

PANORAMA PLUS 10

The Life of Christ

name

phone / email

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NOTE TO THE STUDENT!

This material is structured in outline form, yet it is complete enough that the student can gain maximum benefit from the lectures if the material is read beforehand. There is much to cover; the best learning experience combines the student's reading(s) and the lecture overview.

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The Training Center

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PREFACE

Panorama of the Bible is a twelve-session broad overview of the flow of Biblical history from Genesis to Revelation. The unifying thread is the Panorama Timeline which links key people, places, events, and dates chronologically in 12 movements.

The Panorama Plus series is built upon the 12 movements of Panorama. Each distinct movement is expanded in six additional sessions to take the student deeper into the flow of the Bible.

This study, Panorama Plus 10, Life of Christ (as told in the Gospels)

...is not a strict biography

...is not a psychological study

...IS A THEOLOGICALLY-DRIVEN STORY OF CAREFULLY
SELECTED WORDS AND WORKS.

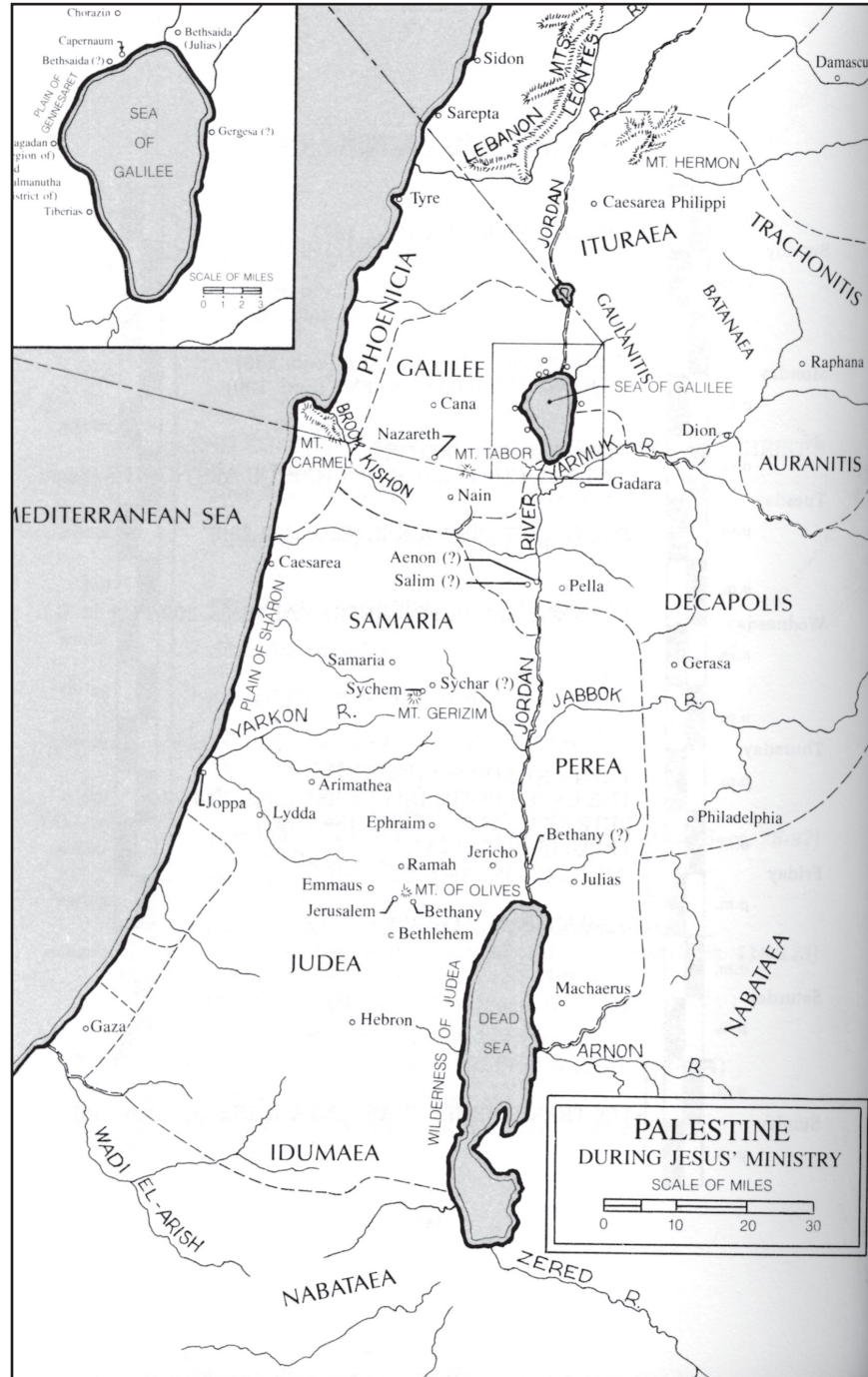
May the study be helpful to the student and honoring to the Lord.

Robert V. Cupp
The Training Center
Winter 2019

PANORAMA: TWELVE MOVEMENTS	
Movement	Biblical Books
#1 Prologue	Genesis 1-11
#2 Patriarchs	Genesis 12-50; Job
#3 Redemption and Wanderings	Exodus, Leviticus, Numbers, Deuteronomy
#4 Conquest	Joshua
#5 Apostasy	Judges, Ruth
#6 Kingship: United Monarchy	1-2 Samuel; 1 Kings 1-11 (Pss, Prov, Eccl, Song of Solomon)
#7 Kingship: Divided Monarchy	1 Kings 12-22; 2 Kings (Prophets - selected)
#8 Exile	Daniel, Ezekiel (Jeremiah)
#9 Return from Exile and 400 Silent Years	Ezra, Nehemiah, Esther (Haggai, Zechariah, Malachi)
#10 Life of Christ	Matthew, Mark, Luke, John
#11 Church Age	Acts and Epistles
#12 Final Consummation	Revelation (Daniel)

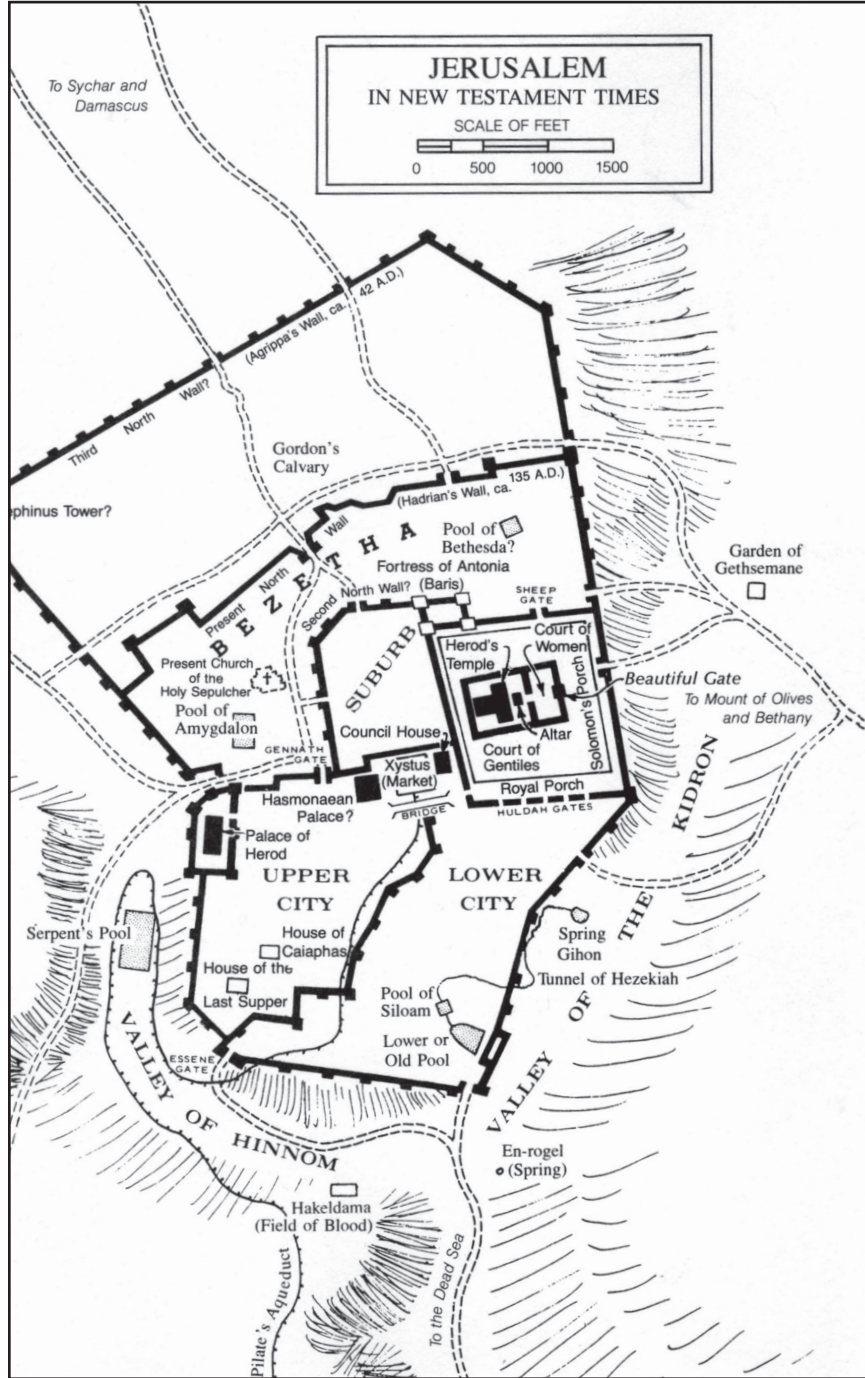
ISRAEL MAP

New Testament Times



Taken from Thomas and Gundry, *A Harmony of the Gospels*, 350.

JERUSALEM MAP



Taken from Thomas and Gundry, *A Harmony of the Gospels*, 351.

"A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."

C. S. Lewis, *Mere Christianity*, 56

SESSION 1

Introduction and Birth

I. PRAYER/PURPOSE

II. PANORAMA OF THE BIBLE

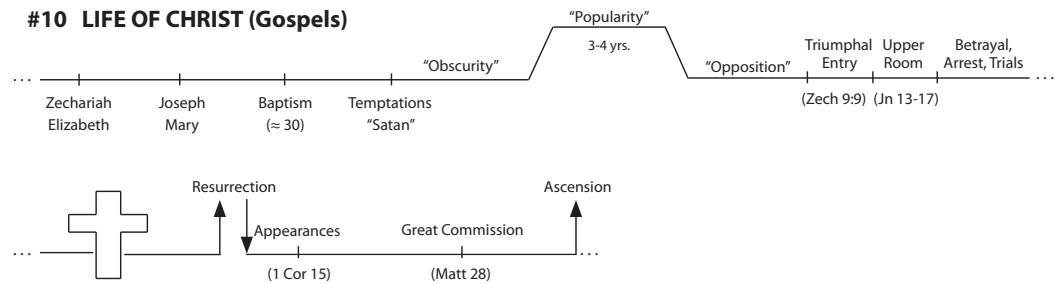
A. Twelve Movements (Biblical Books)

1. Prologue Genesis 1-11
2. PatriarchsGenesis 12-50; Job
3. Redemption/Exodus; Leviticus
Wanderings..... Numbers; Deuteronomy
4. Conquest.....Joshua
5. ApostasyJudges; Ruth
6. Kingship: United Monarchy1-2 Samuel; 1 Kings 1-11
(Pss; Pro; Eccl; Song)
7. Kingship: Divided Monarchy..... I Kings 12-22; 2 Kings
(Prophets-selected)
8. Exile.....Daniel; Ezekiel (Jeremiah)
9. Return from Exile/ Ezra; Nehemiah; Esther
Four Hundred Silent Years.....(Haggai; Zechariah; Malachi)
- 10. Life of Christ Matthew; Mark; Luke; John**
11. Church AgeActs; Epistles (Rev 1-3)
12. Final ConsummationRevelation (Dan)

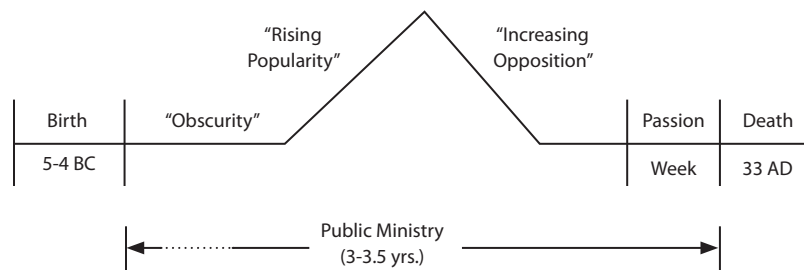
B. Timelines

For a complete, comprehensive Panorama Timeline of all twelve (12) movements, see *Panorama of the Bible*, Revised Edition, pp. 4-7. Consult the Select Bibliography, p. 142 for further details.

1. Extended Timeline: Movement 10 (Life of Christ)



2. Abbreviated Timeline: Life of Christ



III. STRUCTURE OF THE NEW TESTAMENT

A. Overview Chart

New Testament (27)		
Narrative (5)	Epistolary (21)	Apocalyptic (1)
Gospels (4)	Pauline (13)	Revelation (1)
Acts (1)	General (8)	[Daniel]

B. Gospels Chart

Comparison of the 4 Gospels				
Gospel	<u>Presentation of Christ</u>	<u>Primary Addressees</u>	<u>Apostolic Viewpoint</u>	<u>Highlights</u>
Matthew	Prophesied King of Israel	Jews	Matthew (Levi)	Long Discourses
Mark	Obedient Servant of YHWH	Romans	Peter	Miracles
Luke	Perfect Son of Man	Greeks	Paul (Mary, others)	Parables
John	Divine Son of God	All	John	Personal Interviews

IV. THE GOSPELS

A. Definition: Gospel

1. Gospel translates the Greek word, "euangelion," which means "good news."
2. Gospel can refer to any one of the four gospel accounts of the life of Jesus Christ (Matthew, Mark, Luke, John).
3. Gospel can refer to the "good news" of personal salvation provided by and available through the person and work of Christ.

Romans 1:16-17

For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. ¹⁷ For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."

4. Gospel implications that follow personal conversion include changes in interpersonal relationships, changes in one's relationship to creation, society, and Biblical shalom (the way things ought to be). The "gospel of salvation" and "gospel implications" are similar yet distinctively different.

B. Distinctives

1. Classification of the four Gospels
 - a. Synoptic ("viewed together"): Matthew, Mark, Luke

Insight: The Synoptic Problem

Scholars have long seen the similarities of Matthew, Mark, and Luke. But, how does one explain it? Did Mark write his Gospel first and later Matthew and Luke used Mark as a starting point? Was there a common source(s) that all three writers used that no longer exists? These questions and many others have puzzled theologians for a long time.

However the Gospels were compiled and whenever they were penned, we undeniably have three similar, yet obviously distinct accounts of the life of Christ. And, of course, each Scripture writer was inspired by the Holy Spirit to write his Gospel (cf. 2 Tim 3:16; 2 Pet 1:20-21).

b. Other (Gospel): John

2. Characteristics of the four Gospels

- a. Each Gospel is an **historical** account.
- b. Each Gospel has a **unique** presentation.
- c. Each Gospel has a **theological** viewpoint.
- d. Each Gospel is a **narrative** account
(which includes plots, characters, crisis, resolution, and so forth).

Summary:

"The Gospels are (individually unique) historical narratives motivated by theological concerns."

(Strauss, 30; parenthesis material added)

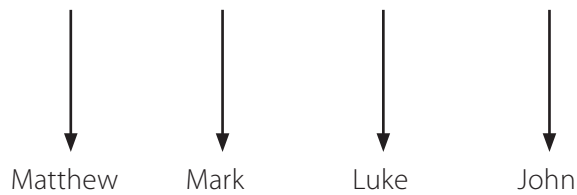
3. Historic uses of the four Gospels
(cf. Strauss, 30)

- | | |
|-----------------|-----------------|
| a. Historical | e. Theological |
| b. Catechetical | f. Apologetic |
| c. Liturgical | g. Evangelistic |
| d. Exhortatory | |

4. Study approaches to the four Gospels

a. Distinct and Vertical

Read and study each Gospel “distinct” from the other three:



b. Comparative and Horizontal

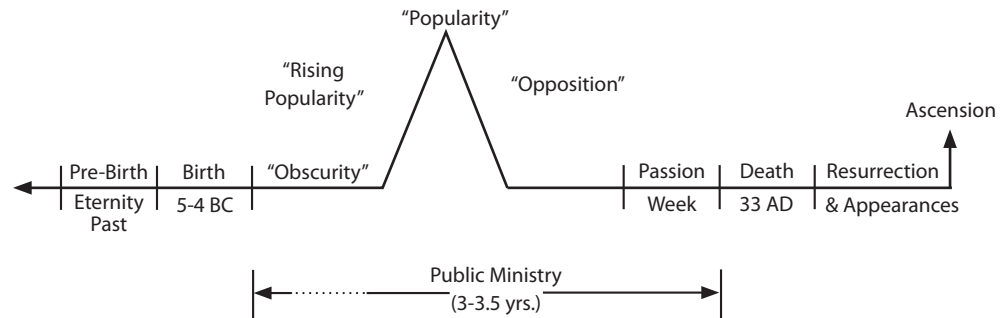
Read the four Gospels in a comparative sense, noting and comparing the similarities and differences of Gospel accounts of the same story. The use of a *Harmony of the Gospels* would be necessary. (Consult the Select Bibliography)



(Gospel writers often record the same event yet with unique perspective or purpose in mind).

V. BIBLICAL DEVELOPMENT

Life of Christ (Abbreviated Overview)



A. Preview to the Life of Christ

1. Pre-birth (Jn 1:1-18)

The Gospel of John is unique with its theological opening (preface). John will not provide genealogical data (like Matthew and Luke) nor begin his account with John the Baptist (as Mark). Rather he will take the reader to eternity past; even prior to the creation event.

a. Chiastic structure of John 1:1-18

A (1-5) Word as He was with the Father

B (6-8) Ministry of John the Baptist

C (9-11) True Light came into the world

D (12-13) Believers in Him become children of God

C' (14) Incarnate Word came into the world

B' (15) Testimony of John the Baptist

A' (16-18) Word as He makes the Father known

b. Chiastic structure

Biblical writers occasionally structured their content in chiasmic form: A relates to A'; B to B'; C to C'; and so forth. Often the center piece of the chiasm emphasizes the main or most prominent idea. For example,

A
B
C C is the point of emphasis.
B'
A'

Note again the chiasmic structure of John 1:1-18. The theological prologue of John weaves an emphasis upon verses 12-13, namely that those who received the Word or believed in Him were granted the privilege of being "born of God" (see Jn 3 for Nicodemus and the teaching of being "born again").

c. Word as He was with the Father"

(previously charted Chiastic Structure followed from this point)

John 1:1-5

In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning. ³ Through him all things were made; without him nothing was made that has been made. ⁴ In him was life, and that life was the light of all mankind. ⁵ The light shines in the darkness, and the darkness has not overcome it.

Strong assertions from the text:

- (1) The Word existed in eternity past (1).
- (2) The Word always existed in eternal relationship with the Father (2).
- (3) The Word was active in Creation (3).
- (4) The Word brought "light" to oppose the "darkness" (4-5).
- (5) The Word brought light and (eternal) life (4).

Insight:

One of the common emphases in John's writings is the cosmic struggle of light vs. darkness. This is evident in this theological prologue; see also 1 John 1-2.

d. "Ministry of John the Baptist"

John 1:6-8

There was a man sent from God whose name was John. ⁷ He came as a witness to testify concerning that light, so that through him all might believe. ⁸ He himself was not the light; he came only as a witness to the light.

Assertions from the text:

- (1) John was a sent prophet from God (6).
- (2) John testified (witnessed) to the light (Word) that mankind might believe (7).
- (3) John was not the light (Word) (8).
- (4) John was the forerunner to the "true light" (8).

e. "True Light came into the world"

John 1:9-11

The true light that gives light to everyone was coming into the world. ¹⁰ He was in the world, and though the world was made through him, the world did not recognize him. ¹¹ He came to that which was his own, but his own did not receive him.

Assertions:

- (1) The "true light" would follow John, the forerunner (9).
- (2) The "true light" would not be recognized by the world (10)...GENTILE REJECTION.
- (3) The "true light" would not be recognized by His own people...JEWISH REJECTION.

- f. "Believers in Him become children of God" (12-13)

John 1:12-13

Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—¹³ children born not of natural descent, nor of human decision or a husband's will, but born of God.

Receiving = Believing —————> Born of God

This will be the major motif of the Gospel of John, a Gospel whose purpose was declared "that you might believe (in the miracle-working signs of Jesus) that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (Jn 20:31).

- g. "Incarnate Word came into the world" (14)

John 1:14

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

Assertions:

- (1) The Word took on ("became") human flesh to dwell among mankind (14^a).

Theological Insight:

Orthodox teaching of the "incarnation" (taking on of human flesh) neither diminishes the Word's deity nor overplays the Word's humanity. Jesus is the absolutely unique God-man; fully God and fully human (not half God, half man).

- (2) The Word's glory was displayed before the apostles (14^b); see also Matthew 17:1-8; Luke 9:28-36; 2 Peter 1:16-18.

2 Peter 1:16-18 NLT

For we were not making up clever stories when we told you about the powerful coming of our Lord Jesus Christ. We saw his majestic splendor with our own eyes ¹⁷when he received honor and glory from God the Father. The voice from the majestic glory of God said to him, "This is my dearly loved Son, who brings me great joy." ¹⁸We ourselves heard that voice from heaven when we were with him on the holy mountain..

(3) The Word was unique, one-of-a-kind (14^c); cf. John 3:16 and the previous "Theological Insight."

(4) The Word was full of grace and truth (14^d).

h. "Testimony of John the Baptist" (15)

John 1:15

John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'"

i. "Word as He makes the Father known" (16-18)

John 1:16-18

Out of his fullness we have all received grace in place of grace already given. ¹⁷For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

Assertions:

- (1) The Word ("full of grace and truth") has bestowed blessing (literally "grace upon grace") upon humanity (16).
- (2) The Word (Jesus Christ) brought "grace and truth"; Moses delivered the Law (17).
- (3) The Word, the One and Only, reveals (makes known) the unseen Father (18).

2. Genealogy: Matthew 1:1-17 and Luke 3:23-38

The student of the life of Christ will soon discover that there are but two genealogical lists for the heritage of Jesus. And further, the lists have significantly different persons for Jesus' family tree. Modern readers might even question the significance and importance of genealogical records (yet note the Old Testament contains many such lineages—see Gen 5,10; cf. 1 Chron 1-9; et al.).

Genealogical lists were included by both Matthew and Luke with theological purpose in mind. A broad look at both may uncover some of the reasons.

a. Matthew's account/genealogy of Jesus

Matthew 1:1

This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

- (1) "Son of David" hearkens back to the Davidic Covenant of 2 Samuel 7:

2 Samuel 7:11^b-16

"The Lord declares to you that the Lord himself will establish a house for you: ¹² When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. ¹³ He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever.

¹⁴ I will be his father, and he will be my son.

When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands. ¹⁵ But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. ¹⁶ Your house and your kingdom will endure forever before me; your throne will be established forever."

The essence of the prophecy is that a future descendant of King David would establish an eternal kingdom. New Testament revelation identifies this descendant as Jesus, the Messiah-King (cf. Isa 9:6-7; Lk 1:32-33).

- (2) "Son of Abraham" hearkens back to the Abrahamic Covenant promise:

Genesis 12:1-3

The Lord had said to Abram, "Go from your country, your people and your father's household to the land I will show you. ²"I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. ³ I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

The essence of this prophecy (related to Jesus' genealogy) lies in the promise that through Abraham (and specifically through one of Abraham's descendants) would come one that would be able to bless all the peoples of the earth. Note the following passages:

Genesis 49:10

The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his.

Acts 3:25

"And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed.'"

Galatians 3:8

Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you."

(3) Other “distinctives”

- (a) Five women are listed in Jesus’ lineage: Tamar, Rahab, Ruth, Uriah’s wife (Bathsheba) and Mary. These inclusions were highly unusual (as well as lessons of divine grace).
- (b) The genealogy ends with Joseph, the husband of Mary (1:16). This is evidently the legal claims registered through Jesus’ legal father.
- (c) Matthew’s genealogy is selective (only 26 descendants named) and symmetrical (3 sets of fourteen).

b. Luke’s account/genealogy of Jesus

Luke 3:23

Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph...

Distinctives:

- (1) While Matthew begins at Abraham and ends with Joseph, Luke begins with Joseph and ends with Adam (“the son of God”).
- (2) Matthew emphasizes Jesus as Jewish heir to covenants; Luke emphasizes Jesus as part of human race (back to the first man).
- (3) Some believe that Luke traces Jesus’ lineage through his biological mother, Mary. Bock (88-89) disagrees and suggests that this is the legal descent through his legal father.
- (4) Luke’s listing includes 77 descendants (plus God); forty names between David and Joseph (Matthew only lists twenty-six).

Insight:

The comparative study of both lists presents a number of interpretive difficulties. Viable solutions have been proposed (see Strauss, pp.412-15), but these are tentative at best. What is important is that the legal and physical claims of Jesus to Abrahamic and Davidic covenant promises are proved.

3. Birth Stories

- a. Birth of John foretold (Lk 1:5-25): To Zechariah
- b. Birth of Jesus foretold (Lk 1:26-38): To Mary

Luke 1:31-33

"You will conceive and give birth to a son, and you are to call him Jesus.³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,³³ and he will reign over Jacob's descendants forever; his kingdom will never end."

- c. Birth of John (Lk 1:57-66)
- d. Birth of Jesus

Matthew 1:18-25

This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit.¹⁹ Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly.²⁰ But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.²¹ She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."²² All this took place to fulfill what the Lord had said through the prophet:²³ "The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God with us").²⁴ When Joseph woke up, he did what the angel of

the Lord had commanded him and took Mary home as his wife.²⁵ But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus.

The beloved Lucan version of Jesus' birth is recorded in Luke 2:1-20. Shepherds and angels are present and prominent.

e. Circumcision of Jesus

Luke 2:21

On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived.

Recall the significance of the religious rite of circumcision (Gen 17 and Abrahamic Covenant).

f. Presentation of Jesus at the Temple

This would have occurred forty days after Jesus' birth. The ceremony would be interrupted by a righteous and devout man who had long waited for the coming of the Messiah. Seeing the infant, the Holy Spirit came upon him (Simeon) and he spoke prophetically:

Luke 2:29-35

"Sovereign Lord, as you have promised, you may now dismiss your servant in peace.³⁰ For my eyes have seen your salvation,³¹ which you have prepared in the sight of all nations:³² a light for revelation to the Gentiles, and the glory of your people Israel."³³ The child's father and mother marveled at what was said about him.³⁴ Then Simeon blessed them and said to Mary, his mother: "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against,³⁵ so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."

The prophecy was followed by another confirming word by the aged widow, Anna (2:36-38).

4. Childhood

a. Brief chronology

- (1) Birth..... 5-4 BC
- (2) CircumcisionEight days after birth
- (3) PresentationForty days after birth
- (4) Visitation of Magi..... Uncertain; likely weeks
or months later; up to
as much as two years
- (5) King Herod's slaughter
of the innocents.....About two years after
birth (perhaps sooner)
- (6) Flight to Egypt..... Just prior to
Herod's actions
- (7) Death of Herod.....6 AD
- (8) Return from Egypt to Nazareth.....Soon after
Herod's death (Jesus about 10)
- (9) First (?) Passover in Jerusalem.....8 AD (or so)

b. Childhood story

Luke 2:41-50

Every year Jesus' parents went to Jerusalem for the Festival of the Passover. ⁴²When he was twelve years old, they went up to the festival, according to the custom. ⁴³After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. ⁴⁴Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. ⁴⁵When they did not find him, they went back to Jerusalem to look for him. ⁴⁶After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. ⁴⁷Everyone who heard him was amazed at his understanding and his answers. ⁴⁸When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you." ⁴⁹"Why were

you searching for me?" he asked. "Didn't you know I had to be in my Father's house?"⁵⁰ But they did not understand what he was saying to them.

Observations:

- (1) Likely this is Jesus' first Passover. At age 12 He was preparing for His next year of age 13 where He became responsible for obeying / for observing the law (note: the "bar mitzvah" ceremony is of a later origin).
- (2) The journey from Nazareth would have been by caravan (many families) and could take four or five days. This explains how they could depart home without Jesus.
- (3) Finding Jesus in the Temple engaged in asking questions of the Jewish teachers foreshadowed His later public ministry.
- (4) "Father's house" indicates that at age twelve, Jesus had a growing understanding of His future mission and purpose.

VI. TAKEAWAYS

A. Gospels

A single Gospel account could never have captured a portrait of the matchless life of Christ. Four Gospels, like multisided facets of a priceless gem, are required to do justice to the person, identity, and missional purpose of His life. And even then, we have only a limited view.

Yet each Gospel contributes, individually and collectively, (with the others) a Biblical portrait of the life and times of Jesus, the Messiah-King.

B. Pre-birth

The Scriptures declare in their entirety that God is tri-une: God the Father, God the Son, God the Holy Spirit (distinct yet one). Jesus did not “begin” at Bethlehem but has eternally existed in trinitarian unity, was active in Creation (cf. Jn 1:1-3; Col 1:15-17), and was “incarnated” (took on human flesh) at Bethlehem.

Jesus is the “theanthropic” One (God-man), full deity in full humanity forever (Jn 1:14).

C. Genealogy

Jesus was of the tribe of Judah (a descendant of Jacob/Israel), a descendant of Abraham (Abrahamic Covenant significance), and a descendant of David (Davidic covenant significance). He was qualified by descent (lineage) to be the Messiah-King.

D. Childhood

While little is known of His youth, Jesus grew into manhood.

Luke 2:52

And Jesus grew in wisdom and stature, and in favor with God and man.

SESSION 2

Obscurity and Beginnings

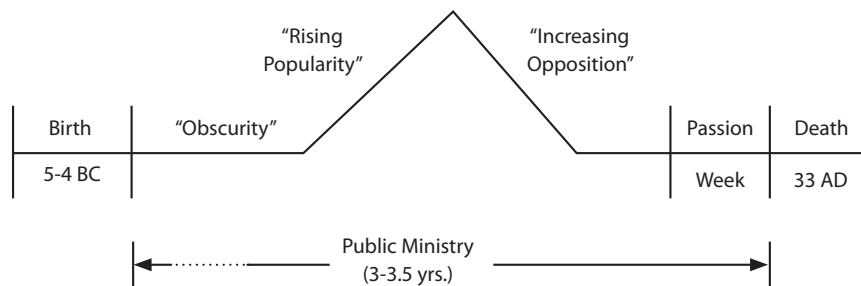
I. PRAYER/REVIEW

II. LIFE OF CHRIST OVERVIEW

A. Panorama Movement 12 : Timeline

1. Prologue Genesis 1-11
2. PatriarchsGenesis 12-50; Job
3. Redemption/Exodus; Leviticus
Wanderings..... Numbers; Deuteronomy
4. Conquest..... Joshua
5. ApostasyJudges; Ruth
6. Kingship: United Monarchy1-2 Samuel; 1 Kings 1-11
(Pss; Pro; Eccl; Song)
7. Kingship: Divided Monarchy..... I Kings 12-22; 2 Kings
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8. Exile.....Daniel; Ezekiel (Jeremiah)
9. Return from Exile/ Ezra; Nehemiah; Esther
Four Hundred Silent Years..... (Haggai; Zechariah; Malachi)
- 10. Life of Christ Matthew; Mark; Luke; John**
11. Church AgeActs; Epistles (Rev 1-3)
12. Final ConsummationRevelation (Dan)

B. Abbreviated Timeline



C. Topical Review: Life of Christ (Session 1)

1. Pre-birth: "Logos" (Word)
2. Genealogy: "son of David," "son of Abraham"
3. Birth: Bethlehem (Mary and Joseph)
4. Childhood: Found at Temple ("my Father's house")
5. Summary of Jesus' early life

Luke 2:51-52

Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart.

⁵² *And Jesus grew in wisdom and stature, and in favor with God and man.*

- a. Jesus was raised in Nazareth (51).
- b. Jesus was an obedient son (51).
- c. Jesus "grew" (matured) to adulthood (52)
 - (1) Wisdom..... Intellectual
 - (2) StaturePhysical
 - (3) Favor with GodSpiritual
 - (4) Favor with man..... Social

Insight:

Compare the above description with that of young Samuel (1 Sam 1:26) and John (Lk 1:80).

III. BIBLICAL DEVELOPMENT: MINISTRY BEGINNINGS

As we have seen, Jesus' early life can be characterized as "Obscurity." His family was unremarkable, His hometown of poor reputation, and His rise to manhood without heralds or trumpets. Luke records that Jesus began His ministry when He was "about thirty years old" (3:23).

So, from age twelve to the beginning of His public ministry (about thirty or so), what was Jesus doing? The most likely answer is that Jesus was simply growing into manhood, learning the trade of being a "carpenter" (Grk. "tekton" which could mean craftsman with wood, stone, or metal). He would probably have been the eldest (though Roman Catholic teaching suggests Joseph had children from a previous marriage, that Mary remained a perpetual virgin), that Jesus had four brothers (James, Joseph, Simon, Judas) and (at least) two sisters (Mk 6:3; Matt 13:55-56). Thus, He had an ordinary childhood in a simple, conservative Jewish home.

A. The Ministry of John

1. Predicted

Mark 1:1-3

The beginning of the good news about Jesus the Messiah, the Son of God,² as it is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way"—³"a voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.'"

- a. The OT quotation blends Malachi 3:1 with Isaiah 40:3; the necessary role of the forerunner was planned by God. A coming King required a herald to announce His arrival.
- b. Luke's parallel account extends the quotation of Isaiah 40:3 to include 40:4-5.

Luke 3:5-6

"Every valley shall be filled in every mountain and hill made low. The crooked roads shall become straight, the rough ways smooth.⁶ And all people will see God's salvation."

2. Preaching

Mark 1:4-6

And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.⁵ The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River.⁶ John wore clothing made of camel's hair, with a leather belt around his waist, and he ate locusts and wild honey.

- a. His message: "repent...the kingdom of heaven is at hand." (Matt 3:2).
- b. His manner: Elijah-like appearance (2 Kgs 1:8).
- c. His motif: preaching and baptizing ("baptism of repentance").

3. Warning (to Pharisees and Sadducees)

Matthew 3:7-10

But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: "You brood of vipers! Who warned you to flee from the coming wrath?⁸ Produce fruit in keeping with repentance.⁹ And do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones God can raise up children for Abraham.¹⁰ The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."

- a. While the religious leaders may have been examining John (whose popularity attracted multitudes), John in turn was examining (warning) them.
- b. Further, John cautioned that true repentance (not superficial, showy display) required true fruit (life change) for evidence.
- c. Judgment is imminent for unfruitful, dead professions of faith/repentance.

4. Wondering (about John)

Luke 3:15-18

The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah. ¹⁶ John answered them all, "I baptize you with water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. ¹⁷ His winnowing fork is in his hand to clear his threshing floor and to gather the wheat into his barn, but he will burn up the chaff with unquenchable fire." ¹⁸ And with many other words John exhorted the people and proclaimed the good news to them.

- a. Messianic hope: through observing John's remarkable ministry, the people begin to wonder if John was the long-awaited Messiah. This, of course, he would deny. Later on, the disciples of John would point out the greater preaching and baptizing ministry of Jesus (and his disciples). But John understood his role and that of Jesus. "He must become greater; I must become less" (Jn 3:30).
- b. Ministry distinction:
 - (1) John's baptism of water (a sign of repentance)
 - (2) Jesus' baptism of Holy Spirit and fire (yet to come)

Insight: "Holy Spirit and Fire"

John practices a water baptism, a sign of inner repentance. But Jesus (according to John) would baptize with (or "in") the Holy Spirit. While the resurrected Jesus did confer the Holy Spirit upon His disciples to enable them for a limited near-time ministry (Jn 20:22), this only pre-figured the coming of the Holy Spirit at Pentecost (Acts 2:1-4).

Baptism with "fire" likely refers to the purifying work of judgment that Messiah would one day effect, judgment referred to as "a refiner's fire" (Mal 3:1-2).

B. The Baptism of Jesus

The marker that signals the formal beginning of Jesus' ministry is His baptism by John. It is recorded by all three synoptic Gospels (Matthew 3, Mark 1, Luke 3) and alluded to by John (Jn1:29-34).

Matthew 3:13-17 (cf. Mk 1:9-11; Lk 3:21-22)

Then Jesus came from Galilee to the Jordan to be baptized by John.

¹⁴ But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?" ¹⁵ Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.

¹⁶ As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. ¹⁷ And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

Notes:

1. Where?

The baptism of Jesus was at Bethany (?) beyond (east side of) the Jordan River (see Jn 1:28). The location today is uncertain. It could have been located some twenty miles south of the Sea of Galilee or farther south near the north end of the Dead Sea. Refer to the Israel map, p. 4.

2. When?

None of the Gospel writers provide a chronological marker for Jesus' baptism. It would have occurred some time after John began to preach, "repent for the kingdom of heaven (God) is near." John as forerunner must precede Jesus by a few to several months at least. Since John began his ministry in the fifteenth year of the reign of Tiberius, and if Luke used the Julian calendar or the normal Roman method, the date would have been sometime about August, 29 AD. At some point thereafter Jesus would have come to John to be baptized. (Hoehner suggests late 29 or early 30 AD, pp. 37-38).

3. Who?

Obviously John and Jesus were present. Others may have been present ("when all the people were being baptized, Jesus was baptized too" – Lk 3:21). But the most important observation is this: all three synoptics acknowledge that

the Father spoke, the Son was baptized, and the Spirit descended (visibly) like a dove...thus, a Trinitarian event affirming Jesus' person (identity) and mission.

If there was a crowd observing the baptism they may not have heard or seen the miraculous display. Matthew notes that Jesus "saw the Spirit of God descending as (like) a dove" (3:16). Mark notes that coming out of the water at His baptism, "he (Jesus) saw the heavens "opening" (1:10). Luke notes that after His baptism "while he (Jesus) was praying, heaven was opened" (3:21). Only Gospel writer, John, notes the testimony of the Baptist when he testified, "I saw the Spirit come down" (1:32). Further, John explained:

John 1:33-34

"And I myself did not know him, but the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.' ³⁴I have seen and I testify that this is God's Chosen One."

4. Why?

Why was it necessary for Jesus to be baptized? Certainly it was not for repentance of sins. Even John noted the irony: "I need to be baptized by you, and do you come to me?" (Matt 3:14).

Matthew 3:15

Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.

Notes:

- a. Jesus had no true, personal need for repentance (He was the spotless "Lamb of God, who takes away the sins of the world" — Jn 1:29; cf. 2 Cor 5:21).
- b. John (the Baptist) also recognized that Jesus had no need to be baptized as a sign of repentance (Matt. 3:13-14).
- c. Jesus urged John to do so ("let it be so for now") in order to "fulfill all righteousness."
 - (1) This means that Jesus is identifying Himself with John's ministry and message to Israel (heart preparation before the arrival of the King).

- (2) This means Jesus, who is perfectly righteous, will continue and expand John's call for Israel's repentance and righteousness.
- (3) This means that Jesus also identifies with sinners, calls them to repentance, and in the unfolding drama, will die for sinful humanity.

2 Corinthians 5:21 NLT

For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ.

5. Summary: John the Baptist and Jesus

John 1:29-34

The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"³⁰ This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.'³¹ I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel."³² Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him."³³ And I myself did not know him, but the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.'³⁴ I have seen and I testify that this is God's Chosen One."

Theological Insight: Baptism

The Biblical stories of John the Baptizer and the baptism of Jesus bring to mind the Scriptures' teaching on baptism.

Note the following observations:

- (1) Jewish practice included ceremonial washings or purifications for people or articles of worship (cf. Lev 8:6; Ex 19:10-14; et al.); Jewish proselyte baptism (Gentile conversion to Judaism) probably came after the Biblical era.
- (2) The Essenes were a Jewish sect during the time of Christ who practiced regular, frequent bathings (washings, baptisms) for religious purity. John the Baptist has been thought to have had some contact with the Essenes, perhaps using baptism for repentance as an act with loose connections to the Essenes.
- (3) John's baptism of repentance was a visual, outward sign (symbol) that one had truly repented. It was not related directly to Christ, but prepared people for the Coming One, the Messiah-King and His Kingdom.
- (4) Jesus' baptism was an act of identification with John's person (forerunner) and message (repent and get spiritually ready).
- (5) Christian baptism was inaugurated by Christ's command:
Matthew 28:18-20
Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. ¹⁹Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."
- (6) Christian baptism was practiced by the apostles (Acts 2:38; et al.). It is a sign of faith, a symbol of the believer's regeneration through faith in Christ (union with Christ). It publicly identifies one with the Gospel message in the death, burial, and resurrection of Christ. It parallels (but is distinct from) the baptism of the Holy Spirit (1 Cor 12:13) whereby believers are placed in the universal body of Christ.

C. The Temptation of Christ

Directly following the baptism of Jesus, thus inaugurating His public ministry, Jesus was led to be tempted in the wilderness.

1. General account of the temptation

Mark 1:12-13

At once the Spirit sent him out into the wilderness,¹³ and he was in the wilderness forty days, being tempted by Satan. He was with the wild animals and angels attended him.

a. The Holy Spirit led Jesus to the temptation event.

This should not be construed as God tempting Jesus to see if He would withstand the trial. Rather it is a God-directed, authenticating “test” of Jesus’ obedience to the Father as well as His moral and spiritual qualifications. *“When tempted, no one should say, ‘God is tempting me.’ For God cannot be tempted by evil, nor does he tempt anyone...”* (Jas. 1:13).

b. The temptation will occur in the wilderness.

The exact location is unknown but likely it was the same wilderness area from which John’s ministry began; “John appeared, baptizing in the wilderness...” (Mk 1:4 ESV). Probably this occurred somewhere east/southeast of Jerusalem and west of the Dead Sea, remote enough to be desolate but near enough for Jerusalem-based crowds to travel short distances to hear him (John).

c. The temptation lasted forty days.

Matthew 4 and Luke 4 also indicate that Jesus fasted (“ate nothing” and was “hungry”). The physical impact upon the mind, the emotions, and the will would have tested the full humanity of Jesus.

2. Analogous parallels of temptation

Temptation Parallels		
Jesus	Adam	Israel ¹
tested	tested	tested
wilderness	the garden	wilderness
40 days	(unknown)	40 years
wild animals	tame animals	animals? (warring nations)
Satan	serpent	(unnamed)
victory	defeat	defeat

¹ Note the summary of Israel's testing: Deuteronomy 8:2 "Remember how the Lord your God led you all the way in the desert these forty years, to humble you and to test you in order to know what was in your heart, whether or not you would keep his commands."

3. Specific account of the temptation

Matthew and Luke record the three incidents of temptation yet in separate order. Bock rightly notes, "Each temptation challenges Jesus' faithfulness. Will he provide for himself independently of God's direction and draw on his power in self-interest..?" (Bock, p. 90)

Matthew 4:3-11

The tempter came to him and said, "If you are the Son of God, tell these stones to become bread." ⁴ Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.' " ⁵ Then the devil took him to the holy city and had him stand on the highest point of the temple. ⁶ "If you are the Son of God," he said, "throw yourself down. For it is written: "He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'" ⁷ Jesus answered him, "It is also written: 'Do not put the Lord your God to the

test.'"⁸ Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.
⁹"All this I will give you," he said, "if you will bow down and worship me."¹⁰ Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'"
¹¹ Then the devil left him, and angels came and attended him.

Temptations of Jesus (Matthew's Account)			
Verses	Issue before Jesus	Temptation	Response
3-4	Hunger	Turn stones to bread	Not bread alone... God's Word (Deut 8:3)
5-7	Obedience to the Father	Throw yourself down (Temple)... angels will protect	Don't put God to the test (Deut 6:16)
8-10	Kingship without the Cross	Give to you all the kingdoms of the world	Worship and serve God only

4. The aftermath of the temptation

Matthew 4:11

Then the devil left him, and angels came and attended him.

Upon successfully resisting the temptations ("tempter" in Matt 4:3; "Satan" in Mk 1:13) Jesus was left alone by the devil. Only Luke includes the ominous note "until an opportune time" (4:13). This may suggest that the Enemy engaged in warfare against Jesus throughout His ministry. In fact, near the end of His life, Jesus insightfully (prophetically) predicted:

Luke 22:31-32

"Simon, Simon, Satan has asked to sift all of you as wheat.

³² But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers."

Additionally, Matthew and Mark record that angels **ministered** to Jesus after the arduous testing. That Biblical word (also translated “attended” as in preparing food—cf. Matt 8:15; 25:44; 27:55; et al.) indicates that angels fed Him supernaturally.

Insight:

D.A. Carson (*Ex BC*, Rev. Ed., 9:141) notes:

At the same time, Jesus’ hunger introduces us to a number of ironies to which Matthew more or less explicitly alludes: Jesus is hungry (v. 2) but feeds others (14:13-21; 15:29-39); he grows weary (8:24) but offers rest (11:28); he is the King Messiah but pays tribute (17:24-27); he is called the devil but casts out demons (12:22-32); he dies the death of a sinner but comes to save his people from their sins (1:21); he is sold for thirty pieces of silver but gives his life as a ransom for many (20:28); he will not turn stones to bread for himself (4:3-4) but gives his own body as bread for people (26:26).

IV. MISSION OF JESUS

A. Predicted

1. Jewish expectation of Messiah

Theological Perspective

It has been universally admitted by writers of prominence (e.g. Neander, Hagenbach, Schaff, Kurtz, etc.) whatever their respective views concerning the Kingdom itself, that the Jews, including the pious, held to a personal coming of the Messiah, the literal restoration of the Davidic throne and kingdom, the personal reign of Messiah on David’s throne, the resultant exaltation of Jerusalem and the Jewish nation, and the fulfillment of the Millennial descriptions of that reign. (*George N. H. Peters, Theocratic Kingdom, 1:183*)

2. Old Testament prophecies (selected)

a. Genesis 49:10 NLT

The scepter will not depart from Judah, nor the ruler's staff from his descendants, until the coming of the one to whom it belongs, the one whom all nations will honor.

b. Isaiah 9:6-7

For a child is born to us, a son is given to us. The government will rest on his shoulders. And he will be called: Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷ His government and its peace will never end. He will rule with fairness and justice from the throne of his ancestor David for all eternity. The passionate commitment of the LORD of Heaven's Armies will make this happen!

c. 2 Samuel 7:11^b-16 NLT

"Furthermore, the LORD declares that he will make a house for you—a dynasty of kings! ¹² For when you die and are buried with your ancestors, I will raise up one of your descendants, your own offspring, and I will make his kingdom strong. ¹³ He is the one who will build a house—a temple—for my name. And I will secure his royal throne forever. ¹⁴ I will be his father, and he will be my son. If he sins, I will correct and discipline him with the rod, like any father would do. ¹⁵ But my favor will not be taken from him as I took it from Saul, whom I removed from your sight. ¹⁶ Your house and your kingdom will continue before me for all time, and your throne will be secure forever."

d. Psalm 89:3-4, 8-9

You said, "I have made a covenant with my chosen one, I have sworn to David my servant, ⁴ 'I will establish your line forever and make your throne firm through all generations.'"

⁸ Who is like you, LORD God Almighty? You, LORD, are mighty, and your faithfulness surrounds you. ⁹ You rule over the surging seas; when its waves mount up, you still them.

3. Birth prophecies (related to Jesus' identity/mission)

Matthew 1:20-21 (to Joseph)

But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. ²¹ She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

- a. The child will be a **son**.
- b. The child will be named **Jesus**.
- c. The child will be the **Savior**.

Luke 1:31-33 (to Mary)

You will conceive and give birth to a son, and you are to call him Jesus. ³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³ and he will reign over Jacob's descendants forever; his kingdom will never end."

- a. The child will be a **son**.
- b. The child will be named **Jesus**.
- c. The child will be **great**.
- d. The child will be the **Son of the Most High**.
- e. The child will be a Davidic **King** ("throne of his father David").
- f. The child will be a **Ruler** over Jacob (Israel).
- g. The child will reign over a (Davidic) perpetual **Kingdom**.

B. Portrayed (in His titles)

- 1. He is **King** (Jn 12:13)
- 2. He is **Prophet** (Acts 3:22-23)
- 3. He is **Priest** (Heb 5:6-10)

C. Preached (in His earthly ministry)

Mark 1:36-38

Simon and his companions went to look for him, ³⁷ and when they found him, they exclaimed: "Everyone is looking for you!"

³⁸ Jesus replied, "Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come."

Matthew 4:17

From that time on Jesus began to preach, "Repent, for the kingdom of heaven has come near."

Luke 10:9

"Heal the sick who are there and tell them, 'The kingdom of God has come near to you.'"

Insight: King and Kingdom

Kings are sovereign rulers. In the patriarch Jacob's (or Israel) prophetic blessing of his sons, to his son, Judah, this was recorded (prophesied):

*"The scepter (staff, symbol of royal right to rule) will not depart from Judah,
nor the ruler's staff from between his feet,
until he comes (a descendant of Judah) to whom it belongs
and the obedience of the nations is his."*

Thus, the ruling tribe would be Judah. The Davidic Covenant (2 Sam 7) prophesied that a descendant of King David would arise (Solomon fulfilled this covenant only in part; a later descendant would fully fulfill it all, "I will raise up your offspring...establish his kingdom forever.")

Throughout Jesus' ministry, He produced miracles, signs and wonders to authenticate his person and true identity, the Messiah-King (cf. Isa 61:1-2^a). In His formal presentation to Israel, He entered Jerusalem in fulfillment of Zechariah 9:9 ("Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See **your King** comes to you righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.") The powerful moment of the "Triumphal Entry" was punctuated with praise. Note the record of the event from John's Gospel.

The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. ¹³ They took palm branches and went out to meet him, shouting, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the king of Israel!" ¹⁴ Jesus found a young donkey and sat on it, as it is written: ¹⁵ "Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey's colt."

(Jn 12:12-15)

"Blessed is the King of Israel!" (12:13) identifies the person and calling of Jesus.

Kings rule over kingdoms. Jesus' earliest preaching was piggybacked upon John the Baptist's message. Jesus preached, "Repent, for the kingdom of heaven is near" (Matt 4:17). What kingdom was Jesus referring to?

Interestingly, the Bible speaks of several aspects of God's Kingdom rule. For example, note the following:

- (1) God is King (Isa 43:15; Ps 145:13) and rules over the Kingdom of all creation. In other words, God sovereignly rules over His realm (i.e. all that exists).
- (2) The Hebrew prophets spoke of a day in time when the Messiah-King would rule over the Millennial (1,000 year) Kingdom (Davidic or Messianic).
- (3) With the rejection of Jesus as their Messiah-King, the Kingdom enters an "already"—"not yet" phase. The King has ascended to His heavenly throne, the subjects of the King remain on earth, the kingdom enters a "mystery form" characterized by a predominately spiritual aspect.
- (4) With the return of Christ (Second Coming) the Kingdom will be present on earth in all its fullness. This Millennial Kingdom will last a thousand years followed by the creation of the New Heavens and New Earth, an extension of God's rule over all that He creates.

D. Proffered

1. Zechariah 9:9
Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.
2. John 12:12-15
The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. ¹³ They took palm branches and went out to meet him, shouting, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the king of Israel!" ¹⁴ Jesus found a young donkey and sat on it, as it is written: ¹⁵ "Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey's colt."
3. John 19:14-15
It was the day of Preparation of the Passover; it was about noon. "Here is your king," Pilate said to the Jews. ¹⁵ But they shouted, "Take him away! Take him away! Crucify him!" "Shall I crucify your king?" Pilate asked. "We have no king but Caesar," the chief priests answered.

Insight:

The King has evidenced Messianic signs, teachings and qualifications over His 3-4 year ministry. The King has presented Himself as Messiah-King to the rulers and people of Israel. The King's offer, however, has been rejected; therefore the literal, Davidic, Millennial Kingdom on earth will be postponed. The Kingdom will now take a "mystery form," thus a "now, not yet" reality.

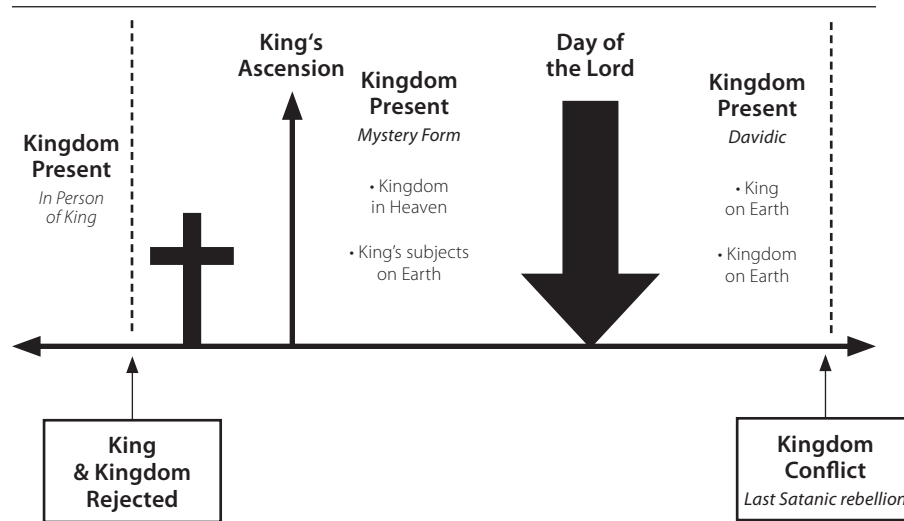
E. Eschatological Kingdom of God

(Adapted from Blaising and Bock, *Progressive Dispensationalism*, p. 254.)

1. Basic overview (RVC)



2. Expanded Chart



V. TAKEAWAYS

A. Humble Beginnings

If the King of Kings was born, not in palaces and wealth, but in obscurity, if He was raised not in privilege and luxury, but in humble surroundings, then what might that suggest to us in our day? Recall James 4:6, "God opposes the proud but gives grace to the humble." Or, later in James 4:10, "Humble yourselves before the Lord, and he will lift you up."

B. Self-Awareness

John the Baptist was the forerunner pointing to the Messiah to come. He openly (repeatedly) declared that he was not the Messiah. In effect, Jesus must increase, John must decrease. Yet, there is no indication in Scripture that John was jealous of Jesus' rising popularity. Why not? Perhaps for John, as it should be for all people, he knew who he was and what his life-calling was. He was content to be the man (person) God called him to be.

C. Baptism

John preached a baptism of repentance; Jesus and the disciples also practiced a baptism of identification with Jesus' kingdom message. For today's church we baptize upon confession of faith in Jesus and to identify with His life and message. Have you taken on the sign of followship by being baptized?

D. Temptation

Temptation is a solicitation to evil; it is designed to destroy or defeat. Testing is a training for good; it is designed to strengthen and mature. Note the counsel of the Scriptures:

1 John 2:15-17:

Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them. ¹⁶ For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world. ¹⁷ The world and its desires pass away, but whoever does the will of God lives forever.

Also, consider 1 Corinthians 10:13:

No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.

E. Kingdom Citizenship

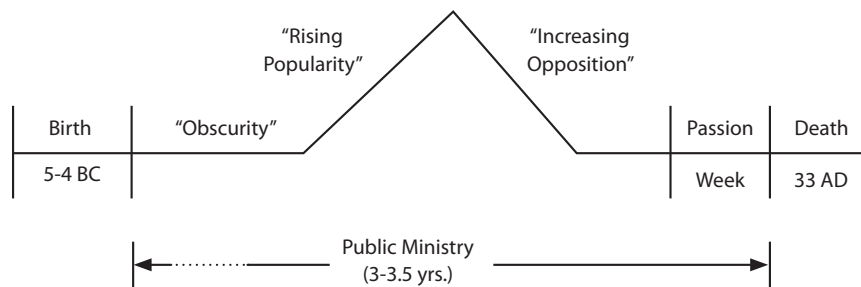
Jesus is the King of Kings. He rules and reigns over His Kingdom. Followers of Christ are kingdom subjects; we are the King's Men and the King's Women. Are you willing to accept the privileges **and** responsibilities of being kingdom subjects?

SESSION 3

Rising Popularity

I. PRAYER/REVIEW

II. ABBREVIATED TIMELINE: LIFE OF CHRIST



III. RISING POPULARITY

How do you account for the emerging popularity of Jesus? He was a simple craftsman, plying His trade in a small village. Then, somewhere around thirty or so, He is baptized by John and begins to preach. And the Biblical record notes that multitudes upon multitudes began to see and hear Him. How did that happen? What was the secret to His apparent "success"?

A. Key Passages

1. Matthew 4:23-25

Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people.²⁴ News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed; and he healed them.²⁵ Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed him.

- a. Teaching ("synagogues")
- b. Preaching ("good news of the kingdom")
- c. Healing ("disease and sickness")

2. Matthew 9:35-38

Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. ³⁶When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. ³⁷Then he said to his disciples, "The harvest is plentiful but the workers are few. ³⁸Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

- a. Teaching ("synagogues")
- b. Preaching ("good news of the kingdom")
- c. Healing ("disease and sickness")

B. Key Understanding

How did Jesus become so popular so soon? The answer seems to be in the major ministry activities that He engaged in... speaking (teaching and preaching) and healing. Or to put it differently, His **words** and **works**.

One religious leader of the day met with Jesus at night. His introductory words to Jesus are insightful.

John 3:1-2

Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. ² He came to Jesus at night and said, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him."

Note how Nicodemus linked the signs (miracles, healings) as evidence that Jesus was a man from God. This insight was not new or novel. God had in the past worked through His messengers by authenticating signs that demanded that the observers also listen to the expected message from God.



“Rising Popularity” Topics

(Session 3)

1. Miracles of Jesus
2. Teachings of Jesus
3. Authority of Jesus
4. Titles of Jesus

IV. BIBLICAL DEVELOPMENT

A. Miracles of Jesus

1. Broad Concerns

The “Rising Popularity” phase of the Life of Christ is largely attributed to the miracles that He performed (cf. Matt 4:23-25; 9:35-38 et al.). For example, after Jesus healed Peter’s mother-in-law (Matt 8:14-15), the Biblical text continues:

Matthew 8:16-18

When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. ¹⁷This was to fulfill what was spoken through the prophet Isaiah: “He took up our infirmities and bore our diseases.” ¹⁸When Jesus saw the crowd around him, he gave orders to cross to the other side of the lake.

But Jesus was not a random, compassionate healer. Nor did He perform miracles simply to build a following. There was divine purpose behind his “works” (as well as his “words”).

- a. Definition

“In brief, a miracle is a divine intervention into, or an interruption of, the regular course of the world that produces a purposeful but unusual event that would not (or could not) have occurred otherwise...a miracle by definition cannot be predicted by natural means” (Geisler, 13).

b. Descriptions (characteristics)

- (1) Miracles were performed with **purpose** (not simply random displays of compassion).
- (2) Miracles were performed in display of **authority** over multiple spheres of life: over nature, over disease/afflictions, over supernatural world, and over death.
- (3) Miracles were performed on public display before witnesses who could testify to their occurrence.
- (4) Miracles were done in response to faith and at times with no reference to faith.

c. Purpose (theological)

- (1) To attest to the true identity of Jesus

Mark 2:1-7

A few days later, when Jesus again entered Capernaum, the people heard that he had come home. ² They gathered in such large numbers that there was no room left, not even outside the door, and he preached the word to them. ³ Some men came, bringing to him a paralyzed man, carried by four of them. ⁴ Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus by digging through it and then lowered the mat the man was lying on. ⁵ When Jesus saw their faith, he said to the paralyzed man, "Son, your sins are forgiven." ⁶ Now some teachers of the law were sitting there, thinking to themselves, ⁷ "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?"

- (2) To lead people to faith (belief) in Jesus

John 20:30-31

Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. ³¹ But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

(3) To reveal to Israel the Messianic identity of Jesus

(a) John the Baptist: early confidence

John 3:25-30

An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing. ²⁶ They came to John and said to him, "Rabbi, that man who was with you on the other side of the Jordan—the one you testified about—look, he is baptizing, and everyone is going to him." ²⁷ To this John replied, "A person can receive only what is given them from heaven. ²⁸ You yourselves can testify that I said, 'I am not the Messiah but am sent ahead of him.' ²⁹ The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. ³⁰ He must become greater; I must become less."

(b) John the Baptist: later doubts

Luke 7:20-23

When the men came to Jesus, they said, "John the Baptist sent us to you to ask, 'Are you the one who is to come, or should we expect someone else?'"

²¹ At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. ²² So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. ²³ Blessed is anyone who does not stumble on account of me."

Note that Jesus answered by pointing to the expected Messianic signs (see Isa 35:3-6; 61:1-2).

(4) To illustrate deeper truths

John 6:1-15 (Feeding of the Five Thousand)

John 6:30-33

So they asked him, "What sign then will you give that we may see it and believe you? What will you do?"³¹ Our ancestors ate the manna in the wilderness; as it is written: 'He gave them bread from heaven to eat.' "³² Jesus said to them, "Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven.³³ For the bread of God is the bread that comes down from heaven and gives life to the world."

2. Structure and analysis

a. The Gospels collectively record thirty-five (35) specific miracles.

- (1) Twenty (20) in Matthew
- (2) Eighteen (18) in Mark
- (3) Twenty (20) in Luke
- (4) Eight (8) in John

John records seven evidential signs before the death of Christ plus one post-resurrection miracle (Jn 21).

b. The Gospels often have two or more accounts of the same miracle (one event; different perspectives). About fifteen miracles have only one Gospel account.

c. The Gospels' account of the miracles display the authority of Jesus over disease, paralysis, fever, blindness, deafness; also it records authority over creation and nature, plus authority over demonic possession and the supernatural world. Thus, Jesus' miracles invade the fallen world of sin and sickness and provide a "breaking in" of the King and His coming Kingdom.

d. The Gospels record wide geographical locations for the thirty-five (35) specific miracles.

- (1) Galilee.....21
- (2) East of Sea of Galilee..... 4
- (3) Phoenicia..... 1
- (4) Samaria..... 1
- (5) Perea..... 2
- (6) Judea..... 6

3. Representative Miracles

a. Over nature

Matthew 14:22-33

Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd.²³ After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone,²⁴ and the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.²⁵ Shortly before dawn Jesus went out to them, walking on the lake.²⁶ When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear.²⁷ But Jesus immediately said to them: "Take courage! It is I. Don't be afraid."²⁸ "Lord, if it's you," Peter replied, "tell me to come to you on the water."²⁹ "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus.³⁰ But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!"³¹ Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?"³² And when they climbed into the boat, the wind died down.³³ Then those who were in the boat worshiped him, saying, "Truly you are the Son of God."

Ideological Progression

- (1) FAITH: Directed to the Person of Christ (22-28)
- (2) FAITH: Demonstrated by Obedience to Christ (29-31)
- (3) FAITH: Drawn to Worship of Christ (32-33)

b. Over disease

John 4:46-54

Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum. ⁴⁷ When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death. ⁴⁸ "Unless you people see signs and wonders," Jesus told him, "you will never believe." ⁴⁹ The royal official said, "Sir, come down before my child dies." ⁵⁰ "Go," Jesus replied, "your son will live." The man took Jesus at his word and departed. ⁵¹ While he was still on the way, his servants met him with the news that his boy was living. ⁵² When he inquired as to the time when his son got better, they said to him, "Yesterday, at one in the afternoon, the fever left him." ⁵³ Then the father realized that this was the exact time at which Jesus had said to him, "Your son will live." So he and his whole household believed. ⁵⁴ This was the second sign Jesus performed after coming from Judea to Galilee.

Biographical Progression

- (1) The official and Jesus (46-50)
- (2) The official and his servants (51-54)

c. Over demonic possession

Mark 5:1-20

They went across the lake to the region of the Gerasenes. ² When Jesus got out of the boat, a man with an impure spirit came from the tombs to meet him. ³ This man lived in the tombs, and no one could bind him anymore, not even with a chain. ⁴ For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him. ⁵ Night and day among the tombs and in the hills he would cry out and cut himself with stones. ⁶ When he saw Jesus from a distance, he ran and fell on his knees in front of him. ⁷ He shouted at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? In God's name don't torture me!" ⁸ For Jesus had said to him, "Come out of this man, you impure spirit!" ⁹ Then Jesus asked him, "What is

your name?" "My name is Legion," he replied, "for we are many."¹⁰ And he begged Jesus again and again not to send them out of the area.¹¹ A large herd of pigs was feeding on the nearby hillside.¹² The demons begged Jesus, "Send us among the pigs; allow us to go into them."¹³ He gave them permission, and the impure spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned.¹⁴ Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened.¹⁵ When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid.¹⁶ Those who had seen it told the people what had happened to the demon-possessed man—and told about the pigs as well.¹⁷ Then the people began to plead with Jesus to leave their region.¹⁸ As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him.¹⁹ Jesus did not let him, but said, "Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you."²⁰ So the man went away and began to tell in the Decapolis how much Jesus had done for him. And all the people were amazed.

Biographical Progression

- (1) Christ and the Man (1-5)
- (2) Christ and the Demons (6-10)
- (3) Christ and the Swine (11-13)
- (4) Christ and the Town (14-17)
- (5) Christ and the Man (18-20)

d. Over death

Luke 7:11-17

Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him.¹² As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her.¹³ When the Lord saw her, his heart went out to her and he

said, "Don't cry." ¹⁴Then he went up and touched the bier they were carrying him on, and the bearers stood still. He said, "Young man, I say to you, get up!" ¹⁵The dead man sat up and began to talk, and Jesus gave him back to his mother. ¹⁶They were all filled with awe and praised God. "A great prophet has appeared among us," they said. "God has come to help his people." ¹⁷This news about Jesus spread throughout Judea and the surrounding country.

Logical Progression

- (1) Setting (11-12)
- (2) Sign (13-15)
- (3) Sequel (16-17)

Insight:

Miracle accounts tend to follow a common pattern: an issue (problem) is set before Jesus; a miracle is performed, often with some commentary; a response of amazement is noted by onlookers (or anger/resentment by religious leaders). Further, as illustrated in the representative miracles, there are observable progressions: logical, biographical, geographical, ideological, chronological.

B. Teachings of Christ

To suggest that the miracles performed by Jesus explain His popularity would be inadequate. The miracles dramatically authenticated the person of Jesus as a messenger from God (cf. Jn 3:1-2), but that truth was wedded to the powerful teaching of Jesus.

1. The Teacher

Jesus exhibited unusual, powerful teaching and presence.

a. Before the receptive

Mark 1:21-22

They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach.

²² *The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law.*

Note also that following His authoritative teaching (realm of truth), Jesus cast out an evil spirit demonstrating further authority (realm of spiritual world). Again, see the blend of “words” and “works” in Jesus’ ministry.

At a different time and place Jesus preached the Sermon on the Mount. At the conclusion, the response of the people to His teaching was noted.

Matthew 7:28-29

When Jesus had finished saying these things, the crowds were amazed at his teaching,²⁹ because he taught as one who had authority, and not as their teachers of the law.

b. Before the unreceptive

John 7:30-32, 40-49

At this they tried to seize him, but no one laid a hand on him, because his hour had not yet come.³¹ Still, many in the crowd believed in him. They said, “When the Messiah comes, will he perform more signs than this man?”³² The Pharisees heard the crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest him.

⁴⁰*On hearing his words, some of the people said, “Surely this man is the Prophet.”⁴¹ Others said, “He is the Messiah.” Still others asked, “How can the Messiah come from Galilee?*

⁴²Does not Scripture say that the Messiah will come from David’s descendants and from Bethlehem, the town where David lived?”⁴³ Thus the people were divided because of Jesus.⁴⁴ Some wanted to seize him, but no one laid a hand on him.⁴⁵ Finally the temple guards went back to the chief priests and the Pharisees, who asked them, “Why didn’t you bring him in?”⁴⁶ “No one ever spoke the way this man does,” the guards replied.⁴⁷ “You mean he has deceived you also?” the Pharisees retorted.⁴⁸ “Have any of the rulers or of the Pharisees believed in him?”⁴⁹ “No! But this mob that knows nothing of the law—there is a curse on them.”

Insight: Jesus' Teaching Style

Rabbis of Jesus' day taught by referencing legal precedents established by famous, well-respected teachers. Yet, Jesus would teach, "You have heard that it was said...but I say to you" (cf. Matt 5:21-48). He spoke clearly, openly and colorfully. He employed proverbs, similes, metaphors, puns, irony, and so forth. His stories were earthy and real, easily relatable. At times His imagery used humorous hyperbole... "a camel through the eye of a needle" or "one with a beam in his eye helping another with a speck in their eye." He often began by saying, "truly, truly" (or "amen, amen" or "truly I say to you") to introduce a memorable, authoritative teaching.

Jesus' authority to teach employed:

- Character (personal authority)
- Conduct (ethical authority)
- Content (truth authority)
- Context (miracle-working authority)

2. The Theme

Mark 1:14-15

After John was put in prison, Jesus went into Galilee, proclaiming the good news of God.¹⁵ "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!"

Consider the following:

- a. Jesus was the Messiah-King, a fact that was unknown at the outset.
- b. John the Baptist was the forerunner who announced the coming of the Lord (1:2-3), i.e. the Messiah-King. Further, he declared that the nation needed to be spiritually prepared (repentance and baptism) for this Coming One.
- c. Jesus began His ministry by continuing and expanding John's call, "repent and believe the good news."
- d. Jesus indicated (early on) that "the Kingdom" is near.

Insight: The Kingdom of God (Heaven)

Refer to the previous discussion, “King and Kingdom” from Session 2, pp. 42-43. MacArthur suggests that Kingdom of God or Heaven both “refer to the sphere of God’s dominion over those who belong to Him. The Kingdom is now manifest in heaven’s spiritual rule over the hearts of believers (Lk 17:21); and one day it will be established in a literal, earthly kingdom (Rev 20:4-6).” This is one scholar’s way of saying that the Kingdom is “now” (and) “not yet.”

3. Teaching examples

a. From Matthew

The Gospel of Matthew is structured around five (5) major teaching sections. To see the structure of this gospel, consult Appendix D.

(1) Number 1: “Sermon on the Mount” (Matt. 5-7)

Sermon on the Mount: Matthew 5:7			
Kingdom Qualities (5)		Kingdom Lifestyle (6-7)	
Beatitudes ("Blessed are...")		Lifestyle Worship (giving, praying, fasting)	
3	12	6:1	6:18
Kingdom Influence ("salt") ("light")		Kingdom Relationships (wealth, worry, others, God our Father)	
13	16	6:19	7:12
Kingdom and the Law ("you have heard that it was said...")		Kingdom Applications Make Good Choices! (narrow gate, false prophets, foundation-building)	
17	48	7:13	7:27

(2) Number 2: "Mission Discourse" (Matt 9:35-10:42)

(a) Prequel (9:35-38)

Matthew 9:37

Then he said to his disciples, "The harvest is plentiful but the workers are few."

(b) People (10:1-4)

The twelve are given authority to perform signs (miracles) and given instructions.

(c) Basic message

Matthew 10:6-8

"Go rather to the lost sheep of Israel. ⁷As you go, proclaim this message: 'The kingdom of heaven has come near.'⁸ Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give."

(3) Number 3: "Parables of the Kingdom" (Matt 13)

Insight: Parables

A parable is a true-to-life, simple story intended to teach a spiritual truth (unknown by the hearers). It usually compares something to another, most often something familiar to the hearers. It generally has one main point (or idea) and invites the hearer to make some kind of response.

(a) Parable #1: Parable of the sower (or the soils) (13:3-23)

The seed of Kingdom truth will be sown among different people (soils) with varying results.

(b) Parable #2: Parable of wheat and weeds (13:24-30)

Those who respond positively to the Kingdom message ("wheat") are almost indistinguishable from those who reject it (weeds); the end times judgment will separate the two.

- (c) Parable #3: Parable of the mustard seed (13:31-32)
The Kingdom will begin small and grow larger.
 - (d) Parable #4: Parable of yeast (leaven) (13:33)
The Kingdom will be pervasive in ever-increasing influence.
 - (e) Parable #5: Parable of the hidden treasure (13:44)
The Kingdom is of inestimable value.
 - (f) Parable #6: Parable of the fine pearl (13:45-46)
Same as above.
 - (g) Parable #7: Parable of the net (13:47-50)
- (4) Number 4: "Messiah's Community" (Matt 18)
- (a) Setting: a question (18:1)
Matthew 18:1
At that time the disciples came to Jesus and asked, "Who, then, is the greatest in the kingdom of heaven?"
 - (b) Living in Community (18:2-35)
 - (1) Humility like a child (2-9)
 - (2) Seeking and restoring lost sheep (10-14)
 - (3) Community discipline (15-20)
 - (4) Community forgiveness (21-35)
- (5) Number 5: "Olivet Discourse" (Matthew 24-25)
- (a) The setting (24:1-3)
Matthew 24:1-3
Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings. ² "Do you see all these things?" he asked. "Truly I tell you, not one stone here will be left on another; every one will be thrown down."
³ As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?"

- (b) Birth pains: events common to all ages (4-14)
- (c) "Abomination that causes desolation" (15-20)
 - (1) Could be 70 AD destruction of Jerusalem (compare to Lk 21:20-21).
 - (2) Could also foreshadow a Tribulation-age series of events.
- (d) Period of Great Tribulation (21-28)
- (e) The Second Coming (29-31)
- (f) The application: be prepared (32-51)
- (g) Two parables (25:1-30)
 - (1) Parable of ten virgins (1-13)

"Therefore keep watch, because you do not know the day or the hour" (13).
 - (2) Parable of the Talents (14-30)

Don't waste your opportunities and resources in view of Christ's return.
- (h) Sheep and goats (25:31-46)

b. From Mark

Mark's Gospel is characterized primarily by actions ("immediately") and movement ("The Gospel of Jesus in a Hurry"). However, there are three (3) extended teaching sections:

(1) Mark 4:1-34 (Parables)

Three "parables" are given: parable of the sower and the soils (3-20) plus an addendum to the parable (illumination of truth); the parable, unique to Mark, of the growing seed (26-29); parable of the mustard seed (30-34).

(2) Mark 7:1-23 (clean and unclean)

The Pharisees questioned Jesus on His disciples' lack of washing ceremonially before they eat (as was the tradition of the elders).

After rebuking the hypocrisy of the Pharisees and teachers of the law, Jesus made this startling pronouncement:

Mark 7:14-16

Again Jesus called the crowd to him and said, "Listen to me, everyone, and understand this. ¹⁵ Nothing outside a person can defile them by going into them. Rather, it is what comes out of a person that defiles them."

- (3) Mark 13:3-37 (Signs of the End of the Age)
This teaching parallels the Olivet Discourse (Matt 24-25) and Luke's record of the same (Lk 21).

c. From Luke (selected)

- (1) Sermon on the Plain (Lk 6): parallel (identical?) to Sermon on the Mount
- (2) Parable of Sower and Seed (Lk 8): parallel to Matthew 13
- (3) Mission Sermon (Lk 10): sending of the seventy-two (72)
- (4) Parable of Good Samaritan (Lk 10): "who is my neighbor?"
- (5) Teaching on Prayer: parallel to Matthew 6
Luke 11:2-4
He said to them, "When you pray, say: "Father, hallowed be your name, your kingdom come. ³Give us each day our daily bread. ⁴Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation."
- (6) Six "Woes" (Lk 11)
- (7) Watchfulness (return of Christ in future: Lk 12)
- (8) Parables of "Lostness": sheep, coin, son (Lk 15)
- (9) Rich Man and Lazarus (Lk 16)
- (10) Parable of the Ten Minas (Lk 19): parallel to Matthew 25

d. From John

John's gospel contains the most unique material of all the Gospel accounts. There are seven signs, seven "I ams" and seven sayings on the Cross. Important teachings of Jesus occur throughout the Gospel: new birth (Jn 3), living water (Jn 4), bread of life (Jn 6), light of the world (Jn 8, 9), good Shepherd (Jn 10).

However, the extended night of teaching in the Upper Room (and the High Priestly Prayer) is perhaps the most impressive.

(1) Charted: John 13-16

Upper Room Discourse (and Prayer)		
Chapter 13	Chapters 13-16	Chapter 17
Last Supper 13:1 13:30	Last Words 13:31 16:33	Last Prayer 17:1 17:26
"The Washing" 1 9	"Dialogue" (Q/A) 13:31 14:31 "Monologue" 15:1 16:33	"Prayer for Himself" 1 5
"The Explanation" 10 17		"Prayer for Disciples" 6 19
"The Lament" 18 30		"Prayer for Believers"

(2) Noteworthy Passages

(a) Badge of Christian Discipleship

John 13:34-35 (cf. 15:12-17)

"A new command I give you: Love one another. As I have loved you, so you must love one another. ³⁵ By this everyone will know that you are my disciples, if you love one another."

(b) Way of salvation

John 14:6

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."

(c) Principle of abiding

John 15:1-4

"I am the true vine, and my Father is the gardener. ² He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. ³ You are already clean because of the word I have spoken to you. ⁴ Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me."

(d) Hatred of the world/response to world

John 15:18-19 (Hatred)

"If the world hates you, keep in mind that it hated me first. ¹⁹ If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you."

John 15:26-27 (Response)

"When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me. ²⁷ And you also must testify, for you have been with me from the beginning."

(e) Coming of the Counselor
(Helper, Comforter, Holy Spirit)

John 16:7-11

But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you. ⁸ When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: ⁹ about sin, because people do not

believe in me; ¹⁰ about righteousness, because I am going to the Father, where you can see me no longer; ¹¹ and about judgment, because the prince of this world now stands condemned.

(f) Eternal life

John 17:3

Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.

V. TITLES OF CHRIST

The various titles ascribed to Christ demonstrate pronouncements of His true identity, His offices, His missional purpose.

A. Messiah (Christ)

The term in both Hebrew (“mashiach”) and Greek (“christos”) refers to “anointed one.” Kings in the OT were anointed with oil as were ritual objects used in worship, thus the term had the idea of being separated apart to service/special purpose.

Matthew 16:13-20

When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?” ¹⁴ They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.” ¹⁵ “But what about you?” he asked. “Who do you say I am?” ¹⁶ Simon Peter answered, “You are the Messiah, the Son of the living God.” ¹⁷ Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. ¹⁸ And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. ¹⁹ I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” ²⁰ Then he ordered his disciples not to tell anyone that he was the Messiah.

B. Son of Man

1. An Old Testament passage

Daniel 7:13-14

"In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.¹⁴ He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed."

In the Hebrew Scriptures this usage (above), "Son of Man", was used to identify the messianic figure.

2. New Testament passages

Mark 2:10

"But I want you to know that the Son of Man has authority on earth to forgive sins..."

Mark 14:61^b-62

Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?"⁶² "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

C. Son of God

1. Jesus is the prophesied descendant of David, referred to as God's son (2 Sam 7).

Matthew 11:25-30 (esp. v. 27)

At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children.²⁶ Yes, Father, for this is what you were pleased to do.²⁷ "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.²⁸ "Come to me, all you who are weary and burdened, and I will give you rest.²⁹ Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.³⁰ For my yoke is easy and my burden is light."

2. Jesus is declared by Peter to be "the Christ, the son of the living God" (Matt 16:16).

D. Lord

Romans 10:9

If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved.

Philippians 2:5-11 (esp. vv. 10-11)

In your relationships with one another, have the same mindset as Christ Jesus: ⁶ Who, being in very nature God, did not consider equality with God something to be used to his own advantage; ⁷ rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. ⁸ And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross! ⁹ Therefore God exalted him to the highest place and gave him the name that is above every name, ¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

Insight: Messianic Roles

Not only did Jesus deserve the titles ascribed to Him, He also can be seen in the three primary roles He performed:

1. Prophet: represents God before the people.
2. Priest: represents the people before God.
3. King (Messiah-King): rules over the realm of the Kingdom and the subjects of the Kingdom.

VI. TAKEAWAYS

A. Miracles

Through performing miracles Jesus' kingdom authority was brought to bear upon a fallen world. Miracles display the power and majesty of God to effect change, make things different for those who are "touched" by His power.

Take a moment to review your life. Do you see Jesus "breaking in" to perform modern-day "life-change" in your personal story? Think through the significant encounters with Jesus that have marked you (e.g. conversion experience, stepping out to serve others for the cause of Christ, momentous decisions regarding His Lordship in your life, how He has used you...and so forth). Take a moment to thank Him for His involvement in your life-journey.

B. Teachings

Jesus was a Master Teacher. Those who would be His disciples have a mandate to know His teachings (and obey them). Recall the Great Commission:

Matthew 28:18-20

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. ¹⁹Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

A large part of being an authentic follower of Jesus Christ is a life-long pursuit of studying His life and teachings. The wise disciple includes a program of reading and studying of the Word of God.

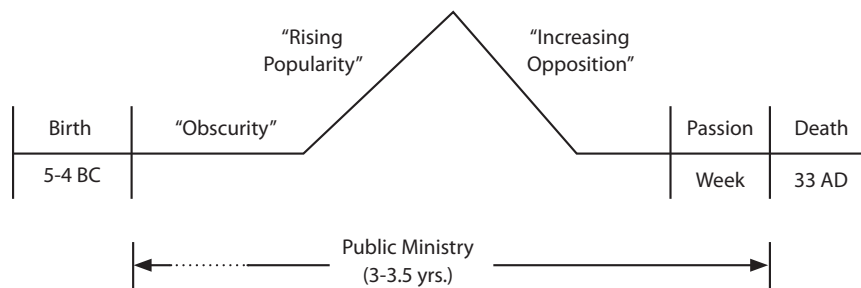
SESSION 4

Increasing Opposition

I. PRAYER/REVIEW

II. ABBREVIATED TIMELINE: LIFE OF CHRIST

A. Key Chart



B. Key Words:

OBSCURITY → POPULARITY → OPPOSITION

III. "OPPOSITION" PHASE

The suggested movements in Jesus' life were not clearly delineated. Even during His rise to popularity, there would be times of resistance to His words and works. Some of Jesus' opposition was due to rejection of His teaching authority, some to His miracles performed on the Sabbath. Some opposition was due to ignorance or inability to see Jesus as more than just a traveling teacher.

This lesson will present several Biblical stories that illustrate the opposition that will eventually lead to rejection of Him or plotting against His life.

IV. BIBLICAL DEVELOPMENT

A. Opposition by Religious Leaders

1. Religious leadership in New Testament

Religious Leaders of the New Testament Era

- 1) Levites: descendants of Levi, one of twelve sons of Jacob/Israel. They did not receive tribal allotments in the land but were designated as helpers, assistants to priests.
- 2) Priests: also Levites but more narrowly descendants of Aaron, the first High Priest (and brother of Moses). The priests offered daily sacrifices and conducted other religious functions.
- 3) High Priest: oversaw Temple worship and other priestly and administrative duties; entered the Holy of Holies on Yom Kippur (Day of Atonement) to offer sacrifices for the whole nation.
- 4) Scribes: also called "teachers of the law" or "lawyers." They studied the law of Moses as to interpretation and application; they were respected teachers.
- 5) Sadducees: priestly aristocrats who supported the Hasmonean dynasty. They (in the time of Jesus) controlled the priesthood and dominated Jewish political life. They embraced the Pentateuch (Law of Moses) as fully inspired and authoritative; denied immortality of soul/resurrection as well as existence of angels or spirits.
- 6) Pharisees: pious Jews who likely arose from the Hasidim (who fought with the Maccabees during Hebrew Independence of 2nd century, BC). Probably the Pharisees were more middle-class, involved mostly in synagogue communities. Pharisees held to strict adherence to Torah and the traditions (added regulations) of the Elders. They were strict and separatistic; they longed for the coming Messiah.
- 7) Herodians: supporters of the pro-Roman Herodian dynasty.

2. Examples of religious leaders' **opposition**

a. Due to "blasphemy"

Mark 2:1-12

A few days later, when Jesus again entered Capernaum, the people heard that he had come home.² They gathered in such large numbers that there was no room left, not even outside the door, and he preached the word to them.³ Some men came, bringing to him a paralyzed man, carried by four of them.⁴ Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus by digging through it and then lowered the mat the man was lying on.⁵ When Jesus saw their faith, he said to the paralyzed man, "Son, your sins are forgiven."⁶ Now some teachers of the law were sitting there, thinking to themselves,⁷ "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?"⁸ Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things?⁹ Which is easier: to say to this paralyzed man, 'Your sins are forgiven,' or to say, 'Get up, take your mat and walk'?¹⁰ But I want you to know that the Son of Man has authority on earth to forgive sins." So he said to the man,¹¹ "I tell you, get up, take your mat and go home."¹² He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, "We have never seen anything like this!"

Notes:

- (1) Occurs during the course of a miraculous healing (Jesus' authority over infirmities/ paralysis).
- (2) A startling pronouncement of sins forgiven precede the actual miracle.
- (3) The "teachers of the law" were thinking that Jesus' pronouncement was blasphemous for only God can forgive sin.

(4) In His unanswered question, Jesus affirms that He has authority to heal and the authority to forgive sins. Both authorities are compatible with Jesus' Kingdom-power.

(5) The effect upon the onlookers was amazement.

b. Due to rejection of Jesus' true identity

Matthew 12:22-31

Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see. ²³All the people were astonished and said, "Could this be the Son of David?" ²⁴But when the Pharisees heard this, they said, "It is only by Beelzebul, the prince of demons, that this fellow drives out demons." ²⁵Jesus knew their thoughts and said to them, "Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. ²⁶If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? ²⁷And if I drive out demons by Beelzebul, by whom do your people drive them out? So then, they will be your judges. ²⁸But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you. ²⁹"Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? Then he can plunder his house. ³⁰"Whoever is not with me is against me, and whoever does not gather with me scatters. ³¹And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven."

Notes:

- (1) The healing of a blind-and-dumb, possessed man raised questions in the mind of the multitudes. Could this be the Messiah (as framed in the text, the expected answer is "no")?
- (2) The Pharisees (Matthew 12) and scribes (Mark 3) attributed the miracle-working to Satanic, demonic power. This is "blasphemy against the Holy Spirit," an unforgivable sin.

(3) Jesus pointed out the obvious inconsistency of the assertion. If Jesus frees a man from demonic possession by demonic power, how can such a kingdom survive?

c. Due to exposing their hypocrisy (over traditions)

Luke 11:37-48

When Jesus had finished speaking, a Pharisee invited him to eat with him; so he went in and reclined at the table.³⁸ But the Pharisee was surprised when he noticed that Jesus did not first wash before the meal.³⁹ Then the Lord said to him, "Now then, you Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness.⁴⁰ You foolish people! Did not the one who made the outside make the inside also?

⁴¹But now as for what is inside you—be generous to the poor, and everything will be clean for you.⁴² "Woe to you Pharisees, because you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practiced the latter without leaving the former undone.⁴³ "Woe to you Pharisees, because you love the most important seats in the synagogues and respectful greetings in the marketplaces.⁴⁴ "Woe to you, because you are like unmarked graves, which people walk over without knowing it."⁴⁵ One of the experts in the law answered him, "Teacher, when you say these things, you insult us also."⁴⁶ Jesus replied, "And you experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them.⁴⁷ "Woe to you, because you build tombs for the prophets, and it was your ancestors who killed them.⁴⁸ So you testify that you approve of what your ancestors did; they killed the prophets, and you build their tombs."

Notes:

(1) Jewish tradition (not Biblical law) had developed elaborate and extensive customs of washings and prayers during a feast-meal. Jesus did not always follow these religious expectations.

- (2) Jesus took the opportunity to point out the hypocrisy of the Pharisees and Scribes.
- (3) The end result was the ever-hardening of opposition to Jesus.

Luke 11:53-54

When Jesus went outside, the Pharisees and the teachers of the law began to oppose him fiercely and to besiege him with questions,⁵⁴ waiting to catch him in something he might say.

Insight: "Traditions" (Later Writings)

"In Jesus' day, the teachings of the Scribes were a body of **oral traditions** memorized and passed down from generation to generation." (Strauss, 143; emphasis mine). After the time of Christ, further studies produced unique Jewish documents.

- 1) Mishnah: means "repetition"; a body of rabbinic rulings (ca. AD 200) on applying the Torah to everyday life; the goal of the Mishnah was to build a fence around the Law to protect pious Jews from breaking the Torah's commandments.
- 2) Talmud: means "learning"; in time (3rd to 5th cent. AD) later rabbis added their comments to the Mishnah and the resultant body of teachings were called the Gemara ("completion"). Together the Gemara and the Mishnah make up the Talmud.

d. Due to His (Jesus') teachings

John 7:11-31

Now at the festival the Jewish leaders were watching for Jesus and asking, "Where is he?"¹² Among the crowds there was widespread whispering about him. Some said, "He is a good man." Others replied, "No, he deceives the people."¹³ But no one would say anything publicly about him for fear of the leaders.¹⁴ Not until halfway

through the festival did Jesus go up to the temple courts and begin to teach. ¹⁵ The Jews there were amazed and asked, "How did this man get such learning without having been taught?" ¹⁶ Jesus answered, "My teaching is not my own. It comes from the one who sent me. ¹⁷ Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own. ¹⁸ Whoever speaks on their own does so to gain personal glory, but he who seeks the glory of the one who sent him is a man of truth; there is nothing false about him. ¹⁹ Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?" ²⁰ "You are demon-possessed," the crowd answered. "Who is trying to kill you?" ²¹ Jesus said to them, "I did one miracle, and you are all amazed. ²² Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a boy on the Sabbath. ²³ Now if a boy can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing a man's whole body on the Sabbath? ²⁴ Stop judging by mere appearances, but instead judge correctly." ²⁵ At that point some of the people of Jerusalem began to ask, "Isn't this the man they are trying to kill?" ²⁶ Here he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Messiah? ²⁷ But we know where this man is from; when the Messiah comes, no one will know where he is from." ²⁸ Then Jesus, still teaching in the temple courts, cried out, "Yes, you know me, and you know where I am from. I am not here on my own authority, but he who sent me is true. You do not know him, ²⁹ but I know him because I am from him and he sent me." ³⁰ At this they tried to seize him, but no one laid a hand on him, because his hour had not yet come. ³¹ Still, many in the crowd believed in him. They said, "When the Messiah comes, will he perform more signs than this man?"

Notes:

- (1) The specific feast that Jesus attended was the "Feast of Tabernacles" (Jn 7:2; cf. Lev 23:33-44). If

Jesus died on the Cross in 33 AD, then this feast likely was September 10-17, 32 AD.

- (2) The Feast of Tabernacles (or Booths) was a popular harvest celebration which lasted a full week. Also connected to the festival was a commemoration of God's gracious provision for the Israelites in their wilderness wanderings.

Deuteronomy 16:13-17

Celebrate the Festival of Tabernacles for seven days after you have gathered the produce of your threshing floor and your winepress. ¹⁴Be joyful at your festival—you, your sons and daughters, your male and female servants, and the Levites, the foreigners, the fatherless and the widows who live in your towns. ¹⁵For seven days celebrate the festival to the Lord your God at the place the Lord will choose. For the Lord your God will bless you in all your harvest and in all the work of your hands, and your joy will be complete. ¹⁶Three times a year all your men must appear before the Lord your God at the place he will choose: at the Festival of Unleavened Bread, the Festival of Weeks and the Festival of Tabernacles. No one should appear before the Lord empty-handed: ¹⁷Each of you must bring a gift in proportion to the way the Lord your God has blessed you.

As MacArthur (p. 1553) notes, "Both a water-drawing and a lamp-lighting ceremony were featured."

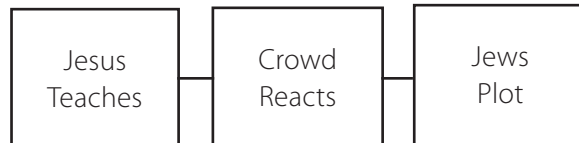
- (3) Jesus had been urged by His brothers to go to the Feast and show Himself, perform miracles for the crowds, be a public figure. Their reasoning was that Jerusalem/Judea was the best place to launch a messianic campaign, not the backward area of Galilee. The advice was sound from a worldly point of view but not what Jesus was committed to do.

- (4) So, Jesus remained a few days in Galilee before departing secretly for the Feast in Jerusalem. Yet at the festival the crowds were watching for Him, "Where is that man?" (7:11). Public opinion was divided: some declaring Jesus a good man, others that He was a deceiver of the people.
- (5) At the midpoint of the Feast of Tabernacles, Jesus went to the temple to formally teach, His first formal discourse in the region of Judea (in Jerusalem, the home of the religious leaders). His instruction caught the attention of the Jews (i.e. Jewish leaders).

John 7:15

The Jews there were amazed and asked, "How did this man get such learning without having been taught?"

- (6) The flow of events around this story is best seen as diagrammed below:



This temple teaching was explosive and divisive. Some of the crowd will believe Jesus is the Messiah; others will attempt to seize Him (to do harm); the leaders ("the Jews") will plot to kill Him, a known fact by many ("Isn't this the man they are trying kill?" - 7:25).

- (7) The teachings from John 7:16-34

Section One (16-19): the origin of Jesus' authority

- (a) Not His own (16)
- (b) Rather, from the One who sent Him (16)
- (c) Only the obedient (submissive) to God's will can truly know Jesus' authority.

- (d) If one claims submissiveness to Mosaic Law, why plot to kill Jesus?

Section Two (21-24): healing on the Sabbath
(cf. Jn 5 – Pool of Bethesda)

- (a) Permissible to circumcise on the Sabbath
- (b) Why not permissible to heal on Sabbath
("stop judging by mere appearances, and make a right judgment.") (7:24)

Section Three (28-29): the origin of the Messiah

- (a) Some believed the Messiah would suddenly appear
- (b) Jesus again affirmed that He was sent (from God)

Section Four (33-34):

- (a) Jesus would be with the people a short time
- (b) Jesus would leave
- (c) Jesus could not be followed

Last and greatest day of the Feast of Tabernacles:

John 7:37-44

On the last and greatest day of the festival, Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink."³⁸ Whoever believes in me, as Scripture has said, rivers of living water will flow from within them."³⁹ By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.⁴⁰ On hearing his words, some of the people said, "Surely this man is the Prophet."⁴¹ Others said, "He is the Messiah." Still others asked, "How can the Messiah come from Galilee?"⁴² Does not Scripture say that the Messiah will come from David's descendants and from Bethlehem, the town where David lived?"⁴³ Thus the people were divided because of Jesus.⁴⁴ Some wanted to seize him, but no one laid a hand on him.

Notes:

- (1) This teaching is distinct from the previous.
It occurs on the last (perhaps 8th) day of the Feast. It was the climax of the festival.
- (2) The background:

Insight: (from Bock, 459)

In the background was the daily provision of water during the Feast of Tabernacles, whereby the priest would gather water from the pool of Siloam in a golden flagon and bring it, after a procession, to the temple amid sounds of trumpets and rejoicing. There the water was poured into a bowl beside the altar, where a tube would bring it to the altar's base. This act thanked God for his provision of the past and expressed hope for his future provision. If the final day was the eighth day of the feast, then Jesus spoke of an unending provision on the day when the symbolism ended.

- (3) After pouring out of literal water, Jesus takes advantage of the occasion to boldly declare a radical idea. Note the diagram (to capture the spiritual meaning):



Isaiah 55:1-2

"Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost. ² Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to me, and eat what is good, and you will delight in the richest of fare."

John 4:10-14 (woman at the well)

Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would

have asked him and he would have given you living water.”¹¹ “Sir,” the woman said, “you have nothing to draw with and the well is deep. Where can you get this living water?”¹² Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?”¹³ Jesus answered, “Everyone who drinks this water will be thirsty again,¹⁴ but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.”

John 7:38

“Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.”

- (4) As a result of this final Feast of Tabernacles teaching, the crowd was divided over His person. Some said He “is the Prophet” (cf. Deut. 18); others “He is the Christ.” Still others were unconvinced—Jesus’ origins did not fit their expectations of the Coming Messiah.
- (5) The ultimate irony came when the religious leaders sent temple guards to arrest Jesus. They returned empty-handed.

John 7:45-47

Finally the temple guards went back to the chief priests and the Pharisees, who asked them, “Why didn’t you bring him in?”⁴⁶ “No one ever spoke the way this man does,” the guards replied.⁴⁷ “You mean he has deceived you also?” the Pharisees retorted.

- e. Due to His questionable “authority”

Matthew 21:23-27

Jesus entered the temple courts, and, while he was teaching, the chief priests and the elders of the people came to him. “By what authority are you doing these things?” they asked. “And who gave you this authority?”²⁴ Jesus replied, “I will also ask you one question. If

you answer me, I will tell you by what authority I am doing these things. ²⁵ *John's baptism—where did it come from? Was it from heaven, or of human origin? They discussed it among themselves and said, "If we say, 'From heaven,' he will ask, 'Then why didn't you believe him?'"* ²⁶ *But if we say, 'Of human origin'—we are afraid of the people, for they all hold that John was a prophet."* ²⁷ *So they answered Jesus, "We don't know." Then he said, "Neither will I tell you by what authority I am doing these things."*

Notes:

- (1) This controversy occurred in the middle of the last week of Jesus' earthly life (Passion week).
- (2) The location was "the temple courts" where recently Jesus had overturned the tables of the moneychangers.
- (3) The antagonists were the "chief priests" and "the elders of the people."
- (4) The point of contention was Jesus' authority, especially so in light of cleansing the temple and other Messianic acts. The question was direct: "Who gave you this authority?" (23)
- (5) Jesus replied with a question about John's authority and baptism. Was it from heaven or men?
 - (a) To say from heaven (God) would invite a follow-up question, "Then why didn't you believe him?"
 - (b) To say from man would invite the displeasure of the listening crowd who thought John to be a prophet.
- (6) The religious leaders deliberated and eventually said, "We don't know." (27)
- (7) Jesus then refused to answer their question (as he noted earlier).

Insight: (from Bock, 324):

The question of authority rests in these two options: either the leadership or Jesus expresses the way to know God. The consistent presentation of Jesus' upper hand in these controversies provides another ground for the answer to the choice posed by the leaders' question. Jesus' responses and work show that he has divinely bestowed authority.

B. Questions (Entrapments) by Religious Leaders

1. By Pharisees and Herodians

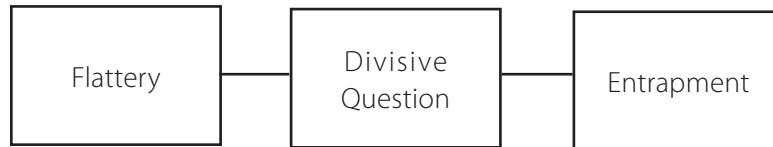
Matthew 22:15-22 (cf. Mk 12:13-17; Lk 20:20-26)
Then the Pharisees went out and laid plans to trap him in his words. ¹⁶They sent their disciples to him along with the Herodians. "Teacher," they said, "we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You aren't swayed by others, because you pay no attention to who they are. ¹⁷Tell us then, what is your opinion? Is it right to pay the imperial tax to Caesar or not?" ¹⁸But Jesus, knowing their evil intent, said, "You hypocrites, why are you trying to trap me? ¹⁹Show me the coin used for paying the tax." They brought him a denarius, ²⁰and he asked them, "Whose image is this? And whose inscription?" ²¹"Caesar's," they replied. Then he said to them, "So give back to Caesar what is Caesar's, and to God what is God's." ²²When they heard this, they were amazed. So they left him and went away.

Notes:

- a. The Pharisees and Herodians (Luke refers to them as "spies") band together to entrap Jesus with a question that could be the political basis to take Him to the Roman governor.
- b. The Pharisees would have opposed this hated Roman poll tax. The Herodians generally went along with the tax as long as they supported Rome's choice for a governor or ruler over them. The fact

that they could work together shows the intensity of opposition to Jesus.

c. The entrapment strategy could be seen as follows:



d. The issue: "Is it right to pay taxes to Caesar or not?" (17)

e. The possible replies:

- (a) Yes: would show Jesus sided with the Roman authorities, thus losing credibility with the people.
- (b) No: would show Jesus defied the authority of Rome, was a rebel and liable to charges of lawlessness (as well as offending the Herodians).

f. Jesus' response

- (a) Give me a coin (demonstrating that His accusers lived with/by Roman currency/ coinage).
- (b) Whose inscription is it? (obviously Caesar's).
- (c) Then give Caesar what belongs to Caesar; give to God what belongs to God. This teaching recognizes appropriate spheres belonging to government (cf. Ro 13) and to God.

2. By Sadducees

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

That same day the Sadducees, who say there is no resurrection, came to him with a question. ²⁴ "Teacher," they said, "Moses told us that if a man dies without having children, his brother must marry the widow and raise up offspring for him. ²⁵ Now there were seven brothers among us. The first one married and died, and since he had no children, he left his wife to his brother. ²⁶ The same thing happened to the second and third brother, right on down

to the seventh.²⁷ Finally, the woman died.²⁸ Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?"²⁹ Jesus replied, "You are in error because you do not know the Scriptures or the power of God.³⁰ At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.³¹ But about the resurrection of the dead—have you not read what God said to you,³² 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of the dead but of the living."³³ When the crowds heard this, they were astonished at his teaching.

Notes:

- a. The Sadducees attempt to entrap Jesus by a theological question on the resurrection, a doctrine rejected by the Sadducees.
- b. To trap Jesus the Sadducees create a hypothetical situation about the "supposed resurrection." The example is to show the absurdity of the resurrection doctrine and entrap Jesus in the process.
- c. The background of the situation: a woman dies and the Mosaic teaching of Levirate marriage is invoked.

But the story continues. Each subsequent son (seven in all) dies.

Insight: Levirate marriage

Deuteronomy 25:5-6

If brothers are living together and one of them dies without a son, his widow must not marry outside the family. Her husband's brother shall take her and marry her and fulfill the duty of a brother-in-law to her.⁶ The first son she bears shall carry on the name of the dead brother so that his name will not be blotted out from Israel.

The purpose of this provision for the widow was to secure for her inheritance rights through her heir, a means of providing family and care for the widow.

- d. The tricky question (from Sadducees): So, in the (supposed) resurrection, whose wife is she among the seven?
 - (1) The Sadducees thought the absurdity of the question would disprove the doctrine as well as Jesus' authority as a teacher.
 - (2) The Sadducees were sadly mistaken.
- e. The reply of Jesus
 - (1) The Sadducees themselves were wrong ("in error") on two accounts:
 - (a) they didn't understand the Scriptures;
 - (b) they didn't understand the power of God.
 - (2) Resurrection life will not be like earthly life:
 - (a) There will be no marriage.
 - (b) The resurrected will be like angels (the existence Sadducees denied).
 - (c) The resurrected will not die anymore (Lk 20:36).
 - (3) Proof text on resurrection (Ex 3:6)

Matthew 22:32

"...I am the God of Abraham, the God of Isaac, and the God of Jacob? He is not the God of the dead but of the living."

Insight:

God as Promise-Giver is also a Promise-Keeper. To give to Abraham, Isaac, and Jacob promises and they not be alive (by resurrection) to receive them would be to devalue God's word of promise-fulfillment.

Further, to say "I am" as opposed to "I was" adds further strength to the idea of resurrection.

- (4) The response of the crowd

Matthew 22:33

When the crowds heard this, they were astonished at his teaching.

3. By a Scribe

Mark 12:28-34 (cf. Matt 22:34-40)

One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?"²⁹ "The most important one," answered Jesus, "is this: 'Hear, O Israel: The Lord our God, the Lord is one.'³⁰ Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'³¹ The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these."³² "Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him."³³ To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices."³⁴ When Jesus saw that he had answered wisely, he said to him, "You are not far from the kingdom of God." And from then on no one dared ask him any more questions.

Notes:

- a. The Scribe was a Pharisee (Matt 22:30-35), chosen to pose a question of Jesus. Matthew notes that the Scribe was "testing" Jesus, although he had noted that Jesus had handled the Sadducean test well.
- b. Apparently in the religious community this question had been posed and debated. Jewish thought had codified the law into 248 commandments and 365 prohibitions (i.e. 613 precepts to obey). So, of all these, which is the greatest, the weightiest?
- c. The question of the Scribe: "Which is the greatest commandment in the Law?" (36)
- d. The reply of Jesus:
 - (1) Love God with one's whole person (Deut 6:4-5).
 - (2) Love your neighbor as yourself (Lev 19:18).
- e. The Scribe's reply to Jesus' answer:

The scribe replied that Jesus answered rightly. By doing so he showed his agreement and

appreciation of Jesus' response. Seeing this, Jesus noted:

Mark 12:34

When Jesus saw that he had answered wisely, he said to him, "You are not far from the kingdom of God." And from then on no one dared ask him any more questions.

4. By Nicodemus: a member of the Sanhedrin

Nicodemus came to Jesus early in His public ministry. He was not antagonistic but had personal questions to ask of Jesus. His interest was not to trap or criticize but to learn and ponder. He acknowledged that Jesus was a man from God.

a. The introduction

John 3:1-2

Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. ²He came to Jesus at night and said, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him."

b. The surprising statement of Jesus

John 3:3

Jesus replied, "Very truly I tell you, no one can see the kingdom of God unless they are born again."

c. The clarification (due to Nicodemus' lack of understanding)

John 3:5-8

Jesus answered, "Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. ⁶Flesh gives birth to flesh, but the Spirit gives birth to spirit. ⁷You should not be surprised at my saying, 'You must be born again.' ⁸The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."

- d. The bottom-line teaching (for Nicodemus and all)

John 3:16-18

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. ¹⁷For God did not send his Son into the world to condemn the world, but to save the world through him. ¹⁸Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.

V. TAKE AWAYS

A. Opposition

Increasing opposition characterized the unfolding public ministry of Jesus. It would also follow His disciples as well. Note the somber warning that Jesus gave the “faithful eleven” in the Upper Room.

John 15:18-21

“If the world hates you, keep in mind that it hated me first. ¹⁹If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. ²⁰Remember what I told you: ‘A servant is not greater than his master.’ If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. ²¹They will treat you this way because of my name, for they do not know the one who sent me.”

B. Persecution

Jesus had spoken of persecution in the Beatitudes (from the Sermon on the Mount).

Matthew 5:10-12

“Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. ¹¹“Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. ¹²Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.”

The Apostle Paul also echoed this sentiment in Romans 12. After carefully explaining salvation (justification by faith not works), he began his “practical” follow-up with the strong urging to offer one’s life to God, to no longer conform to the world’s pattern but be transformed by the renewing of the mind (12:12). Then, he spoke of the obligation of love (12:9-21) and included this thought:

Romans 12:14-15

Bless those who persecute you; bless and do not curse.¹⁵ Rejoice with those who rejoice; mourn with those who mourn.

C. A Higher Call

Hebrews 12:1-3

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us,² fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God.³ Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart.

Benediction

(Heb 13:20-21)

Now may the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep,²¹ equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever.

Amen.

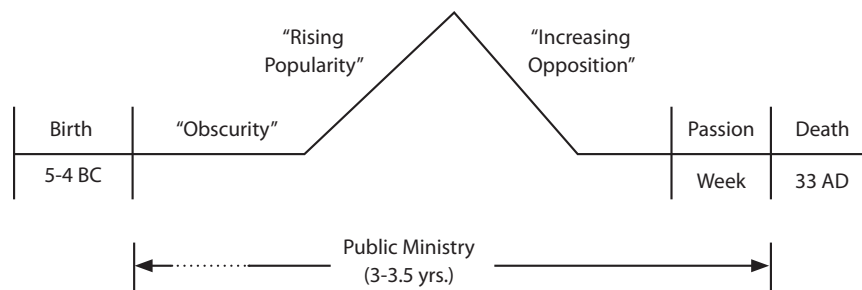
SESSION 5

Passion Week: Part One

I. PRAYER/REVIEW

II. THEMATIC FLOW: Life of Christ

A. Charted



B. Key Themes

OBSCURITY → POPULARITY → OPPOSITION → **PASSION WEEK**

III. PASSION WEEK

A. Defined

"Passion" in this context refers to the suffering leading to the death of Jesus of Nazareth on the Cross. Therefore, "Passion Week" would detail the events leading up to the Friday crucifixion.

Insight: (Jensen, 84)

The Gospels devote much of their space to Passion Week, or the Sacrifice Period of Jesus' life. (The biblical record of this week, up to the crucifixion, takes up one-third of Matthew and John, one-fourth of Mark, and one-seventh of Luke.) This is because of the week's importance. That was the week for which Jesus was born. Everything else He did and said led up to this, and found its meaning in it. The cross was the crucial experience for Christ, because death and Satan were conquered in it. Jesus' crown was made possible by the cross.

B. Charted

Note the following chart, "Suggested Chronology of the Passion Week." Take note that Biblical scholars are divided over which events occurred on which days of this final week in the earthly life of Jesus. The conclusions taken in this study are adaptations of the chronological work of Harold Hoehner (*Chronological Aspects of the Life of Christ*), the insights of Sam A. Smith (privately published essay), and others.

The chart which follows assumes an April 3, 33 AD death of Jesus (as opposed to the 29 AD held by many others). Some events may vary by a day, but the basic outline is generally held (i.e. day of the week to recorded event).

Suggested Chronology of the Passion Week

(Generally using Mark as a Guide)

Day (Date) 33 AD	Recorded Event (Prim. from Mark)	Markan Account
Saturday (March 28)	Arrival at Bethany Anointing of Mary	Jn 11:54-12:11
Sunday (March 29)	Triumphal Entry	Mk 11:1-11
Monday (March 30)	Cursing of the Fig Tree Cleansing of the Temple	Mk 11:12-19
Tuesday (March 31)	Withered Fig Tree Arrival at Temple Conflict with Religious Leaders Teaching at Temple Courts Olivet Discourse	Mk 11:20-13:37
Wednesday (April 1)	Anointing by Mary (?) [John's Gospel places it on Saturday; Mark's placement seems to be Wednesday; scholarly debate leans more to John's account.] Betrayal Arranged (? by Judas) OR Silent Wednesday (no recorded activity)	Mk 14:1-11
Thursday (April 2)	Passover Meal Celebration Betrayal by Judas Night-time Arrest (Trials begin)	Mk 14:12-72
Friday (April 3)	Trials Continue (3 Jewish/3 Roman) Brutality Crucifixion Burial	Mk 15:1-47
Saturday (April 4)	In the Tomb	
Sunday (April 5)	Resurrection	Mk 16:1-8

IV. BIBLICAL DEVELOPMENT

A. Saturday (March 28, 33 AD)

1. Pre-Passover mood

John 11:54-57

Therefore Jesus no longer moved about publicly among the people of Judea. Instead he withdrew to a region near the wilderness, to a village called Ephraim, where he stayed with his disciples.⁵⁵ When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover.⁵⁶ They kept looking for Jesus, and as they stood in the temple courts they asked one another, "What do you think? Isn't he coming to the festival at all?"⁵⁷ But the chief priests and the Pharisees had given orders that anyone who found out where Jesus was should report it so that they might arrest him.

Notes:

- a. After the resurrection of Lazarus, the opposition to Jesus intensified. Caiaphas ironically declared, "...it is better for you (other religious rulers) that one man (Jesus) die for the people than that the whole nation perish" (Jn 11:50). As a result Jesus left Bethany for a village (some 15 miles or so away) called Ephraim.
- b. Because of the popularity of the Passover Feast, pilgrims from all about the nation came early to properly prepare (ceremonial cleansing or purification). The multitudes were looking out to see if Jesus would appear. The authorities, also, were looking and ordering any who might see Jesus to report the sighting.

2. Arrival at Bethany

John 12:1-8

Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead.² Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him.

³Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume. ⁴But one of his disciples, Judas Iscariot, who was later to betray him, objected, ⁵"Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages." ⁶He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it. ⁷"Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial. ⁸You will always have the poor among you, but you will not always have me."

Notes:

- a. John's account places this event "six days before the Passover; Matthew (ch. 26) and Mark (ch. 14) place it "two days" before Passover. This is a thorny problem to harmonize and explain (beyond the scope of this study). Gospel writers often place events not in strict chronological order (as moderns do) but theologically and topically.
- b. The story contains some striking contrasts:
 - (1) Lazarus is present (recently raised from the dead (Jn 11); Jesus is the honoree (soon to die by crucifixion).
 - (2) Martha is serving (again – cf. Lk 10:38-42); Mary is at the feet of Jesus (again - yet this occasion anointing him with oil).
 - (3) Judas Iscariot objected to the use of expensive perfume to anoint Jesus. He asked why it was not redirected to the poor; yet Judas had been redirecting funds from the money bag for himself.
- c. Mary's costly and devoted act of anointing Jesus foreshadowed his soon to be death (cf. Jn 19:39-40).

B. Sunday (March 29, 33 AD)

1. "Triumphal Entry"

- a. Recorded by all four Gospel writers
(Matt 21:1-9; Mk 11:1-11; Lk 19:29-38; Jn 12:12-15)

- b. Fulfilled the Messianic prophecy of Zechariah 9

Zechariah 9:9

Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.

- c. Accompanied by the multitudes' cries from the pilgrim song of Psalm 118

Psalm 118:26

*Blessed is he who comes in the name of the Lord.
From the house of the Lord we bless you.*

- d. Narrated by John

John 12:12-15

The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem.

¹³*They took palm branches and went out to meet him, shouting, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the king of Israel!"* ¹⁴*Jesus found a young donkey and sat on it, as it is written:*

¹⁵*"Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey's colt."*

Notes:

- (1) The crowd placed "palm branches" before the path of Jesus. While the palm tree was considered a symbol of righteousness (Ps 92:12), by NT times it was a nationalistic symbol of Judaism and perhaps expressed Messianic hopes on this occasion.
- (2) "Hosanna" is a Hebrew expression meaning, "save," and was an expression of praise (cf. Pss 113-118).

- (3) The kingship of Jesus was emphasized in this account (vv. 14-15), yet ironically, these cries will soon turn to "We have no king but Caesar" (Jn 19:15).
- (4) Zechariah 9:9 was quoted; a conquering king might enter upon a war horse (judgment) yet here Jesus enters upon a colt (peace).
- (5) The enthusiastic crowd will turn into an angry mob only days later.

2. Temple visit

Mark 11:11

Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

Notes:

- a. Jesus entered the temple precincts or courts (Grk. hieron) rather than the central Sanctuary (Grk. naos). See the map on page 5.
- b. Jesus "looked around at everything." This assessment will be the basis of His return visit the next day and subsequent actions ("cleansing of the Temple").
- c. The time was late in the day, so Jesus and the Twelve returned to Bethany, a few miles away.

C. Monday (March 30, 33 AD)

1. Cursing of the fig tree

- a. The cursing occurred on Monday morning on the way to the Temple (cf. Matt 21:18-22; Mk 11:12-14).
- b. Matthew's account notes, "Immediately the tree withered" (21:19); Mark's account does not indicate that the disciples saw the withering process but only that the next day the tree had "withered from the roots" (11:21).

Mark 11:21

Peter remembered and said to Jesus, "Rabbi, look! The fig tree you cursed has withered!"

- c. The story illustrates two truths:
 - (1) The necessity of faith and prayer for the disciples' mission ahead
 - (2) The picture of Israel's unfruitfulness (unfaithfulness) as the fig tree (a symbol of Israel: Jer 8:13 and Hos 9:10,16) which appeared to be ready for fruit was in actuality fruitless.

2. Cleansing of the Temple

- a. Recorded by all four Gospel writers (Matt 21:12-16; Mk 11:12-19; Lk 19:45-47; Jn 2:13-16).
- b. John's account is either out of chronological order (it appears early in Jesus' ministry), or likely, there were two cleansings in Jesus' public ministry: one early (recorded by John) and one late (recorded by the others).
- c. As recorded in Mark, note the following:

Mark 11:15-18

On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves,¹⁶ and would not allow anyone to carry merchandise through the temple courts.¹⁷ And as he taught them, he said, "Is it not written: 'My house will be called a house of prayer for all nations'? But you have made it 'a den of robbers.'"¹⁸ The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.

Notes:

- (1) The band of disciples and Jesus left Bethany (a few miles away) and came to the Temple in Jerusalem.
- (2) "Temple area" would refer to the court area outside of Herod's Temple (Holy Place, Holy of Holies), i.e. the Court of the Gentiles.

- (3) At this place a kind of market was permitted by Caiaphas, the High Priest. Here pilgrims could purchase items necessary for the Feast: wine, oil, salt, sacrificial animals, and birds (ceremonially approved).
- (4) Jesus had observed this religious commerce the previous day (11:11). Seeing those "buying and selling" and observing the money-changers at work making their profits and finding that merchants passed through the holy site ("carry merchandise through the temple courts"), Jesus became (righteously) enraged.
- (5) The commerce was obstructing the true purpose of the Temple: a place of worship and prayer. In doing this, Jesus was displaying His authority over the sacred Temple.
- (6) The response of the chief priests and teachers of the law was predictable: fear and murderous anger.

d. Conclusion of Monday

Mark 11:19

When evening came, Jesus and his disciples went out of the city.

D. Tuesday (March 31, 33 AD)

1. Withered fig tree

Mark 11:20-26

In the morning, as they went along, they saw the fig tree withered from the roots. ²¹Peter remembered and said to Jesus, "Rabbi, look! The fig tree you cursed has withered!"

²²"Have faith in God," Jesus answered. ²³"Truly I tell you, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in their heart but believes that what they say will happen, it will be done for them. ²⁴Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. ²⁵And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins."

Notes:

- a. This account continues the story begun on Monday as Jesus and the disciples entered Jerusalem (11:12-14). Then (in Mark's account), Jesus cursed the tree, "May no one ever eat fruit from you again" (11:14).
- b. On Tuesday, the fig tree was "withered from the roots" (11:20). Peter called this to the attention of Jesus. Recall from the previous remarks on Monday's cursing that the incident was likely a picture of judgment on Israel, a nation that should have been fruitful was in reality quite barren.
- c. Jesus took the opportunity to instruct the disciples (20-25):
 - (1) That faith in God could do even more miraculous things than withering a fig tree (cf. Matt 21:21).
 - (2) That successful prayer requires faith (11:24).
 - (3) That forgiveness of others also plays a part in believing prayer. "In other words, God will be responsive to the petitioner who has paid attention to how he or she relates to others" (Bock, 323).

Insight: Prayer

- (1) Requires faith
- (2) Often requires forgiveness
- (3) Must be within God's will (1 Jn 5:14-15)
- (4) Needs to be persistent (Lk 18:1-5)
- (5) May require wisdom to know how to pray (Jas 1:5-8)

2. Arrival at the Temple

Tuesday was a full day of controversy and teaching. What follows is a selective, brief overview.

a. Challenge to Jesus' authority

Mark 11:27-33

They arrived again in Jerusalem, and while Jesus was walking in the temple courts, the chief priests, the teachers of the law and the elders came to him. ²⁸“By what authority are you doing these things?” they asked. “And who gave you authority to do this?” ²⁹Jesus replied, “I will ask you one question. Answer me, and I will tell you by what authority I am doing these things. ³⁰John’s baptism—was it from heaven, or of human origin? Tell me!” ³¹They discussed it among themselves and said, “If we say, ‘From heaven,’ he will ask, ‘Then why didn’t you believe him?’ ³²But if we say, ‘Of human origin’...” (They feared the people, for everyone held that John really was a prophet.) ³³So they answered Jesus, “We don’t know.” Jesus said, “Neither will I tell you by what authority I am doing these things.”

Notes:

- (1) Jesus has returned to the temple area where on the previous day He had overturned the tables of the moneychangers.
- (2) The chief priests, teachers of the law, and the elders challenged the authority by which Jesus had cleansed the Temple of crass commercialism. “By what authority are you doing these things?” (11:28). And further, **who** gave it to you?

b. Entrapment question on the Roman poll tax

The religious leaders (Pharisees and Herodians) posed a question of taxation to Rome (cf. Matt 22:15-22; Mk 12:13-17; Lk 20:20-26). This story is discussed in Session 4, p. 85.

The reply of Jesus was skillful and wise. “Give to Caesar what is Caesar’s and to God what is God’s” (Mk 11:17).

c. The Greatest Commandment

One of the teachers of the law posed a question to Jesus, "of all the commandments, which is the most important?"

This encounter is discussed in Session 4, p. 88.

Jesus boiled down the multitude of laws into a two-fold obligation: love God; love neighbor.

3. Teaching at the Temple

a. Christ (Messiah) and David's relationship

Matthew 22:41-46

While the Pharisees were gathered together, Jesus asked them, ⁴² "What do you think about the Messiah? Whose son is he?" "The son of David," they replied.

⁴³ He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says, ⁴⁴ "'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet.'" ⁴⁵ If then David calls him 'Lord,' how can he be his son?" ⁴⁶ No one could say a word in reply, and from that day on no one dared to ask him any more questions.

Notes:

(1) In counterpoint following the question of the Greatest Commandment, Jesus questioned the Pharisees with a theological problem: with respect to the Messiah (Christ), whose son is He?

(2) The Pharisees reply, "the son of David." Note the following passages that support their answer:

2 Samuel 7:12-14 (God speaking to King David)
When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. ¹³ He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. ¹⁴ I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands.

Jeremiah 23:5-6 (God about David's descendant)
"The days are coming," declares the Lord, "when I will raise up for David a righteous Branch, a King who will reign wisely and do what is just and right in the land. ⁶ In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The Lord Our Righteous Savior."

Also, see Ps 89:29-37; Isa 9:2-7; 11:1-9; et al.

(3) Jesus' reply to the Pharisees was startling:

- (a) David (in an accepted Messianic passage) refers to the Messiah as "lord."
- (b) David (in Ps 110) acknowledges that the Lord (God) said to my (David's) lord, sit at my right hand (a place of privilege and authority)...
- (c) The point is clear: Messiah (as son of David —see v. 42) has an authoritative position beyond/over King David. The descendant is superior to the ancestor.
- (d) The true identity of David's descendant, the Messiah, has divine authority. The religious leaders were stunned into silence.

b. Seven woes upon the Pharisees (and Scribes)

(1) Setting

Matthew 23:1-7

Then Jesus said to the crowds and to his disciples:

² "The teachers of the law and the Pharisees sit in Moses' seat. ³ So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach.

⁴ They tie up heavy, cumbersome loads and put them on other people's shoulders, but they themselves are not willing to lift a finger to move them. ⁵ "Everything they do is done for people to see: They make their phylacteries wide and the tassels on their garments long; ⁶ they love the place of honor at banquets and the most important

seats in the synagogues; ⁷ they love to be greeted with respect in the marketplaces and to be called 'Rabbi' by others."

(2) Seven woes

Matthew 23 has the full account (as seen in the chart below). Also, the shorter version is found in Mark 12:38-40; Luke 20:41-44.

Seven Woes of Matthew 23				
WOE (vv.)	DIRECTED TO...	Labeled	OFFENSE	SUMMARY
1 (13)	"teachers of the law and Pharisees"	"hypocrites"	"shut (the entrance to the kingdom" for yourselves and others	hypocritical obstruction
2 (15)	"teachers of the law and Pharisees"	"hypocrites"	turn your "converts" into legalists ("twice as much a son of hell as you")	hypocritical legalism
3 (16-22)	"blind guides"		tricky evasion techniques to sidestep their oaths	hypocritical oaths
4 (23-24)	"teachers of the law and Pharisees"	"hypocrites"	major on the minors when both are expected duties ("strain a gnat, swallow a camel")	hypocritical ministry
5 (25-26)	"teachers of the law and Pharisees"	"hypocrites"	practice outward rituals without inward character ("greed," "self-indulgence")	hypocritical purity
6 (27-28)	"teachers of the law and Pharisees"	"hypocrites"	look good—outside look bad—inside ("full of hypocrisy and wickedness")	hypocritical posturing
7 (29-32)	"teachers of the law and Pharisees"	"hypocrites"	honor the past prophets while acting like the ones who shed the prophet's blood	hypocritical superiority

c. From Anger (Seven Woes) to tears

Matthew 23:37-39

"Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.

³⁸ Look, your house is left to you desolate. ³⁹ For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'"

d. A lesson from a poor widow

Mark 12:41-44

Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. ⁴² But a poor widow came and put in two very small copper coins, worth only a few cents. ⁴³ Calling his disciples to him, Jesus said, "Truly I tell you, this poor widow has put more into the treasury than all the others. ⁴⁴ They all gave out of their wealth; but she, out of her poverty, put in everything—all she had to live on."

Notes:

- (1) From controversies, opposition, and denunciations, both Mark and Luke record an alternative look at an act of true worship.
- (2) Jesus sat down near the trumpet-shaped coffers where the devout placed their gifts. He noticed:
 - rich people putting in large sums
 - a poor widow putting in a paltry sum
- (3) Jesus did not condemn or commend the rich (refer to 1 Tim 6:17-19 for the obligations expected of the rich); He did highly commend the poor widow.
- (4) The poor widow provided an example of faith, obedience, and dependence upon God for her very real needs; her gift was small (fraction of a penny by comparison) but (spiritually) accounted for more than that of the rich.

4. Olivet Discourse

As Jesus and His disciples were leaving the Temple, one of the disciples remarked to Jesus, "Teacher, behold what wonderful stones and what wonderful buildings" (Mk 13:1). To which Jesus replied that a day was coming where "not one stone will be left upon another." In other words Jesus predicted the utter destruction of the Temple.

The three Synoptic Gospels each record their version of what is called "The Olivet Discourse" (Matt 24-25, Mk 13, Lk 21).

For the purpose of this study the focus will be upon the broad themes addressed (as opposed to verse-by-verse exposition).

a. The disciples' question: when?

Matthew 24:3

As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?"

b. Jesus' reply: watch out! don't be deceived (Matt 24:3-8)

There will be false Messiahs, wars and rumors of wars, famines, earthquakes. "Such things must happen, but **the end** is still to come" (24:6).

c. Jesus' reply: persecutions to come

Matthew 24:9-11

"Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. ¹⁰ At that time many will turn away from the faith and will betray and hate each other, ¹¹ and many false prophets will appear and deceive many people.

d. Jesus' reply: "the abomination that causes desolation"

(1) In light of Daniel 9:27 this occurred historically in 167 BC by Antiochus Epiphanes (referenced in the historical apocryphal book of 1 Maccabees).

(2) Also, this could be seen in the soon destruction of Jerusalem in 70 AD (Lk 21:20-21); yet this event itself may also foreshadow a yet future time during the Tribulation. Note the following passages:

(a) 2 Thessalonians 2:1-4

Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers and sisters, ² not to become easily unsettled or alarmed by the teaching allegedly from us—whether by a prophecy or by word of mouth or by letter—asserting that the day of the Lord has already come. ³ Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. ⁴ He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God.

(b) Daniel 9:27

"He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

e. Jesus' reply: false Christs and false Prophets

Matthew 24:23-24

"At that time if anyone says to you, 'Look, here is the Messiah!' or, 'There he is!' do not believe it. ²⁴ For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect."

f. Jesus' reply: signs of the coming of the Son of Man

Matthew 24:29-31

"Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light;

the stars will fall from the sky, and the heavenly bodies will be shaken.’³⁰ “Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory.³¹ And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.”

g. The application: be prepared

Matthew 24:32-51 issues the warning to those of that day, therefore “keep watch” and “be ready, because the Son of Man will come at an hour when you do not expect Him” (Matt 24:44).

h. The parables

(1) Parable of ten virgins (Matt 25:1-13)

Five virgins were prepared to meet the bridegroom; five were not. The lesson? “Therefore, keep watch, because you do not know the day or the hour” (25:13).

(2) Parable of talents (Matt 25:14-30)

The primary lesson seems to be, don’t waste your opportunities and resources in light of Christ’s (Master’s) return.

(3) Parable of sheep and goats (Matt 25:31-46)

At the return of the Son of Man a judgment will occur separating “sheep” and “goats.” Bock (353) indicates, “Thus, the Son of Man and allegiance to him and his people are seen as the basis for the judgment, an authority that he possesses and will exercise in the final judgment at his coming.”

E. Wednesday (April 1, 33 AD)

Most Biblical scholars consider Wednesday of Passion Week to be “silent Wednesday.” The reason for this is that there seems to be no recorded activity.

Mark 14:1 indicates that the Passover was “only two days away” and then records the intent of the religious leaders “to arrest Jesus and kill him” (14:1). Then, Mark records the anointing of Jesus by Mary (14:3-11) which would have been Wednesday. But most interpreters place the event (as recorded in John 11-12) on Saturday prior to Sunday’s Triumphal Entry. The apparent discrepancy may be due to Mark’s theological arrangement as opposed to a strict chronological approach. The event itself is not under question, simply the time sequence.

This study places the anointing early and thus supports the “silent Wednesday,” perhaps a day of rest and preparation for the rigorous events ahead.

F. Thursday (April 2) through Sunday (April 5)

Session 6 of “Life of Christ” will detail the final events of the earthly life and ministry of Jesus, the Messiah-King.

V. TAKEAWAYS

A. Culmination

The Passion Week culminates the three and one-half year public ministry of Jesus. It was always the place and time for which He had prepared. As early as Luke 9, this was His focus. “As the time approached for him to be taken up into heaven, Jesus **resolutely set out** for Jerusalem” (9:51).

B. Plotting (His Death)

By this final week the die had been cast. With unknowing predictive irony, Caiaphas had uttered memorable words:

John 11:49-53

Then one of them, named Caiaphas, who was high priest that year, spoke up, “You know nothing at all! ⁵⁰ You do not realize that it is better for you that one man die for the people than that the whole nation perish.” ⁵¹ He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, ⁵² and not only for that nation but also for the scattered children of God, to bring them together and make them one. ⁵³ So from that day on they plotted to take his life.

Caiaphas believed Jesus must die for the good of the nation (especially the entrenched religious leaders). Jesus believed that He must die for the world: "For even the son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mk 10:45).

Caiaphas saw Jesus' death as an end. Jesus saw His death as a beginning (cf. Jn 10:10^b).

C. Presentation (of the King)

The Triumphal Entry formally presented Jesus to the nation as their Messiah-King. He had performed miraculous signs attesting to His identity as one who had come from God (cf. Jn 3:1-2) and He had preached His kingdom message, "Repent, for the kingdom of heaven is near" (Matt 4:17).

The King had come; His Kingdom was near; would the nation receive their Messiah-King and the Kingdom He presented?

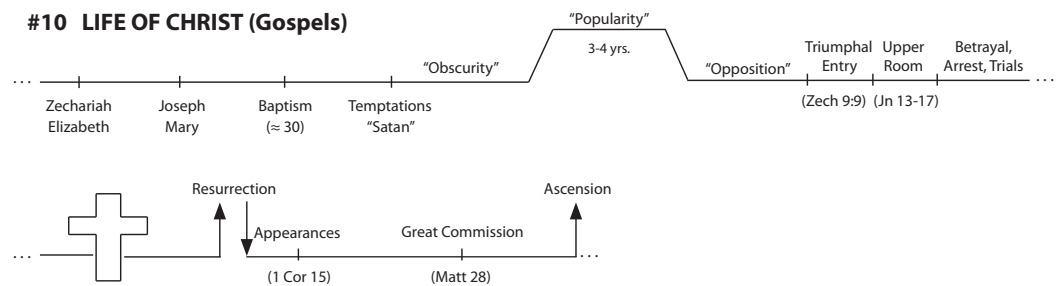
SESSION 6

Passion Week: Part Two

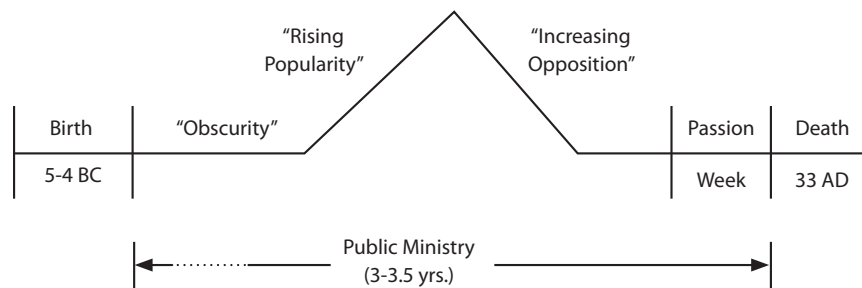
I. PRAYER/REVIEW

II. PANORAMA TIMELINE: LIFE OF CHRIST

A. Complete Timeline (from Panorama Rev., p. 6)



B. Abbreviated Timeline (from Panorama Plus 10)



III. PASSION WEEK EVENTS

Refer to Session 5, “Passion Week: Part One.” Note the highlights from Saturday, March 28, 33 AD through to the day of resurrection, Sunday, April 5.

FINAL DAYS OF JESUS Passion Week		
Day (Date) 33 AD	Recorded Event (Prim. from Mark)	Markan Account
Thursday (April 2)	Passover Meal Celebration Betrayal by Judas Night-time Arrest (Trials begin)	Mk 14:12-72
Friday (April 3)	Trials Continue (3 Jewish/3 Roman) Brutality Crucifixion Burial	Mk 15:1-47
Saturday (April 4)	In the Tomb	
Sunday (April 5)	Resurrection	Mk 16:1-8

IV. BIBLICAL DEVELOPMENT

A. Thursday (April 2)

1. Preparations for the Passover meal

- a. Question: where?

Mark 14:12

On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus’ disciples asked him, “Where do you want us to go and make preparations for you to eat the Passover?”

Notes:

(1) The “first day” of the Passover feast was observed on Nisan 14-15 which would have fallen on Thursday-Friday of AD 33.

- (2) New Testament chronologies are complicated by the fact that for the Roman system, the day began at midnight (as does our modern day); however for the Jewish reckoning, the day began at sunset.

Therefore, daylight Thursday would be the day of Passover meal preparations, while the meal itself would be after sunset (Friday in the Jewish system).

- b. Answer: in the city

Mark 14:13-16

So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. ¹⁴ Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?' ¹⁵ He will show you a large room upstairs, furnished and ready. Make preparations for us there." ¹⁶ The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.

Notes:

- (1) Luke (22:8) identifies the "two disciples" as Peter and John. They are instructed to find "a man carrying a jar of water" (14:13). Since this would have been a cultural oddity (women generally would have performed the task), the man would be easy to spot. Secrecy of the place for Jesus and His disciples would have been crucial. Prior arrangements would be necessary (14:15-16).
- (2) The location of the Passover meal was described as "a large upper room, furnished and ready" (14:15).

Insight: Upper Room

Most Palestinian houses consisted of from one to four rooms on one level. Large upper rooms were doubtless more common in ancient Jerusalem than in the countryside. The place was perhaps a wealthy person's home or even a semipublic building. The word translated "furnished" could mean *paved* or *with a floor*, but here it probably means that the room had carpets, couches, and vessels.

(Brooks, 227)

2. Passover Meal

- a. All four gospel writers record the feast meal; only John gives extensive details of the post-meal conversation/teaching.

- b. A harmony of the events might be:

- (1) At sunset Jesus and His disciples prepare to eat the Passover meal (cf. Ex 12).

Luke 22:14-16

When the hour came, Jesus and his apostles reclined at the table. ¹⁵And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. ¹⁶For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."

- (2) At the outset of the meal, Jesus takes on the role of a menial servant (cf. Phil 2:5-8) and shockingly washes His disciples' feet.

John 13:2-5

The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus. ³Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; ⁴so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. ⁵After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

Notes:

- (a) The act was richly symbolic. To cleanse dust from feet was one thing, to cleanse from sin was quite another (cf. 13:10).
- (b) Peter was presumably the last to have his feet washed and he resisted. Likely, Peter had expected to be seated next to Jesus (the places of privilege, honor, closeness). After all, he and John (who **was** seated next to Jesus with Judas Iscariot) had the honorable task of carrying out the preparations for this momentous feast meal. Perhaps in a huff Peter had sulked his way to the farthest place.
- (c) To Peter's refusal Jesus responded plainly, "unless I wash you, you have no part with me" (13:7). Peter sees only the physical washing of feet. Jesus speaks of a salvation "bath" that thoroughly cleanses, thus requiring only intermittent "washing" (confessing) of daily sin. In picturesque language Jesus foreshadows NT justification and sanctification.
- (d) Jesus punctuated the demonstration with an apt explanation:

John 13:14-17
Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. ¹⁵I have set you an example that you should do as I have done for you.
¹⁶Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. ¹⁷Now that you know these things, you will be blessed if you do them.
- (3) During the meal (or perhaps before the footwashing) the disciples argue about greatness.

Luke 22:24-30

A dispute also arose among them as to which of them was considered to be greatest. ²⁵ Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. ²⁶ But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. ²⁷ For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. ²⁸ You are those who have stood by me in my trials. ²⁹ And I confer on you a kingdom, just as my Father conferred one on me, ³⁰ so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

Notes:

- (a) This dispute could have preceded and been the basis for the footwashing lesson.
- (b) This dispute was nothing new with the disciples. Earlier in his public ministry Jesus had challenged the men.

Mark 9:33-35

They came to Capernaum. When he was in the house, he asked them, "What were you arguing about on the road?" ³⁴ But they kept quiet because on the way they had argued about who was the greatest. ³⁵ Sitting down, Jesus called the Twelve and said, "Anyone who wants to be first must be the very last, and the servant of all."

- (c) The basic lessons to learn were clear:
 - Don't be like the Gentiles who love power and to "exercise authority over."
 - Don't choose "being served" but choose "to serve" (the example of Jesus - cf. Mk 10:45).

- Don't measure greatness by position or authority, but by the capacity to serve (minister to) others.

- (4) Near the end of the meal Judas Iscariot departed to complete plans for the betrayal of Jesus. None of the eleven knew of his true reasons for leaving. Jesus knew and bid Judas to do the deeds quickly.

John 13:27-30

As soon as Judas took the bread, Satan entered into him. So Jesus told him, "What you are about to do, do quickly."²⁸ But no one at the meal understood why Jesus said this to him.²⁹ Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the festival, or to give something to the poor.³⁰ As soon as Judas had taken the bread, he went out. And it was night.

- (5) At some point during the meal, Jesus instituted the commemorative Lord's Supper.

Mark 14:22-25 (cf. Matt 26:26-29; Lk 22:17-20; 1 Cor 11:23-26)

While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take it; this is my body."²³ Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it.²⁴ "This is my blood of the covenant, which is poured out for many," he said to them.²⁵ "Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God."

Notes:

- (a) The Passover meal was a familiar ritual for Israel.

Insight:

Before this meal was eaten in Jewish homes the head of the house explained its meaning regarding Israel's deliverance from slavery in Egypt. As host, Jesus probably did so to prepare His disciples for a new understanding of the bread and wine. (Grassmick, BKC, 177)

- (b) This portion of the supper may have occurred after Judas Iscariot departed.
- (c) The Lord's Supper is highly symbolic:
 - Bread represents Jesus' body.
 - Wine represents Jesus' blood.
 - Cup of thanksgiving (likely the third of four at a traditional "sedar" [Hb. "order" or "arrangement"]) represents "my blood of the covenant." (Compare to Jer 31:31-34; Isa 53:11-12).

The death (broken body, shed blood) of Jesus will now provide the basis for forgiveness of sin and a right relationship with God.

- (d) The next occasion for a momentous meal would be in the literal Kingdom at the Messianic banquet.

Isaiah 25:6-8

On this mountain the Lord Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine—the best of meats and the finest of wines. ⁷ On this mountain he will destroy the shroud that enfolds all peoples, the sheet that covers all nations; ⁸ he will swallow up death forever. The Sovereign Lord will wipe away the tears from all faces; he will remove his people's disgrace from all the earth. The Lord has spoken.

- (6) At the close of the meal (or shortly thereafter), with the traitor out of the room, Jesus began to instruct the faithful eleven. The first (perhaps most significant) teaching was on the necessary love-relationship that all followers of Christ must have for one another.

John 13:33-35

*"My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.
³⁴ "A new command I give you: Love one another. As I have loved you, so you must love one another.
³⁵ By this everyone will know that you are my disciples, if you love one another."*

Peter missed the teaching point (on love) and only focused on his devotion and commitment to Jesus. Peter bravely announced "Lord, why can I not follow you right now? I will lay down my life for you." (13:37)

Probably at this point Jesus gave His first prediction of Peter's coming denial.

Luke 22:31-34 (cf. Jn 13:37-38)

"Simon, Simon, Satan has asked to sift all of you as wheat. ³² But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers." ³³ But he replied, "Lord, I am ready to go with you to prison and to death." ³⁴ Jesus answered, "I tell you, Peter, before the rooster crows today, you will deny three times that you know me."

3. Upper Room teaching

John 13:31-16:33 is traditionally referred to as "The Upper Room Discourse," a title focused on the location of this extended teaching session. The material is exclusively recorded by John alone, the young disciple who was present at the meal and subsequent instruction.

Further, some also include John 17, “The High Priestly Prayer,” as a part of this section of John’s Gospel.

There are several “markers” of interpretive interest in this part of the Gospel of John:

- “And it was night” (13:30); a theological statement related to the departure of the traitor, Judas Iscariot.
- Interruptions of Jesus’ teaching: by “Simon Peter” (13:36 ff), “Thomas” (14:5 ff), “Philip” (14:8 ff), “Judas (not Judas Iscariot)” (14:22 ff). All of these interruptions interfere with the flow of instruction intended by Jesus. But they serve to answer important questions. These all occur in the latter part of John 13 and throughout John 14.
- “Come now; let us leave” (14:31): it would appear that Jesus and His disciples left the Upper Room to depart to the Garden of Gethsemane. Thus, the conversation of John 15-16 would have occurred on the way. Some scholars believe that the conversation continued around the table until John 18:1.
- “After Jesus said this, he looked toward heaven and prayed” (17:1): if the disciples were in route to the garden, this would have occurred outdoors with Jesus’ face toward the heavens, the starry sky, His heavenly Father. Of course, it still could have occurred in the prepared, upper room.
- “When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley” (18:1): if the prayer had occurred on the Temple mount, the band of men could have departed by way of the Golden Gate across the Kidron ravine up into the copse of olive trees to the place, the Garden of Gethsemane (see map, p. 5).

If the prayer finished while in the upper room, the men could have traveled through the temple area or passed south of this area by traveling up the Kidron (from the convergence of Hinnom, Central and Kidron ravines).

a. Chart of Upper Room Discourse

Upper Room Discourse John 13-17		
"Last Supper"	"Last Words"	"Last Prayer"
Chapter 13	Chapters 13-16	Chapter 17
<ul style="list-style-type: none"> • Washing • Explanation • Lament 	In the Room (13-14) On the Way (15-16)	Jesus prays... <ul style="list-style-type: none"> • For Himself • For Disciples • For Future Believers

b. "Last Words": Chart of Instructions/Interruptions
(John 13-14)

John 18:1 "...crossed Kidron Valley...olive grove..."		
Instruction	Interruption	Reply
Jesus (13:31-35)	X	X
X	Peter (13:36-38)	Jesus (13:36-38)
Jesus (14:1-4)	X	X
X	Thomas (14:5-7)	Jesus (14:5-7)
X	Philip (14:8-11)	Jesus (14:8-11)
Jesus (14:12-21)	X	X
	Judas (14:22)	Jesus (14:23-24)
Jesus (14:25-31)	X	X

Noteworthy passages:

(1) John 13:34-35

"A new command I give you: Love one another. As I have loved you, so you must love one another. ³⁵ By this everyone will know that you are my disciples, if you love one another."

(2) John 14:1-4

"Do not let your hearts be troubled. You believe in God; believe also in me. ²My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? ³And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. ⁴You know the way to the place where I am going."

(3) John 14:6

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."

(4) John 14:15-17

"If you love me, keep my commands. ¹⁶And I will ask the Father, and he will give you another advocate to help you and be with you forever— ¹⁷the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

(5) John 14:25-26

"All this I have spoken while still with you. ²⁶But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

c. "Last Words": On the Way: John 15-16

(1) John 15: Three Vital Relationships of the Believer

"Three Vital Relationships" John 15		
Verses	Responsibility	Key Word
1-8	Vertical: With Christ	"abide" (remain)
9-17	Horizontal: With Other Believers	"love"
18-27	Horizontal: With the World of Haters	witness ("testify")

Noteworthy passages:

(a) John 15:1-2 (NASB)

"I am the true vine, and My Father is the vinedresser. ² Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit."

(b) John 15:5 (NASB)

I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.

(c) John 15:12-13, 17

My command is this: Love each other as I have loved you. ¹³ Greater love has no one than this: to lay down one's life for one's friends. ¹⁷ This is my command: Love each other.

(d) John 15:18-19

"If the world hates you, keep in mind that it hated me first. ¹⁹ If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.

(e) John 15:26-27

"When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me. ²⁷ And you also must testify, for you have been with me from the beginning."

(2) John 16

Noteworthy passages:

(a) John 16:7-11

"But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you. ⁸ When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: ⁹ about sin, because people do not believe in me; ¹⁰ about righteousness, because I am going to the Father, where you can see me no longer; ¹¹ and about judgment, because the prince of this world now stands condemned."

(b) John 16:12-13

"I have much more to say to you, more than you can now bear. ¹³ But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."

(c) John 16:28

"I came from the Father and entered the world; now I am leaving the world and going back to the Father."

(d) John 16:33

"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

d. "Last Prayer": High Priestly Prayer: John 17

(1) Jesus prays for Himself (17:1-5)

John 17:1^b

"Father, the hour has come. Glorify your Son, that your Son may glorify you."

John 17:3

"Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent."

(2) Jesus prays for His disciples (17:6-19)

John 17:11, 15

"I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one. My prayer is not that you take them out of the world but that you protect them from the evil one."

John 17:17-19

"Sanctify them by the truth; your word is truth. ¹⁸ As you sent me into the world, I have sent them into the world. ¹⁹ For them I sanctify myself, that they too may be truly sanctified."

(3) Jesus prays for future believers (17:20-26)

John 17:20-21

"My prayer is not for them alone. I pray also for those who will believe in me through their message, ²¹ that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me."

(4) John 17:24

"Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world."

4. Garden of Gethsemane

John 18:1

When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.

a. A second prediction of Peter's denial

Entering the garden Jesus noted that soon all of the disciples would fall away (Matt 26:31; Mk 14:27). Peter boldly declared his allegiance once again, only to hear Jesus say, "Truly I say to you that this very night, before a cock crows, you shall deny me three times" (Matt 26:34 NASB).

b. The three agonizing prayers of Jesus (Matthew 26)

Matthew's account notes that Jesus arrived in the garden, asked Peter, James and John to accompany Him to a more private place to pray. Jesus was "grieved and distressed."

Jesus went a little further away from the three to pray ("remain here and keep watch with me" - Matt 26:38).

(1) The first session of prayer (26:39-41)

(2) The second session of prayer (26:42-43)

(3) The third session of prayer (26:44)

Matthew 26:45-46

Then he returned to the disciples and said to them, "Are you still sleeping and resting? Look, the hour has come, and the Son of Man is delivered into the hands of sinners. ⁴⁶ Rise! Let us go! Here comes my betrayer!"

c. Betrayal and arrest

(1) All four Gospels record the event (Matt 26:47-56; Mk 14:43-52; Lk 22:47-53; Jn 18:2-12).

(2) The key players in the drama:

(a) Jesus: innocent, wrongly accused, oddly in charge.

- (b) Judas Iscariot: traitor, betrayer, satanically driven.
- (c) Peter: sword wielder, brash defender, flees.
- (d) Disciples: stunned, frightened, flee.
- (e) Jewish officers: accusers, arrestors, plotters.
- (f) Roman soldiers: accomplices, Roman muscle.

Matthew 26:52-56

"Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword."⁵³ Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?⁵⁴ But how then would the Scriptures be fulfilled that say it must happen in this way?"⁵⁵ In that hour Jesus said to the crowd, "Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me."⁵⁶ But this has all taken place that the writings of the prophets might be fulfilled." Then all the disciples deserted him and fled.

B. Friday (April 3)

1. Trials

Jesus experienced the mockery and injustice of Jewish and Roman jurisprudence. Arrested and bound, He would in short order appear three times before Jewish authorities and three times before Roman authorities. While Jesus was interrogated, Peter would fulfill the prophecy of his denials.

a. Before Annas (former high priest)

(1) Who He was

John 18:12-14

Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him¹³ and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year.¹⁴ Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

(2) What He asked

John 18:19-24

Meanwhile, the high priest questioned Jesus about his disciples and his teaching. ²⁰“I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret.

²¹ Why question me? Ask those who heard me. Surely they know what I said.” ²² When Jesus said this, one of the officials nearby slapped him in the face. “Is this the way you answer the high priest?” he demanded. ²³ “If I said something wrong,” Jesus replied, “testify as to what is wrong. But if I spoke the truth, why did you strike me?” ²⁴ Then Annas sent him bound to Caiaphas the high priest.

- b. Before Caiaphas (current high priest) and Sanhedrin (some hastily assembled). This incident would have been located at the high priest’s home in the early morning hours.

(1) Testimony of witnesses

Mark 14:55-56

The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any.

⁵⁶ Many testified falsely against him, but their statements did not agree.

(2) Challenge of the high priest

Mark 14:60-64

Then the high priest stood up before them and asked Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?” ⁶¹ But Jesus remained silent and gave no answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” ⁶² “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” ⁶³ The high priest tore his clothes. “Why do we need any more witnesses?” he

asked.⁶⁴ "You have heard the blasphemy. What do you think?" They all condemned him as worthy of death.

(3) Reactions of the others

Mark 14:65

Then some began to spit at him; they blindfolded him, struck him with their fists, and said, "Prophesy!" And the guards took him and beat him.

c. Before Sanhedrin (formal meeting at daybreak)

Luke 22:66-71

At daybreak the council of the elders of the people, both the chief priests and the teachers of the law, met together, and Jesus was led before them.⁶⁷ "If you are the Messiah," they said, "tell us." Jesus answered, "If I tell you, you will not believe me,⁶⁸ and if I asked you, you would not answer.⁶⁹ But from now on, the Son of Man will be seated at the right hand of the mighty God."⁷⁰ They all asked, "Are you then the Son of God?" He replied, "You say that I am."⁷¹ Then they said, "Why do we need any more testimony? We have heard it from his own lips."

At this time the remorse of Judas Iscariot overwhelmed the betrayer. Matthew 21:3-10 records his appearance before certain religious leaders, throwing down of the blood money and leading to Judas' eventual suicide.

d. Before Pilate

All four gospel accounts include this first appearance before Pilate (Matt 27; Mk 15; Lk 23; Jn 18).

Luke 23:1-6

Then the whole assembly rose and led him off to Pilate.² And they began to accuse him, saying, "We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king."³ So Pilate asked Jesus, "Are you the king of the Jews?" "You have said so," Jesus replied.⁴ Then Pilate announced to the chief priests and the crowd, "I find no basis for a

charge against this man.”⁵ But they insisted, “He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here.”

⁶ On hearing this, Pilate asked if the man was a Galilean.

e. Before Herod (Antipas)

Luke 23:7-12

When he learned that Jesus was under Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.⁸ When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign of some sort.⁹ He plied him with many questions, but Jesus gave him no answer.¹⁰ The chief priests and the teachers of the law were standing there, vehemently accusing him.¹¹ Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate.¹² That day Herod and Pilate became friends—before this they had been enemies.

f. Before Pilate (again)

- (1) Pilate declares Jesus to be innocent of the charges brought before him (Lk 23:13-15).
- (2) Pilate offers the customary release of a prisoner at the Passover Feast; would the assembled crowd want Barabbas (insurrectionist, robber, and murderer) or Jesus (the King of the Jews)? The mob cried out for Barabbas.
- (3) Pilate had Jesus scourged; the soldiers crowned Him with a crown of thorns, mocked Him with a purple robe, beat Him with their fists, and reviled Him, “Hail, King of the Jews.”
- (4) Pilate brought Jesus out in His robed, battered, pitiful condition and declared, “Behold the man!” The angry crowd was not appeased.
- (5) Pilate further interrogated Jesus but fear of the crowd’s reaction was stronger than his fear of Jesus’ innocence.

(6) Pilate again faced the crowd.

John 19:14-16

It was the day of Preparation of the Passover; it was about noon. "Here is your king," Pilate said to the Jews.

¹⁵ But they shouted, "Take him away! Take him away! Crucify him!" "Shall I crucify your king?" Pilate asked.

"We have no king but Caesar," the chief priests

answered. ¹⁶ Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.

2. Crucifixion

- a. The mocked, beaten, flogged Jesus was taken to Golgotha (Aramaic for "skull") just outside the gates of the city.
- b. Jesus was crucified in the middle between two thieves.
- c. Jesus hung from the Cross from 9:00am to 3:00pm. From noon to His death, darkness fell over the whole land (Mk 15:33; Lk 23:44).
- d. Jesus spoke seven sayings while on the Cross.

"Seven Sayings of the Cross"	
1. "Father, forgive them..."	Luke 23
2. "Dear woman, here is your son" "Here is your mother"	John 19
3. "Today...with me...paradise"	Luke 23
4. "I am thirsty"	John 19
5. "My God, my God, why have you forsaken me?"	Matthew 27 Mark 15
6. "Father, into your hands I commit my spirit"	Luke 23
7. "It is finished"	John 19

3. Death

Mark 15:37-39

With a loud cry, Jesus breathed his last. ³⁸ The curtain of the temple was torn in two from top to bottom. ³⁹ And when the centurion, who stood there in front of Jesus, saw how he died, he said, "Surely this man was the Son of God!"

4. Burial

John 19:38-42

Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. ³⁹ He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. ⁴⁰ Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. ⁴¹ At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. ⁴² Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

5. Tomb

a. Watched by the women (Lk 23:55-56)

b. Guarded by Roman soldiers (Matt 27:62-66)

C. Saturday (April 4)

Jesus lay in the tomb; the soldiers guarded the entrance; the women prepared to return Sunday morning to complete the burial preparations; the disciples hid in fear; the nation celebrated the Sabbath (Friday at sunset to Saturday sunset).

D. Sunday (April 5): RESURRECTION SUNDAY

At daybreak, early on that Sunday morning, certain women returned to the tomb. What followed were a series of resurrection appearances of Jesus. Chronological details of the post-resurrection period are difficult to determine with absolute assurance. Gromacki offers this plausible reconstruction.

Post-Resurrection Appearances of Jesus

1. To Mary Magdalene (John 20:14-18)
2. To the women (Matt 28:8-10)
3. To Peter (Luke 24:34; 1 Cor 15:5)
4. To the two disciples on the Emmaus road (Luke 24:13-31)
5. To the ten apostles (Luke 24:36-43)
6. To the eleven apostles (John 20:24-29)
7. To the seven apostles by the Sea of Galilee (John 21:1-23)
8. To the five hundred brethren (1 Cor 15:6)
9. To James (1 Cor 15:7)
10. To the eleven, on the day of ascension (Matt 28:16-20)

V. ASCENSION

A. Primary Text

Acts 1:3-11

After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.

⁴On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. ⁵For John baptized with water, but in a few days you will be baptized with the Holy Spirit."⁶Then they gathered around him and asked him, "Lord, are you at this time going to restore the kingdom to Israel?" ⁷He said to them: "It is not for you to know the times or dates the Father has set by his own authority. ⁸But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." ⁹After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. ¹⁰They were looking intently up into the sky

as he was going, when suddenly two men dressed in white stood beside them. ¹¹ "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

B. Notable Observations

1. Jesus after His death offered to His disciples "proofs" of His being alive.
2. Jesus appeared to His eye witnesses over the course of forty days.
3. Jesus promised the coming of the Holy Spirit.
4. Jesus refused to speculate (what day or time the Father had set) concerning the coming, literal, Davidic Kingdom. Recall that the disciples were looking forward to reigning over twelve thrones with Jesus the Messiah-King (Matt 19:27-30).

Acts 1:7-8

He said to them: "It is not for you to know the times or dates the Father has set by his own authority. ⁸ But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

5. The disciples have been given a commission (Matt 28:16-20) and Holy Spirit power to be Jesus' witnesses. This will be the focus of Panorama Plus 11: The Church Age.

VI. TAKEAWAYS

A. Death of Christ

2 Corinthians 5:21

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Romans 4:25

He was delivered over to death for our sins and was raised to life for our justification.

John 3:16-18

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but to save the world through him. ¹⁸ Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.

B. Final Teachings

The Upper Room Discourse remains a key teaching section in the Passion Week drama. It is the final emphasis, the last words, the key concepts that Christ-followers must embrace, particularly today. Recall the importance of “all” of Jesus’ teaching in the Great Commandment:

Matthew 28:19-20

*“Therefore go and make disciples of **all** nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”*

C. Conclusion

Note the remarkable poetic description of “the life of Christ” (Adapted from James Allan Francis, *The Real Jesus and Other Sermons*, Judson, 1926).

He was born in an obscure village,
the child of a peasant woman.
He grew up in still another village
where he worked until he was thirty.
Then for three years
he was an itinerant preacher.
He never wrote a book.
He never held an office.
He never had a family or owned a home.
He didn't go to college.
He never traveled more than 200 miles
from the place he was born.
He did none of the things
one usually associates with greatness.
He had no credentials but himself;
he was only thirty-three
when public opinion turned against him.
His friends ran away.
He was turned over to his enemies
and went through the mockery of a trial.
He was nailed to the cross
between two thieves.
While he was dying
his executioners gambled for his clothing,
the only property he had on earth.
When he was dead
he was laid in a borrowed grave
through the pity of a friend.
Nineteen centuries have come and gone
and today he is the central figure
of the human race,
the leader of mankind's progress.
All the armies that ever marched,
all the navies that ever sailed,
all the parliaments that ever sat,
all the kings that ever reigned,
put together,
have not affected
the life of man on earth
as much as that
One Solitary Life.

APPENDICES

APPENDIX A

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APPENDIX B

The Miracles of Our Lord¹

Order	Miracles	Place	Matthew	Mark	Luke	John
1	Turning Water into Wine	Cana	-	-	-	2:1-11
2	Healing of the Nobleman's Son	Capernaum	-	-	-	4:46-54
3	Deliverance of the Demoni- ac in the Synagogue	Capernaum	-	1:21-28	4:33-37	-
4	Healing of Peter's Wife's Mother	Capernaum	8:14-15	1:29-31	4:38-39	-
5	First Miraculous Draught of Fishes	Sea of Galilee	-	-	5:1-15	-
6	Cleansing of the Leper	Galilee	8:2-4	1:40-45	5:12-15	-
7	Healing of the Paralytic	Capernaum	9:1-8	2:1-12	5:17-26	-
8	Healing of the Infirm Man at the Pool of Bethesda	Jerusalem	-	-	-	5:1-15
9	Healing of the Withered Hand	Galilee	12:9-13	3:1-5	6:6-11	-
10	Healing of the Centurion's Servant	Capernaum	8:5-13	-	7:1-10	-
11	Raising of the Widow's Son	Nain	-	-	7:11-17	-
12	Casting Out the Blind and Dumb Spirit	Galilee	12:22-32	-	11:14-23	-
13	Stilling of the Storm	Sea of Galilee	8:23-27	4:35-41	8:22-25	-
14	Deliverance of the Demoni- ac of Gadara	Gadara	8:28-34	5:1-20	8:26-39	-
15	Healing of the Woman with an Issue of Blood	Capernaum	9:20-22	5:25-34	8:43-48	-
16	Raising of Jairus' Daughter	Capernaum	9:18-26	5:22-43	8:41-56	-
17	Healing of Two Blind Men	Capernaum	9:27-31	-	-	-
18	Casting Out of a Dumb Spirit	Capernaum	9:32-34	-	-	-
19	Feeding of the 5,000	Near to Bethsaida	14:13-21	6:32-44	9:10-17	6:1-14
20	Jesus Walking on the Water	Sea of Galilee	14:22-33	6:45-52	-	6:15-21
21	Casting Out the Demon From the Syrophenician's Daughter	Phoenicia	15:21-28	7:24-30	-	-
22	Healing the Deaf with an Impediment of Speech	Decapolis	-	7:31-37	-	-
23	Feeding of the 4,000	Decapolis	15:29-38	8:1-9	-	-

Order	Miracles	Place	Matthew	Mark	Luke	John
24	Healing of the Blind Man of Bethsaida	Bethsaida	-	8:22-26	-	-
25	Demon Cast Out of the Lunatic Boy	Mt. Hermon	17:14-21	9:14-29	9:37-42	-
26	The Money in the Fish's Mouth	Capernaum	17:24-27	-	-	-
27	Healing of the Man Born Blind	Jerusalem	-	-	-	9:1-41
28	Healing of the Woman of 18 Years' Infirmary	Perea (?)	-	13:10-17	-	-
29	Healing the Man with Dropsy	Perea	-	-	14:1-6	-
30	The Raising of Lazarus	Bethany	-	-	-	11:1-44
31	Cleansing of the Ten Lepers	Samaria	-	-	17:11-19	-
32	Healing of Blind Bartimaeus	Jericho	20:29-34	10:46-52	18:35-43	-
33	Cursing of the Fig Tree	Jerusalem	21:18-19	11:12-14*	-	-
34	Healing of Malchus' Ear	Jerusalem	-	-	22:49-51	-
35	Second Miraculous Draught of Fishes	Sea of Galilee	-	-	-	21:1-12

*20-25

¹Taken from Course Syllabus, "Miracles of Christ," Dr. Donald K. Campbell, Dallas Theological Seminary, Summer, 1979.

APPENDIX C

(Strauss, *Four Portraits, One Jesus*, p. 437)

Common Figures of Speech Used by Jesus

Name	Description	Examples
Proverbs and Aphorisms	Short, memorable statements of wisdom or truth	<ul style="list-style-type: none"> • “Do not judge, or you too will be judged” (Matt 7:1). • “No one who puts his hand to the plow and looks back is fit for service in the kingdom of God” (Luke 9:62).
Metaphor	An implicit comparison between two unlike things	<ul style="list-style-type: none"> • “You are the light of the world” (Matt 5:14). • “I am the good shepherd. The good shepherd lays down his life for the sheep” (John 10:1).
Simile	An explicit comparison between two things, usually with the words “as” or “like”	<ul style="list-style-type: none"> • “Go! I am sending you out like lambs among wolves” (Luke 10:3). • “To what can I compare this generation? They are like children sitting in the marketplaces and calling out to others” (Matt 11:16).
Paradox	A seemingly contradictory statement that is nonetheless true	<ul style="list-style-type: none"> • “For whoever wants to save his life will lose it, but whoever loses his life for me will save it” (Luke 9:24). • “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45).
Hyperbole	An exaggeration used for emphasis or effect	<ul style="list-style-type: none"> • “If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life—he cannot be my disciple” (Luke 14:26). • “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God” (Mark 10:25).
Pun	A play on words using terms that sound or look alike	<ul style="list-style-type: none"> • “And I tell you that you are Peter [<i>petros</i>], and on this rock [<i>petra</i>] I will build my church” (Matt 16:18). • “You blind guides! You strain out a gnat [Aramaic: <i>galma</i>] but swallow a camel [Aramaic: <i>gamla</i>]” (Matt 23:24).
Riddle	A question or statement requiring thought to answer or understand	<ul style="list-style-type: none"> • “Jesus answered them, ‘Destroy this temple, and I will raise it again in three days’” (John 2:19, referring to His own body). • “How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot stand” (Mark 3:23-24).
Irony	<p>(1) An expression marked by a deliberate contrast between apparent and intended meaning</p> <p>(2) Also, incongruity between what might be expected and what actually occurs</p>	<p>(1) “Jesus said to them, ‘I have shown you many great miracles from the Father. For which of these do you stone me?’” (John 10:32).</p> <p>(2) “Many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth” (Matt 8:11-12).</p>

APPENDIX D

“The Structure of the Gospel of Matthew”

Narratives	Teachings	Transitions
1:1-4:25	5:1-7:27 (Sermon on Mount)	7:28-29
8:1-9:34	9:35-10:42 (Mission Discourse)	11:1 ^a
11:1 ^b -12:50	13:1-52 (Parables of the Kingdom)	13:53 ^a
13:53 ^b -17:27	18:1-35 (Messiah's Community Discourse)	19:1 ^a
19:1 ^b -23:39	24:1-25:46 (Olivet Discourse)	26:1 ^a
26:1 ^b -28:20		

The Training Center

The Training Center is a ministry of Fellowship Bible Church of Northwest Arkansas. The Training Center is the tangible expression of one of the three guiding metaphors that best describe the vision and mission of Fellowship; namely, that Fellowship is a “greenhouse,” a “training center,” and a “launching pad.” The necessary link between the greenhouse and the launching pad is the Training Center where people are prepared and equipped for leadership in life and ministry.



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