom "of this world" unlike His Kingdom was to be.
 - c. Jesus will not be "King" over those who seek only physical blessings; He demands to be "King" over our *hearts!* (John 18:36).
5. Jesus "saw them straining" and was concerned for the disciples' welfare.
 - a. Jesus cares about our problems, too (1Peter 5:7).
 - b. They were "in the middle of the sea," *3 or 4 miles* from shore (John 6:19).
6. The boat was tossed by the waves and by the "contrary wind."
 - a. They didn't turn back, for Jesus had "made" them go to the other side.
7. Jesus appeared during the *fourth* watch (3 A.M.-6 A.M.) on the water.
 - a. The disciples feared that He was a "ghost" and were afraid.
 - b. He reassured them of His identity to calm their fear.
8. Peter, in relief, requested confirmation and then stepped out in faith.
 - a. Peter's faith was assaulted by reality, and he doubted again.
 - b. His "little faith" was adequate to prompt Jesus' compassion and rescue.
 - c. Peter supposed his faith was stronger than it really was; he would make the same mistake in events surrounding the crucifixion. (See Mark 14:31.)
9. The apostles' faith was strengthened by this event--"truly You are..."
10. This miracle made a deeper impression on the disciples about Jesus' divinity than the feeding of the five thousand (Mark 6:51,52).

Matthew 15:1-20 **UNWASHED HANDS**

Mark 7:1-23

1. Scribes and Pharisees came from Jerusalem, probably to ensnare Jesus.
 - a. Scribes were teachers of the Law; Pharisees were enforcers of the Law.
 - b. Much of the Law had been tainted by human regulations.
2. They "saw" (on purpose?) the disciples eat bread with unwashed hands.

- a. The Law *required* washing *after* touching unclean things (Leviticus 22:6).
- b. Washing preceded the eating of “holy offerings,” not ordinary bread.
3. “Transgressing the tradition of the elders” was a *serious* charge.
 - a. The development of tradition among the Jews was intended to interpret the Law’s meaning in specific applications, e.g., keeping the Sabbath “holy.”
 - b. It developed into interpretations of interpretations of interpretations.
4. Tradition was a strong governor of daily behavior in every area of life.
 - a. A rabbi said: “The words of the elders are weightier than the words of the prophets...Some of the words of the prophets are weighty; others are not weighty. All the words of tradition are weighty words.”
5. Tradition was based on a theory of *two* laws: *one* written by Moses, the *other* spoken by Moses and handed down *uncorrupted* through the prophets.
 - a. It was much like the Pope now speaking “ex cathedra” to Catholics.
6. The handwashing tradition was especially strict because:
 - a. They feared that those who touched unclean items would become unclean;
 - b. A demon was thought to sit on hands during the night and made food unclean and dangerous to eat unless it was washed off.
 - (1) Rabbi Taanith said: “Whosoever eateth his common food with washed hands, and speaks the holy language, and recites his phylacteries morning and evening... he shall obtain eternal life.”
7. Jesus did not deny breaking traditions when traditions broke the Law.
 - a. His countercharge was: “I break *man’s* law; why do you break *God’s*?”
8. He used a plain law of God to show how their tradition violated that law. (See Exodus 20:12; Deuteronomy 5:16; Exodus 21:17.)
9. The practice of “Corban” (“devoted to God and the temple”) was common.
 - a. It was a way to avoid a “double” sacrifice of property.
 - b. It was a way to secure public acclaim for a religious gift.
 - c. It was a way to avoid any sacrifice at all unless the gift was actually given! How could such a man be trusted to fulfill his vows? Tradition defended him whether or not he was faithful to do what he promised.
10. Tradition made hypocrites of its devotees.
 - a. It made their worship *vain*.
 - b. It made God’s word (commandment) of *no effect*.
 - c. It made the Pharisees “*blind guides*.”
 - d. It made *sinner*s of the innocent to whom tradition was “handed down.”
11. Jesus made a practical argument against the handwashing tradition.
 - a. Handwashing was a spiritual exercise for Pharisees, not a health issue.
 - b. Only *God* controls spiritual issues; He had spoken *nothing* about it.
 - c. *Physical* handwashing cannot impact man’s *spiritual* health unless God connects them with plain teaching (as in baptism, 1Peter 3:21).

- d. The Pharisees should concern themselves with the *heart's* defilement.
 - (1) It controls all evil and good behavior. (See Proverbs 4:23.)
- e. Christ's *general rule*: guard what comes *out*, not what goes *in*.
 - (1) Except things that lead to spiritual defilement (alcohol, drugs, etc.).
- 12. This encounter boldly challenged the authority of the Pharisees and scribes.
 - a. Tradition was their "weapon of choice" against their adversaries.
 - b. To challenge their tradition was to challenge their position of leadership!
 - c. They could not afford to ignore this confrontation.
- 13. Human traditions always challenge the authority of Christ! We must be very careful not to allow tradition to hinder *our* obedience to Jesus in all things.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON ELEVEN

Read: Matthew 14:13-36; 15:1-20

Mark 6:30-56; 7:1-23

Luke 9:10-17 [John 6:1-21]

1. Jesus first took His disciples to the city of _____ and then across the Sea of _____, also called _____; thence into the wilderness.
2. In what different way did Jesus and His disciples reach the wilderness than the way by which the multitude got there?
3. In the wilderness, Jesus spoke about the _____ of _____ and _____ those who needed it. John says this took place on a _____.
4. Jesus perceived that the people were like _____ without a _____.
5. What advice did the twelve give to Jesus about the multitude? What was His response?
6. How much bread did the apostles think it would take to feed this great body of people?
7. How much food was available to satisfy the hunger of the multitude? Whose was it?
8. The people were told to sit on the _____ in companies of _____ and _____.
9. The Lord first _____ for the food, then gave it to His _____, who distributed it among the _____.
10. In that crowd of hungry people were about _____ men, besides the _____ and _____.
11. All four gospel writers state that _____ basketsful of _____ pieces were gathered after all the people were fed.

12. This miracle made such an impression on people that they credited Jesus with being the long-awaited _____ and some even wanted to make Him _____.
13. Jesus was _____ on a mountain while the apostles went by _____ to the city of _____ by way of the city of _____.
14. During a storm on the sea, Jesus walked on the water to the apostles about the _____ watch of the night, after they had rowed about _____ or _____ furlongs.
15. When Peter saw the _____, he was afraid and began to _____. He cried out to Jesus to _____ him.
16. Jesus rebuked Peter for being of _____.
17. The _____ and _____ were guilty of _____ the _____ of God because of their _____.
18. The hypocritical leaders washed _____, _____, _____, and _____ but neglected many important things.
19. How did Jesus describe the hypocrisy of the scribes and Pharisees?
20. These leaders sanctioned the practice of “_____”, that is, “given to _____.” This tactic allowed some to avoid honoring their _____ and _____.
21. People are defiled by _____ teaching. Every false doctrine (plant) will be _____.
22. False teachers are _____, and both blind _____ and blind _____ will fall into a _____.
23. Whatever comes out of a man’s heart defiles him (spiritually), not what goes into his stomach. Mark observes that this truth made all _____.

LESSON TWELVE-- GALILEAN MINISTRY (9)

The Syro-Phoenician-- Matthew 15:21-28; Mark 7:24-30

Miracles of Healing-- Matthew 15:29-31; Mark 7:31-37

Feeding Four Thousand-- Matthew 15:32-38; Mark 8:1-9

A "Sign From Heaven"-- Matthew 15:39-16:12; Mark 8:11,12

Healing a Blind Man-- Mark 8:22-26

Matthew 15:21-28 **THE SYRO-PHOENICIAN**

Mark 7:24-30

1. This account follows the encounter with the Jews over handwashing.
2. Jesus went into the region of Tyre and Sidon; this was Gentile country.
3. He had confined His work to the "lost sheep of Israel" (verse 24).
 - a. The apostles were similarly restricted. (See Matthew 10:5,6.)
4. His ultimate mission was to seek and save *all* the lost (Matthew 18:11).
 - a. His Great Commission would reflect that goal. (See Mark 16:15,16.)
5. God's plan was: *First* to the Jews; *then* to the Gentiles. (See Acts 1:8.)
 - a. Paul followed this plan also in preaching the gospel (Acts 13:46).
6. Jesus encountered a "Syro-Phoenician by birth" [Mark]; a "Greek" [Mark]; a "woman of Caanan" [Matthew].
7. She was a "Greek" by religion, not by birth, who likely worshiped Astarte, the Phoenician goddess of fertility.
8. Her goddess had failed her and her daughter; she sought Jesus instead.
9. Christ used this opportunity to impress the power of *real* faith, regardless of who possessed it.
10. Jesus tested that faith: (1) He ignored her request; (2) He refused her request; (3) He argued about the validity of her request (verses 23-26).
11. She was a "little dog," a pet; big (guard) dogs had priority on food in that day.
12. She claimed His help not by *right* but by His *mercy*. (See 2 Peter 3:9.)
13. The woman's prejudices against Jews had been overcome.
14. The daughter was healed "from that hour;" "the demon had gone out."

Matthew 15:29-31 **MIRACLES OF HEALING**

Mark 7:31-37

1. Jesus "skirted" the sea of Galilee by way of Decapolis, a region of *ten* cities east of the Jordan River; said to be occupied by descendants of people who had fled before the conquests of Alexander the Great.
2. Many sick and infirm people "came" and "were brought" to Him for healing.
3. Mark singled out one case-- a mute with a speech impediment.
 - a. Jesus touched his affected ears and "spat" and touched his tongue.
 - b. The man was immediately and completely healed.

4. Other miracles were also performed in this Gentile region.
 - a. The people “glorified the God of Israel” [Matthew] and said He had “done all things well” [Mark].
 - b. They “marvelled” [Matthew], “were astonished beyond measure” [Mark].
5. Their excitement about Jesus interfered with compliance with His request for no publicity about His miraculous works.

Matthew 15:32-38 **FOUR THOUSAND FED**

Mark 8:1-9

1. This likely was the same multitude that had witnessed His healings.
2. They had been with Jesus for *three* days of healings and were hungry.
3. Jesus initiated the concern for non-Jewish hungry people.
 - a. His disciples had initiated concern for (5000) Jewish hungry people.
4. This was a good lesson for the apostles about prejudices and partialities.
5. A procedure similar to the previous feeding- miracle was followed.
 - a. Similarities: crowd sat; Jesus gave thanks; gave to disciples first, all ate and were filled; took up leftover fragments.
 - b. Differences: *Seven/five* loaves; “few”/two fish; *seven/twelve* basketsful.
6. *Two* different “baskets” (different words) were used in these *two* miracles.
 - a. The *twelve* baskets were small containers that Jews used to carry food.
 - b. The *seven* baskets were large containers used by Grecian merchants.
 - c. This distinction is made in all accounts of both miracles and in Matthew 16:9,10 and Mark 8:19,20.

Matthew 15:39- **A “SIGN” FROM HEAVEN**

16:2

Mark 8:11,12

1. Pharisees and Sadducees (Mark-only “Pharisees”) came to “test” Jesus.
2. Jesus “sighed deeply” to express His frustration at their unbelief.
3. These were strange bedfellows to ask for a sign from heaven:
 - a. Usually thought to be alike, but they were very different in their beliefs.
 - b. Pharisees accepted signs both good and evil.
 - (1) They accepted Jesus’ signs but challenged their origin (Luke 11:15).
 - c. Sadducees accepted no signs; all was explained by cause and effect.
 - (1) Religion was just an ethical code to them; they taught morality without help from the spiritual realm.
4. Pharisees and Sadducees had no dealings with one another.
5. Sadducees considered Pharisees to be tradition-bound religious fanatics.
6. Most wealthy Jews and all the high priests were Sadducees.
7. The implication of their question to Jesus:
 - a. The Pharisees were seeking *spectacular* signs such as the sun standing still for Joshua or a fiery chariot coming for Elijah.

- b. Such signs would show God’s approval of a servant/messenger.
 - c. Earthly signs of healing were inadequate to convince them about Jesus.
- 8. Jesus could have performed greater signs, but He wanted faith in men on His terms, not on terms established by unbelievers.
- 9. The Pharisees thought signs were *possible*, but that Jesus was incapable of such signs as they demanded.
 - a. They would be safe to challenge Him and expose His inadequacies.
- 10. The Sadducees thought signs were *impossible*, and Jesus could do none.
 - a. They would be safe to challenge Him to do something no one could do.
- 11. The adage, “Dogs will fight among themselves but will quit to chase a rabbit” is appropriate to this alliance between Pharisees and Sadducees.
- 12. Jesus’ response, according to Matthew:
 - a. People could interpret complicated signs of the weather.
 - b. They could not understand the simple message of His signs.
- 13. He characterized the Pharisees as “hypocrites,” “adulterous,” “wicked.”
- 14. They had seen many signs and had accepted none; those to follow would not be intended to convince them.
- 15. The “great sign” of Jonah in the whale (His resurrection) would be made known to everyone, and it would be “with power” (Romans 1:4).
- 16. *Three* lessons to be learned from that great sign (the resurrection):
 - a. As Jonah was “dead” and was “raised” to preach God’s word, so Jesus would die and be raised to preach the gospel through the apostles;
 - b. As Nineveh repented at Jonah’s sign and believed God, doubters now had better do the same when Jesus’ sign (resurrection) was accomplished.
 - c. God’s plans cannot be “killed” in any age; as Jonah, the *man* of God, overcame, so will Jesus, the *Son* of God.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON TWELVE

Read: Matthew 15:21- 16:12

Mark 7:24-37; 8:1-26

1. Jesus encountered a woman whom Matthew called a _____ woman, but whom Mark described as a _____, a _____ by race.
2. Matthew said the woman's daughter had a _____; Mark said she had an _____.
3. How did Jesus first respond to her plea for help? How did she answer that response?
4. Jesus commended the woman's _____. What did He tell her had now happened concerning her daughter? When did Matthew say that the girl was healed?
5. Afterward, Matthew says that Jesus "skirted the Sea of Galilee." Mark says more specifically that He traveled from _____ and _____ through _____ to the _____ of Galilee.
6. The multitude brought the sick to Jesus, and they were amazed when they saw the mute _____, the maimed _____, the lame _____, the blind _____, and they _____ God.
7. In particular, they brought a _____ man with a _____ impediment to Jesus.
8. What actions did Jesus take to heal this man? What word(s) did He say when the healing was done? What does that mean?
9. What did the people do contrary to Jesus' instructions? They also declared that He had done all things _____.

10. How long had the multitude that followed Jesus gone without food? Why was Jesus reluctant to send them away without eating?

11. The disciples had only _____ loaves of bread and a _____ fish.

12. This small supply of food would be used to feed how many people?

13. What things did Jesus do in performing this miracle that were like the things done when He fed 5,000? What was different?

14. How many “leftovers” were collected after the people were fed?

15. The _____ and _____ asked to be shown a _____ from _____. This was an effort to _____ Jesus.

16. The Lord answered that they could understand natural signs, such as a _____ and _____ sky, but they could not understand the signs of the _____.

17. How do Matthew and Mark differ about additional signs for that “evil and adulterous generation”?

18. What was the “sign of Jonah”? (See Matthew 12:38-40.)

19. Jesus warned His disciples to beware of the _____ of the _____, the _____, and of _____ (Mark 8:15).

20. By what events should the disciples have been reassured about being fed themselves?

21. Jesus was not really talking about literal _____ when He gave His warning to them, but about the _____ of the Pharisees and Sadducees.

LESSON THIRTEEN-- GALILEAN MINISTRY (10)

Peter's Confession-- Matthew 16:13-20; Mark 8:27-30; Luke 9:18-21

Foretelling Death-- Matthew 16:21-28; Mark 8:31-9:1; Luke 9:22-27

Transfiguration-- Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36

Matthew 16:13-20

Mark 8:27-30

Luke 9:18-21

PETER'S CONFESSION

1. This event occurred in Caesarea *Philippi* (not Caesarea).
 - a. It was a region of great natural beauty.
 - b. The worship of the Roman god Pan was widely practiced there.
 - c. Herod Philip had built a temple there honoring Caesar Augustus.
 - d. It was a region where honor to men was widespread.
2. It was appropriate to honor Jesus where *men* were considered as supreme.
3. A blunt question was asked by Jesus: "Who do men say I am?"
 - a. The answer would show which view the people held of Him.
 - b. Many opinions had been expressed by various persons:
 - (1) A carpenter's son from an ordinary family (Matthew 13:55);
 - (2) A teacher in league with Satan (Matthew 12:24);
 - (3) A man who was "out of his mind" (Mark 3:21).
 - (4) A glutton, a winebibber, a friend of tax collectors and sinners (Luke 7:34).
 - c. The correct answer would show His progress toward being accepted as the foundation of God's plan for the world's salvation. (See John 3:16.)
4. The rank and file of the Jews were changing their thinking about Him:
 - a. Most agreed that He was a "good man," and multitudes followed Him;
 - b. Some regarded Him as a "teacher from God" (John 3:2);
 - c. Others said He must be a "great prophet from the dead" (Luke 7:16);
 - d. Still others identified Him with some great risen Jewish character:
 - (1) He was similar to John the Baptist in His courage in teaching;
 - (2) He was like Elijah in His opposition to false religious leaders;
 - (3) He resembled Jeremiah in His compassion and sorrow over sin;
 - (4) He spoke like a prophet of God after 400 years of silence.
 - e. These estimates of Him, of course, were in error.
 - (1) All were based only on human opinions. (See 2Corinthians 5:7.)
5. Another and more important question was addressed to the apostles.
 - a. These disciples ("learners") had "studied" Him for about *two* years.
 - b. Peter confessed for all: "You are the Christ, the Son of God!"
 - (1) This answer was by *faith*, not opinion; it came from ample evidence.
 - (2) Andrew had testified to Peter of Jesus as the Messiah (John 1:41).

- (3) Philip connected Him with Moses and the prophets (John 1:45).
- (4) Nathaniel was convinced by just *one* miraculous action (John 1:49).
- (5) Numerous miracles were witnessed by all. (See Matthew 14:33.)
- (6) God had testified of Jesus' divinity at His baptism (Matthew 3:17).
- 6. Confession of Christ's divinity is *essential* to salvation. (See 1John 4:2,3.)
 - a. Before and after baptism. (See Acts 8:37; Luke 12:8.)
- 7. Jesus is "Messiah" to Jews, "Christ" to Gentiles and "Anointed" to all.
 - a. Kings, priests, and prophets were anointed among the Jews.
 - b. Jesus was anointed (chosen) by God to be *all three!*
 - c. "Christ" has a special meaning for the Jews: a leader who would deliver the nation from its enemies and restore it to its former prominence.
 - d. The apostles only had a limited understanding of "Christ." (See Acts 1:6.)
- 8. Jesus was also confessed as the "Son of the living God."
 - a. He had called Himself "the son of man" to emphasize His humanity.
 - b. They had often seen Him in exemplary behavior as a man.
 - c. But even the *best* of men is not worthy or able to build God's Kingdom.
 - (1) Great human kings had come and gone: Nebuchadnezzar, Cyrus, Alexander, the Caesars-- none had built an enduring kingdom such as God's would be (Daniel 2:44).
 - d. Jesus' divinity was crucial to His Kingdom's existence and significance.
- 9. Peter (and the others) was blessed for his faith in Jesus. How blessed?
 - a. Not as a *reward* for his confession, but as a statement of his spirituality.
 - b. Not as the "prince of apostles" and first "Pope" of the church.
- 10. Their spiritual status resulted from their priorities:
 - a. "Flesh and blood" (human evidence) was not the source of their faith;
 - b. Faith came *apart from* Jesus' "flesh and blood" characteristics;
 - c. Only God's testimony by word and miracles underlay their faith.
- 11. Significant promises were made to Peter because of his confession:
 - a. He would be a ("small") "rock" in the Kingdom through faith and action.
 - b. The Kingdom would be built on a ("great") "rock."
 - (1) Not on Peter ("Petros"--masculine noun) but on Christ's divinity ("Petra"-- feminine noun).
 - c. Hades (place of the dead) would not prevent His building the church.
 - (1) Because death cannot deter Divinity's plans! (See Acts 2:29-33.)
 - d. Peter (and the others-- Matthew 18:18) would "bind" and "loose" the terms of the Kingdom and thus use the "keys."
 - (1) By preaching the gospel to the lost (Acts 2:37-47).
 - (2) We also bind and loose through the gospel and use the *same* keys.
 - (3) Peter had no singular privileges, nor does the Pope today.
- 12. "Tell no one..." that Jesus is the Messiah and the builder of the Kingdom.
 - a. People did not understand the nature of the Kingdom.

- b. Unspiritual ambitions for the Kingdom might squash spiritual thirst.
- c. Trouble with Rome about a “kingdom” should be avoided if possible.

Matthew 16:21-28 **FORETELLING DEATH**

Mark 8:31-9:1

Luke 9:22-27

1. Jesus’ early ministry was focused on convincing men (especially the disciples) that He was the Messiah.
2. Now the focus will change to convincing them that the realization of God’s plan for the Kingdom was only possible through His suffering and death.
 - a. This was a difficult task; some even reconciled His death and His Kingdom by *two Messiahs*--one to die, the other to rule on earth.
 - b. It would require repetition; He “began” to connect death and life again.
3. Peter presumed to “correct” the Lord’s stated purpose: “Not so!”
 - a. Had his recent “blessing” made him overconfident of his insight?
4. Peter was rebuked; he was “satan” (“adversary”) to Jesus’ clear purpose.
 - a. Peter was singled out for censure as he had been singled out for praise.
 - b. His rebuke must have “taken the wind out of his sails” (Romans 12:3).
5. Peter’s mistake is universal: minding men’s things and not God’s.
 - a. God’s way of victory over enemies was different from any plan of man.
 - b. The apostles still gave physical meanings to “Kingdom,” “enemies,” etc.
 - c. God’s foreknown plan: Jesus MUST die! (See Acts 2:23.)
 - d. The “rock” [Peter] had stumbled over the “rock” [Jesus] (Romans 9:33).
 - (1) His faith was yet weak (Romans 9:32).
6. Jesus taught a needed lesson based on the “cross” and “losing life.”
 - a. The disciples were not above (different from) their Master: He would suffer for the Kingdom, and so must they (Matthew 10:24).
 - b. He would bear a cross, and they would also make great sacrifices.
 - c. He would not save His own life, and neither should they.
 - d. His goal was life beyond the grave, and so should theirs be (verse 26).
7. There was real motivation for any sacrifices necessary to the Kingdom:
 - a. His second coming would turn defeat into victory, reward the faithful;
 - b. The Kingdom would come in *power* and *very soon*;
 - c. These promises seemed unlikely: their Maker was planning to die;
 - d. They must believe that God’s power could overcome all obstacles.

Matthew 17:1-13 **THE TRANSFIGURATION**

Mark 9:2-13

Luke 9:28-36

1. “Six” days later (Matthew, Mark-- “Eight” days [Luke]), Jesus separated *three* apostles and took them to a high mountain (Hermon or Tabor?).
2. There he prayed. Prayer is often connected with significant events:

- a. Before His baptism (Luke 3:21); when His fame grew (Luke 5:16); before choosing the *twelve* (Luke 6:12); before the question of His identity (Luke 9:18); at the transfiguration (Luke 9:28); before teaching His disciples to pray (Luke 11:1); in Gethsemane (Matthew 26:36-44), etc.
3. Jesus was “transfigured” before them.
 - a. Latin: “Appear across;” Greek” “Metamorphosed” (a *complete* change, as when a caterpillar changes into a butterfly).
 - b. Luke avoids the Greek term, perhaps because of Gentile “gods” who changed forms; His word was: “became different;” “was altered.”
 - c. This was a change within and without.
 - d. His “face shone” (Matthew); His clothes were “shining white” (Mark).
 - e. This phenomenon was an illustration of the power of the Kingdom.
 - f. G. Campbell Morgan: “This was not the proof of His deity; it was proof of His absolute, essential, and victorious humanity.”
4. Moses [the Law] and Elijah [the prophets] (Matthew 22:40) “appeared.”
 - a. Talked of His “decease” at Jerusalem about to be accomplished (Luke).
5. The disciples awoke and were afraid of what they had witnessed.
6. Peter “did not know what to say,” but spoke anyway: “It is good to be here.”
 - a. Moses and Elijah were leaving (Luke); Peter wanted them to stay.
 - b. This scene likely agreed with his idea of the Kingdom’s glory-- “good.”
 - c. Peter’s emphasis was on the *life*, not the *death* of Jesus (Matthew 16:22).
 - (1) Tabernacles would be places to *dwell* in and stop the death plans.
7. A cloud and a voice (Matthew 17:5,6).
 - a. “I am pleased-- *hear Him* when He speaks of His coming death!
 - b. “Jesus only” was left; His word is the *last* word and the *only* word to listen to about what God has planned for the coming of His Kingdom.
 - c. This vision was not fully appreciated by the apostles until Jesus’ eternal life had been verified by the resurrection (2Peter 1:17,18).
8. The disciples were confused about Moses and Elijah.
 - a. Why were they allowed to leave, when Malachi 4:4-6 seemed to call for Elijah’s participation in God’s plan for the Kingdom?
9. Jesus explained the prophecy that confused them:
 - a. John had done the work that “Elijah” was to do (Luke 1:17);
 - (1) In the “spirit and power of Elijah.”
 - b. John had been killed for doing the work of God; so would Jesus.
10. The disciples “understood” the point of the vision and the prophecy.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON THIRTEEN

Read: Matthew 16:13-28; 17:1-13

Mark 8:27- 9:13

Luke 9:18-36

1. Jesus was in the area of _____ when the question of His true identity arose.
2. All three writers include _____ and _____ in the disciples' answer to Jesus' question. Only _____ mentions _____.
3. "Men" also thought that Jesus might be one of the _____ risen again.
4. _____ confessed that Jesus was the _____, the Son of the _____.
5. From whom had Peter and the others received the truth about Jesus' identity? From whom (or what) had they not learned who He really was?
6. "Peter" was a "little stone," but Christ's church would be built on a "great _____."
7. What was the truth upon which the church would be built?
8. The _____ of _____ could not upset Christ's plans for building His church.
9. To Peter (and also the other apostles--Matthew 18:18) were given the _____ of the _____. What they _____ or _____ on earth would be treated the same way in _____.
10. Jesus foretold His death at the hands of the _____, the _____, and the _____.
11. What welcome promise was attached to the unwelcome promise of His death?

12. What unexpected name did Jesus call Peter? Why did He use that name?
13. To follow Jesus, one must take up his _____ daily. He who would _____ his life will lose it, but one who will _____ his life will save it. What is the meaning of this truth?
14. Those now ashamed of Christ will receive what treatment in the judgment?
15. Some of those who heard Jesus would not “taste of _____” before the _____ of _____ came with power. When did this happen?
16. Which three apostles did Jesus take with Him to the transfiguration? Which one of the “original” disciples was not included in this event?
17. Describe Jesus’ changed appearance during the transfiguration.
18. Who appeared and spoke to Jesus on the mountain? What did they talk about?
19. _____ wanted to build _____; one for _____, one for _____, and one for _____.
20. Why did he make such an inappropriate suggestion to Jesus?
21. All three writers report that out of a _____ came God’s voice saying, “This is my _____ Him!”
22. What did the apostles do that prevented them from knowing immediately that Moses and Elijah had left the scene? Who alone remained of the three great men of God?

LESSON FOURTEEN-- GALILEAN MINISTRY (11)

Demoniac Boy Healed-- Matthew 17:14-20; Mark 9:14-29; Luke 9:37-43
Foretelling Death Again-- Matthew 17:22,23; Mark 9:30-32; Luke 9:43-45
Shekel in Fish's Mouth-- Matthew 17:24-27
Humility and Forgiveness-- Matthew 18:1-35; Mark 9:33b-50; Luke 9:46-50

Matthew 17:14-20 **DEMONIAC BOY HEALED**

Mark 9:14-29

Luke 9:37-43

1. This scene is in great contrast with the Transfiguration scene.
2. The Transfiguration showed Christ in His divine *glory* and forecast the glory of man's *possible* state in eternity. (See 1John 3:2.)
3. This healing shows Christ in His *humanity* and focuses on the sin and suffering of man's *actual* state in this world.
4. Everyone else was helpless to provide any relief for the afflicted boy.
 - a. Even the apostles could not cast out the demon.
 - b. They had cast out demons previously (Matthew 10:8).
 - c. Their faith had wavered since Jesus foretold His death (Matthew 16:21ff).
5. God's *only* Son alone had the power to rescue a man's *only* son.
6. The boy was possessed by a "mute spirit" and suffered awful consequences.
 - a. His "epilepsy" (Matthew) was not a medical problem; Luke, a physician, identified the problem as caused by a "demon" (Luke 9:42).
7. Unbelief in His disciples frustrated Jesus as nothing else could. "How long will it take to instill a real faith in you?" "What more can I do?"
 - a. The whole society was "faithless and perverse" ("twisted, upside down").
 - b. Any "generation" becomes perverse when faith is abandoned.
8. The apostles were puzzled over their inability to cast out the demon.
 - a. They might have used various excuses: a hard case, opposition, etc.
 - b. Jesus was pointed in His answer: "Because of your unbelief."
 - c. Total trust in God's power was essential; prayer and fasting were needed.
9. The father's faith was also imperfect: "If you can do anything..."
10. "Little" faith must become a *growing* faith; stagnation displeases the Lord. (See Revelation 3:14-16.)
11. Our faith alone limits God's power in us (Philippians 4:13).
 - a. Our faithlessness distresses God even more than that of sinners.

Matthew 17:22,23 **FORETELLING DEATH AGAIN**

Mark 9:30-32

Luke 9:43-45

1. Peter's confession (Matthew 16) was thus far the apostles' greatest expression of faith in the divinity of Jesus.

- a. They learned that the Kingdom would be built on that truth.
- b. They would in turn be given the responsibility of binding and loosing.
- c. Even a limited understanding doubtless was encouraging to them.
2. "From that time" (Matthew 16:21) Jesus began to warn of death as part of His mission as well as theirs.
 - a. This did not fit expectations-- a kingdom, a king, power over others, etc.
 - b. Peter said, "No!" The others probably had the same opinion.
 - c. Fear and uncertainty tugged at their spirits as their confidence waned.
3. The Transfiguration should have bolstered their faith in Jesus' invincibility.
 - a. Peter later connected this scene with "His majesty" (2Peter 1:16).
 - b. Their inability to cast out the demon further eroded their confidence in their relationship with the "Messiah."
4. This new warning brought great "sorrow" to the apostles (Matthew 17:23).
 - a. They only heard, "They will kill him," and not "He will be raised up."
 - b. The resurrection was always connected by Jesus to His crucifixion.
 - (1) Old ideas are always hard to replace with new ones.
 - c. Perhaps "resurrection" was to them as it was to Martha (John 11:23,24).
 - (1) Perhaps they considered it to be just a figurative expression.
 - (2) This in spite of having witnessed real resurrections: the widow's son (Luke 7:14,15) and Jairus' daughter (Luke 8:49,55).
5. Jesus realized their difficulty in comprehending the prospect of His death.
 - a. "Let these words sink down into your ears."
 - b. They still failed to understand and were afraid to ask anything further.

Matthew 17:24-27 **SHEKEL IN FISH'S MOUTH**

1. Jesus and His disciples were now back in Capernaum.
2. An issue over the "temple tax" [NKJV], "half shekel" [ASV] arose.
 - a. The "bekah" (half shekel) was paid as redemption money (Exodus 38:26).
 - b. The tax had become less religious but was still required of all.
 - c. The collectors raised a *negative* issue-- "does He *not* pay...?"
3. Peter apparently had no real knowledge that Jesus customarily paid the tax.
 - a. The tax had not been paid but would be, "lest we offend them."
4. Jesus' justification for not paying the temple tax had escaped Peter.
 - a. Kings' sons are exempt from taxes levied by those kings.
 - b. The temple tax was levied by the Great King-- His Son was exempt.
5. Jesus' method of payment would stress His total control of worldly things.
 - a. The payment of the tax would not diminish His authority over all things.
 - b. The miracle elevated His power over the world in the apostles' minds.
 - c. He wanted "not to offend" in civil matters, nor must we (Romans 13).

6. The problem was solved with the coin found in the fish's mouth.
 - a. A "stater" [Greek] was the exact amount to pay for *two* persons.
 - b. Peter realized that he, too, held special status with the King as a "son."

Matthew 18:1-35

Mark 9:33-50

Luke 9:46-50

HUMILITY AND FORGIVENESS

1. The apostles had basic human problems with pride and ambition.
 - a. They had disputed about greatness in the Kingdom of God.
 - b. They likely envisioned themselves in powerful roles in that Kingdom.
 - (1) Peter, James, and John perhaps "puffed up" from the transfiguration.
 - c. Jesus initiated the discussion about greatness in asking about the dispute.
 - (1) They "kept silent," and were probably embarrassed to be "found out."
 - (2) They then asked directly of Jesus, "Who is greatest ...?"
 - d. Jesus saw their need of instruction and warning about pride and ambition.
2. The Kingdom would embrace *two* basic qualities:
 - a. Spiritual service-- citizens' spirits must grow into His image (Colossians 3:10; 1Peter 2:21).
 - (1) We grow by *serving* as He did, not by *being served*.
 - (2) Thus, greatness (importance) comes through our service to others.
 - b. Forgiveness-- God's plan that they would preach to the world was centered around God's forgiveness of those who had sinned against Him.
 - (1) Jesus would soon display absolute forgiveness. (See Luke 23:34.)
 - (2) His followers must imitate their King's forgiving spirit.
 - (3) Forgiveness would be a core virtue (Mark 11:26; Matthew 6:12).
 - (4) Human "greatness" rests on *strict compliance* to law, not forgiveness.
3. Service and Forgiveness both spring from a humble heart.
 - a. Christ would display an "unkingly" humility. (See Philippians 2:8.)
 - b. Such humility was not yet found in His "main men" (apostles).
 - (1) It would be slow to develop (Matthew 20:20-24; Galatians 2:11,12).
4. Matthew 18 deals with humility of heart and its implications for disciples.
 - a. It responds to the question: "Who then is greatest in the kingdom?"
 - (1) The apostles' ambition had been challenged; they wanted answers.
 - b. Jesus dealt with several issues not anticipated by the questioners:
 - (1) Humility determines Kingdom greatness (verses 2-5);
 - (2) Humility avoids causing stumbling at any cost (verses 6-9);
 - (3) Humility prompts concern for *all* the lost (verses 10-14);
 - (4) Humility resolves personal differences (verses 15-20);
 - (5) Humility is unlimited in its applications to life (verses 21,22);
 - (6) Humble people forgive because God forgives them (verses 23-35).
5. *Only* the humble can become great in God's Kingdom (verses 2-5).
 - a. The "proud" must humble themselves to get into the Kingdom.

- b. The saint's goal is the humility displayed by little children.
 - (1) We must realize imperfections and the need to improve ourselves.
 - (2) We must acknowledge the authority that dictates our improvement.
 - (3) We must respond in sincerity and without guile or excuse.
- 6. Only the humble can avoid causing others to stumble (verses 6-9).
 - a. The humble place others' good ahead of their own (Philippians 2:3,4).
 - b. Leading weak brethren ("who believe") astray is very serious.
 - (1) Certain (spiritual) death results, as by a large stone cast into the sea.
 - c. No self-interest should make us sin against a "little one."
- 7. Only humble disciples will be concerned for the *lowly lost* (verses 10-14).
 - a. The apostles would be sent to convert all people (Mark 16:15,16).
 - b. The lowly people would be the most receptive (1Corinthians 1:26-31).
 - c. Angels are devoted to the well-being of all the saved (Hebrews 1:14).
 - (1) We *serve* God while serving the lowly.
 - d. God is unwilling for any to perish (2Peter3:9).
 - (1) We *please* God while pleasing the lowly.
- 8. Only the humble will respond properly to sins against them (verses 15-20).
 - a. Forgiveness is the best indicator of a humble heart; pride retaliates.
 - b. This procedure is to be followed in the "church."
 - c. The progression: (1) one-on-one; (2) *two* or *three* witnesses; (3) the church-- impresses the need to correct and recover the offender.
 - d. This procedure of recovery or expulsion would be "bound" and "loosed."
 - (1) The church must discipline the unruly (2Thessalonians 3:6).
- 9. Only the humble can forgive without limitations (verses 21,22).
 - a. Jesus was familiar with forgiving *two* or *three* times. (See Job 33:29,30).
 - b. *Seven* was very generous, Peter thought, and hard for prideful men.
 - c. God's forgiveness--and ours-- is limited only by a sinner's repentance.
- 10. Only the humble will understand the relationship between forgiving and being forgiven (verses 23-35).
 - a. God has forgiven an unrepayable debt--\$15 million+ silver, more in gold.
 - (1) His compassion dictated His decision about mercy.
 - b. We may fail to forgive repayable debts-- \$15+ dollars.
 - (1) There is no compassion in a proud, self-serving heart.
 - (2) We ignore the fact that others are our "fellow" servants.
 - c. ***The only thing God will not forgive is an unforgiving heart!***

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON FOURTEEN

Read: Matthew 17:14-27; 18:1-35

Mark 9:14-50

Luke 9:37-50

1. A man informed Jesus that his son was an _____ and had a _____. The boy, his only _____, often fell into the _____ or into the _____.
2. What had already been done to try to heal the boy? Whose fault was the failure? Why?
3. If the apostles had genuine _____, they could even move a _____. Did this promise have any limitation? Why or why not?
4. How did the father display insufficient faith in Jesus' power? How would this lack of faith affect his son's healing?
5. Jesus cast out the _____ and _____ spirit, but the boy appeared to be _____. However, Jesus _____ him, and the crowd was _____.
6. The Lord advised His disciples that _____ and _____ should accompany this kind of healing. How does that requirement reinforce Mt. 17:20 and Mk. 9:23?
7. Jesus again foretold that He would be _____ up and _____. He also promised His _____. The disciples were _____ but did not _____ His statements.
8. A question arose about Jesus paying the _____ tax. Jesus claimed exemption because He was God's _____. Nevertheless, He paid the tax for Himself and for _____ with money found in the _____ of a _____.
9. What had occurred just before the disciples asked Jesus about greatness in the Kingdom?

10. Jesus used a _____ in answering their question.
11. Several needed lessons were attached to children. What were they?
- Entering the Kingdom: _____
 - Being great (first) in the Kingdom: _____
 - Receiving Jesus: _____
 - Causing stumbling: _____
 - Despising others: _____
12. The disciples forbade someone to _____ out _____? Why? Did Jesus agree with their action? Why or why not?
13. “For he that is not _____ us is _____ us.”
14. Even giving a _____ of _____ will be rewarded, but under what condition?
15. What was the Lord’s lesson about hands, feet, eyes, and life and hell?
16. How did Jesus use one of ninety-nine sheep to teach the importance of every soul to God?
17. Give the details of the plan Jesus gave for settling disputes among brethren.
18. Forgiveness should be extended not just _____ times but _____ times. How literally should those numbers be taken? Why?
19. Forgiveness was stressed to the disciples in terms of a _____ and his _____.
20. We should remember that God has forgiven us a great debt like the _____ talents, and we must not refuse forgiveness to others for a small debt like the _____ denarii (pence).

LESSON FIFTEEN-- PEREAN MINISTRY (1)

Final Departure-- Matthew 19:1,2; 8:18-22; Mark 10:1; Luke 9:51-62

Mission of the Seventy-- Luke 10:1-24

The "Good" Samaritan-- Luke 10:25-37

Visit to Mary and Martha-- Luke 10:38-42

Discourse on Prayer-- Luke 11:1-13

Discourse Against Pharisees-- Luke 11:37-54

Matthew 19:1,2;
8:18-22

FINAL DEPARTURE

Mark 10:1

Luke 9:51-62

1. About five months had passed since Jesus' discourse on forgiveness.
2. Only about six months remained in Jesus' earthly ministry.
 - a. The time had come to be "received up at Jerusalem."
3. He left Galilee and went into Perea, called "the other side of the Jordan."
4. Religious leaders held Galilee in contempt, Perea in indifference.
5. He set out to go to Jerusalem for the Feast of Tabernacles (John 7:10).
6. He sent messengers ahead to some Samaritan villages to prepare for Him.
7. They were rejected because Jesus manifested loyalty to Jewish practices.
8. James and John proposed swift destruction upon these unfriendly places.
 - a. Their spirit was contrary to Jesus' spirit toward self-proclaimed enemies.
 - b. We can likewise misjudge God's attitude toward certain situations.
9. Someone raised the issue of the cost of discipleship, others joined in.
10. Jesus set a high cost for would-be disciples:
 - a. *Security*: He has nothing to offer them of material things;
 - b. *Responsibility*: their dedication to Christ must hold the highest priority;
 - c. *Relationships*: service to God is the disciple's most urgent business.
11. These people had insufficient faith for successful discipleship.
12. Great multitudes were attracted to Jesus on His journey.

Luke 10:1-24

MISSION OF THE SEVENTY

1. Seventy disciples were sent to prepare "every place" where He was to go.
 - a. The apostles' earlier mission had been similar in nature (Matthew 10).
2. Their instructions were specific:
 - a. Pray for other laborers to take up the challenge of the harvest;
 - b. Be aware of the dangers and temptations of their mission;
 - c. Depend wholly on the Lord for their support while on the mission;
 - d. Realize the urgency of their task--hold no prolonged "conversations," i.e., don't allow distractions to interfere with your task;
 - e. Look for prospects to enhance the success of their mission;

- f. Encourage those who were receptive to the Kingdom message;
- g. Denounce the unreceptive and warn them of their prospects.
 - (1) The gospel always separates people by their attitudes about truth. (See 2Corinthians 2:15,16.)
- 3 The seventy returned from their mission with great joy.
 - a. Jesus had not mentioned demons, but they had cast them out.
 - b. He assessed their success: "Satan fell from heaven."
 - c. They seemed more pleased with *miracle-power* than with *word-power*.
 - (1) Their work in the harvest of souls "wrote their names in heaven."
- 4. Jesus rejoiced that hearts had been opened to His Kingdom message.

Luke 10:25-37

THE "GOOD" SAMARITAN

1. A lawyer (teacher and interpreter of the Law) asked an important question.
2. Jesus always connected eternal life with "keeping the commandments." (See Matthew 19:16,17.)
3. The lawyer "tested" Jesus; he already had his own position on this matter.
 - a. Many look for *validation* and not *information* in their inquiries.
4. Jesus did not respond directly but asked for the lawyer's position.
 - a. This approach may identify quickly where teaching is needed.
5. His components of eternal life were: love of God and love of neighbors.
6. Jesus confirmed the inclusiveness of these elements-- "you will live."
7. The lawyer had another position that warranted examination.
 - a. Jews limited neighborliness to other Jews, never to Samaritans.
 - b. Such prejudice could not satisfy the demands of "love."
8. Self-justification exposed the lawyer's pride rather than any humility.
9. Jesus could have answered the question, but sought an opportunity to teach:
 - a. The correct view of the Law as a guide to a good life;
 - b. The need to break down barriers of prejudice toward other people;
 - c. The responsibility for world-wide brotherhood.
10. The story that Jesus told to answer this vital question:
 - a. The *characters* (verses 30-33):
 - (1) A certain man-- who could be any of us; we might need a neighbor!
 - (2) Thieves--Herod had dismissed 40,000 from public works; many, according to Josephus, became thieves in Palestine.
 - (3) A Priest-- 12,000 priests in and around Jerusalem traveled to serve in the temple by rotation.
 - (4) A Levite-- they were devoted to being helpers in the temple.
 - (5) A Samaritan-- despised by Jews, but possessed of the compassion lacking in even the most religious Jews. He was the one most like Jesus in his fundamental character.

- b. *The story line* (verses 30-35):
 - (1) A man, possibly perceived as wealthy, was robbed and beaten.
 - (2) The priest and Levite saw his distress, failed to respond.
 - (a) Something was wrong with these men or with their Law!
 - (3) The Samaritan acted toward the distress; gave short and long-term care.
 - (a) “Two denarii” (34 cents) perhaps indicates a *poor* Samaritan.
- 11. The question, “Who is my neighbor?” was answered by, “am I a neighbor?”
 - a. Do I love God *and* man enough to act like a neighbor?
 - b. Be a “neighbor” if you want eternal life!
 - c. Just knowing what is right is not enough-- do what is right!
- 12. Other lessons taught by this story:
 - a. *Three* common attitudes about relationships:
 - (1) The thieves-- what is yours is mine if I can get it from you;
 - (2) Priest and Levite-- what is mine is mine, and I will keep it even if you need it more than I do;
 - (3) The Samaritan-- what is mine is yours if you need it.
 - b. *Three* common attitudes about opportunities:
 - (1) The thieves sought an opportunity to *exploit* a situation;
 - (2) The priest and Levite sought an opportunity to *evade* a duty;
 - (3) The Samaritan sought an opportunity to *serve* a need;
 - (4) Jesus sought an opportunity to *teach* a much-needed truth.

Luke 10:38-42

VISIT TO MARY AND MARTHA

1. A “certain” village (Bethany--John 11:1) and a “certain” woman (Martha).
2. Martha was the epitome of hospitality who expressed love in a special way.
 - a. She welcomed Jesus into her house.
 - b. She was “distracted” from more important to less important matters.
3. Mary was focused on learning as much as possible from Jesus.
 - a. This was a “good part” that must take priority over everything else.
4. Discipleship (learning) requires more than just serving.
 - a. This incident is balanced against the story of the “Good” Samaritan.
 - b. Disciples must *receive from* Jesus as well as *give to* Him.
 - c. “Take my yoke” (work) and “learn of me” makes us complete.
 - d. Bible study, worship, and active service are equally important.

Luke 11:1-13

DISCOURSE ON PRAYER

1. Jesus’ example prompted a request for teaching about prayer.
2. He gave a “model prayer” as He taught about vain repetitions (Matthew 6).

3. He used the same model now as He encouraged persistence in prayer.
 - a. These likely are reports of *two* different incidents.
 - b. However, the words of the two prayers are nearly identical.
4. Jesus illustrated the importance of trusting God's *love* and *wisdom* as a vital part of prayer by telling the story of a friend's request for assistance.
 - a. Persistence often makes a difference in requests to our friends.
 - b. Persistence will surely make a difference in requests to God.
 - c. God's love says: "Ask, seek, knock," and He will answer His children.
5. God's responses to us are *generous* as well as *certain*.
 - a. His generosity is paralleled by that of a father to his son.
 - b. God is love (1John 4:8) and He will supply our every need:
 - (1) Physical needs: "Daily bread."
 - (2) Spiritual needs: "Forgiveness, temptation, deliverance."
6. Jesus encouraged prayer as something we should want to do.

Luke 11:37-54

DISCOURSE AGAINST PHARISEES

1. Man's spiritual "eye" can be bad and cause darkness in him.
 - a. Jesus had come to be the light of the world (John 8:12).
2. The Pharisees had allowed their "eyes" to darken their inner man.
 - a. By dwelling on *external* rituals instead of *inner* development.
3. Jesus was in constant conflict with the Pharisees about these perversions.
 - a. The Law's ceremonies were intended to glorify God.
4. The dinner invitation perhaps was seen as an opportunity to entrap Jesus.
 - a. The host focused on Jesus' failure to wash before eating.
5. Jesus' response about washing criticized the Pharisees' priorities.
 - a. The *outer* cleansing of things was all-important, e.g., cups and dishes.
 - b. The *inner* corruption of people mattered little if rituals were observed.
 - c. God looks on the *heart* (1Samuel 16:7) as it relates to ceremonies.
6. *Three woes* were pronounced on the Pharisees:
 - a. *Woe* for stressing details and ignoring justice and love for God;
 - (1) Both were important-- the faithful will do "big" and "little" things.
 - b. *Woe* for their pride and self-aggrandizement;
 - (1) Their love was misplaced on themselves and not given to God.
 - c. *Woe* for their hypocrisy of life.
 - (1) Their corruption was hidden like graves; those who contacted them often became defiled. (See Numbers 19:16.)
7. The lawyers were offended by Jesus' remarks about perverting the Law.
 - a. "The hit dog barks;" and "The rusty wheel gets the grease."

8. *Three woes* also pronounced on their gross hypocrisy:
 - a. *Woe* for teaching things that hindered instead of helped men to serve God;
 - b. *Woe* for “honoring” prophets with tombs while dishonoring them by opposing their messages through the imposition of tradition;
 - (1) At least, their ancestors were *honest* when they *killed* the prophets!
 - (2) Both generations would receive retribution for their crimes.
 - c. *Woe* for denying people access to the truth and freedom from the Law.
9. The leaders became frantic to stop the exposures of their hypocrisy by Jesus.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON FIFTEEN

Read: Luke 9:51-62; 10:1-42; 11:1-54

1. A village in _____ would not receive Jesus because He was bound for _____ . Two disciples, _____ and _____, wanted to call down _____ from heaven just as _____ had done long before.
2. Jesus appointed _____ disciples whom He sent out _____ by _____ as _____ among _____.
3. They were not to carry with them _____, _____, _____, or _____, and they were not to _____ anyone on the way.
4. How were the disciples to be supported while they traveled about? How would they select where to stay and how would they decide how long to stay there?
5. What would they do when a city did not receive them? What would they say?
6. Judgment on Chorazin and Bethsaida would be harsh because they did not _____ when Jesus did _____ in them. _____ and _____ would have been moved to repent under similar circumstances.
7. To reject the disciples was to reject _____; to reject Jesus was to reject _____.
8. The disciples should not rejoice that they could control _____, but that their _____ were written in _____.
9. The spiritual truths of Jesus would be hidden from the _____ and _____ and would be revealed to _____.
10. How would it be possible for anyone to truly understand the nature of either Father or Son? What special blessing had the apostles received that others had not?

11. Where did Jesus tell the lawyer that the way to eternal life might be found? What personal responsibility did the lawyer have about possessing that knowledge?

12. The lawyer tried to _____ himself by questioning who was his _____. Jesus answered by relating the parable of the “_____.”

13. The characters in this parable were: a certain _____, some _____, a _____, a _____, and a _____.

14. The real neighbor was the one who showed _____ on the man in need. Jesus’ simple application was, “_____ and do _____.”

15. Men will grant a request if the asker is _____ enough, or because the asker is a _____. God will give the _____ to those who ask Him.

16. Jesus was criticized by a _____ because He had not _____ before _____.

17. The Lord declared that “cleanliness” on the _____ was more important than “cleanliness” on the _____.

18. What were some hypocritical acts of scribes and Pharisees that were condemned by Jesus?
 - a. Tithing: _____
 - b. Seating: _____
 - c. Burden-bearing: _____
 - d. Building tombs: _____

19. The blood of the prophets, from _____ to _____, would be “required” of that generation.

20. His enemies _____ and _____ - _____ Jesus and tried to catch Him in something He might _____, and then they planned to _____ Him.

LESSON SIXTEEN--PEREAN MINISTRY (2)

Trust and Judgment-- Luke 12:1-59

Slain Galileans-- Luke 13:1-9

Woman Healed on Sabbath-- Luke 13:10-21

Few Are Saved?-- Luke 13:22-30

Reply to Herod's Threat-- Luke 13:31-35

The Great Supper-- Luke 14:1-24

Counting the Cost-- Luke 14:25-35

Luke 12:1-59 **TRUST AND JUDGMENT**

The Enemies of God's Work Are Active:

1. The scribes and Pharisees reacted to Jesus' condemnation (Luke 11:53,54).
2. He still was attractive to ordinary Jews (Luke 12:1a).
3. He gave *warning, guidance, and comfort* to the apostles in hearing of the people.
4. Jesus warned them about the hypocrisy of the Pharisees (Luke 12:1).
 - a. Earlier warnings had dealt with their doctrines (Matthew 16:12).
 - b. "Hypocrisy" is "representing something to be what it isn't;" "playing a part."
 - c. Traditions were used by the Pharisees to *control*, not benefit, the masses.
 - d. The Pharisaic party was originated during days of the Maccabean period to preserve the purity and separateness of the Jews.
 - (1) It became over time a negative rather than a positive influence.

God's Work Would be Done Despite Its Enemies:

- e. The truth soon would prevail over hypocrisy: "covered/revealed," etc.
- f. The apostles must guard against hypocrisy in their own work (verse 3).
5. Jesus guided them toward right attitude toward the enemies of truth (verses 4,5).
 - a. "Friends" emphasized His deep concern for them. (See Luke 10:3.)
 - b. Their hearts must be devoid of *false* fear and full of *true* fear.
 - c. Only God can "kill" the real "you"-- the soul, not the body.
6. Jesus comforted them about God's unfailing care for them (verses 6-12).
 - a. **God** will never abandon them in time of need. (See Psalm 23:4.)
 - b. **Jesus** will confess them if they are faithful.
 - c. **The Holy Spirit** will assist them in performing their duties.

God's Work is Hindered by Human Frailties:

7. An interruption-- "divide the inheritance with me" (verses 13-15).

- a. Covetousness was a problem for *both* brothers.
- b. It is often easier to focus on material things rather than spiritual.
- c. Jesus' parable intended to expose the dangers of covetousness (verses 16-21).
- d. Life's quality is determined not by man's "things" but "God's." (See Matthew 16:23.)
- e. "Our" things belong to God; they are loaned to us to be used for His benefit

"Cause and Effect"-- God's Work is Dependent Upon:

- 8. Repetition and reinforcement to the apostles about comfort (verses 22-53).
 - a. God's provisions will be supplied to those who **trust Him** (verses 22-34).
 - (1) Previously promised to all who exhibit trust (Matthew 6:25-34).
 - (2) God controls supply and demand, not man.
 - (3) Anxious "minds" must refocus on *cooperating* with God in the provision of earthly blessings. (See 1Timothy 5:8.)
 - (4) What we "seek" depends on our priorities (verses 31,34).
 - b. Jesus' support will be given to those who **watch for Him** (verses 35-48).
 - (1) The Lord will "come" to establish the Kingdom; to judge the world.
 - (2) The reward will be great for the prepared--Jesus will "serve."
 - (3) Peter's question-- "us" or "all"? His motivation is unclear.
 - (4) Jesus' answer was indirect but clear: specific and general application.
 - c. The Spirit's work would generate sacrifices among those who are willing to **emulate Jesus' sacrifice** (verses 49-53).
 - (1) The "fire" of the Spirit's work would separate faithful from unfaithful.
 - (2) Preaching would be the vehicle of separating "fire." (See Acts 2:3, 41.)
 - (3) The gospel brings *both* spiritual peace (harmony) *and* spiritual division.

God's Work Must Enjoy Sincere Dedication to be Truly Meaningful

- 9. The Pharisees' "leaven of hypocrisy" was working in the people (verses 54-59).
 - a. They failed to "judge what was right" in *spiritual* matters.
 - b. Yet, they judged *natural* matters without trouble.
 - c. Serious consequences would follow their hypocrisy.
 - (1) Civil disputes were decided by fallible officials, and penalties were severe.
 - (2) Spiritual disputes (disobedience) are decided by an infallible God whose penalties can be even more severe for the one who "loses" his "case."

Luke 13:1-9 **SLAIN GALILEANS**

- 1. Judeans (Pereans) cited certain previous murders by Pilate of some Galileans.
 - a. Perhaps as their response to the lesson just taught about sin and insincerity.

- b. Were they saying, “They got what they deserved!” ?
 - c. Many believe that calamity *always* results from misbehavior.
2. God deals with all sin and all sinners alike spiritually but not physically.
 - a. Judeans were also subject to calamity; they were not spiritually superior.
 - b. Sinners (including Judeans and Galileans) would perish for their sins.
 - c. The absence of physical calamity proves nothing about spiritual retribution.
 - d. “A man can perish though Pilate never slay him. He can perish though no tower crush him. He may die in his bed, with his friends all about him; and even have music while he dies; but he will be damned unless he repent” (G. Campbell Morgan).
 3. The parable of the barren fig tree was designed to teach the Jews that:
 - a. God does not deal with nations (or individuals) by physical vengeance.
 - b. He deals with everyone with a righteous mercy.
 - c. Faithfulness in fruit-bearing is required; ample opportunity is given to bear.
 - d. His spiritual punishment is fair but certain for the careless sinner.

Luke 13:10-21 **WOMAN HEALED ON SABBATH**

1. This is another “sabbath incident” that infuriated the Jewish leadership.
2. Jesus “saw” this woman differently than they did; He saw her as:
 - a. A faithful woman-- a “daughter of Abraham;”
 - b. A good woman bound by Satan through no fault of her own;
 - c. A fellow human who had suffered much and for a long time;
 - d. A “wrong” that needed to be “righted” by divine intervention.
3. Surely, none would question the *rightness* of Jesus’ action!
 - a. But-- the ruler of the synagogue did!
 - b. Someone will always denigrate laudable actions to bolster their own agendas.
4. The ruler misapplied Sabbath teaching to support his human tradition.
 - a. “Work” necessary or beneficial to men was not excluded. (See Mark 2:27).
 - b. Jewish leaders agreed with this when it benefited them (verse 15).
 - c. Their real objection obviously was against Jesus, not the “work” He did.
 - d. They would “loose” (work) animals but denied Him the right to “loose” (work) a faithful woman from her bondage.
5. The leaders were shamed, and the people rejoiced at His “glorious” work.

Luke 13:22-30 **FEW ARE SAVED?**

1. Someone (?) asked a troubling question: “Will only a few be saved?”
2. Jesus had already spoken about this. (See Matthew 7:13,14,22,23.)
3. The reality of God’s demands was sinking in: sincerity, repentance, and service.
 - a. Any sincere and observant person might wonder the same thing.

4. Jesus' answer was in the form of a serious warning:
 - a. *Strive* to conform to the strictness of the Kingdom's law;
 - b. *Enter* the Kingdom while opportunity remains;
 - c. *Don't assume* that superficial rather than saving knowledge will suffice;
 - d. *Understand* that the obedient will be saved and the disobedient will be lost;
 - e. *The use of opportunity* will weigh heavily in determining who will be saved.

Luke 13:31-35 **REPLY TO HEROD'S THREAT**

1. Jesus' answer ("first shall be last") challenged Pharisee (the "first") salvation.
2. They warned Him of Herod's plan, not from friendship but in cunning.
3. Herod hoped to frighten Jesus to flee to Judea and be killed by strong leaders.
4. The "fox" by cunning plans was unable to change God's plan for Jesus:
 - a. He would finish His work of healing and casting out demons;
 - b. Then He would complete His "work" of the crucifixion and resurrection.
5. The people never responded to His dedication with their own dedication.
 - a. Jerusalem was especially unresponsive in spite of the greatest opportunities.
6. Their response to His "house" (kingdom) made their house "desolate."
7. He would enter Jerusalem not in flight but in triumph. (See Matthew 21:9-11.)

Matthew 22:1-14 **THE GREAT SUPPER**

Luke 14:1-24

1. Another effort to ensnare Jesus-- "they watched Him closely."
2. A man with dropsy had been "planted" for their purpose.
3. Jesus perceived their purpose and challenged it with a forthright question.
 - a. Is healing on the Sabbath "work" or not?
4. Their silence manifested their dilemma-- can we condone the *healing* without also condoning the *healer*?
5. Jesus used an argument about animals and the Sabbath to confirm His right to heal human distress on the Sabbath.
6. The Pharisees needed more teaching about pride and compassion.
7. Jesus seized an opportunity to deal with that need; He "noted" their behavior.
 - a. We frequently fail to use our opportunities to promote the truth.
8. They chose ("sought") the best places at supper.
 - a. These places were at the center of each table of guests.
 - b. The very best place was at the center of the center table.
9. Pride and humility might be rewarded in very different ways at a feast.
 - a. "Go down lower" or "go up higher" would humiliate or honor a guest.
10. Jesus' deeper lesson was about the *eternal* consequences of pride and humility.

11. Their guest lists also betrayed their pride; only “repayers” who would stroke their egos were invited to their feasts.
 - a. They were not interested in feeding the hungry and desolate.
 - b. They just fed those who would “feed” their pride.
12. Only deeds done in sincere compassion will be rewarded with God’s blessings.
13. Another parable was added by Jesus to stress this pride-and-humility lesson.
 - a. It was instigated by an insightful guest at the feast (verse 15).
14. Jesus’ lesson on what is required to “eat bread in the Kingdom:”
 - a. God richly furnishes the table-- “all things are ready;”
 - b. God determines the terms of the invitation-- “come;”
 - c. The prideful *don’t want* to come; they offer lame excuses of all kinds.
 - d. God’s feast provides room for all the humble and obedient guests who choose to attend His Great Supper. (See Matthew 11:28-30.)

Luke 14:25-35

COUNTING THE COST

1. Many *supposed* they wanted to follow Jesus as disciples; their problem was that they had not counted the cost of discipleship.
2. “To be forewarned is to be forearmed;” *preparedness* fosters *perseverance*.
3. Many conflicts would arise to test their commitment. (See Matthew 10:22.)
4. Every loyalty and relationship must defer to loyalty and relationship to Christ.
5. One’s life must “die” on a “cross” just as Jesus would do soon.
6. Two illustrations made this fact clear: the costs of building a tower and waging a war.
 - a. “You” would count the cost of building a tower.
 - b. A “king” would count the cost of waging a war against an enemy.
 - c. Every successful endeavor has a cost that must be paid.
7. Jesus was both the “you” and the “king” who would pay the cost of man’s salvation.
 - a. He would build a “tower” [His church] (Matthew 16:18).
 - b. He would wage the ultimate war against Satan in building the church-- the “gates of hades would not prevail against its building (Matthew 16:18).
 - c. There was a great cost attached-- His crucifixion-- but He had counted the cost and was willing to pay the price.
8. His disciples must also count their cost of faithful service and be just as willing to make any necessary sacrifice.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON SIXTEEN

Read: Matthew 22:1-14

Luke 12:1-59; 13:1-35; 14:1-35

1. The leaven of the Pharisees was _____, but Christ's teachings were not secretive or devious. Everything covered would be _____ openly.
2. Christians should not fear physical _____ but rather _____ death.
3. Speaking against the _____ of _____ would be forgiven, but speaking against the _____ would not be forgiven.
4. "Take heed and beware of _____, for one's _____ does not consist in the _____ of the _____ he possesses."
5. Jesus taught the parable of the rich man to show the danger faced by one who lays up _____ for _____ and is not rich toward _____.
6. "Life is more than _____, and the body is more than _____."
7. Jesus used three things from nature to illustrate the watchcare of God: a. _____; b. _____; c. _____.
8. The little _____ was given the _____ of _____, a blessing far better than all earthly blessings.
9. What is the relationship between:?
 - a. Stripes and preparedness: _____
 - b. Opportunity and responsibility: _____
10. Jesus warned that He would divide _____ in one _____: _____ against _____ and _____ against _____.
11. What two examples from Jewish history did Jesus use to show that unless people _____ they "will all likewise _____"?
 - a. _____
 - b. _____

12. The ruler of the _____ criticized Jesus for healing a woman, infirm for _____ years, on the _____ day.
13. Jews loosed their _____ and _____ on the Sabbath to be _____, so surely it was appropriate to loose this _____ from her disease on the _____.
14. Jesus warned that obedience would put _____, _____, and _____ into the _____ of God, but failing to obey His teachings while they could would shut the _____ of opportunity to others.
15. The opportunities offered by Jesus to _____ were like a _____ trying to shelter her _____ under her _____.
16. Matthew uses a wedding feast to show the foolishness of refusing the _____ to the feast (salvation). Luke uses the feast to show the foolishness of having too much _____ after coming into the Kingdom.
17. We should give our “great suppers” for the _____, the _____, the _____, and the _____, knowing that they cannot _____ us.
18. What excuses were made by those invited to the great supper:?
 a. Land: _____
 b. Oxen: _____
 c. Wife: _____
19. What was the servant to do when his master still had room at his supper after the “poor, maimed, lame, and blind” had come?
20. To warn about the dangers of not counting the cost of discipleship, Jesus spoke of a man who laid the _____ of a _____ but could not _____ it. He also said that a _____ must decide in advance whether he can fight with _____ soldiers against another king with _____ thousand.

LESSON SEVENTEEN-- PEREAN MINISTRY (3)

Three Parables of the “Lost”-- Luke 15:1-32

Two Warnings About Faithfulness-- Luke 16:1-31

Ten Lepers-- Luke 17:11-19

Luke 15:1-32 **THREE PARABLES OF THE “LOST”**

1. This chapter opens upon an ironical situation:
 - a. Sinners “drew near” to hear Jesus with *good* hearts despite *bad* lives.
 - b. Religious leaders came to criticize Jesus with *evil* hearts and “*good*” lives.
 - c. Their criticism focused on a critical matter--the salvation of the lost.
 - (1) Their interests lay elsewhere than in the well-being of others.
 - d. Saving the lost was Jesus’ sole mission on earth (Luke 19:10; John 3:16).
2. Their criticism exposed their fear that contact with *sinners* will defile *saints*.
 - a. Christians can become corrupted by “evil company” (1Corinthians 15:33).
 - b. But-- we cannot be leaven and light if we are isolated from all sinners.
3. Jesus delivered *three* parables in rapid succession about these leaders’ mistake.
 - a. Or, perhaps *one* parable with *three* distinct parts (verse 3--“this parable”).
 - b. Apparently, *one* was inadequate to address a problem so serious.
 - c. All *three* have the same theme: (1) The importance and naturalness of our concern for the lost, and (2) the necessity of effort to recover lost people.
 - d. All *three* have a favorable outcome only because of concern for what is lost.
 - e. The *three* are progressive in the value of what was lost:
 - (1) A sheep-- one of a *hundred*;
 - (2) A coin-- Probably one of *ten* (footnote NKJV--“Greek *drachma*, a valuable coin often worn in a ten-piece garland by married women”);
 - (3) A son-- one of only *two*.
 - f. All *three* parables display God’s reaction to the saving of lost souls:
 - (1) The sheep-- “Rejoice with me;” “joy in heaven;”
 - (2) The coin-- “Rejoice with me;” “joy in the presence of angels of God;”
 - (3) The son-- “Be merry;” “It was right...make merry and be glad.”
 - g. *One* sinner is worth everything! Can we not try to save at least *one* and give God cause to rejoice?
4. The *third* parable (or part *three*) focuses on our poor priorities.
 - a. Things cannot compare to the value of even *one* human soul!
 - b. Yet, we often are *least* interested in recovering what is *most* precious to God.
 - (1) The elder brother represents the Pharisees and others like them.
 - (2) Their attitude toward the lost was one of superiority as was the brother’s.

- c. A good father appreciates loyalty, but his love is not lost through disloyalty.
 - (1) He treats the faithful and unfaithful differently while they *are* different.
 - (2) He requires humility, repentance, and obedience from all.
 - (3) He is quick to embrace *anyone* who chooses to “come home.”
- 5. There are *three* sons in this parable:
 - a. The younger son who broke his Father’s heart through a sinful life;
 - b. The elder son who broke his Father’s heart through a sinful heart;
 - c. The Perfect Son (Jesus Christ) who never caused His Father any pain but who always lived in obedience to Him and shared His attitude toward lost men.

Luke16:1-31 **TWO WARNINGS ABOUT FAITHFULNESS**

- 1. The [parable] of the unrighteous steward (verses 1-13).
 - a. Served to warn the disciples and condemn unfaithful Pharisees (verse 1,14).
 - b. Some stewards love money enough to steal it.
 - c. This steward recognized that money could serve his ungodly purposes.
 - d. Money is not good or bad in itself; our attitude toward it determines whether it is good or bad for us. (See 1Timothy 6:10.)
 - e. The steward’s awareness of money’s uses, not his use of it, was commended.
 - f. Saints are often less aware of money’s *positive* uses than sinners are of its *negative* uses (verse 8).
 - g. Money can make “friends” that “receive us” into (temporary) “houses” or into the “everlasting habitations.” (See John 14:2,3.)
 - h. The true relationship between money and salvation:
 - (1) The use of money is a test of our *spiritual responsibility* (verse 11).
 - (2) The use of money is a test of our *spiritual stewardship* (verse 12).
 - (3) The use of money is a test of our *spiritual commitment* (verse 13).
 - g. The relationship between faithfulness in “much” or “little” works both ways!
- 2. Another condemnation of the Pharisees’ hypocrisy (verses 14-18).
 - a. They “derided” Him-- on what pretense?
 - (1) Probably not about the love of money, though this was their *real* reason.
 - b. His attitude about material things was diametrically opposed to theirs.
 - c. The Old Law taught the same truths about wealth and godliness as the New.
 - (1) The dispensation was changing, not moral truths. (See Hebrews 13:8.)
 - (2) E.g., Psalm 19:9,10; Proverbs 16:16.
 - d. The Pharisees led men *away* from what pleased God.
 - e. Jesus injected some teaching about the sanctity of marriage (verse 18).
 - (1) Probably to illustrate further the fact of verse 15.
 - (2) God’s attitude is-- He “hates” divorce (Malachi 2:16).
 - (3) The Pharisees’ attitude (according to the school of Hillel)-- divorce for “any cause.” (See Matthew 19:3.)

3. A second warning was given about the fact that Jesus affirmed in verse 16.
 - a. “New” religion has replaced “Old” religion as the basis for status with God.
 - b. This narrative may or may not be a parable, which is an unimportant detail.
 - (1) If it is, it alone of all parables cites a specific individual (“Lazarus”).
 - c. The rich man was likely akin to the Pharisees in his attitude toward riches.
 - d. There was a *stark contrast* between *two* men in this life:
 - (1) In what they *wore*: purple and fine linen; sores;
 - (2) In what they *ate*: “sumptuous” fare; crumbs (or less);
 - (3) In where they *lived*: a fine house with a gate; outdoors at the gate;
 - (4) In personal contacts: *five* brothers and servants; dogs who licked sores.
 - e. These *two* men had a similar experience with dissimilar details.
 - (1) Both *died*, a common experience for all men. (See Hebrews 9:27.)
 - (2) The rich man was buried with elaborate arrangements.
 - (3) Lazarus was likely buried in a potter’s field with no publicity.
 - f. There was a starker contrast between them in the after life:
 - (1) One was in “Abraham’s bosom” (Hades-- a place of blessing-- Matthew 16:18; Acts 2:31); the other was “in torments” (Hades-- a place of punishment-- 2Peter 2:4).
 - (2) One had “good things;” the other had “evil” things.
 - (3) One had “water” (comfort); the other had none (comfort).
 - g. The great divider between them had been their attitudes toward riches.
 - (1) No character flaws or strengths are mentioned in either man.
 - (2) There is no *essential* virtue in poverty or evil in riches.
 - (3) The rich man evidently had ignored Moses’ and the prophets’ warnings about the misuse of material blessings from God.
 - (a) Other faults were possible, but the focus is on materialism.
 - (4) Lazarus evidently had trusted in God’s Law despite his poverty, and that kept him out of the “place of torments.
 - h. Lessons we can learn from this narrative of Lazarus and the rich man:
 - (1) “It is hard for a rich man to enter the kingdom of heaven” (Matthew 19:23); it is difficult to separate a man from his pocketbook.
 - (2) Basic attitudes are hard to change, even by a messenger from the dead.
 - (a) Jesus’ resurrection proves this fact as nothing else could.

Luke 17:11-19 **TEN LEPERS**

1. A gap exists between verses 10 and 11 of Luke 17.
 - a. Jesus went to Lazarus’ tomb [not “Lazarus” in chapter 16]. (See John 11.)
2. Jesus was still on His way to Jerusalem (Luke 13:22).
3. *Ten* lepers in a “certain village” asked for mercy and were healed.
 - a. *One* Samaritan (verse 16) returned to Christ with thanksgiving.
 - b. The *nine* (verse 17) perhaps were Jews, not “foreigners.”

4. What this incident taught the Jews about their response to God's blessings:
 - a. Those blessings are not confined to *one* nationality of men.
 - b. No person should take God's blessings for granted; He expects gratitude!
 - c. God does not ignore His own Law (verse 14); He demands the same of us. (See Leviticus 13:34.)
 - d. Man needs to be "healed" spiritually as well as physically

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON SEVENTEEN

Read: Luke 15:1-32; 16:1-31; 17:11-19

1. Three things were “lost” in Luke 15. What were they? a. _____;
b. _____; c. _____.
2. How does the comparative value of each thing (99/1; 9/1; 2/1) condemn the attitude of the Pharisees (Luke 16:2)?
3. Heaven rejoices (immediately) more over one _____ who _____ than over _____ - _____ who need no _____.
4. The _____ of _____ rejoice over the _____ of just one _____.
5. One of two sons wasted his _____ in _____ living.
6. A severe _____ caused the son to _____ to _____ and confront the consequences of his behavior.
7. What did the son determine to do? To say? Did he keep his resolutions?
8. What did the father do to show the value he placed on his “lost” son?
9. The elder brother represented the scribes and Pharisees. In what way(s)?
10. The importance of using our spiritual opportunities is illustrated by a _____ man and his _____.
11. One debtor owed a _____ measures of _____; another owed a _____ measures of _____.

12. The master commended his servant for taking _____ and _____ measures instead. He was said to have dealt _____. Do you think that this parable endorses dishonesty? Why or why not?

13. If we prove unfaithful in our use of _____ riches (mammon), we will not be entrusted with the _____ riches of the Kingdom.

14. Christians must choose between _____ and _____ as to which will control their lives. We must understand that one cannot serve _____.

15. These lessons about using material wealth properly were condemning of the _____, who loved _____, and they _____ Jesus.

16. The _____ and the _____ were until _____. Heaven and earth would fail before one _____ of the _____ would fail.

17. A “certain” rich man was clothed in _____ and _____. He ate _____ every day and received the “_____ things” in this life.

18. Lazarus was full of _____ and begged for food. He had received the “_____ things” in this life.

19. A great _____ between _____ and “_____’s bosom” prevented any contact between _____ and the _____ man.

20. The brothers of the rich man would not be saved from punishment by any direct intervention but by hearing _____ and the _____.

LESSON EIGHTEEN-- PEREAN MINISTRY (4)

Coming of the Kingdom-- Luke 17:20-37

Pharisees and Publicans-- Luke 18:9-14

Concerning Divorce-- Matthew 19:3-12; Mark 10:2-12

Blessing Children-- Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17

Rich Young Ruler-- Matthew 19:16-20; Mark 10:17-31; Luke 18:18-30

Luke 17:20-37 COMING OF THE KINGDOM

1. The Pharisees questioned the Kingdom's coming, probably to disparage it.
 - a. They saw no *visible* evidence of its coming-- no buildings, no earthly king, no officers, uniforms, or organized activities appropriate to a kingdom.
2. Jesus disassociated His Kingdom from physical observations of things, locations.
 - a. His Kingdom is spiritual and operates in the hearts of believers.
 - b. It needs no physical endowments or headquarters to function to please God.
3. The Kingdom on *earth* would come with definiteness and openness, but only following the crucifixion (verses 22-25).
4. Heaven's protection would be denied to those who had rejected the Kingdom.
 - a. Many would ignore God's admonitions and pursue worldly things as others had done before the flood and before Sodom's punishment.
 - b. Destruction would come swiftly and completely.
 - c. A separation would be determined by faithfulness to Christ; some would be "taken," some would be "left."
 - d. These events foretell the coming seige of Jerusalem and also prophesy the ultimate separation at Christ's second coming. (See Matthew 24.)
 - e. Jerusalem was the center of rejection; it would be the center of retribution.
 - (1) Eagles are attracted to the dead bodies of prey.
 - (2) Roman eagles (insignia) would attack the "dead city" of the Jews.

Luke 18:9-14 PHARISEES AND PUBLICANS

1. A parable of contrasts shows how God's judgments differ from man's.
2. *Two men* serve to contrast the differences between:
 - a. *Two* groups of men-- Pharisees and "sinners."
 - b. *Two* kinds of attitudes-- humility and self-justification.
3. The basic contrast was between God-righteousness and self-righteousness.
4. Both men went to pray, and both prayed, but their prayers were very different.
 - a. The Pharisee's prayer was about *himself*:
 - (1) He highly complimented himself on his own morality;

- (2) He was thankful to himself, not to God, for himself and his many accomplishments.
- b. The publican's prayer was about God's mercy and forgiveness.
- 5. Each man had different expectations of forgiveness:
 - a. The Pharisee was confident that he needed *little*, if any, forgiveness; he prayed "with himself;"
 - b. The publican was keenly aware of his need for *much* forgiveness; his shame would not allow him even to "look at" God when he spoke to Him.
- 6. Each man's prayer had a different outcome:
 - a. The "self-justified" man left the temple unjustified;
 - b. The "unjustified" man went home justified before God.
- 7. This parable was intended to censure the Pharisees and others who "trusted in themselves...and despised others."

Matthew 19:3-12 **CONCERNING DIVORCE**

Mark 10:2-12

1. An ongoing controversy existed between disciples of Hillel and disciples of Shammai about divorce among the Jews.
 - a. They took contrary positions on Deuteronomy 24:1 and disputed the meaning of "uncleanness" as the reason for divorce.
 - b. Some accepted *any cause*, while others limited the grounds to *adultery*.
 - c. All agreed that divorce was permitted under Moses' Law.
2. Moses did not command a "putting away," because God hates divorce! (See Malachi 3:16.)
 - a. His command concerned "taking back" following a divorce.
3. Confusion existed about the permanence of marriage because of a *perceived* change in God's attitude about it.
 - a. But God *always* insisted on permanence in marriage (See Genesis 2:24; Ecclesiastes 9:9; Malachi 3:15b; Romans 7:2, etc.)
 - b. Man's attitude had changed; God *allowed* what He did not condone, probably to protect the wife from the abuse of a dissatisfied husband.
 - c. There would be no need to interpret "uncleanness" or "unseemly" if man's heart had remained pure about his marriage.
4. Jesus exposed the evil in their hearts by not taking a position on their disagreement about divorce (verses 4,5).
 - a. He simply urged a recommitment to God's original intent-- no divorce!
 - b. Divorce was never "lawful" ("conforming to law"); it was only permitted temporarily because of the peculiar circumstances of society.
5. Jesus re-established God's **real** law ("the will of a controlling power"):
 - a. Marriage is a permanent bond that *man* cannot break; only *God* can release man from the bond (verse 6);

- b. Only a spouse's unfaithfulness is cause for God's permission to divorce and remarry if the innocent's hurt is too great to bear (verse 9).
- 6. The disciples recognized the permanence of one's commitment for marriage.
 - a. Some should not marry; marriage is not commanded of anyone.
 - b. Those who are "able" to conform to its permanency should marry; it is not "good for man to be alone." (See Genesis 2:18.)

Matthew 19:13-15 **BLESSING CHILDREN**

Mark 10:13-16

Luke 18:15-17

1. All parents want the best things for their children.
 - a. This desire can sometimes lead to poor judgment and even to sin.
2. These parents realized that Jesus could bestow benefits on their children.
3. The disciples for some reason rebuked the parents; perhaps they thought any interruption of Jesus' time and purpose was not appropriate.
4. Jesus rebuked the rebukers-- "Let them come to Me."
 - a. He was "greatly displeased" with the disciples' behavior about this.
5. These *children* became an object lesson of what is required of *men* to "come" to Jesus-- humility, obedience, etc.
 - a. Only those *like* them can be in the Kingdom. (See Matthew 5:3,5,6,8,9.)

Matthew 19:16-20 **THE RICH YOUNG RULER**

Mark 10:17-31

Luke 18:18-30

1. A "young" [Matthew] "ruler" [Luke] asked Jesus about eternal life.
 - a. Acknowledged His "goodness" and ability to teach on the subject.
2. Only God can speak about eternal life. (See Deuteronomy 8:3.)
 - a. Thus, Jesus was considered as a "teacher come from God" (John 3:2).
3. Jesus pointed him to God's commandments.
 - a. See the chart-- "**The Rich Young Ruler and the Ten Commandments**"-- for textual variations.
4. Jesus knew his life violated the first commandment, for he had *another* god.
5. This ruler had the same problem as the brothers in Luke 12:13ff.
 - a. Covetousness destroys spirituality outside and inside the Kingdom.
6. Citizenship in any kingdom requires complete devotion to the king.
 - a. It is "hard" (impossible) to enter God's Kingdom until one divests himself of all loyalty to any other King.
7. No rich man (who "trusts in riches" [Mark]) can live in the Kingdom.
 - a. God makes it possible through man's repentance from covetousness.
8. Loyalty to God will bring a reward in the "regeneration." (See Titus 3:5.)
 - a. The apostles would "judge" the faithful. (See John 12:48.)
 - b. "Everyone" will exchange less for more in the Kingdom (verse 29).
9. The "first" (in material goods) may be "last" in spiritual status with God.

10. The “last” can become “first” in the Kingdom by possessing the right outlook on the comparative value of physical and spiritual things.
11. The parable about workers was added by Jesus to emphasize a different truth: God will decide by His standards who will reap the Kingdom’s rewards and be “first” (Matthew 20:1-16).
12. This parable about the “first” and the “last” teaches *two* vital lessons:
 - a. To the individual-- it is not the one who works the *longest* who is “first” but the one who takes the greatest *advantage* of opportunity.
 - b. To the Jewish nation-- The Jews have no advantage over the Gentiles merely because of a longer connection with the Kingdom.

THE RICH YOUNG RULER AND THE TEN COMMANDMENTS

LAW- Exodus 20; Deuteronomy 5

	<u>Matthew 19:16-22</u>	<u>Mark 10:17-31</u>	<u>Luke 18:18-30</u>
1. No other gods before Me	-----	-----	-----
2. No idol worship	-----	-----	-----
3. No disrespect of God's name	-----	-----	-----
4. No disrespect of God's day	-----	-----	-----
5. Honor father and mother	Honor father and mother (5)	Honor father and mother (6)	Honor father and mother (5)
6. Not murder	Not murder (1)	Not murder (2)	Not murder (2)
7. Not commit adultery	Not commit adultery (2)	Not commit adultery (1)	Not commit adultery (1)
8. Not steal	Not steal (3)	Not steal (3)	Not steal (3)
9. Not bear false witness	Not bear false witness (4)	Not bear false witness (4)	Not bear false witness (4)
10. Not covet	Love neighbor [not covet] (6)	Not defraud [not covet] (5)	

[The numbers in () indicate the order in which the Commandments are listed by each writer]

QUESTIONS ON THE SYNOPTIC GOSPELS

LESSON EIGHTEEN

Read: Matthew 19:3-16; 20:1-16

Mark 10:2-31

Luke 17:20-37; 18:9-30

1. Jesus' Kingdom would not come with _____, but it is _____ you.
2. The Lord would _____ many things and be _____ by that _____ before His "day" should come.
3. Destruction would come upon the unprepared. As in the days of _____, they would continue to _____, _____, and _____.
4. Likewise, in the days of _____, the people of Sodom _____, _____, _____, _____, and _____.
5. Three situations show the suddenness and unexpectedness of Jesus' coming:
 - a. Bed: _____
 - b. Grinding: _____
 - c. Field: _____
6. What things did the Pharisees list that He didn't do and the things He did do:
Didn't do: a. _____; b. _____; c. _____.
Did do: a. _____; b. _____.
7. The publican (tax collector) said: "God be _____ to me, a _____!"
By this he was _____ rather than the Pharisee.
8. The Pharisee asked about divorcing for _____ to _____ Jesus.
9. Moses had allowed putting away because of _____ hearts, but this had not been permitted at the _____.
10. Only _____ was reason enough to divorce and _____ again.
11. What _____ had joined together, let not _____ put _____.

12. All three writers agree that one must become like a _____ to enter the _____, because those in the _____ are to be like _____.
13. Locate verses which indicate that Jesus talked with a “rich young ruler:”
- Rich: _____
 - Young: _____
 - Ruler: _____
14. Which commandments in the Law of Moses had the young ruler kept from his youth?
- _____
 - _____
 - _____
 - _____
 - _____
 - _____
15. Jesus’ instructions about eternal life saddened the ruler, for he had _____. What were those instructions:?
- _____
 - _____
16. It is easier for a _____ to go through the _____ of a _____ than for a _____ man to enter the _____ of God.
17. Mark explains that Jesus referred to one who _____ in his riches.
18. Those who sacrifice their _____ will receive a _____ now and _____ in the world to come.
19. What six times of day are mentioned in the parable of the laborers in the vineyard?
- _____
 - _____
 - _____
 - _____
 - _____
 - _____
20. Although the promised wage for work in the vineyard was a _____, those hired _____ supposed that they would receive _____.

LESSON NINETEEN-- PEREAN MINISTRY (5)

Crucifixion Foretold-- Matthew 20:17-19; Mark 10:32-34; Luke 18:31-34
Apostles' Ambition-- Matthew 20:20-28; Mark 10:35-45
Blind Men Healed-- Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43
Visit to Zacchaeus-- Luke 19:1-10
Parable of the Pounds-- Luke 19:11-28
Anointing of Jesus-- Matthew 26:6-13; Mark 14:3-9

Matthew 20:17-19 **CRUCIFIXION FORETOLD**

Mark 10:32-34

Luke 18:31-34

1. The ultimate destination of Jesus' travels is mentioned often by Luke:
 - a. Luke 9:31-- "...His decease ...at Jerusalem."
 - b. Luke 9:51-- "...He stedfastly set His face to go to Jerusalem."
 - c. Luke 13:22-- "...and journeying toward Jerusalem."
 - d. Luke 17:11-- "Now it happened as He went to Jerusalem..."
 - e. Luke 18:31-- "...Behold, we go up to Jerusalem." [This lesson]
 - f. Luke 19:11-- "...because He was nigh to Jerusalem..."
 - g. Luke 19:28-- "...He went on ahead, going up to Jerusalem..
2. They must focus on Jerusalem; the focus of His mission would occur there.
 - a. This was a *warning* to prepare them for a last, great test of faith.
 - b. This was an *encouragement* that His death would end in His resurrection.
3. This announcement gave them God's full plan for His Son (Luke 18:31):
 - a. "We go up to Jerusalem..."
 - b. "All things ...concerning the Son of man will be accomplished."
4. Luke gives the details and unfolds the plan during the rest of his gospel:

<u>Detail</u>	<u>Luke's Account</u>
a. "Up to Jerusalem"	18:35-19:44
b. "Be delivered to the Gentiles"	19:45-23:1
c. "Mocked and insulted"	23:2-24
d. "Put Him to death"	23:25-56
e. "He will rise again"	24:1-12
5. Jesus was certain of the details, for God had planned it all in detail.
 - a. It was "accomplished;" it did not just "happen." (See Acts 2:23,24.)
 - b. Jesus would be a willing participant in Israel's ultimate sin (crucifixion).
 - c. Rome insisted on justice under law, but every law would be violated.
 - d. Mark uses strong language: ... "and *kill* Him." Murder was in their plan! [That is sin in its final manifestation in human history. They *killed* Him. There are many things recorded in human history, which are dreadful, but nothing quite so appalling and so terrible as the murder of Jesus. Then sin

expressed itself ultimately and finally. It did its worst, and its uttermost. When I remember Who He is, and what manner of man He was in all His life and conduct and speech and ministry, and see Him done to death on Calvary's cross, then, unless there is some explanation of this thing which is deeper than the historical, and profounder than the happening, I declare that this universe is not governed by a good God, or He never would have permitted it. But presently, when the light of resurrection flashes back upon the cross, and the Day of Pentecost comes, I see debased humanity, Jew and Roman alike, being born into a new spirit and a new manner of life, and the rivers of purity beginning to flow through human affairs, then I know there is something deeper in that death than the murder, then I know that if that was the ultimate of sin, it was also the ultimate of grace.”
 --G. Campbell Morgan, The Gospel According to Luke]

6. Jesus was not to be a *victim*, but a *Victor*, on the cross.
7. The apostles did not comprehend the significance of God's plan for Jesus.
 - a. They could grasp the consequences of His going to Jerusalem.
 - b. But, the consequences of a “resurrection” was beyond them at this time.

Matthew 20:20-28 **APOSTLES' AMBITION**

Mark 10:35-45

1. James, John, and Salome (their mother) joined in a request for the chief seats.
 - a. Salome likely was Mary's sister, Jesus' aunt; the men were His cousins.
2. These apostles had been favored at the Transfiguration; Jesus “loved” John.
3. This request revealed both *loyalty* and an *ambition* born of ignorance.
 - a. They had earlier displayed an ignorant loyalty to Jesus:
 - (1) Mark 9:38-- John was jealous of others' power to cast out demons;
 - (2) Luke 9:54ff--Both overreacted to the Samaritans' rejection of Christ.
 - b. They did not grasp the *physical* consequences of what they asked.
 - (1) They would drink the cup of suffering and be baptized with trials similar to those that Jesus would undergo.
 - (2) James soon would be killed (Acts 12:1,2), and John would later be banished to the island of Patmos (Revelation 1:9).
 - c. They did not grasp the *spiritual* consequences of what they asked.
 - (1) They had a faulty view of the Kingdom's nature and of service in it.
 - (2) They failed to see the inappropriateness of a desire to be “first.”
4. The other apostles were indignant against James and John.
 - a. All had argued earlier about this “greatness” in the Kingdom (Mark 9:34).
 - b. Were they angry because others had “beaten them to the punch”?
 - c. Peter was not openly involved in this dispute; he had no aspirations to be “first” in the Kingdom as the Catholic Church has cast him in Pope's role.
5. *All* disciples must seek greatness with God just as Jesus did (verse 28).

- a. He came to serve-- this would make Him a *man* to be *admired*.
- b. He came to save-- this would make Him our *God* to be *worshipped*.

Matthew 20:29-34 **BLIND MEN HEALED**

Mark 10:46-52

Luke 18:35-43

1. Luke records Jesus entering Jericho, meeting *one* blind man.
2. Matthew and Mark record His leaving; Matthew includes *two* blind men and Mark specifies blind Bartimaeus only.
3. Probably, this was *one* incident with *two* blind men.
4. There were “two” Jerichos--an older and a newer city, one inside the other.
 - a. As Jesus entered the older part, He left the newer section of the city.
 - b. This would explain the simultaneous “entering” and “leaving.”
5. Here Jesus *demonstrated* His previous teaching about greatness and serving.
 - a. He “walked the walk,” and did not just “talk the talk,” as so many do.
 - b. His example condemned Pharisees who “say and do not” (Matthew 23:3).

Luke 19:1-10

VISIT TO ZACCHAEUS

1. In (the new) Jericho, Jesus encountered Zacchaeus, a “wee little man.”
 - a. He was a tax collector and “rich.”
 - b. Most tax collectors were likely dishonest under the Roman system.
2. Jesus’ identity was blocked to Zacchaeus by the crowd.
3. He climbed a tree to “see who Jesus was” when an unusual commotion arose.
4. He joyfully received Jesus when a *stranger* called him by his name-- unusual!
5. Many criticized Jesus’ association with such a “sinner.”
 - a. The Savior was merely doing what He came to do.
 - b. He successfully *found* and *saved* a lost soul--mission accomplished.!
6. Can we imagine what lessons of discipleship He taught Zacchaeus that day?
7. We know the *result* of what He taught:
 - a. “I will give half my goods to the poor.” Had he taken half from the poor?
 - b. “I will restore fourfold.” Was this an admission of guilt?
8. Repentance demands *changing the future* and *repairing the past*.

Luke 19:11-28

PARABLE OF THE POUNDS

1. This parable was designed to explain further about the Kingdom.
 - a. They were “near Jerusalem,” and time was running out for Him and them.
 - b. They likely expected the earthly kingdom to materialize there soon.
2. He spoke of a nobleman going afar to “receive” a kingdom.
 - a. He would *return*.
 - b. He gave his servants *responsibilities* while he was away.

- c. The citizens (not servants) rebelled against his rule.
 - d. He demanded an accounting by his servants when he returned.
 - e. The *faithful* ones were blessed according to their faithfulness.
 - f. The *unfaithful* one was divested of his potential blessing.
 - g. The nobleman's enemies were slain for their rebellion.
3. This parable perhaps was based on Archelaus' attempt to ascend Herod's throne. His effort was thwarted, and later he was deposed altogether.
 - a. Archelaus failed to obtain his throne; Jesus would receive His Kingdom.
 - b. This took place following the resurrection and ascension (Acts 2:33,36).
 4. This parable teaches the responsibility of *opportunity*.
 - a. All *ten* had *one* "mina" (pound) each with which to trade.
 5. The parable of talents (Matthew 25:14-30) teaches responsibility of *ability*.
 - a. Each servant had a *different* amount to use in business.
 6. This parable stresses the ultimate punishment of *unbelievers* and *backsliders*.
 7. It also teaches the need for faithfulness (in the apostles and others) until the Kingdom finally came into being. (See Acts 1:6,7.)

Matthew 26:6-13 **ANOINTING OF JESUS**

Mark 14:3-9

1. This passage is possibly out of chronological order and actually occurred prior to Jesus' entry into Jerusalem.
 - a. Placing it just before the betrayal would help to explain Judas' greed and his willingness to betray Jesus for money.
2. John gives certain details omitted by Matthew and Mark (John 12:1-8):
 - a. This event happened *six* days before the Passover feast;
 - b. It took place during a supper prepared for the Lord;
 - c. The woman was Mary, the sister of Lazarus;
 - d. The prime objector to her action was Judas Iscariot; the others agreed;
 - e. Judas' protest was based on greed, not compassion for the poor;
 - f. The other apostles seemingly were interested in helping the poor.
3. Jesus was always concerned about the needs of the poor (e.g., Luke 18:22).
4. The apostles thought to demonstrate their shared concern.
 - a. The ointment might have furnished significant relief to the poor.
5. They judged Mary's behavior as nothing more than bad judgment.
6. Mary's "work" was good, for she manifested a deep devotion to her Messiah.
 - a. She seized an opportunity that soon would be taken away by death.
 - b. The opportunity to serve the poor would remain.
7. Mary's anointing anticipated the approaching burial of Jesus' body.
 - a. Bodies usually were anointed with oil and spices. (See Luke 23:56;24:1.)
8. Her action would forever be memorialized in the gospel.
 - a. "Little" things we do sometimes are far more significant than we can know at the time.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON NINETEEN

Read: Matthew 20:17-34; 26:6-13

Mark 10:32-52; 14:3-9

Luke 18:31-43; 19:1-28

1. The apostles of Jesus were _____ because He was going to _____.
Why were they afraid? (See John 11:7,8.)

2. Jesus foretold that He would be betrayed to the _____ and _____.
They would _____ Him to death and deliver Him to the _____
who would _____ Him, _____ on Him, and _____ Him.
[Look for these specific events when you study the Final Week of Jesus' life.]

3. Mark indicates that _____ and _____ asked Jesus for the "best"
seats in the Kingdom. Matthew says it was _____'s wife who made the request.

4. Jesus said that they didn't _____ what they were asking. Why not? (See John 18:36.)

5. These apostles declared that they could _____ the same cup that Jesus would
_____ and be _____ with His approaching _____.

6. It was not for _____ to assign the "best" seats, but the _____ would
give them to those who had been _____ to use them.

7. The other _____ were moved to _____ against James and John.

8. We should learn that to be _____ in the Kingdom, one must become the
_____ of _____.

9. Even the Christ came not to be _____ unto, but to _____, and
to give His _____ as a _____ for many.

10. Matthew reports that _____ blind men asked Jesus for mercy; Mark and Luke tell
of just _____. _____ gives the man's name, "_____."

11. How did the blind man/men know that Jesus was nearby?

12. What did the blind man/men do when rebuked for calling on Jesus for help?

13. Jesus told the man/men that his/their _____ was responsible for the healing, but He also _____ the eyes of the blind man/men.

14. Zacchaeus was a _____ and he was _____. He was also of _____.

15. The Jews regarded Zacchaeus as a _____, but he was willing to give _____ of his goods to the poor and restore _____ anything he had wrongfully taken.

16. Zacchaeus could receive forgiveness because he was a _____ of _____.

17. Jesus taught the parable of the pounds (minas) because He was near _____; also, the disciples thought the _____ would appear _____.

18. A certain master gave _____ pounds, _____ pounds, and _____ pound to be used in _____ by three servants.

19. In the house of _____ the _____, a woman poured ointment worth more than _____ on Jesus' head. Mark identifies the ointment as _____.

20. Jesus said that the woman had _____ what she _____ and that she had done a _____ work for Him.

21. The price of the ointment could have been used for the _____, but instead it was used (figuratively) for the _____ of Jesus' body.

LESSON TWENTY-- THE FINAL WEEK (1)

Triumphal Entry-- Matthew 21:1-11; Mark 11:1-11; Luke 19:29-44

Cursing the Fig Tree-- Matthew 21:18-22; Mark 11:12-14

Second Temple Cleansing-- Matthew 21:12-17; Mark 11:15-17; Luke 19:45-48

Fig Tree Withered-- Matthew 21:20-22; Mark 11:20-25

Matthew 21:1-11 **TRIUMPHAL ENTRY** (*Sunday*)

Mark 11:1-11

Luke 19:29-44

1. Christ's final week occupies significant space in the Gospels:
 - a. Matthew-- eight chapters of twenty-eight-- 29%;
 - b. Mark-- six chapters out of sixteen-- 38%;
 - c. Luke-- five and one-half chapters out of twenty-four-- 23%;
 - d. John-- eight and two-thirds chapters of twenty-one-- 41%
 - e. This week is only ½ % of the 182 weeks (appx.) of Jesus' life on earth.
2. Jesus usually had avoided publicity until this time. (See Matthew 16:20.)
3. Now is the time for full revelation and full access to faith. (See John 13:1.)
4. Bethpage (Matthew) or Bethpage and Bethany (Mark and Luke) were the points of origin for His entry into Jerusalem.
5. Matthew cites a "donkey and colt;" Mark and Luke a "colt" only.
 - a. The disciples were told to bring a donkey *and* a colt (Matthew 21:2).
6. "No one had sat" on the colt; it was special, reserved for the King.
7. Jesus "entered" Jerusalem and the temple *three* times during this week:
 - a. He entered **first** as a **King** (Mark 11:11) to survey His domain;
 - b. He came a **second** time as a **Priest** (Matthew 21:12) to cleanse the temple;
 - c. His **third** entry was as a **Prophet** teaching with authority (Matthew 21:23).
8. Divine preparation had been made for the entry (Matthew 21:2,3).
9. Old Testament prophecy was to be fulfilled by this event (Zechariah 9:9; Psalm 118:26).
10. Some of the Pharisees objected to the people's demonstration (Luke 19:39).
 - a. The "gates of hades" could no more prevent His asserting His Kingship than they could defeat His building the church. (See Matthew 16:18.)
11. Mark reveals activities *in* the city; He "looked around" in the temple.
12. Jesus left the city to spend the night at Bethany, probably not in the home of Mary and Martha, because the next morning he left Bethany "hungry."
13. Note-- premillennialists should explain why Jesus did not set up His Kingdom on earth *that very favorable day*, if His was to be an *earthly* kingdom.

Matthew 21:18-22 **CURSING THE FIG TREE (Monday)**

Mark 11:12-14

1. Matthew places this event *after* the temple cleansing, Mark *before*.
2. Jesus was hungry, and He found a fig tree with no fruit.
3. The season was early spring (March?) and fruit was not to be expected.
 - a. The fruit normally formed before the leaves appeared.
- b. Leaves indicated that there was fruit on the tree, but there was not.
 - c. The tree “professed” to be advanced from other trees, but it wasn’t.
4. The tree was much like the nation of Israel: it vaunted its “close” relationship with God, but by its own choice no relationship really existed.
5. Neither the tree nor the nation had produced any worthwhile “fruit.”
6. Isaiah described the Jews as weary of God’s spiritual control (Isaiah 28:13).
7. Isaiah also warns of God’s “unusual act” that would destroy the nation of Israel (Isaiah 28:21).
 - a. Cursing the fig tree was an “unusual action;” it is the only act of Jesus that involved the complete destruction of someone’s property.
8. The future of the nation was pictured in the destruction of the fig tree.

Matthew 21:12-17 **SECOND TEMPLE CLEANSING (Monday)**

Mark 11:15-19

Luke 19:45-48

1. Jesus had observed these unlawful activities the day before (Mark 11:11).
2. The activities were not unlawful in themselves.
 - a. The Law prescribed a half-shekel offering by males. (See Exodus 30:13.)
 - (1) Foreign currency needed to be exchanged for Jewish money.
 - b. Lambs, doves, and pigeons were also required as sacrifices in the temple. (See Leviticus 14:21,22.) They needed to be made available.
 - c. These businesses expedited the performance of duty under the Law.
3. Usury was rampant among the Jews and manifested itself in the temple.
 - a. The *abuse* of a good thing resulted in a bad thing not to be tolerated.
4. Jesus took the necessary (if violent) action to rectify this bad situation.
5. He combined two prophecies (Isaiah 56:7 and Jeremiah 7:11) to explain and justify His reaction to a blatant disregard for the temple’s sanctity.
6. Jesus welcomed (and healed) those not usually welcome in the temple.
7. He assumed the role of one who can *cast out* the unworthy and yet meet the needs of the *outcast*.
8. The envy of the religious leaders was again displayed in their objections.
 - a. “Children” (the weak and helpless) were giving Him honor-- something the leaders thought was inappropriate for one seeking a leadership role.
 - b. This *was* appropriate and was the fulfilment of prophecy (Psalm 8:2).

1. The tree had been an obstacle to Jesus' plan to relieve His own hunger.
2. He removed the obstacle-- the tree withered away "immediately."
3. What the *disciples* could learn from this incident of the fig tree:
 - a. God's plans will not be changed by obstacles in their way;
 - b. By *faith* and *prayer* the will of God *will* be accomplished;
 - c. The apostles would have the power to remove all obstacles to the Kingdom if they would be faithful and diligent to fulfill their mission.
4. What *Israel* should have learned from this incident:
 - a. Their lack of faith was an obstacle to God's plan for His Kingdom;
 - b. Their opposition to God's Kingdom would be removed by God with a "strange" act of retribution; (See Isaiah 28:21.)
 - (1) Jerusalem would be destroyed in 70 A.D. by the Roman army.
 - c. The blame for failure was squarely on them-- they bore no fruit to God.
5. The Lord's **last week** would be more than one in which He *was rejected* by the nation of Israel; it would be a week in which He *rejected them!*
 - a. He described Jerusalem as a "house left desolate" (Matthew 23:38).
 - b. He foretold the destruction of the Jewish temple (Matthew 24:1,2).
 - c. His parable of pounds told that "citizens" would be slain (Luke 19:27).
 - d. His parable of wicked vinedressers pronounced the punishment of the nation's religious hierarchy (Matthew 20:10-16).
 - e. His parable of a wedding feast declared that those who had killed the king's servants would themselves be destroyed (Matthew 22:6,7).
 - f. The fig tree (of this lesson) was an object lesson of God's plan to take vengeance on a wicked and disobedient people.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON TWENTY

Read: Matthew 21:1-22

Mark 11:1-25

Luke 19:29-48

1. Matthew refers to a _____ and her _____, while Mark and Luke speak only of a _____. Which account more specifically fulfills Zechariah's prophecy about this?

2. Any question about their taking the colt should be answered by the disciples, "The _____ has _____ of it/them."

3. The multitude spread their _____ and cut _____ to spread before Jesus as He rode on the colt.

4. Three variations of Psalm 118:26 are given in praise of Jesus' triumphant entry:
 - a. Matthew: "Blessed is _____ that comes in the name of the Lord..."
 - b. Mark: "Blessed is the _____ of ... _____ that comes in the name of the Lord..."
 - c. Luke: "Blessed is the _____ who comes in the name of the Lord..."

5. The _____ objected to the outcry of praise for Jesus, who said that if it were stopped, even the _____ would praise Him.

6. Jesus _____ over Jerusalem and said that it would be badly treated by its enemies; not one _____ would be left on another, because it had rejected its time of _____.

7. When the Lord had come into Jerusalem, the people acknowledged that He was Jesus the _____, from _____ of _____.

8. A certain fig tree had _____ on it but no _____, for it was not the _____ of _____.

9. The _____ and sellers of _____ were cast out of the _____ by Jesus. They had made the temple a _____ of _____.

10. Jesus would not allow even _____ to be carried through the _____
11. The chief priests were troubled by the _____ things Jesus did, the praise of the _____ in the temple, and His _____.
12. Jesus cited a prophecy from Psalm 8:2 that out of the mouths of _____ and _____ infants God would perfect praise for Him.
13. How soon after the cursing of the fig tree did the disciples discover that it was dead?
14. How soon did Matthew say that the fig tree had withered? (See Matthew 21:19.)
15. The apostles were promised that _____ things they asked of God they would receive if they _____.
16. Even a _____ could be moved and cast into the _____ if the apostles had sufficient _____.
17. We must _____ others if we expect God to _____ us.

LESSON TWENTY-ONE-- THE FINAL WEEK (2)

Authority Challenged-- Matthew 21:23-27; Mark 11:27-33; Luke 20:1-8

The Son Rejected-- Matthew 21:28-46; Mark 11:1,2; Luke 20:9-19
Three "Trick" Questions-- Matthew 22:15-40; Mark 12:13-34; Luke 20:40

Unanswerable Question-- Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44

Woes to Scribes and Pharisees-- Matthew 23:1-39; Mark 12:38-40; Luke 20:45-47

Widow's Mites-- Mark 12:41-44; Luke 21:1-4

Matthew 21:23-27 **AUTHORITY CHALLENGED** (Tuesday)

Mark 11:27-33

Luke 20:1-8

1. On "one of those days" (Tuesday) He taught and "preached the gospel."
2. His adversaries were now set to oppose His work more strenuously than ever.
 - a. Their *unbelief* challenged His authority as a Prophet (Matthew 21:23).
 - b. Their *political ambitions* questioned His position on tribute (verses 22:17).
 - c. Their *rationalism* derided His promise of a resurrection (verses 22:23-38).
 - d. Their *dishonesty* attempted to ensnare Him in a controversy about prioritizing the Ten Commandments (Matthew 22:35,36).
3. The leaders confronted Jesus about His authority to teach the people.
 - a. These men exercised authority under the Jewish system of law (Mark 11:27):
 - (1) The chief priests were the authorities over religious practices;
 - (2) The scribes were the authorities over moral decisions within the Law;
 - (3) The elders were the authorities over civil disputes.
 - b. These would be expected to challenge any competition to their authority.
 - c. They had not given Jesus permission to cleanse the temple or to teach in it.
 - d. Jesus did not question *their* authority; only why they questioned *His*.
 - e. Their question ("tell us") was really a demand for information.
 - f. On a *human* level, Jesus had no authority-- not a priest, scribe, or elder.
 - g. They rejected His previous claims of an authority *higher* than worldly.
4. Jesus countered with a question which was intended to expose their unbelief in God's authority.
 - a. The rulers had earlier rejected "God's counsel" when they refused to submit to the demands of John's teaching (Luke 7:30).
 - (1) John had testified of Jesus' authority (John 1:30-34).
 - b. Now they would not accept "God's counsel" about Jesus' authority.
 - c. Their dilemma: From heaven-- why reject his testimony (about Jesus)?
From men-- diminished influence over people who accepted John as a prophet from God.
 - d. They avoided a commitment: "We don't know!"
 - (1) Their responsibility was to *know* such things--they claimed to know everything else when controversy arose!

- e. Their refusal to answer was not from ignorance, but from unbelief.
 - (1) Jesus had clearly healed the afflicted in the temple the day before.
 - (2) They could not *deny* the miracles, but they would not *believe* them.
- f. Debate about authority was pointless; they had already taken their position!

Matthew 21:28-46 **THE SON REJECTED** (Tuesday)

Mark 12:1,2

Luke 20:9-19

1. Jesus taught *two* parables to condemn the hypocrisy about authority.
2. The **parable of the sons** shows that “actions speak louder than words.”
 - a. Many had rejected God’s authority over their lives, then later accepted His authority because of John’s preaching.
 - b. These rulers had professed loyalty to God, but then had rejected His authority when they rejected John’s preaching.
3. The **parable of the wicked vinedressers** exposes rulers who “tended” to God’s vineyard (the Jewish nation) for their own benefit rather than God’s.
 - a. Numerous prophets had tried to “collect for God” from the nation.
 - b. Christ was the ultimate effort, but that also failed because of their unbelief.
 - c. God’s reaction to their unbelief would be severe.
 - (1) The destruction of the “vineyard” (70 A.D.) bring terrible suffering.
 - d. Another nation (*spiritual Israel*) would supplant physical Israel.
 - (1) The new “nation” would bear fruit for the owner (God).
4. Jesus made His point with these parables; they knew He spoke of “them.”
 - a. They chose not to do violence to Jesus for the same reason they had not openly denied John’s authority-- both were considered as *prophets*.
 - b. It is a point well taken today: we can be guilty of seeking *our own* glory in the church rather than God’s. (See Ephesians 3:21.)
5. The rulers had failed to entrap Him into a position about their own unbelief.

Matthew 22:15-40 **THREE “TRICK” QUESTIONS** (Tuesday)

Mark 12:13-34

Luke 20:20-40

1. The Jewish rulers had already determined to kill Jesus (Luke 20:19).
 - a. A meeting (council) had been held to make their plans (John 11:47-53).
 - b. Jesus’ life would be sacrificed “for the nation.”
2. The Jews were hindered in their plans by the Roman government.
 - a. The Romans retained the authority to execute wrongdoers.
3. Roman, not Jewish, law would determine Jesus’ ultimate fate.
 - a. The leaders must gather evidence for a Roman conviction (Luke 20:20).
4. They “watched his words” to ensnare Him in His teaching.
5. *Three* “TRICK QUESTIONS” were asked to accomplish their evil purpose:
 - a. The **first question** sought His position on paying taxes to Rome.
 - (1) The Pharisees and Herodians (Mark 12:13) had differing positions:
 - (a) Pharisees objected, Herodians agreed to taxation by Rome.

- (2) If He said “yes,” Pharisees would declare that the true Messiah could not encourage taxation and still be a deliverer from Roman rule.
 - (3) If He said “no,” Herodians would report Him to Rome as seditious.
 - (4) Jesus was too smart for them-- He “perceived their wickedness” (“craftiness”--Luke).
 - (5) The divine wisdom of His answer avoided the trap they had laid.
 - (a) Submission to government in *physical* things, to God in *spiritual*.
 - (b) Caesar was the body’s “Pontifex Maximus” (Greatest Ruler), but God must be “Pontifex Maximus” of man’s soul.
 - (c) Caesar’s image was stamped on his money; God’s image was stamped on man’s spirit. (See Genesis 1:27.)
 - (6) They had failed to entrap Him about matters of political ambitions.
6. The **second question** tried to involve Him in a controversy about heaven.
- a. It was a religious question asked by irreligious men (the Sadducees) who did not believe at all in the *reality* of heaven.
 - b. It came from an erroneous view of the afterlife.
 - (1) As with baptism: “If salvation includes baptism, a man would have to be baptized every time he sinned.”
 - (2) The Sadducees had a materialistic view of this life and the next (if there *was* any afterlife).
 - c. They sought to embarrass Jesus about the consequences of a resurrection:
 - (1) If heaven is real, situations must be like the real world;
 - (2) Seven husbands here would mean seven there, or a choice about which husband had the best claim over the wife.
 - (a) Heaven’s reality is discounted by such “insoluble” situations.
 - (3) Jesus exploded their erroneous concept-- there will be no physical relationships in heaven.
 - (a) If *one* wife and *one* husband can go there, *one* wife and *seven* lawful husbands can go there, too!
 - (4) He seized the opportunity to teach the truth about the afterlife.
 - (a) They had *raised* the issue, He would *settle* the issue.
 - (b) He used their own patriarchs and Moses to prove His point.
 - (c) The patriarchs were dead when God affirmed his “Godship” over them as well as over the living Moses (Exodus 3:6).
 - (d) The control/obey relationship can only involve existing parties.
 - d. They had failed to embroil Him in a false consequence of rationalism.
7. The **third question** tested Jesus about the relative importance of God’s laws.
- a. Many Jews favored some over others; the *third* command, “Don’t take God’s name in vain,” was thought by some to be the most crucial of all.
 - b. There could be no variation in importance among the Ten Commandments because they all made Jews complete in love for God and man.
 - c. The whole of the Law and the Prophets was focused on these *two* goals.

- d. Man lives by “every word of God” to realize his potential (Matthew 4:4).
- e. They had failed to entangle Him in their position of moral dishonesty.

Matthew 22:41-46 **UNANSWERABLE QUESTION (Tuesday)**

Mark 12:35-37

Luke 20:41-44

1. “Turnabout is fair play”-- Jesus had a “trick” question of His own.
 - a. His motive was to teach them, not to entrap them.
2. “Whose Son is the Christ (Messiah)?” Not, “Who is My father?”
 - a. This elicited an answer from Scripture, not from personal animosity.
3. “David” was the only possible answer from Scripture.
4. But, how can the Messiah be *both* Lord and Son to David?
 - a. This was contrary to all *physical lineage* relationships in their culture.
 - b. The Scripture is impossible if the Messiah comes only by the flesh.
5. The sole solution demands that the Messiah had an *eternal* existence before David (See John 8:58.) and a *physical* presence in the world after David.
6. The rulers needed a true concept of “their” Messiah; they were baffled.
 - a. Other concepts taught by Jesus could not be comprehended until they could understand His divine nature-- His authority apart from the flesh, the possibility of a resurrection, etc. (See John 1:14.)

Matthew 23:1-39 **WOES TO SCRIBES AND PHARISEES (Tuesday)**

Mark 12:38-40

Luke 20:45-47

1. The teachers of the Law “said, and did not do.”
 - a. They bound hard-to-bear traditions on the people. (See Acts 15:10.)
2. They consistently exalted themselves in search of men’s praise (Matt. 5-7).
 - a. Jesus’ disciples must exhibit different behavior (verses 8-12).
3. Jesus pronounced ***eight woes*** on these hypocritical leaders (verses 13-36):
 - a. Because of their religious sins against other men (verses 13-15);
 - b. Because of their mishandling of the Law (verses 16-24);
 - c. Because of their deceptive outward behavior (verses 25-28);
 - d. Because of their false claims of piety (verses 29-31).
4. Jesus predicted the future *sins* of the scribes and Pharisees (verse 34).
5. Jesus predicted the future *punishment* of these false teachers (verses 35-39).
 - a. Repeating others’ previous disobedience compounds guilt (verses 35,36).
 - b. “That generation” would witness God’s retribution for their hypocrisy.
6. The destruction of Jerusalem would fulfill Jesus’ threats (verses 37-39),

Mark 12:41-44 **WIDOW’S MITES**

Luke 21:1-4

1. A study in contrasts: “rich” and “poor;” “superfluity” and “want;” “abundance” and “poverty.”
2. A study in contrasts: professed devotion and true devotion.

3. A study in quality versus quantity.
4. This scene comments on God's assessment of Jewish leaders (Matthew 23).
5. The widow's sacrifice revealed a commitment greater than "all" the rich.
 - a. Her small gift proportionately far outweighed their sizeable contributions.
6. She gave "all her living" because she trusted God to supply her needs.
7. The rich trusted in themselves and in their own self-provision.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON TWENTY-ONE

Read: Matthew 21:23-46; 22:15-46

Mark 11:27-33; 12:1,2,13-37

Luke 20:1-44

1. As Jesus was _____ and _____ in the temple, the _____, _____ and _____ challenged His _____.
2. What tactic did Jesus use to respond to this challenge?
3. What was the question that Jesus asked as an answer to His accusers?
4. What *two* alternatives were possible in answering Jesus' question, and why was neither answer desirable for the Jewish leaders?
5. What did the leaders finally answer? What then did the Lord say to them?
6. Only _____ records the parable of the two sons and of work in the vineyard.
7. One son said, "I _____," but _____ and went to work; the other said, "I _____," but did not go.
8. Similarly, the _____ and _____ had _____ at the preaching of _____, but the Jewish leaders had not.
9. What things had the householder done to have the best vineyard possible?
10. In turn, the servants that were sent to the _____ were either _____, _____, or _____.

11. Finally, the man sent his _____, thinking that the _____ would _____ him. Instead, they _____ him.
12. In consequence, what would happen to the evil men? To the vineyard? With what result?
13. Jesus applied this parable to Himself as a _____ rejected by the _____. The parable was directed at the _____, _____, and _____.
14. The _____, the _____, and the _____ asked Jesus _____ [how many?] “trick” questions, thinking to trap Him in some inconsistency. The last question was asked by a man who was a _____.
15. The first question concerned paying _____ to _____. Jesus used a _____ to answer this question.
16. He said, “Render unto _____ the things that are _____, and unto _____ the things that are _____.”
17. The second question was about the reality of the _____. It involved a woman who had _____ husbands and _____ children.
18. Jesus responded that in the _____ there is no _____, but people will be as the _____ in _____.
19. _____, _____, and _____ were used as examples to show that God is the God of the _____ and not of the _____.
20. The last question asked about the greatest commandment in the _____. Which one did Jesus identify? What was the second greatest commandment?
21. Jesus saw that the last questioner answered Him _____ and observed that he was not far from the _____ of _____.
22. Jesus asked the _____ about whose Son the Christ would be. They said, “The son of _____.” Jesus then asked why David would call the Christ “_____” if He (Christ) is his (David’s) son?
23. After this, none asked Jesus any _____, but the _____ people continued to hear Him _____.

LESSON TWENTY-TWO-- THE FINAL WEEK (3)

Jerusalem's Destruction-- Matthew 24:1-25:46; Mark 13:1-37; Luke 21:1-6

Matthew 24:1-
25:46

JERUSALEM'S DESTRUCTION (*Tuesday*)

Mark 13:1-37

Luke 21:1-6

1. Jesus had warned of Jew's "house" becoming a "desolation" (Matthew 23:38).
 - a. The temple was considered by the Jews to be God's "house."
 - b. It was a magnificent building complex, started in 20 B.C. and which required more than *sixty* years to complete.
 - (1) It occupied *nineteen* acres.
 - (2) Josephus said the stones measured 37+ feet long by 12+ feet high by 18+ feet wide; some claimed they were even larger than that.
 - (3) The Talmud said, "He that never saw the temple of Herod never saw a fine building."
 - (4) In some respects, it was even finer than Solomon's temple that was destroyed in 586 B.C. by Babylon.
 - (5) Zerubbabel rebuilt the temple in 515 B.C.; we know little about it.
2. The destruction of the temple and the city seemed unlikely at this time:
 - a. The world was at peace;
 - b. The Jews were protected by the Roman Empire, and another nation could hardly threaten them;
 - c. The Jews were on good terms with Rome, and a problem from that relationship would be unexpected.
3. But, the city and the temple *would* be destroyed by Rome just *forty* years later.
4. The disciples were confused about the prediction of "desolation" (Mark 13:2).
5. *Four* of them (Mark 13:3) asked about this matter at the Mount of Olives.
 - a. An unrecorded conversation may have generated their questions.
6. They asked about the *time* of the temple's destruction and a *sign* by which to expect the Lord's "coming and the end of the age."
7. Jesus gave the longest answer to any question ever asked Him:
 - a. Ninety-three verses in Matthew;
 - b. Thirty-seven verses in Mark;
 - c. Thirty-two verses in Luke.
8. He first dealt with the time *between* then and the answer to the **first question**, a period between 29 A.D. and 70 A.D., covering Acts and the Epistles.
 - a. The deception of saints would be their greatest challenge (Matthew 24:23-27).
 - (1) Claims of false "Messiahs"-- *fifteen* to *twenty-four* such claims were recorded between the first and seventeenth centuries.

- (2) Wars and rumors of wars-- *Four* emperors would claim Roman throne within *two* years; the Empire would be in turmoil after Nero's rule.
 - (3) Numerous natural disasters would occur-- the "beginning of sorrow."
 - (4) Much personal tribulation would cause betrayals among the saints.
 - (5) False teachers would undermine the faith of many.
 - (6) Lawlessness would become a discouragement to many Christians.
 - b. Those faithful to the nation's "end" would survive its destruction.
 - c. The gospel would be spread despite opposition. (See Colossians 1:23.)
 - d. *Then* (after the separation of faithful and unfaithful by tribulation), the "end" of the nation would transpire (Matthew 24:14b).
9. "When will these things be?" A more specific answer to their first question follows (Matthew 24:15-35):
- a. All signs to be completed during that very generation. (Cf. Mark 9:1.)
 - (1) Their completion was surer than the earth's duration (verse 35).
 - b. Definite signs would precede the "end" of the nation, as definite as the sign of summer when leaves appear on trees (verse 32).
 - (1) Jerusalem would be "surrounded by armies" (Luke 21:20).
 - (2) The "abomination of desolation" (Rome) would enter the "holy place" [temple] (verse 15).
 - (a) Daniel had foretold this many years before (Daniel 11:31).
 - c. Conditions during the siege of Jerusalem would be severe (verse 21).
 - (1) The siege must be shortened if the elect survived. Titus planned a long siege and famine, but he attacked the city so he could return to Rome, thus allowing the escape of the Christians from the city.
 - d. The means of escape would be available to the elect *if they would*:
 - (1) Flee to the mountains, a place of safety (verse 16).
 - (2) Leave quickly when they were warned of danger (verses 17,18).
 - (3) Pray for the most favorable time for their escape (verses 19,20).
 - (4) Not trust in false leaders for guidance (verses 23-26).
 - (5) "Look up" and "lift up their heads" and trust in God (Luke 21:28).
 - e. The faithful would discern God's control of the events (verses 27,28).
 - (1) More than *one million* Jews perished (Passover had swelled the population), but Christians fled and survived (Eusebius).
 - f. Much figurative language is used to identify the time of the Lord's "coming" in judgment of national Israel (Matthew 24:29-31).
 - (1) Heavenly bodies would be strangely affected.
 - (2) All tribes of the earth would mourn.
 - (3) The Son of Man would appear with power and glory.
 - (4) Angels would gather God's elect from every direction.
10. The **second question** they had asked was answered (Matthew 24:36-44).
- a. It concerned the end of the "age" [NKJV] or the "world"[KJV].
 - b. A definite time was assigned to the destruction of Jerusalem (verse 15).

- c. Of “that day” no one knows the time, only the Father (verse 36).
 - d. It would occur *after* the first events involving Jerusalem and the nation.
 - e. Similar details are given for both main events, except no definite time for the second event.
 - f. Only *three* instructions are given for the saints for the second “coming:”
 - (1) “Watch;” (verse 42)
 - (2) “Pray;” (Mark 13:33)
 - (3) “Be ready.” (verse 44)
 - g. No *immediate* sign would be given.
 - (1) Just as in Noah’s time when the flood destroyed (verses 37-39).
 - (2) Life will be in progress as usual (verses 40,41).
11. *Three* parables teach lessons about “coming.” (Matthew 24:45-25:46)
- a. Faithful and evil servants (24:45-51).
 - (1) Loyal service is required for deliverance (verse 47).
 - (2) Misbehavior will result in punishment (verse 51).
 - (3) Saints must be patient about the Lord’s “coming.” (verses 48-51).
 - (4) This parable teaches *faithfulness in duty* to prepare for Lord’s return.
 - b. Wise and foolish virgins (25:1-13).
 - (1) The parable is based on wedding customs of that culture:
 - (a) Weddings often occurred at night;
 - (b) A group of friends went with the bride to the groom’s house;
 - (c) A group from the groom’s house met them; all went together to the feast;
 - (d) Lamps usually held just a little oil and often needed refilling.
 - (2) Some of the virgins had ample oil, some did not.
 - (a) All people *now* are either ready or not ready for the “coming.”
 - (3) This parable teaches *readiness* for “coming.”
 - (a) No second chance (like “purgatory”) will be given.
 - (b) The door of opportunity will be shut forever (verse 10).
 - c. The talents (25:14-30).
 - (1) Each parable deals with someone who is “away” and will “return.”
 - (2) Talents were given according to the *ability* to use them.
 - (3) Talents are opportunities to serve prior to the “coming.”
 - (a) Some have more, some less, an obvious fact.
 - (b) *All* must use available opportunities in order to be faithful.
 - (c) Rewards are *equal* for *equal* efforts (verses 21,23).
 - (d) If we cannot “trade” (produce a lot), we can “deposit” (work to our limited capabilities), (verses 16,27).
12. A final teaching about faithfulness, readiness, and serving before the *end*. (Matthew 25:31-46)
- a. This is a picture of the final judgment of all the nations (verse 32).

- b. Preparation must be complete in “little things” as well as in “big things.”
 - (1) Our treatment of others is not always considered to be vital to our service to God.
 - (a) Jewish leadership certainly didn’t think so. (See Matthew 23:4.)
 - (2) But--service to man *is* service to God (verses 40,45)!
- c. Jesus emphasized the *eternal* consequences of both careless and careful preparation for the final judgment (verse 46).

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON TWENTY-TWO

Read: Matthew 24:1-51; 25:1-46

Mark 13:1-37

Luke 21:5-36

1. The disciples showed Jesus the _____ stones of the _____ of the _____ . Jesus said all the stones would be _____ down.
2. They asked for a _____ of His _____ and of the end of the _____ .
3. Many would claim to be the _____ ; they also would hear of _____ and _____ of wars.
4. _____ would rise against _____ ; there would be _____ and _____ in different places.
5. The disciples would testify before _____ and _____ , and the _____ must be preached to all the _____ .
6. “He that _____ to the _____ , the same shall be _____ .”
7. What Matthew and Mark call the “abomination of _____ ,” Luke calls the _____ that will bring _____ to _____ .
8. When this prophecy came to pass, disciples should _____ the city at once. One outside should not _____ even to get a _____ from his house.
9. What *four* conditions would make fleeing difficult?
 - a. _____
 - b. _____
 - c. _____
 - d. _____
10. The tribulation would be _____ for the _____ ’s sake.
11. Many false _____ and false _____ would show _____ and _____ to lead astray the _____ if possible.
12. The “coming” of the Lord (to destroy Jerusalem) would be with great _____ and _____ .

13. All the things spoken by Jesus about the end of Jerusalem would be _____ before that _____ would pass away.
14. Of “that day and hour” knew no man, and not even the _____ or the _____ knew. Only the _____ knew when those things would happen.
15. Because they did not expect things to end, men would be found _____ and marrying just as as in the days of _____ before the _____.
16. We must be vigilant, because in an hour we think not, the Lord _____.
17. Preparedness is illustrated in a parable about _____ foolish virgins who brought insufficient _____ and _____ wise virgins who had plenty.
18. The _____ tarried until _____, and the virgins _____ and _____.
19. Another parable dealt with servants who received either _____, _____, or _____ talent(s). They earned either _____, _____, or _____ talents.
20. What did the last servant do with his talent? What did his master think of that?
21. At judgment, the “_____” will be separated from the “_____,” the _____ on His _____ hand and the _____ on His _____.
22. What is *one* basis, often ignored by many, upon which eternal judgment will be based?
23. The _____ will go away into _____ punishment, but the _____ will receive _____ life.

LESSON TWENTY-THREE-- THE FINAL WEEK (4)

Betrayal by Judas-- Matthew 26:1-5, 14-16; Mark 14:1,2,10,11; Luke 22:1-6
The Last Supper-- Matthew 26:17-30; Mark 14:12-26; Luke 22:7-30
Farewell Discourses-- Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38

Matthew 26:1-5, **BETRAYAL BY JUDAS** (*Tuesday?*)
14-16

- Mark 14:1,2,10,11
Luke 22:1-6
1. "After *two* days"-- the chronology of some events is uncertain; this could have occurred either on Tuesday or Wednesday of the last week.
 2. The supper at Bethany was preliminary to the betrayal (Matthew 26:6-13).
 - a. Perhaps even the Saturday before His entry into the city.(See John 12:1ff)
 - b. It may be inserted here to explain Judas' mindset (John 12:4-6).
 - c. Satan "entered" Judas to betray Jesus for money (Luke 22:3,4).
 - d. Jewish leaders had met earlier about Jesus' betrayal (Matthew 26:3-5).
 - (1) They sought a means of betrayal that would not be seen by the crowds gathered for the Passover (Luke 22:6).
 - e. The leaders were "glad" at Judas' offer, gave him thirty pieces of silver.
 - (1) This was the price of a slave in O.T. history (Exodus 21:32).
 - f. Judas sought "from that time" to keep his bargain in a non-public way.
 - g. But, the time and method were not under Judas' control. (See Acts 2:23.)
 3. *Two* plans-- *one* God's, *one* Satan's-- were moving toward the crucifixion.
 - a. *One* was motivated by *love*, the other by *covetousness* (money, power).
 - b. Paul warned of the power of covetousness in man's heart (Romans 7:7).

[No recorded events can definitely be assigned to Wednesday of the last week]

Matthew 26:17-36 **THE LAST SUPPER** (*Thursday*)
Mark 14:12-26

- Luke 22:7-30
1. The preparation and Passover Supper occurred on Thursday, day and evening.
 2. The Passover:
 - a. The Passover was *one* of *three* great feasts; it celebrated the Jews' exodus from Egypt and the "passing over" of the death angel (Exodus 12:13).
 - b. It came on the *fourteenth* day of Abib/Nisan, the first month of the calendar.
 - c. *One* day of initial observance was followed by *seven* days of the feast.
 - (1) The entire week was considered as *one* feast.
 - d. This Passover is calculated to have been on March 25th.
 - e. Preparation required:
 - (1) Find a place to observe the Supper;

- (2) Buy a paschal lamb to be eaten by *thirteen* people;
 - (3) Take the lamb to the temple after 3:00 P.M. to be sacrificed;
 - (4) Have the lamb killed and its blood sprinkled for *thirteen* people;
 - (5) Take the slain lamb back to the place of observance;
 - (6) Roast the lamb;
 - (7) Prepare bitter herbs and unleavened bread to eat with the lamb.
- f. Peter and John were sent to make the necessary preparations, following specific instructions:
- (1) Follow a man (not a woman) carrying a pitcher (not a flask) of water.
 - (2) Ask the owner of the house where they came for a “guest room.”
- g. They were given the use of a “large upper room.”
- h. Everything was “furnished and ready” for the Supper.
3. The Passover Supper:
- a. The lamb was to be eaten by a “family” (Exodus 12:3,4).
 - (1) These disciples comprised a “new family” with Jesus as its head.
 - b. The bread was unleavened to signify separation from sin.
 - c. The wine was passed *four* or *five* times; the last cup was the “cup of joy.”
 - d. A dish of bitter herbs, palm branches, raisins, and vinegar was shared as a reminder of the days of bondage in Egypt.
 - e. The meal was eaten while reclining, not sitting at a table.
 - (1) Da Vinci’s painting, “The Last Supper,” misleads. (See John 13:12.)
 - f. Jesus had a “fervent desire” to eat with His disciples (Luke 22:15,16).
 - g. This would be the Last Passover Supper that He would eat with them.
 - h. The Passover would be “fulfilled” in the Kingdom.
 - (1) Christ would be the Lamb of the next “Supper” (1Corinthians 5:7).
 - i. He also was “anxious” for His baptism of suffering to be accomplished (Luke 12:50) so God’s plan for redemption could be fulfilled.
4. Conduct of the Passover Supper:
- a. Jesus predicted His betrayal by one who “dipped in the dish” with Him.
 - b. Self-doubt prompted the eleven to question His meaning--“Is it I?”
 - c. Judas hypocritically asked the same question-- “Rabbi” (teacher), not “Lord, is it I?”
 - d. Jesus responded to Judas: “You have said it.”
5. The Lord’s Supper Instituted:
- a. Matthew and Mark say, “As they were eating...;” Paul says, “after [the Passover] supper” (1Corinthians 11:25).
 - b. The bread (a loaf) and the wine (a cup) were passed to the *eleven*.
 - (1) Judas had already left the room (John 13:30).
 - c. Symbolism was explained by Jesus-- body and blood (Matthew 26:26-28).
 - d. Luke speaks of passing the Passover cup before the Lord’s Supper cup was passed (Luke 22:17,18).

- e. This new Supper would not be observed again until the Kingdom had come (Matthew 26:29). (See Acts 2:42; 20:7; 1Corinthians 11:28.)
 - (1) Several Sundays passed without the observance of the Lord's Supper.

Matthew 26:31-35 ***FAREWELL DISCOURSES (Thursday)***

Mark 14:27-31

Luke 22:31-38

1. Luke inserts another (*third* recorded) dispute among the disciples about greatness in the Kingdom (Luke 22:24-30).
 - a. This seems unthinkable at this time, but it shows the lack of understanding among the apostles about the Kingdom.
 - b. Jesus taught another lesson about true greatness and service.
 - (1) Men consider those who are *served* as the greatest.
 - (2) God considers those who *serve* as the greatest.
 - (3) Humility would bring the blessings of the *served* to those who *served* (Luke 22:28-30):
 - (a) Eating and drinking with the Lord at His table in His kingdom;
 - (b) Sitting on thrones judging between right and wrong [through the word of God]. (See John 12:48.)
2. Jesus predicted the weakness of those who thought of themselves as strong or great (Matthew 26:31).
 - a. All would be scattered--it happened within a *few hours*! (Matthew 26:56).
 - (1) He also promised a reunion in Galilee after the resurrection(verse 32).
 - b. Peter instigated a *personal* warning and promise to himself (verse 33).
 - (1) Satan had "asked" to try his faith (Luke 22:31); like Job (Job 2:6).
 - (2) Jesus stood by him and promised redemption for him (verse 32).
 - c. Peter persisted in his overconfidence (Luke 22:33; Matthew 26:35).
 - (1) Jesus confirmed His warning, Peter's need for humility (Mark 14:30).
3. New instructions were given for a new religious climate (Luke 22:35-38).
 - a. The "Limited Commission" had taken place during a time of popularity when their supporters would supply their needs.
 - b. Their future work would be unpopular, and they would need to take care of themselves.
 - c. "Buy a sword" may be a figurative warning to be careful among their enemies.

QUESTIONS ON THE SYNOPTIC GOSPELS-

LESSON TWENTY-THREE

Read: Matthew 26:1-5, 14-35

Mark 14:1,2,10-31

Luke 22:1-38

1. _____ days before the _____ feast, the Jewish leaders plotted to use _____ on Jesus because they _____ the people.
2. All three writers identify _____ as the Lord's betrayer. Only _____ identifies the prime instigator of this plot as _____.
3. _____ discloses that _____ pieces of _____ was the price promised for Jesus' betrayal.
4. Mark and Luke reveal that a man carrying a _____ of _____ would lead the disciples to a large _____ where they could eat the _____ supper together.
5. Luke says that Jesus "took the cup" twice during the course of the Passover evening. Distinguish between these two events.
6. How would the Passover feast, the lamb and the wine, be "fulfilled" in the coming Kingdom of Christ? (See 1Corinthians 5:7,8.)
7. How many of the disciples asked, "Is it I?" when Jesus announced His betrayal to them?
8. _____ records the "rivalry" among the apostles about which one should be considered greatest in the Kingdom. This followed what act of Jesus? (See John 13:1-11.)
9. The greatest in Christ's Kingdom would be the one who was _____ and who _____ others.
10. Christ's disciples would _____ and _____ at His table in His _____ and sit on thrones _____ the twelve _____ of _____.

11. The Lord's Supper consisted of _____ and _____ of the _____.
12. Luke says that the Supper should remind us that His _____ was given for us. Matthew says that His blood would provide _____ of sins under the _____ covenant.
13. When did Jesus promise to drink the cup again with His disciples? How does He do that? (See Matthew 18:20.)
14. Jesus warned that when the Shepherd was _____ the flock would be _____. What O.T. prophet had predicted this?
15. The apostle _____ strongly objected to the possibility of his own disloyalty. He declared a willingness to suffer _____ or _____ for Jesus.
16. _____ had asked for _____, but Jesus had _____ for his restoration to faithfulness so that he might _____ his brethren.
17. How many of the apostles declared unwavering allegiance to Jesus despite the dangers that lay ahead?
18. Peter would deny Jesus _____ times before the rooster would crow _____.
19. Jesus previously sent out the apostles (Matthew 10:9,10) without _____, _____ or _____. Now, they should take a _____, a _____, and a _____.
20. Jesus warned that the things concerning Him had an _____.

LESSON TWENTY-FOUR-- THE FINAL WEEK (5)

Agony in Gethsemane-- Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46

Betrayal and Arrest-- Matthew 26:47-56; Mark 14:43-53; Luke 22:47-53

Trial Before Jews-- Matthew 26:57-27:1; Mark 14:57-72; Luke 22:54-71

Judas Hangs Himself-- Matthew 27:3-10

Matthew 26:36- **AGONY IN GETHSEMANE** (*Thursday/Friday*)

46

- Mark 14:32-42
- Luke 22:39-46
1. These events occurred late Thursday evening or early Friday morning.
 2. Jesus went to the Mount of Olives, and the eleven followed (Luke 22:39).
 - a. Judas knew where to find Him (John 18:2).
 - b. This was a “convenient” site for the betrayal, away from public view.
 - (1) It was favorable for expediting the plans of the Jews (Mark 14:11).
 3. *Three* apostles were separated from the others, and He spoke to them of His deep sorrow and distress (Matthew 26:37,38).
 - a. Perhaps the “favored three” needed the lesson of “Watch and Pray” more than the others or for some special reason (Matthew 26:40,41).
 - b. Jesus was “sorrowful” and “sore troubled” [KJV] (Matthew 26:37).
 - (1) His “sorrow” may have sprung from several sources:
 - (a) Sorrow that His ministry on earth was ending without more souls being receptive to His efforts;
 - (b) Sorrow that His death would be that of a common criminal;
 - (c) Sorrow that He must leave disciples who were still weak and vulnerable to Satan’s devices.
 - (2) His “trouble” (“distress”) [root meaning-- “away from home”] could have come from a sense of isolation and loneliness:
 - (a) The multitudes had been fickle in their commitment and had left;
 - (b) The Jewish religious leaders were busy plotting His death;
 - (c) Many close disciples had turned from Him (John 6:66);
 - (d) *One* the twelve apostles had already defected to Satan;
 - (e) Only *three* apostles were now close by, and they were asleep;
 - (f) He knew that all (except John) would desert Him or follow far off in His time of greatest need.
 - c. The *three* were asked to “watch” to prevent the interruption of His prayers.
 4. Jesus went “a little farther” (Matthew) “a stone’s throw” (Luke) into the garden for more prayer.
 - a. He knelt (Luke), then fell on His face (Mark), as His prayers intensified.
 - b. His sweat fell “as” great drops of blood (Luke 22:44).
 5. The same prayer was uttered *three* times (Matthew 26:44).

6. Jesus' prayers reflected the strength of His *humanity*. (See Hebrews 5:7a.)
 - a. God could have removed the intense suffering (Mark 14:36).
 - b. God's will was for Jesus to be "perfected" as an example of obedience at any cost (Hebrews 5:8,9).
 - c. Jesus' *spirit* was strengthened by an angel, and he overcame the flesh.
 - (1) He was "heard by God" because of "godly fear" (Hebrews 5:7b).
 - (2) He had successfully resisted Satan's temptations in the past, e.g.:
 - (a) The *three great temptations* in the wilderness (Matthew 4);
 - (b) Peter's efforts to undermine the crucifixion plans (Matthew 16).
 - (3) He had overcome the *most* severe of Satan's trials of His humanity.
7. He found the *three* asleep and mildly rebuked Peter, who had been so sure.
 - a. He sympathized with their behavior induced by sorrow (Luke 22:45).
 - b. Satan had tempted their flesh also; they had been overcome.
 - c. Their commitment was still imperfect and needed strengthening.
 - (1) Any mother will watch over an ill child without sleeping.
 - (2) They slept through all *three* prayers without excuse (Mark 14:40).
8. The prayers were finished, and His *spirit* now controlled the *flesh*.
 - a. They could "sleep on and rest" in the security of His (spiritual) protection.
 - b. He still watched over them, though they had failed to watch for Him.
9. The hour of betrayal was near; He was eager for the final events (verse 41b).
10. He woke the sleeping disciples to meet the approaching mob (verse 42).

Matthew 26:47- **BETRAYAL AND ARREST** (*Thursday/Friday*)

27:1

Mark 14:43-52

Luke 22:47-53

1. These events occurred late Thursday night or early Friday morning.
2. Judas came with a multitude "from" the rulers, but *they* came, too (Luke 22:52).
3. They needed a positive identification of Jesus-- a kiss (Matthew 26:49).
 - a. They did not want to waste such an opportunity as they now had.
4. Judas did *two* things in his betrayal of the Lord:
 - a. He *greeted* Him-- "Hail [ASV] (a happy word) Teacher" (a word of respect);
 - b. He *kissed* Him-- an act of affection.
5. Perhaps the actions were intended to prevent alarm in Jesus and the apostles.
 - a. The actions also expose the extreme hypocrisy of Judas and the leaders.
 - b. Jesus confronted Judas with these sins (Luke 22:48).
6. The apostles sprang to Jesus' defense when they detected a betrayal in progress and were willing to take extreme measures (Luke 22:49,50).
 - a. John detailed what the others generalized-- it was *Peter* who cut off the *right* ear of the servant named *Malchus* (John 18:10).
 - b. Jesus healed the ear (Luke); He came to save, not to destroy.
7. The Kingdom was not of this world (John 18:36) and was not to be established or maintained by physical means or by force (Matthew 26:52,53).

8. The Kingdom would come from *God's* plans, not *man's* (verse 54).
9. With great courage, Jesus shamed the mob for its tactics (verse 55).
 - a. Their treachery feared an open confrontation before the common people.
 - b. Even these despicable tactics conformed to God's plan (verse 56). (See Acts 2:23.)
 - c. Fulfilling prophecy did not excuse their sin-- they acted under the "power of darkness" by free choice (Luke 22:53).
10. All except Peter and John [John 18:15] forsook Him and fled (verse 56).
 - a. This indictment reflects the Scripture's inspiration to tell *good* and *bad*.
 - (1) Matthew includes *himself* in this unflattering statement.
 - b. A mysterious young onlooker (a disciple?) also fled (Mark 14:51,52).

Matthew 26:57-27:1 **TRIALS BEFORE JEWS (Friday)**

- Mark 14:57-72
- Luke 22:54-71
1. These events transpired early Friday morning of the final week.
 2. Jesus was taken to Annas, whom the Romans had deposed from his office.
 - a. His son-in-law Caiaphas had been installed as high priest (John 18:13).
 3. Annas sent him bound to Caiaphas after questioning Him (John 18:24).

An Outside Drama Recorded

4. Special attention is given to Peter in these events, which demonstrates the accuracy of Jesus' admonitions and rebukes about his need to "watch."
 - a. Peter serves as a warning to *our* overconfidence. (See 1Corinthians 10:12.)
5. Peter followed "at a distance;" John enabled his entrance into the courtyard.
6. A doorkeeper girl ("woman"-Luke); the *same* girl ("again"-Mark) and a man ("Man"-Luke); a kinsman of Malchus (John 19:26) all accused Peter.
7. Peter's denials increased in intensity: he denied; he denied with an oath; he cursed and swore that he was not a friend of Jesus.
8. Immediately, a rooster crowed, just as Jesus had foretold (Luke 22:60).
9. Jesus looked at Peter-- a look that pierced Peter's soul!
10. Peter's conscience was stripped bare, and he "went out and wept bitterly."

An Inside Drama Also Recorded

1. The rulers had sought false testimony against Jesus (Matthew 26:59).
2. They found only *two* from among many possible witnesses.
 - a. The others all gave conflicting testimony (Mark 14:56).
 - b. He had spoken of the temple of his *body* being destroyed and raised, not "this temple that is made with hands." (John 2:18-22; Mark 14:58).
 - (1) Men, not Jesus, would harm the temple He spoke about.
 - c. Even the testimony of the two did not agree, but the rulers were willing to use it against Jesus anyhow (Mark 14:59,60).
 - d. Jesus remained silent about the testimony against Him. (See Isaiah 53:7.)

- e. A direct question was asked to insure His incrimination. (Mark 14:61).
 - (1) He gave a direct answer to that question-- "I am [the Christ]."
 - (2) His answer was in contrast to the present image He presented as a bound criminal facing harsh punishment (Matthew 26:64).
- f. Jesus' "confession" of "blasphemy" sent the high priest into a frenzy.
 - (1) He "tore his clothes" and thus violated the Law of the God about whose *authority* he was so defensive. (See Leviticus 21:10.)
- g. The Jewish leaders pronounced the death sentence upon Him-- "He is worthy of death!" (Matthew 26:66).
- h. The rulers abused Jesus by spitting on Him and beating Him.
 - (1) Ironically, they blindfolded Him, but they were the ones *really blind!*

Matthew 27:3-10 **JUDAS HANGS HIMSELF (Friday)**

1. Judas apparently had not expected this outcome and was "remorseful."
 - a. He "repented" (ASV); he "repented himself" (KJV).
 - b. He returned the betrayal money and condemned his own sin (verses 27:3,4).
2. True repentance seeks a restoration to the extent possible. (See Luke 19:8,9.)
 - a. Some things that we have done cannot be undone.
3. Peter and Judas illustrate "godly sorrow" that leads to spiritual repentance and new life and "worldly sorrow" that leads to spiritual despair and death. (See 2Corinthians 7:10).
 - a. To escape his guilt, Peter *preached* the Christ he had betrayed.
 - b. To escape his guilt, Judas *deserted* the Christ he had betrayed and hanged himself.
4. The priests' hypocrisy was again revealed by their self-indictment:
 - a. The "blood money" represented murder, a heinous sin. Exodus 20:13.
 - b. They knew that Jesus had been sacrificed "for the nation" (John 11:50).
 - c. They used the money from a "bad" deed for a "good" deed, throwing a "bone" to the people for the life of their greatest benefactor.
 - (1) This action fulfilled "Jeremiah's" prophecy.
 - (a) "Jeremiah" is likely a copying error.
 - (b) Zechariah 11:12,13 was likely intended.
 - (2) Their coverup plan failed-- the people called their purchase a "field of blood."

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON TWENTY-FOUR

Read: Matthew 26:36- 27:1-10

Mark 14:32-72

Luke 22:39-71

1. Following the institution of the Lord's Supper, Jesus and His disciples went to the _____ of _____, on or near the Mount of _____.
2. Matthew says He took _____ and the two sons of _____. Mark specifies _____, _____, and _____, while Luke simply identifies them as His _____.
3. How many times does Matthew say Jesus prayed in the Garden? Mark? Luke?
4. At first, Jesus prayed that the Father might _____ the cup (of suffering) from Him. Later, He prayed only that God's _____ be done.
5. "_____ and _____, lest you enter into _____."
6. An _____ appeared to _____ Jesus during His prayers.
7. _____ came with a great _____ armed with _____ and _____ to arrest Jesus in the garden.
8. What did Judas do to identify Jesus to His enemies? By what name did he call Jesus immediately prior to doing that?
9. Which synoptic Gospel reveals which ear of the servant was cut off? Which one tells the name of the disciple who cut it off? Which one gives the name of the servant?
10. Which writer reveals what Jesus did about the wounded servant? What did He do?
11. What significant defense from His enemies was available to Jesus should God choose to intervene in these proceedings?

12. Did Jesus approve the efforts of His disciples to resist His arrest? He said, "They that take the _____ will _____ with the _____."
13. The actions of this mob were suitable for seizing a _____ but not a _____ who taught daily in the _____.
14. Jesus' disciples shortly before had been ready to fight for Him; now, following His arrest, they _____ Him and _____.
15. Read John 18:12-14 and John 18:22-24. How many "high priests" were involved in Jesus' ordeal? Which one was high priest "that year"?
16. Jesus' first "trial" was before the _____ priest, the _____ priests, the _____, and all the _____ of the Jews.
17. Many _____ witnesses spoke against Jesus, but their testimony did not _____ and offered nothing by which He could be put to _____.
18. Finally, two witnesses said that Jesus had threatened to destroy the _____. Actually, He had challenged His enemies to do what? (See John 2:19-21.)
19. Jesus was asked to say plainly whether or not He was the _____, the _____ of _____. How did He answer that question?
20. Upon that confession by Jesus, He was accused by the high priest of the serious crime of _____, which was punishable by _____ under the Law.
21. Which apostle sat by the enemies' fire and was thereby subjected to three serious temptations involving his loyalty to the Christ?

LESSON TWENTY-FIVE-- THE FINAL WEEK (6)

Trial Before Pilate-- Matthew 27:11-31; Mark 15:1-20; Luke 23:1-25
The Crucifixion-- Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49
The Burial-- Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56
Watching the Tomb-- Matthew 27:62-66

Matthew 27:11-31 **TRIAL BEFORE PILATE** (Friday)

Mark 15:1-20

Luke 23:1-25

1. These events took place on early Friday morning of the final week.
2. There had been *three* “trials” before Jews:
 - a. Before Annas, the “real” high priest (John 18:13), where He was abused;
 - (1) The Synoptic gospels do not record this event, only John.
 - b. Before Caiaphas and a “limited” Sanhedrin (or group of captors).
 - (1) Only Luke deals with this confrontation (Luke 22:54, 63-65).
 - c. Before Caiaphas and the full Sanhedrin (Luke 22:66).
 - (1) All *three* Synoptics record this trial before Caiaphas.
 - (2) This trial intended to establish His guilt and to pronounce punishment.
3. Jesus would now face *three* “trials” before Gentiles:
 - a. Before Pilate, to whom He was delivered by the Sanhedrin (Mark 15:1).
 - b. Before Herod, whose interview is recorded only by Luke (23:6-12).
 - c. Before Pilate a second time; this trial is reported by all *three* writers.
4. The *first appearance* before Pilate (Luke 23:1-7).
 - a. *Three* charges were made against Him:
 - (1) Perverting the nation-- a totally false charge. (See Matthew 23:37.)
 - (2) Forbidding tribute-- also completely false. (See Matthew 22:17-21.)
 - (3) Claiming to be a king-- true and false:
 - (a) He came to be the spiritual King of the Jews (John 18:37);
 - (b) His Kingdom was not a worldly kingdom (John 18:36).
 - b. Pilate was not interested in these charges unless they impacted Rome.
 - c. He questioned Jesus privately before reaching a decision about the accusations (John 18:33-38).
 - d. Jesus explained the nature of His Kingdom (verse 36).
 - e. Pilate saw there was no civil threat or sedition involved but that Jesus was on a *moral mission* involving “*truth*.” (verse 37).
 - f. He did not appreciate Jesus’ Kingdom but did not condemn it (verse 38).
 - g. His verdict to the Sanhedrin: “I find *no fault in this man*.” (Luke 23:4).
 - h. The Jewish leaders rejected his fairly-arrived-at decision (verse 5).

- (1) The charges were expanded: “Galilee as well as all Judea.”
 - (2) Pilate thought he saw an opportunity to achieve *two* goals at once:
 - (a) Transfer responsibility to Herod and avoid a decision (verse 7);
 - (b) Repair differences with Herod about jurisdictional disputes.
 - (3) The first motive failed, the second succeeded (Luke 23:11,12).
5. The appearance before Herod (Luke 23:8-11).
- a. Herod had heard John the Baptist “gladly” and had feared and protected him (Mark 6:20).
 - b. He should have regarded Jesus in the same way for the same reasons.
 - (1) He wanted to see Jesus do a miracle (Luke 23:8).
 - (2) His attitude toward Jesus might have been different if Jesus had “co-operated” by a miracle and with answers to his questions (verses 8,9).
 - c. Jesus’ agenda was different from John’s-- His release would not have led to the fulfillment of God’s plan to save lost men.
 - d. Herod judged Jesus as an *imposter* king and *competitor* and mocked Him.
 - (1) Pressure came from Jewish leaders and from his own “men of war.”
 - (2) Similar pressure had killed John the Baptist (Mark 6:26).
 - e. He sent Jesus back to Pilate without an official decision.
6. The second appearance before Pilate (Matthew 27:15-26).
- a. Pilate knew a decision had to be made and that it was *his* to make.
 - b. The consequences of a bad decision troubled him:
 - (1) If his verdict was “Innocent,” the Jews would be outraged and would report him to Rome for having freed an enemy of the state;
 - (2) If his verdict was “Guilty,” a later investigation might convict him in Rome of having unjustly condemned a Roman subject;
 - (3) His conscience may have played a role following a desperate warning from his wife’s dream that Jesus was a “just” man. (verse 19).
 - c. He sought to avoid *either* decision by:
 - (1) Offering to chastise Jesus and release Him--an unjust plan which the Jews refused to accept;
 - (2) Offering to release *one* of *two* prisoners--Jesus or Barabbas.
 - (a) He thought to force a fair decision by limiting the choices.
 - (b) He had many options but offered a man totally different from Jesus-- one was *known* for *wickedness*, one for *goodness*.
 - (c) He supposed the choice obviously would go against Barabbas.
 - (d) But, he underestimated the power of *envy*! (Matthew 27: 18)
 - (3) The mob made the decision for Pilate-- “release the murderer!”
 - (4) Pilate’s struggle with good/evil was lost by his own moral weakness:
 - (a) He let the people make a decision *he* should have made;
 - (b) He let them choose the victim’s punishment (verses 22,25);
 - (c) He chose the easy course when he *could* have “prevailed.”

- d. Pilate made a last effort to bring the Jews to their senses (verses 20-24).
 - (1) He knew the leaders had persuaded the people into their demands.
 - (2) Perhaps *personal* responsibility might deter them-- “You see to it!”
 - (3) He washed his hands of the matter and allowed Jesus to be *officially* condemned to death by an *unofficial* decision-- a non-decision.
 - (4) He *allowed* what he dared not *prosecute*.
- e. He was guilty of despicable behavior despite his doubts and wavering:
 - (1) He released a known criminal and held an innocent man prisoner;
 - (2) He scourged the innocent man as a common criminal;
 - (3) He used the scourging (“Behold the man”) as an appeal designed to provoke sympathy in a controlling mob *he* should have controlled;
 - (4) He delivered Jesus to be crucified, although he could find no “evil” in Him “worthy of death” (Luke 23:22);
 - (5) He allowed others to participate in unlawful acts (Matthew 27:27-31).

Matthew 27:32-56 **THE CRUCIFIXION (Friday)**

Mark 15:21-41

Luke 23:26-49

1. **PRELIMINARY TO THE CRUCIFIXION:**
 - a. Simon of Cyrene (North Africa) was compelled to carry the cross.
 - b. He was taken to the “place of the skull” [Hebrew-- “Golgotha;” Latin-- “Calvary”-- not “Mount Calvary”].
 - c. A wine mixture was offered to dull His senses, but He refused it.
 - (1) The “cup” of suffering was not to be removed. (See Matthew 26:42.)
 - d. *Two* “malefactors” (Luke) “robbers” (Matthew, Mark) were at His sides.
 - (1) Can we suppose that John now remembered his request to be on Jesus’ right or left side in the Kingdom? (Matthew 20:21)
2. **THE CRUCIFIXION OF JESUS:**
 - a. It is not described in much detail by any writer, unlike men’s accounts in movies and books.
 - (1) The focus is on the spiritual aspects and not on the physical.
 - (2) Jesus is not to be seen as a *victim* but as the *Victor* (Luke 23:27,28).
 - b. Salient facts report just what God wanted revealed about this event:
 - (1) Matthew-- “ Then they crucified Him...” (Matthew 27:35);
 - (2) Mark-- “And when they crucified Him...” (Mark 15:24);
 - (3) Luke-- “There they crucified Him...” (Luke 23:33).
 - c. Most details relate to how others “used” the crucifixion:
 - (1) *Soldiers* robbed His garments and hanged Him with two robbers as the ultimate insult to His dignity;
 - (2) *Pilate* identified Him as a king by a sign on the cross in retaliation for the Jews’ rejection of Jesus as their “king;”
 - (3) *Passersby* “railed” on Him about His “disrespect” for their temple;

- (4) *Chief priests, scribes, and elders* challenged His ability to save, since He had challenged the role they claimed in “saving” Israel;
 - (a) He *could* have saved Himself by cooperating with Pilate, but truth and error can’t work together. (See 2Corinthians 6:14-16.)
 - (b) He *could* have saved Himself by the power of His influence over the common people, rallying them to His defense.
 - (c) He *could* have saved Himself with the force of *twelve* legions of angels.
 - (d) *BUT- He could not* save Himself and still be able to *save others!*
- (5) *The robbers* first derided Him because “misery loves company.”
 - (a) One later repented and asked a blessing (Luke 23:39-43).
 - (b) This episode demonstrates the purity of Jesus’ heart, the depth of His love, and the extent of His forgiveness.
- d. Jesus made a “strange” request while on the cross: “Why have You forsaken me?” (Matthew 27:46). Several explanations are possible:
 - (1) A temporary dominance of the flesh in extreme distress and loneliness; a feeling “as if” He had been forsaken;
 - (2) Jesus was made to be sin (2Corinthians 5:21) and God cannot fellowship sin; Jesus *had* to be forsaken while in that role;
 - (3) Jesus quoted the first line of Psalm 22, which deals with desperation and victory for God’s persecuted people; it was commonly quoted to display trust in God’s help in time of trouble. Jesus spoke this line in a “loud voice” so people could hear of His trust in God;
 - (4) God had been silent throughout this ordeal; His *testimony* had “forsaken” His Son at a time when it would have made an impact.
 - (a) God had spoken at *three* of the *four* most significant moments of Jesus’ time on earth, and He had been glorified by God’s endorsement each time: at His birth (through angels), at His baptism, and at His transfiguration.
 - (b) No *vocal* recognition was offered to support Him in death! Jesus felt “deserted” when His identity was *most* challenged.
 - (5) God *did* speak with power at Jesus’ death by unspoken means:
 - (a) Darkness (Mark 15:38) testified that the light of truth had been rejected for the darkness of sin and the *sinner were wrong!*
 - (b) The torn temple veil (Matthew 27:51) testified that Jesus had fulfilled the Law, proving that His teaching about the Law was right and the *Pharisees were wrong!* (See Matthew 5:17.)
 - (c) Dead bodies raised from the graves (Matthew 27:52,53) testified that the possibility of resurrection was real. Jesus is the life-giver, and the *Sadducees were wrong!* (See Matthew 22:23.)

- e. Jesus' *eight* sayings on the cross:
- (1) "My God, My God, why have You forsaken Me?" (Matthew 27:46; Mark 15:34).
 - (2) "Father, forgiven them..." (Luke 23:34).
 - (3) "...today you will be with Me in Paradise" (Luke 23:43).
 - (4) "Father, into Your hands I commend my spirit" (Luke 23:46).
 - (5) "Woman, behold your son!" (John 19:26).
 - (6) "Behold your mother!" (John 19:27).
 - (7) "I thirst!" (John 19:28).
 - (8) "It is finished!" (John 19:30).

3. ***THE IMPACT OF THE CRUCIFIXION:***

- a. *The thief* -- "Remember me ...in Thy kingdom" (Luke 23:42). He believed in Jesus as King-- the sign said so! (Luke 23:38).
 - (1) His confession must have meant a great deal to Jesus just then.
- b. *The centurion*-- "Truly this man was the Son of God!" (Mark 15:39); "...a righteous man!" (Luke 23:47).
- c. *The crowd of people*-- "...beat their breasts..." (Luke 23:48).

Matthew 27:57-61 **THE BURIAL (Friday)**

Mark 15:42-47

Luke 23:50-56

1. Acquaintances and women watched the crucifixion scene from a distance (Luke 23:49; Mark 15:40,41).
 - a. They prepared and brought spices for Jesus' body after the Sabbath.
2. Joseph of Arimathea with great courage asked to bury Jesus in his tomb.
 - a. He was a "good and just man," "rich," "a prominent member of the council," "a disciple in secret," "waiting for the kingdom of God."
3. The tomb was new and held no other bodies (Luke 23:53).
 - a. There would be no confusion about *which* body was missing!

Matthew 27:62-66 **WATCHING THE TOMB (Saturday)**

1. On the day (Saturday) after Preparation Day (Friday) a request was made by the chief priests and Pharisees for the security of Jesus' tomb.
 - a. They likely had concerns generated by Jesus' claims of resurrection.
 - b. They blamed their anxieties on the deceptions of His disciples.
2. Pilate granted a guard to watch the tomb.
3. The tomb was sealed (cords were stretched across the entrance rock and sealed with wax) and guarded by soldiers.
4. Deception was made *impossible* by the precautions of Jesus' *enemies*!
5. Everything had happened *exactly* as God intended so that the integrity of the gospel story would be insured.

6. See the chart, **“The Final Week,”** page 158.
7. See the chart, **“Chronology of the Last Days of Jesus,”** page 159.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON TWENTY-FIVE

Read: Matthew 27:11-66
Mark 15:1-47
Luke 23:1-56
[John 18:28- 19:42]

1. The _____, the _____, the _____ and the _____ sent Jesus to _____ to be put to death.
2. _____ records that _____ returned the _____ pieces of silver to the _____ and _____, admitting that he had betrayed _____.
3. A _____ field, called the _____ of _____, was bought with the betrayal money in fulfillment of a prophecy by _____.
4. All four writers agree that _____ asked Jesus, “Are you the _____ of the _____?” In each record, Jesus affirmed that He was a (the) _____.
5. Jesus was from _____, which placed Him within _____’s jurisdiction. Jesus was sent from _____ to _____, and these men became _____ from that very day.
6. _____ was glad to see Jesus, for he had _____ about Him and hoped to see a _____ done by Him.
7. Pilate offered the Jewish mob a choice between Jesus and _____, a criminal guilty of _____, _____, and _____.
8. The _____ of _____ mocked Jesus by putting a _____ and a _____ of _____ on Him and saying before Him, “Hail, _____ of the Jews.”
9. Two _____ were crucified alongside Jesus. To one of them He promised a place in _____ after he had confessed his faith in God’s kingdom.
10. Jesus was “numbered with the _____” to fulfill a prophecy of _____. Lots were cast for Jesus’ _____, which fulfilled a prophecy in _____.

11. An inscription that mocked Jesus' Kingship was written in the _____, _____, and _____ languages.
12. Jesus said *eight* things while on the cross. What were they?
- Matthew 27:46; Mark 15:34: _____
 - Luke 23:34: _____
 - Luke 23:43: _____
 - Luke 23:46: _____
 - John 19:26: _____
 - John 19:27: _____
 - John 19:28: _____
 - John 19:30: _____
13. _____ covered the earth during the crucifixion from the _____ hour until the _____ hour.
14. When Jesus cried out in a question about being forsaken (what is the reference?), some thought that He was calling for _____ to save Him.
15. What remarkable things occurred when Jesus died on the cross?
16. The _____ and others guarding Jesus made what confession when they saw these things happening?
17. _____, _____, and _____ are called by name as witnesses of the crucifixion and burial of Jesus. Other women from _____ were also there to witness these events.
18. _____ of _____ asked to bury Jesus in his own tomb. _____ and _____ were brought by _____ for Jesus' burial.
19. The _____ and _____ asked that _____ make sure that Jesus' body was secure from theft by His disciples.
20. The Jewish leaders secured the tomb by _____ the _____ and by _____ the _____.

LESSON TWENTY-SIX-- THE FORTY DAYS

Resurrection Morning-- Matthew 28:1-10; Mark 16:1-11; Luke 24:1-12

Guards' Report-- Matthew 28:11-15

Road to Emmaus-- Mark 16:12,13; Luke 24:13-35

First Appearance to Disciples-- Mark 16:14; Luke 24:36-43

(Second Appearance)-- (John 20:26-29)

(Third Appearance)-- (John 21:1-24)

Fourth Appearance and Commission-- Matthew 28:16-20; Mark 16:15-18; Luke 24:44-49

Ascension-- Mark 16:19,20; Luke 24:50-53

Matthew 28:1-10 **RESURRECTION MORNING** (*Sunday*)

Mark 16:1-11

Luke 24:1-12

1. Luke changes direction in the story of Christ-- **BUT** (Luke 24:1 [ASV,RSV]).
 - a. He had recorded Jesus' burial and the vigil of faithful women (23:55,56).
2. The **women** bought and prepared spices *after* the Sabbath (Saturday, 6 P.M.).
 - a. They are identified in Matthew 28:1 and Mark 16:1.
 - b. They came "early" to the tomb to "anoint" the body (Mark 16:2).
 - (1) Mary Magdalene possibly arrived first (John 20:1).
 - c. Matthew-- "as the first day began to dawn;" Mark and Luke-- "very early."
 - d. All three affirm a "first day of the week" resurrection.
 - e. They came expecting a dead, not a living, Christ.
 - (1) They came to "see the tomb" (Matthew 28:1).
 - f. This explains why they did not watch all night and witness the resurrection.
3. **Mary Magdalene and the other women** discovered the stone rolled away.
 - a. They had wondered who would help with the stone (Mark 16:3).
 - b. An angel and an earthquake had taken care of this problem.
 - (1) The angel rolled back the stone and sat on it (Matthew 28:2).
 - (2) The guards were paralyzed "like dead men" from fear of the angel.
4. **Angels** confirmed that Jesus had already risen ((Matthew 28:6).
 - a. The graveclothes confirmed the resurrection.
 - b. The angels sent the women to inform the apostles to meet Jesus in Galilee.
 - c. John records a special encounter between Jesus and **Mary Magdalene** (John 20:11-18).
5. **Peter** was singled out for an announcement; he especially needed encouragement (Mark 16:7).
 - a. He was with **John** following the crucifixion (John 20:2).
 - b. Both went to the tomb, saw the evidence but saw no angels and returned home without faith in the resurrection (John 20:9,10).

6. The likely order of events in the *four* gospels:
 - a. Mary came to the tomb first, saw it open, thought the body had been “taken away,” and rushed to see Peter and John;
 - b. The other women arrived and saw the angels, were told of the resurrection, and were instructed about the disciples going to Galilee;
 - c. The women left the tomb, Peter and John came (perhaps with Mary Magdalene?) and saw no one and left;
 - d. Mary remained, saw Jesus, went and told the apostles about seeing Jesus;
 - e. The other women saw Jesus as they went to tell the apostles about the risen Lord.

Matthew 28:11-15 **GUARDS' REPORT**

1. **The guards** may have left the tomb before the women arrived (?)
2. Some reported the events to the chief priests, who faced a dilemma:
 - a. A *physical explanation* was impossible-- the guards, the stone, the seal, etc., were *all* arranged by Jesus' adversaries;
 - b. A *spiritual explanation* was unacceptable-- that would validate every claim made by Jesus and negate every counterclaim they had made. (See Matthew 27:64.)
3. The elders were involved in a decision about this dilemma; they decided that a bribe was their best option. (See Amos 5:12.)
 - a. A large sum was offered, which shows the vulnerability of their story.
 - b. They adopted the very alibi that placing the guards was supposed to prevent from happening.
 - c. This lie was to become popular among all Jews the time of Matthew's gospel [speculation ranges from 38 A.D. to 68 A.D.] (Matthew 28:15).
 - d. It was ridiculous that the claims of a resurrection were “explained” by an impossible testimony-- *witnesses were asleep!*

Mark 16:12,13 **ROAD TO EMMAUS** (*Sunday*)

Luke 24:13-35

1. This (*fourth*) appearance is reported briefly by Mark, in detail by Luke.
2. Two disciples, **Cleopas** and another, walked from Jerusalem to Emmaus.
 - a. This was a distance of about *seven* miles.
3. Jesus had already appeared to **Peter** (Luke 24:34) in an unreported appearance, His *third*.
4. He joined the two as a fellow traveller and engaged them in conversation.
 - a. They were talking about recent events involving Jesus in Jerusalem.
5. The two men displayed an uncertain faith and a weak hope in Jesus as the Redeemer of Israel (Luke 24:21-24).
 - a. He had been held as a “Prophet mighty in deed and in word” (verse 19).

6. Jesus explained the fulfillment of Old Testament Scriptures concerning Him.
7. As the men ate with Jesus in the village, their “eyes were opened” and they “knew” Jesus, upon which He vanished from their sight.
8. Their “hearts had burned” in the excitement of Jesus’ revelations to them.
9. They found the apostles and disciples in Jerusalem and recounted to them the details of their encounter with the risen Lord.

Mark 16:14

Luke 24:36-43

FIRST APPEARANCE TO DISCIPLES (Sunday)

1. The *fifth* appearance was to all the apostles except Thomas (John 20:24).
2. This was in the evening of the resurrection day (John 20:19).
 - a. The apostles were engaged in eating a meal together (Mark 16:14).
3. The doors were shut, and His appearance led them to believe He was a ghost.
4. Jesus rebuked the apostles for their unbelief and hardness of heart.
 - a. They had not believed those who had witnessed His appearances.
5. He reassured them with the physical evidence of His body (Luke 24:38-40).
 - a. “A spirit does not have flesh and bones...”
6. He reassured them by eating physical food in their presence (verses 41-43).
 - a. His body was the *same* but *different* (as ours will be). [See 1John 3:2.]
7. This ended the events of the *first* of His *forty* days on earth following the resurrection.

(John 20)

SECOND APPEARANCE TO DISCIPLES (Second Sunday)

1. This appearance and the next are unreported in the Synoptic Gospels.
2. “After eight days” He appeared to the apostles with Thomas present.
3. Thomas had declined full acceptance of a risen Lord on the testimony of others and insisted on personal discovery of evidence of the resurrection.
4. Jesus accommodated Thomas’ resolve with a personal opportunity to examine the physical evidence of His risen body.
5. Thomas’ belief was instantaneous and complete-- “My Lord and my God!”

(John 21)

THIRD APPEARANCE TO DISCIPLES (Day Uncertain)

1. Jesus “showed Himself” to the apostles at the Sea of Tiberias (Galilee).
2. The disciples were fishing without anything to show for it.
3. Jesus asked about food; there was none to be had.
4. He told them where to cast their net, and they caught a multitude of fish.
5. One of them (probably John) perceived that the stranger was Jesus.
6. They discovered on shore a fire with bread and fish laid on it.
 - a. Jesus had provided His own breakfast when none was available.
7. They ate together of the Lord’s provisions.

Matthew 28:16-20 **FOURTH APPEARANCE AND COMMISSION** (*Day Uncertain*)

Mark 16:15-18

Luke 24:44-49

1. Jesus met the apostles on an appointed mountain in Galilee.
2. Most of them accepted His identity, but *some* doubted in spite of all the testimony that had been made available to them.
3. This was His *eighth* appearance since the resurrection.
4. He “opened their understanding” of the Scriptures [“disentangled their minds”] (Luke 24:45) and explained to them:
 - a. What heaven had done to make salvation *possible* (Luke 24:46);
 - b. What the apostles must do to make salvation *available* (Matthew 28:19,20; Mark 16:15; Luke 24:47,48);
 - c. What sinners must do to make salvation *personal* (Mark 16:16; Luke 24:47).
 - (1) These specific terms of salvation had been promised generally to the apostles (“binding and loosing”) when Jesus first promised to build His church in which all the saved would serve Him (Matthew 16:18,18; Acts 2:47).
5. He promised them support in their work of preaching the gospel:
 - a. His enduring Presence would be with them (Matthew 28:20);
 - b. Power from heaven would expedite the success of their mission (Luke 24:49; Acts 1:4,8);
 - c. Specific “signs” would accompany them to prove to the lost that their authority came from heaven (Mark 16:17,18).

Mark 16:19,20

ASCENSION

Luke 24:50-53

1. Jesus led the apostles to Bethany and there blessed them.
2. He was parted from them, went into heaven, and “sat down at the right hand of God” (Mark 16:19).
3. The apostles waited in Jerusalem with *great* joy (Luke 24:52,53).
4. Later, they “went out and preached everywhere” and performed miracles to “confirm the word” (Mark 16:20).
5. The Book of Acts *continues* the account of “all that Jesus began both to do and to teach” (Acts 1:1).
 - a. Luke (the writer of Acts) had written his “first account” of Jesus’ work (The Gospel of Luke) to “Theophilus.”
 - b. He would continue his narrative in Acts to the same “Theophilus” and would relate the wonderful results achieved by the apostles as they did the work that the Lord had given them to do. (See Acts 1:1-26.)
6. See the chart, “**The Final Week,**” page 158.
7. See the chart, “**Chronology of the Last Days of Jesus,**” page 159.
8. See the chart, “**Appearances of Jesus Following His Resurrection,**” page 160.

QUESTIONS ON THE SYNOPTIC GOSPELS--

LESSON TWENTY-SIX

Read: Matthew 28:1-20

Mark 16:1-20

Luke 24:1-53

[John 20:1- 21:24]

1. Three women, _____, _____, and _____, were concerned about the large _____ that sealed the tomb.
2. An _____ had already moved the _____ and was _____ on it when the women arrived to _____ Jesus with _____.
3. Matthew speaks of one _____, Mark speaks of a _____, Luke speaks of two _____, and John speaks of two _____ appearing at the tomb following Jesus' resurrection.
4. _____ told _____ and _____ (See John 13:23.) that Jesus' body was gone. _____ outran _____ to the tomb.
5. Mary _____ saw the risen Lord, whom she thought was the _____. Why was she told not to touch Him at that time?
6. The soldiers reported to the _____ what had happened. Much _____ was given to them as a bribe for telling that Jesus' body had been _____ while the soldiers were _____.
7. How long did their false report last among the Jews?
8. Two disciples, one of whom was named _____, were walking to the village of _____ when they met Jesus. Did they recognize Him immediately?
9. These men said that it was the _____ day since Jesus had been _____. They told of some who had seen _____ and of others who had seen only the _____ tomb.
10. Meanwhile, the Lord had appeared to the apostle _____ also.

11. Later, Jesus appeared to the eleven and upbraided them because of their _____ and _____ of _____ toward His resurrection.
12. He showed them His _____, His _____, and His _____ and said that a _____ does not have _____ and _____ as He had.
13. Christ urged the apostles, "Receive ye the _____."
14. _____ was unwilling to accept others' testimony unless he could touch the _____ in Jesus' hands and the _____ in His side. When this occurred later, he said, "My _____ and my _____."
15. _____ records a lengthy description of an encounter between Jesus and the eleven at the Sea of _____.
16. Jesus directed the disciples how to catch _____. They caught one hundred and _____ fish. Later, they ate a breakfast of _____ and _____.
17. On a mountain in _____, Jesus gave a commission to the apostles to _____ the gospel to _____ creature and to _____ people by the authority of the _____, the _____, and the _____ for the _____ of sins.
18. _____ records that Jesus charged the apostles to preach _____ and _____ of sins to _____, beginning from _____.
19. The apostles were to wait in _____ until they received _____ from _____.
20. The disciples returned to _____ with great _____.

THE FINAL WEEK

DAY	EVENT	REFERENCES
Sunday	* Jesus' triumphal entry	Mt. 21:1-11; Mk. 11:1-11; Lk. 19:29-44
Monday	* Jesus cleanses the temple	Mt. 21:12-17; Mk. 11:15-19; Lk. 19:45-48
Tuesday	* Jesus' authority challenged * Jesus foretells Jerusalem's destruction & world's end * Judas conspires to betray Jesus to His enemies	Mt. 21:23-27; Mk. 11:27-33; Lk. 20:1-8 Mt. 24, 25; Mk. 13; Lk. 21:5-38 Mt. 26:1-5,14-16; Mk. 14:1,2,10,11; Lk. 22:1-6
Wednesday	(Nothing recorded of any events)	
Thursday	* The Passover Supper eaten; the Lord's Supper instituted	Mt. 26:17-30; Mk. 14:12-26; Lk. 22:7-30
Thursday/Friday	* Jesus prays in Gethsemane * Jesus betrayed and arrested	Mt. 26:36-46; Mk. 14:32-42; Lk. 22:39-46 Mt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53
Friday	* "Trial" before Annas * Trial before Caiaphas * Peter denies Jesus * Jesus formally condemned * Judas hangs himself * Trial before Pilate * Appearance before Herod * Sentence by Pilate * Jesus is crucified * Jesus is buried	(John 18:12-24) Mt. 26:57-68; Mk. 14:53-65; Lk. 22:54-65 Mt. 26:69-75; Mk. 14:66-72; Lk. 22:55-62 Mt. 27:1,2; Mk. 15:1; Lk. 22:66-71 Mt. 27:3-10 Mt. 27:11-31; Mk. 15:1-20; Lk. 23:1-25 Lk. 23:6-12 Mt. 27:24-31; Mk. 15:15-20; Lk. 23:18-25 Mt. 27:32-56; Mk. 15:21-41; Lk. 26-49 Mt. 27:57-61; Mk. 15:42-47; Lk. 23:50-56
Saturday	* The tomb is secured	Mt. 27:62-66
Sunday	* Jesus is raised * The walk to Emmaus * First appearance to disciples	Mt. 28:1-10; Mk. 16:1-11; Lk. 24:1-12 Mk. 16:12,13; Lk. 24:13-35 Mk. 16:14; Lk. 24:36-43
Forty Days	* Other appearances and events	Mt. 28; Mk. 16; Lk. 24

Chronology of the Last Days of Jesus

<i>“Three Days and Three Nights”</i>				<i>Forty Days</i>		
<i>Jewish Preparation Day</i>		<i>Jewish Sabbath Day</i>		<i>First Day</i>	<i>First Day</i>	<i>Thursday(?)</i>
6:00-9:00 A.M.	12:00-3:00	3:00-6:00 P.M.	6:00 P.M.-6:00P.M.	6:00P.M.- Early A.M.	Second	End 40
Friday		(Friday)	(Saturday)	(Sunday)	Sunday	Days
Jesus before Pilate; CRUCIFIED	Darkness	Jesus Dies; Jesus Buried Tomb Secured	Jesus in Tomb Disciples Rest	Spices Prepared JESUS RAISED! Women to Tomb Initial Appearances	Thomas Present	Other Appearances (Acts 1) Great Commission (Mt.,Mk.,Lk.) Ascension (Acts 1)

APPEARANCES OF JESUS FOLLOWING HIS RESURRECTION

Appearance	Time	Appeared To	Location	References
1	Early Sunday	Mary Magdalene	Outside Jesus' Tomb	Mark 16:9; John 20:11-18
2	Sunday	Mary and Mary Magdalene	Outside Jerusalem	Matthew 28:9,10
3	Sunday	Peter	Outside Jerusalem	Luke 24:34
4	Sunday Afternoon	Cleopus and Another Disciple	Between Jerusalem and Emmaus	Luke 24:13-31
5	Sunday Evening	<i>Ten</i> Apostles, Thomas Absent	Jerusalem	John 20:19-25
6	Sunday Evening Following Week	<i>Eleven</i> Apostles, Thomas Present	Jerusalem	John 20:26-29
7	Uncertain	<i>Seven</i> Apostles	Sea of Galilee	John 21:1-13
8	Uncertain	<i>Eleven</i> Apostles	Galilee--On a Mountain	Matthew 28:16-20
9	Uncertain	More Than <i>500</i> Disciples	Galilee (?)	1Corinthians 15:6
10	Uncertain	James	Jerusalem (?)	1Corinthians 15:7
11	Uncertain	<i>Eleven</i> Apostles	Mount of Olives Near Bethany and Jerusalem	Luke 24:50,51; Acts 1:6-12
12	Uncertain	Paul	Road to Damascus	Acts 9:3-6