

THE LIFE OF CHRIST

STUDY GUIDE

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INTRODUCTION

Why Four Gospels

The Benefit of a Harmony of the Gospels

Just as four voices in a barbershop quartet blend together to make a beautiful sound, the voices of the Gospel writers blend together to give a fuller understanding of the life of Christ. Each of the four Gospels gives testimony of Jesus from a slightly different perspective, but they all tell the same story.

Matthew, Mark, and Luke are called the "synoptic" gospels, because they of their similarity in content, order, and statement. John's account of Christ is different from the others because his purpose is to present more of an argument for the divinity of Christ rather than a historical record of the life and ministry of Christ.

Each one of these Gospels was written for a different audience and emphasizes different things about Jesus. The Gospel of Matthew was written primarily for the Jews and emphasized how Jesus fulfilled the prophecies of a kingly Messiah. Mark was written primarily for the Roman reader and is portrayed as the Divine Servant. Luke was written primarily for the Greek reader and is presented as the Son of Man, emphasizing His full humanity. John's Gospel emphasizes Jesus as the Son of God and includes more of Jesus' revelations about Himself as the divine Son of God than any of the other Gospels.

As you read the Gospels together, you get to see a fuller picture of many of the events as each writer sometimes present unique information.

The Synoptic Problem

Some people have attempted to discredit the Bible by pointing out what appear to be inconsistencies in the Gospel accounts. When quoting statements made by Christ and others, the differences can be accounted for because the writers were quoting parts of what was said. Even if you put all the writers' quotes together, all of what was said is still probably not being reported.

When the Gospel accounts are placed side by side, we see that they do not all follow the same strict chronology. The differences in minor details are also answered by "allowing the text to speak." Sometimes you have to ask what does the text *actually* say without reading presuppositions into it. Other differences are complementary, not contradictory. New information is added, but it does not take away from the veracity of the old information.

The Gospels of Matthew, Mark, and Luke have been called the Synoptic Gospels because they contain so many events in common from the life of Christ. The Gospel of John includes significantly other events that support an emphasis on presenting Jesus as the Divine Son of God. Because the events of the Synoptic Gospels are presented thematically at times and not always chronologically, it is difficult to study them side by side. Some events might have occurred at an earlier time but are placed later in the account of Christ's life according to some other purpose. There are phrases that signal that an event is not necessarily treated chronologically such as "And it came to pass," "And it came to pass in those days," "And it came to pass on a certain day," "And he entered again," "And when Jesus was entered into." This is especially true in the Gospel of Luke. Consideration has to be made for a thematic accommodation of events and teaching. There are enough indicators to know

that even though some placements are debatable, we have an accurate account of the life of Christ.

The intention of this study is not to present a final scholarly word on harmonizing all the events in the Gospels. The schedule used in this study has been developed with careful consideration to be sufficiently justified. The ultimate aim is to be able to examine the different things noted according to the perspectives of each of the Gospel writers.

Recommendations for Study

- The entire material can be covered in about two semesters if you cover 11 questions per class (1031 questions, 96 classroom hours).

- When answering questions, be prepared to explain why the incorrect answers are wrong. The wrong answers often reflect popular notions, misunderstandings of Scripture, philosophy, and theology. Students should be prepared to explain *why* the answers are right *or* wrong.

- The questions and answers are written to guide your attention and discussion. If you really can't discern the right answer, check the Answers section at the end of the book for further insight.

- Answers for questions are drawn from the parallel accounts so you should not depend only on one to find the answers.

- Although other materials should be used, it should be noted that there is enough disagreement between all scholars to remind us that anything we read should be considered under advisement. Each student should be careful how dogmatically they hold to positions depending on how well founded their arguments are.

1 - Luke's Preface

Luke 1: 1-4 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4That thou mightest know the certainty of those things, wherein thou hast been instructed.

1. Why did Luke decide to write about the life of Christ?
 - a. Because he had a complete understanding and wanted to make sure Theophilus had a good record
 - b. Because he was completing a doctoral degree and wanted to make a thesis paper to impress his professors
 - c. Because he thought since everyone else was doing it he might as well make a Gospel account, too
2. What were the sources he used to make sure he was making an accurate record?
 - a. His own eyewitness testimony from traveling with Christ
 - b. Eyewitnesses and ministers of the Word
 - c. A collection of the myths that had grown up about Jesus
3. Look up the name Theophilus. What does his name mean?
 - a. Man of God
 - b. Student of God
 - c. Lover of God

2 - Pre-Incarnation

John 1: 1-5 In the beginning was the Word, and the Word was with God, and the Word was God.

2The same was in the beginning with God.

3All things were made by him; and without him was not any thing made that was made.

4In him was life; and the life was the light of men.

5And the light shineth in darkness; and the darkness comprehended it not.

4. Who was the Word?
 - a. Jesus, God the Son
 - b. Jesus, a son of God
 - c. Jesus, a god
5. What act did the Word perform?
 - a. He created all things by the authority of God
 - b. He created all things because He was God
 - c. After being created by God, he was given the power to create all things

6. What blessing was in the Word?
- a. He was the light of all men
 - b. He was the light to a select group of men
 - c. He made all men alive
7. What was the darkness not able to do?
- a. Provide privacy
 - b. Overcome the light
 - c. Give people a quiet time to rest

BIRTH AND CHILDHOOD OF CHRIST

3 - The Genealogy of Christ

Matt 1: 1-17 The book of the generation of Jesus Christ, the son of David, the son of Abraham.
 2Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
 3And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;
 4And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
 5And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
 6And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;
 7And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;
 8And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
 9And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
 10And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
 11And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:
 12And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;
 13And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
 14And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
 15And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
 16And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
 17So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

Luke 3:23-38 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,
 24Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,
 25Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,
 26Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,
 27Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,
 28Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,
 29Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,
 30Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,
 31Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,
 32Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,
 33Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom,

which was *the son* of Phares, which was *the son* of Juda,
34Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,
35Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,
36Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,
37Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,
38Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

8. What is the likely reason Matthew recorded the genealogy of Jesus back to Abraham and David?
- a. Matthew wrote to the Jews and they were more interested in his Jewish heritage as a king for Israel
 - b. Matthew did not have sufficient historical information
 - c. Matthew wanted to prove the divine heritage of Christ
9. What is the likely reason Luke recorded the genealogy of Jesus back to Adam?
- a. He wanted to show off his knowledge of history
 - b. He wanted to show how many powerful people were in the lineage of Christ
 - c. He wanted to present Jesus as the perfect man to a Greek audience
10. What is the likely reason Mark did not present a genealogy?
- a. He only wanted to present a brief life of Christ
 - b. His Roman audience would be more interested in Jesus as the powerful man of action
 - c. His Roman audience kept careful records of their own about genealogies of foreign figures
11. Read John 1:1-5. How did John choose to present Jesus?
- a. As a creation of God at the beginning of the world
 - b. As divine God from eternity past
 - c. As a man born to Adam and Mary

4 - Annunciation of the Birth of John the Baptist

Luke 1: 5-25 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8And it came to pass, that while he executed the priest's office before God in the order of his course, 9According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10And the whole multitude of the people were praying without at the time of incense.

11And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14And thou shalt have joy and gladness; and many shall rejoice at his birth.

15For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16And many of the children of Israel shall he turn to the Lord their God.

17And he shall go before him in the spirit and power of Elias, **to turn the hearts of the fathers to the children**, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. Malachi 4:6

18And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

12. What ministry did Zacharias have?

- a. He was a Levitical priest
- b. He was a professor in a rabbinical school in Jerusalem
- c. He was a zealot (member of the resistance against the power of Rome in Israel)

13. What was the character Of Elizabeth and Zacharias?

- a. They were zealous and talented young professionals
- b. They were older saints with a reputation of righteousness before God
- c. They were social justice warriors who worked to provide for the marginalized

14. Compare Luke 1:7,13,17-20. Why should Zacharias have not been so unbelieving?
- a. He had prayed for a son and an angel had appeared to tell him he was going to have one
 - b. God will always give us what we want
 - c. He wasn't very old and should have been looking forward to having a family
15. According to Luke 1:17, how would Zacharias' son be described?
- a. The reincarnated Elijah
 - b. A man who would raise up an army to follow himself
 - c. One who would come in the spirit and power of Elijah
16. How could the son be compared to one with a Nazarite vow?
- a. He would not have strong drink or wine
 - b. He could be comfortable with friends as a social drinker
 - c. He would be spiritually average
17. What was the mission of the son of Zacharias?
-
-

18. How did Elizabeth feel about expecting a child?
- a. She wanted to abort him because she was too old
 - b. She counted it a blessing of motherhood
 - c. She worried about what people might think

5 - The Annunciation to Mary of the Birth of Christ

Luke 1:26-38 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34Then said Mary unto the angel, How shall this be, seeing I know not a man?

35And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37For with God nothing shall be impossible.

38And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

19. Read 2 Samuel 7:12-13, Isaiah 11:1-10, 16:5, Jeremiah 23:5,6, 33:17. Why was it important that Mary was a descendent of David?
- a. Because she would get extra privileges
 - b. Because God had promised a king to descend from David
 - c. Because she would become a queen
20. Read Luke 1:28,30,33. How did Mary find favor with God?
- a. She would be preserved from sin
 - b. She would give birth to Jesus, the Son of the Highest
 - c. She would be the mother of God
21. Why was Mary perplexed?
- a. She did not understand the incarnation of Christ
 - b. She was not married
 - c. She did not have the option for abortion and did not want to be an unwed mother
22. What did the angel use to help Mary understand the power of God?
- a. A burning fiery bush
 - b. A still small voice
 - c. Her aged cousin, Elizabeth, was expecting a child
23. What was Mary's reaction to the news of her expecting a child?
- a. She was worried what people would think
 - b. She thought she was going to miss a lot of opportunities to have a career
 - c. She willingly submitted to God

6 - Mary's Visit to Elizabeth

Luke 1:39-56 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40And entered into the house of Zacharias, and saluted Elisabeth.

41And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43And whence *is* this to me, that the mother of my Lord should come to me?

44For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46And Mary said, My soul doth magnify the Lord,

47And my spirit hath rejoiced in God my Saviour.

48For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations

shall call me blessed.

49For he that is mighty hath done to me great things; and holy *is* his name.

50And his mercy *is* on them that fear him from generation to generation.

51He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52He hath put down the mighty from *their* seats, and exalted them of low degree.

53He hath filled the hungry with good things; and the rich he hath sent empty away.

54He hath holpen his servant Israel, in remembrance of *his* mercy;

55As he spake to our fathers, to Abraham, and to his seed for ever.

56And Mary abode with her about three months, and returned to her own house.

24. What was the reaction of Elizabeth's child when Elizabeth heard Mary's greeting?
- a. Nothing, a fetus is not a person
 - b. He leaped in her womb
 - c. Nothing, it was entirely coincidental that the fetus was stretching since a fetus cannot think
25. What was Elizabeth's reaction to her child leaping?
- a. She was spiritually sensitive and knew that this meant that Mary was carrying her Lord
 - b. She was annoyed by the discomfort of carrying a child
 - c. She was amazed at how her child showed signs of life since it was only a blob of cells
26. What indicates that Mary knew she was a humble sinner?
- a. She recognized that God was her Savior
 - b. She did many good works to pay for her sin
 - c. She sought counseling because of her low self esteem
27. What did Mary realize would happen because of the great privilege she had to carry Jesus?
- a. She would get to become a queen
 - b. She would get great riches
 - c. She would be considered blessed for generations to come
28. Read vs. 50-55. What phrase expresses God's blessing to the lowly?
- a. He helps them conquer the rich and mighty
 - b. He has mercy on the that fear Him
 - c. He will comfort them because they are victims of the rich
29. What did Mary see was God's attitude toward His people, Israel?
- a. They were to be replaced by the church
 - b. His promises were forever
 - c. He would help them have victory over the world
30. How long did Mary stay with Elizabeth? (Luke 1:56) _____

7 - Birth of John the Baptist

Luke 1:57-80 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60And his mother answered and said, Not *so*; but he shall be called John.

61And they said unto her, There is none of thy kindred that is called by this name.

62And they made signs to his father, how he would have him called.

63And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

66And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69And hath raised up an horn of salvation for us in the house of his servant David;

70As he spake by the mouth of his holy prophets, which have been since the world began:

71That we should be saved from our enemies, and from the hand of all that hate us;

72To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73The oath which he sware to our father Abraham,

74That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75In holiness and righteousness before him, all the days of our life.

76And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77To give knowledge of salvation unto his people by the remission of their sins,

78Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

31. By not naming John after his father Zacharias or some other relative, what statement might this have made about him?

- a. He was going to have a different ministry than his father who was a priest
- b. He was going to be a rebel who wouldn't follow his parents direction
- c. He was going to be a disappointment to his parents

32. What kind of salvation did the Jews look for according to Luke 1:69-74?

- a. Personal salvation from hell

- b. National deliverance from their enemies
 - c. Salvation from sickness and disease
33. What was John's mission?
- a. To help Israel reform their behavior
 - b. To prepare Israel for their replacement by the Gentiles
 - c. To prepare the way for the Messiah
34. The name John means God is gracious. What way would God demonstrate His grace to Israel through John's ministry?
- a. To deliver them from the power of Rome
 - b. To deliver them from the power of corrupt Jewish leaders
 - c. To deliver them from hell by the remission of their sins
35. What would John's ministry provide?
- a. A guilty conscience
 - b. Light to them that sit in darkness and the shadow of death
 - c. Public shame by exposing people's sin
36. Where did John get his training for ministry?
- a. In desert places
 - b. In Jerusalem at the Temple
 - c. From the Sanhedrin

8 - The Annunciation to Joseph

Matt 1:18-25 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23**Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel**, which being interpreted is, God with us. Isaiah 7:14

24Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

37. What did Joseph consider doing because He found out that Mary was expecting?
- a. He wanted her to be committed to a mental institution
 - b. He wanted to divorce her

- c. He wanted to break off their engagement

38. What did being engaged mean?

- a. It was as binding as being married
- b. It was a romantic notion for two people living together
- c. One could date others until the day of marriage

39. What does Jesus' title Emmanuel indicate?

- a. God is in everything and everything is God
- b. God is a man
- c. Jesus is God Who is with us

40. What indicates that God and not Joseph is the Father of Jesus?

41. What did Joseph avoid until after the birth of Jesus?

- a. Grape juice
- b. Marital relations
- c. Being seen with Mary

42. The name Jesus means "The Salvation of Jehovah." Look up what other forms of this name are:

9 - The Roman Taxation

Luke 2: 1-5 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2(And this taxing was first made when Cyrenius was governor of Syria.)

3And all went to be taxed, every one into his own city.

4And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5To be taxed with Mary his espoused wife, being great with child.

43. What event was used to give cause for Joseph and Mary to go to Bethlehem?

44. What does the taxation demonstrate about Jesus' claim for being the Messiah?

- a. The verification that Jesus was of the house of David
- b. That His parents were righteous and without sin so that He could be without sin
- c. That the Messiah would be a rebellious protestor since His parents were complicit with the Roman government

45. What would ensure that Jesus would be identified with Bethlehem, the city of David?
- a. Mary and Joseph wanted to move there so they could fulfill prophecy
 - b. Mary's due date was very close
 - c. The Jewish leaders were going to make Joseph king in Bethlehem since he was also from the line of David

10 - The Nativity of Christ

Luke 2: 6-20 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14Glory to God in the highest, and on earth peace, good will toward men.

15And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18And all they that heard *it* wondered at those things which were told them by the shepherds.

19But Mary kept all these things, and pondered *them* in her heart.

20And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

46. Where was Jesus born in Bethlelem?

- a. In a royal palace
- b. In a friend's home
- c. In a stable

47. Who came to witness the birth of Christ?

- a. All the royal relatives
- b. Priests and Levites
- c. Shepherds

48. Even though Jesus was born amongst common men, what did the heavenly Father allow?

- a. A heavenly host offering praise
- b. Military protection
- c. Visitation by fans of Joseph and Mary

49. What did the angel indicate God was providing for mankind?
- a. No more war
 - b. Peace
 - c. No more troubles
50. What did the shepherds do after they saw Jesus?
- a. They went home and had a Christmas supper
 - b. They kept quiet so people would not think them uppity or crazy
 - c. They went and told people what had happened
51. What was Mary's response to the events surrounding the birth of Jesus?
- a. She demanded better treatment
 - b. She negotiated a book and movie deal to tell her story
 - c. She gave careful and serious consideration to all that happened
52. What did the shepherds do when they returned back to their fields?
- a. They praised God
 - b. They became distracted by their work and problems
 - c. They forgot about it

11 - The Presentation of Christ in the Temple

Luke 2:21-38 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23(As it is written in the law of the Lord, **Every male that openeth the womb shall be called holy to the Lord;**) Exodus 13:2

24And to offer a sacrifice according to that which is said in the law of the Lord, **A pair of turtledoves, or two young pigeons.** Leviticus 12:8

25And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28Then took he him up in his arms, and blessed God, and said,

29Lord, now lettest thou thy servant depart in peace, according to thy word:

30For mine eyes have seen thy salvation,

31Which thou hast prepared before the face of all people;

32A light to lighten the Gentiles, and the glory of thy people Israel

33And Joseph and his mother marvelled at those things which were spoken of him.

34And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

53. Why did Mary go to the Temple?

- a. To present Jesus and offer a purification sacrifice
- b. To present Jesus as the king
- c. To have her sins forgiven

54. What does the firstborn male foreshadow?

- a. The church
- b. The resurrection of Jesus from the dead
- c. The birthright of the firstborn

55. What does the consolation of Israel refer to?

- a. The wisdom to endure suffering
- b. The Messiah
- c. Payment to make up Jewish losses

56. What did the consolation of Israel provide according to Luke 2:32?

- a. Safety in the promised land
- b. The victory of Israel over the world
- c. Fulfillment of Israel's mission to bring the light of salvation to the world

57. What did Simeon prophesy to Mary?

- a. The rule of Christ as King
- b. The death of Christ for sin
- c. The sacrifice Mary would make for sin

58. Who did Anna prophesy to?

- a. All those who were indifferent to what was going on in the world
- b. All those in Israel who sought redemption in Israel
- c. All the oppressed classes

12 - Herod and the Wise Men

Matt 2: 1-12 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6And thou Bethlehem, *in the land of Juda*, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Micah 5:2

7Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10When they saw the star, they rejoiced with exceeding great joy.

11And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

See p. 326 for a chart of the Dynasty of Herod the Great and descendants named Herod.

59. Who came to visit the Christ child from the east?

- a. Three kings
- b. Three wise men
- c. Wise men

60. How can we tell that Jesus was a political threat?

- a. Herod and all those in Jerusalem, the political center of Israel, were troubled
- b. All of Israel was looking for a new king
- c. Rome wanted to get rid of King Herod and was looking to put a governor in place

61. Read the full prophecy of Micah 5:2 as compared to Matthew 2:6. How do we know that Jesus was God come in the flesh to be presented as Israel's king?

- a. Because Jesus was to govern Israel
- b. Because Jesus was of the tribe of Israel born in Bethlehem
- c. Because He was described as eternal yet being born in Bethlehem

62. Where did the wise men find Jesus?

- a. In a manger in Bethlehem
- b. In the Temple in Jerusalem
- c. In a house in Bethlehem

63. What do the three gifts represent that the wise men brought (this requires extra research)?

- a. That there were three wise men
- b. The royalty, priesthood, and death of Christ
- c. The Father, the Son, and the Holy Ghost

13 - The Flight into Egypt and the Return to Galilee

Matt 2:13-23 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14When he arose, he took the young child and his mother by night, and departed into Egypt:

15And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Out of Egypt have I called my son.** Hosea 11:1

16Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18**In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.** Jeremiah 31:15

19But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21And he arose, and took the young child and his mother, and came into the land of Israel.

22But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, **He shall be called a Nazarene.** Isaiah 11:1

Luke 2:39-40 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 40And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

64. Where was the last place that Herod might have looked for Jesus to destroy Him?
- a. Bethlehem
 - b. Nazareth
 - c. Egypt
65. Where did Israel go to be strengthened before being able to take over the Promised Land?
- a. Egypt
 - b. Babylon
 - c. Assyria
66. How long was it since the wise men had come before Herod moved to destroy Christ?
- a. 30 years
 - b. 2 years
 - c. 12 years
67. What is revealed by the slaying of the children in Bethlehem?
- a. How Jesus almost didn't get to die for our sins
 - b. How wicked man can be
 - c. How tolerant man can be
68. Who became ruler after the death of Herod the Great?
- a. Archelaus, his son
 - b. Herod Antipas, who killed John the Baptist and judged Christ
 - c. Herod Agrippa, the grandson of Herod the Great who killed James and was eaten of worms
 - d. Herod Agrippa II, son of Herod Agrippa, King of Judea whom Paul almost persuaded to become a Christian
69. Why did Joseph take Mary and Jesus to Nazareth?
- a. Because God told him to go there
 - b. Because he feared Archelaus
 - c. Because God made him go there

14 - The Childhood of Christ

Luke 2:41-52 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's

business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

70. What is revealed about the character of Joseph and Mary in Luke 2:41,42?

- a. They were observant Jews
- b. They liked parties
- c. They would take care of the business of God if they didn't have anything better to do

71. How old was Jesus when He was found in the Temple?

- a. When He was about 30 years of age and old enough to be exposed to religion
- b. When He was 13, the age of being able to assume the responsibilities of a Jewish adult in a bar mitzvah
- c. When He was 12 years old

72. Where did Joseph and Mary look for Jesus?

- a. Hiding somewhere in the company
- b. With relatives and acquaintances whom they might take for granted He would be with
- c. In the Temple where they knew He would be about His Father's business

73. What was Jesus doing in the Temple where they found Him?

- a. Playing hide and seek
- b. Cleansing the Temple
- c. Engaging in spiritual discussion with the doctors of the law

74. What impressed the doctors of the Law?

- a. Jesus was God who gave them the Word of God
- b. Jesus was working miracles
- c. Jesus' understanding and answers

75. What manifested itself early in the life of Jesus?

- a. His sense of mission and divinity
- b. His nature as a radical who challenged the *status quo*
- c. His ability to work miracles

76. How did Jesus react to Mary?

- a. He reproved her for challenging Him
- b. He tried to comfort her with understanding of God's mission
- c. He went home and did whatever He pleased

77. What characterized Jesus' life as He grew?

- a. His wisdom and favor with God and man
- b. His impatience with those around Him
- c. His domination of those around Him

THE EARLY JUDEAN MINISTRY

15 - The Ministry of John the Baptist

Matt 3: 1-12 In those days came John the Baptist, preaching in the wilderness of Judaea,
2And saying, Repent ye: for the kingdom of heaven is at hand.

Mark 1: 1-8 The beginning of the gospel of Jesus Christ, the Son of God;

Luke 3: 1-18 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,
2Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

John 1:6-14 There was a man sent from God, whose name *was* John.

7The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8He was not that Light, but *was sent* to bear witness of that Light.

9*That* was the true Light, which lighteth every man that cometh into the world.

10He was in the world, and the world was made by him, and the world knew him not.

11He came unto his own, and his own received him not.

12But as many as

3For this is he that was spoken of by the prophet Esaias, saying, **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.** Isaiah 40:3

4And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

2As it is written in the prophets, **Behold, I send my messenger before thy face, which shall prepare thy way before thee.**

Malachi 3:1

3**The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.** Isaiah 40:3

4John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

3And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4As it is written in the book of the words of Esaias the prophet, saying, **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.**

5**Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;**

6**And all flesh shall see the salvation of God.** Isaiah 40:3-5

received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

5Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6And were baptized of him in Jordan, confessing their sins.

7But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8Bring forth therefore fruits meet for repentance:

9And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

5And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10And the people asked him, saying, What shall we do then?

11I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12Whose fan *is* in his hand, and he will throughly purge his

7And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

11He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13And he said unto them, Exact no more than that which is appointed you.

14And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17Whose fan *is* in his hand, and he will throughly purge his

floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18And many other things in his exhortation preached he unto the people.

78. According to Luke 3:1, when did the ministry of John the Baptist start?

The reign of Tiberius Caesar began on September 7, 14 AD, so the ministry of John began sometime after September 7, 28 AD. Since Christ celebrated two Passovers (John 2:13, 6:4) and was crucified on the third Passover (John 11:55), He would be crucified in 31 AD, when Passover began on Wednesday. See the discussion later about the timing of the crucifixion, *Good Wednesday or Good Friday?* p. 343.

79. Why would someone get baptized?

- a. Because of the remission of their sins
- b. In order to get remission of their sins
- c. Because it is a very special thing to do

80. Who did Mark quote about the mission of John the Baptist?

- a. Isaiah
- b. Malachi and Isaiah
- c. Moses

81. Who would be given the light of the Gospel?

- a. Only those who converted to Judaism
- b. The whole world
- c. Whoever God had chosen to be in Christ from the foundation of the world

82. Who is a child of God?

- a. As many as received Jesus Christ as his savior
- b. The Jews
- c. The whole world

83. How does someone become changed in the new birth?

- a. By their blood relationship to someone who is already saved
- b. By the will of God
- c. By their own efforts
- d. By someone deciding to receive Christ for them

84. What did God do to make this possible?
- a. He dwelt among us
 - b. He became flesh and dwelt among us
 - c. He created His Son who dwelt among us
85. What was the mission of John the Baptist?
- a. To baptize as many people as possible
 - b. Prepare the way for the Lord in righteousness
 - c. Build roads and public projects
86. What was John the Baptist's appearance like?
- a. A common man
 - b. A refined man
 - c. A priestly man
87. What would be the ultimate benefit of Jewish revival?
- a. The whole world would get the opportunity to be saved
 - b. The Jews would be able to take over the world
 - c. The Gentiles would be able to displace the Jews
88. What did John call for?
- a. Obedience to government so we can fit in better with the rest of society
 - b. Better behavior to make up for a sinful heart attitude
 - c. Behavior and works should follow true repentance
89. What did John warn the people not to assume?
- a. That everyone was a child of God
 - b. That being of Abraham they were automatically a child of God
 - c. That being a spiritual person is all you need to please God and He will leave you alone
90. What did John tell people to do?
- a. Share, be nice
 - b. Make more sacrifices
 - c. Be more tolerant
91. What did John tell the publicans (tax collectors for the benefit of the Romans) to do?
- a. Quit their jobs
 - b. Not to cheat
 - c. Give away their wealth
92. What did John tell the soldiers?
- a. Avoid arresting people for fear they were being biased
 - b. They were pigs who abused their power
 - c. Be content with their wages and not to abuse their power

93. Who did people think John might be?
- a. The Messiah
 - b. Elijah
 - c. Moses
94. What comparison was there between John and the Messiah?
- a. John was unworthy to even untie His shoes
 - b. They are both enlightened ones sent by the Divine
 - c. The Messiah would continue John's work
95. What would the Messiah do
- a. He would accept all no matter what
 - b. He would baptize with the Holy Ghost
 - c. He would spread love and wealth throughout the world

16 - The Baptism of Christ

Matt 3:13-17 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Mark 1: 9-11 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

Luke 3:21-22 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22And the Holy Ghost descended in a bodily shape like a dove upon him,

and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

96. How did John react to Jesus coming for baptism?
- a. He was happy his Cousin was going to be one of his disciples
 - b. He was happy the Messiah was coming to start His ministry
 - c. He though that Jesus was so holy that He should be baptizing him

97. Why did Jesus insist on being baptized?
- a. It would be His first step in fulfilling His righteous mission
 - b. He needed His sins washed away so He could become the Son of God
 - c. To fulfill the requirements of the Jewish law so He could be born again
98. Who participated in Jesus baptism?
- a. Mary
 - b. Peter
 - c. God the Father and God the Holy Ghost

17 - The Temptation of Christ

Matt 4: 1-11 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2And when he had fasted forty days and forty nights, he was afterward an hungred.

3And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4But he answered and said, It is written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.** Deuteronomy 8:3

5Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6And saith unto him, If thou be the Son of God, cast thyself down: for it is written, **He shall give his angels charge concerning thee: and in their**

Mark 1:12-13 And immediately the Spirit driveth him into the wilderness.

13And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Luke 4:1-13 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4And Jesus answered him, saying, It is written, **That man shall not live by bread alone, but by every word of God.**

Deuteronomy 8:3

[Matthew's account is chronological: He says "then" while Luke says "and." Here we adjust Luke to match Matthew]

9And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10For it is written, **He shall give his angels charge over thee, to keep thee:**

hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Psalm 91:11-12

7Jesus said unto him, It is written again, **Thou shalt not tempt the Lord thy God.** Deuteronomy 6:16

8Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10Then saith Jesus unto him, Get thee hence, Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve.** Deuteronomy 6:13

11Then the devil leaveth him, and, behold, angels came and ministered unto him.

11And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Psalm 91:11-12

12And Jesus answering said unto him, It is said, **Thou shalt not tempt the Lord thy God.** Deuteronomy 6:16

5And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7If thou therefore wilt worship me, all shall be thine.

8And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve.** Deuteronomy 6:13

13And when the devil had ended all the temptation, he departed from him for a season.

99. How long did Jesus fast before Satan tempted Him?

- a. 40 years
- b. 40 days
- c. The season of Lent

100. What is there to stop Satan from tempting us?

- a. Nothing, If Satan was not afraid to tempt Jesus, why would he be afraid to tempt us?
- b. If we are a child of God then he cannot tempt us
- c. If we are paired up, prayed up, and paid up, then he cannot tempt us

101. How did Satan tempt Jesus' flesh?

- a. He touched him with boils
- b. He tempted Jesus to make bread to eat
- c. He made fun of the way He looks

102. What did Jesus declare was the way we can have true life?
- a. By the Word of God
 - b. By holy communion
 - c. By eating manna
103. How did Satan try to get Jesus to tempt God the Father?
- a. To doubt God's promise and see if He could be forced to protect Him
 - b. To see if God could keep other angels from joining Satan
 - c. To see if God would save Him
104. What did Satan finally offer Jesus?
- a. The kingdoms of the world which he owned
 - b. David's throne
 - c. The kingdoms of the world that actually belong to God
105. What did Jesus use to confront Satan?
- a. Philosophy
 - b. The Word of God
 - c. Science
106. Who ministered to Jesus after the temptation?
- a. Angels
 - b. A group of monks from a secret Himalayan kingdom
 - c. No one, He was strong enough by Himself
107. What did Satan do after the temptation?
- a. He left Jesus alone
 - b. He tried to kill Him
 - c. He left Jesus alone for a season

18 - The Testimony of John the Baptist to the Party from the Sanhedrin

John 1:15-28 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16And of his fulness have all we received, and grace for grace.

17For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20And he confessed, and denied not; but confessed, I am not the Christ.

21And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23He said, I *am* **the voice of one crying in the wilderness, Make straight the way of the Lord**, as said the prophet Esaias. Isaiah 40:3

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

108. Why was Jesus before John?

- a. Jesus was born first before John
- b. Jesus was more important than John
- c. Jesus is eternal

109. What did Jesus provide for us?

- a. His fullness and grace
- b. Part of His righteousness so we can do good works to get saved
- c. Temporary salvation in the hope of keeping it until die when our salvation becomes eternal

110. What did Moses provide?

- a. Grace and truth
- b. The Law
- c. A way to earn salvation

111. How can we know God?

- a. By meditating on our center
- b. Through Jesus
- c. Through the merits of the saints

112. Who came to John to examine his spiritual movement?

- a. Pilate
- b. Herod
- c. Priests and Levites

113. Read Mal 3:1, Luke 1:17. Who were the priests expecting John to be?

- a. Christ coming to suffer
- b. Elijah before Christ coming to reign
- c. John in the spirit of Elijah

114. What did John say about himself?

- a. He was the one crying in the wilderness to prepare the way of the Lord
- b. He was the Messiah
- c. He was deserving of a wider platform to present himself and the John the Baptist Ministries Association

115. What did John tell the Pharisees of his mission?

- a. He was there to call people back to the Law
- b. He was there to create a world wide church
- c. He was there to make way for the ministry of Jesus

19 - John's Testimony to the People

John 1:29-34 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

116. How did John introduce Christ when he came back from the wilderness?

- a. The Lamb of God who would die for select individuals
- b. The Lamb of God who would teach the way of peace on earth
- c. The Lamb of God who takes away the sin of the world

117. How was John supposed to know Jesus was the Messiah?

- a. By the way he behaved while growing up
- b. By the Holy Spirit descending upon Him as a dove
- c. By His display of power in gathering an army

118. What would Jesus immerse people in who got saved?

- a. The Holy Ghost
- b. The water
- c. The church

119. How did John describe Jesus in vs. 34?

- a. A son of God
- b. The Son of God
- c. An Angel of God

20 - The First Disciples

John 1:35-51 Again the next day after John stood, and two of his disciples;

36And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37And the two disciples heard him speak, and they followed Jesus.

38Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44Now Philip was of Bethsaida, the city of Andrew and Peter.

45Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

120. What did John do when he saw Jesus the next day?

- a. He identified Him as the Lamb of God
- b. Nothing, he didn't want the competition

121. Who followed Jesus on the testimony of John?

- a. 2 disciples
- b. The 12 apostles
- c. All of John's disciples

122. How did Jesus test the two disciples?

- a. He asked them theological questions
- b. He asked them if they were a member of a church
- c. He asked them to explain what they were seeking

123. Who did Andrew first bring to Christ?
- a. A coworker
 - b. His brother, Simon, later called Peter
 - c. A friend
124. Simon means sand. What does Cephas mean?
- a. A great foundation stone
 - b. A small stone
 - c. Pope
125. What is the Hebrew word for Christ?
- a. Meshugana
 - b. Messiah
 - c. Moishe
126. What did Jesus call Phillip to do?
- a. Forsake all and follow him
 - b. Listen to sermons and go home
 - c. Follow him
127. Why would Jesus say there was no guile in Nathaniel?
- a. Nathaniel knew of the town Nazareth
 - b. Nathaniel had a reputation for honesty
 - c. He had an honest question about Nazareth in prophecy
128. How would Nathaniel see that Jesus was special?
- a. The way Jesus glowed
 - b. Jesus was obviously intimately aware of him
 - c. Nathaniel was an enlightened one who could recognize another enlightened one

21 - Marriage Feast of Cana – A Visit to Galilee

John 2: 1-12 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2And both Jesus was called, and his disciples, to the marriage.

3And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his

disciples believed on him.

12After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

129. How did Jesus respond to his mother's request for wine?

- a. He gently rebuked her
- b. He obeyed her
- c. He ignored her

130. What did the ruler of the feast call the wine Jesus made?

- a. Good and therefore expensive booze
- b. Wine
- c. Good (non-alcoholic) wine

131. Read Eph 5:18-33. If wine represents the blood of Christ, why is it fitting that the first miracle is at a wedding?

- a. Weddings are joyful events
- b. It represents the church He would shed His blood for
- c. It represents a union of two people who love each other

132. Where did Jesus go for a short time after his baptism?

- a. Capernaum
- b. Bethlehem
- c. Nazareth

22 - The First Cleansing of the Temple

John 2:13-25 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17And his disciples remembered that it was written, **The zeal of thine house hath eaten me up.** Psalm 69:9

18Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21But he spake of the temple of his body.

22When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24But Jesus did not commit himself unto them, because he knew all *men*,

25And needed not that any should testify of man: for he knew what was in man.

133. What was the function of the changers of money?
- a. To collect taxes for the Roman government
 - b. To convert foreign currency to the temple shekel
 - c. To find ways to cheat people so they could get rich
134. What was Jesus response to the animals and changers of money?
- a. He gave them a timeout
 - b. He respected their truth and was tolerant
 - c. He drove them out
135. What did Jesus find a problem with in the temple?
- a. Merchandising
 - b. Animal sacrifice
 - c. They should have used bake sales and camel washes instead
136. How did Jesus feel about the temple?
- a. He was consumed with the holiness of the things of God
 - b. He felt the security of sacred spaces
 - c. He appreciated the many different faiths that worshiped there
137. How did the Jews respond to Jesus?
- a. They put Him in jail for disturbing the peace
 - b. They wanted to know what sign He could give to prove He had authority from God
 - c. They had a revival because they confessed their sinfulness to God
138. What sign did Jesus offer them?
- a. Thunder and lightning on Mt. Sinai
 - b. A strong wind, earthquake, and fire
 - c. The resurrection
139. What did the disciples think of the sign Jesus offered?
- a. They didn't get it
 - b. They looked forward to the resurrection
 - c. They thought Jesus was going to redecorate the Temple
140. After He did many miracles, how did the people respond?
- a. They asked questions to trip Him up
 - b. They wanted His autograph
 - c. They believed on His name
141. How did Jesus respond to the people?
- a. He was happy for how many people were following
 - b. He rejected any celebrity status
 - c. He admired the sincerity of the people

23 - Meeting with Nicodemus

John 3: 1-21 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7Marvel not that I said unto thee, Ye must be born again.

8The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9Nicodemus answered and said unto him, How can these things be?

10Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15That whosoever believeth in him should not perish, but have eternal life.

16For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

142. What was Nicodemus' status?

- a. Amateur theologian
- b. A religious skeptic
- c. A Pharisee and member of the Sanhedrin

143. What suggests what Nicodemus' attitude was toward Jesus?

- a. He was argumentative because he came with others to support him
- b. He was concerned what others might think because he came under the cover of darkness
- c. He was impressed with Jesus because he asked Him to speak at his synagogue

144. How did Jesus respond to Nicodemus inquiry?
- a. He responded to his true need and told him to be born again
 - b. He explained how He did His mighty works
 - c. He gave him a riddle to solve
145. What is the only way to enter the Kingdom of heaven?
- a. Reincarnation
 - b. Being born again
 - c. Baptism
146. What corresponds to physical birth?
- a. Being born again through baptism
 - b. Being born again through a spiritual birth
 - c. Being born of water in natural child birth
147. How did Jesus described the new birth process?
- a. Just like how we can see air itself
 - b. It cannot be observed because it happens in the spirit
 - c. It is interesting to watch as someone transforms himself into a child of God
148. What does Jesus suggest about faith?
- a. Even a master theologian can miss the truth
 - b. If we study long enough we should be able to know all about God
 - c. Nobody can know anything just by studying
149. What does someone have to have to understand God's message?
- a. A theology degree
 - b. A lot of good works
 - c. A willingness to believe
150. What did Moses lift up for people to look on for physical healing?
- a. The brass serpent, a symbol of sin and judgment
 - b. A copy of the law
 - c. A magic snake
151. Why was Jesus going to be lifted up?
- a. To be a good example
 - b. He would receive the judgment for our sin
 - c. To die
152. What do people receive when they place their faith in the divine son of God who died for our sin?
- a. Temporary life until we can sin again and have to get saved again
 - b. Eternal life
 - c. The ability to do good works to earn eternal life

153. What did Jesus die for?

- a. Those who God chose to be saved
- b. Those who deserve to be forgiven and saved
- c. The world

154. Why will people be condemned for their sin?

- a. If they commit enough sin they will be condemned
- b. They are condemned because they are born as sinners
- c. They won't be condemned if they never heard about the Bible or Jesus

155. Why do people love darkness?

- a. Their sins are harder to see
- b. It is cozy and quiet
- c. Their good works are easier to see

24 - Questioning John the Baptist

John 3:22-36 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

23And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

24For John was not yet cast into prison.

25Then there arose a question between *some* of John's disciples and the Jews about purifying.

26And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27John answered and said, A man can receive nothing, except it be given him from heaven.

28Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30He must increase, but I *must* decrease.

31He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33He that hath received his testimony hath set to his seal that God is true.

34For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35The Father loveth the Son, and hath given all things into his hand.

36He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

156. How did John respond to the growing popularity of Christ?

- a. He was jealous
- b. He paid for a better marketing campaign
- c. He knew he must fade away

157. Why did Jesus have more power?
- a. He had the power of the spirit just like we do
 - b. He was more handsome and eloquent
 - c. He had the power of the spirit without reserve
158. How would people be given to the Son by the Father?
- a. By works
 - b. By faith
 - c. By following Jesus' example
159. Who will have everlasting life?
- a. Those who are baptized
 - b. Those who believe in Jesus
 - c. Those who are spiritual
160. What do unbelievers receive?
- a. A timeout
 - b. The wrath of God
 - c. A second chance in reincarnation

25 - The Woman at the Well – Passing through Samaria

John 4: 1-42 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
2(Though Jesus himself baptized not, but his disciples,)
3He left Judaea, and departed again into Galilee.
4And he must needs go through Samaria.
5Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.
6Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.
7There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
8(For his disciples were gone away unto the city to buy meat.)
9Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
10Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
11The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
12Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
13Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
14But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
15The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
16Jesus saith unto her, Go, call thy husband, and come hither.
17The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have

no husband:

18For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19The woman saith unto him, Sir, I perceive that thou art a prophet.

20Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26Jesus saith unto her, I that speak unto thee am *he*.

27And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28The woman then left her waterpot, and went her way into the city, and saith to the men,

29Come, see a man, which told me all things that ever I did: is not this the Christ?

30Then they went out of the city, and came unto him.

31In the mean while his disciples prayed him, saying, Master, eat.

32But he said unto them, I have meat to eat that ye know not of.

33Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37And herein is that saying true, One soweth, and another reapeth.

38I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41And many more believed because of his own word;

42And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

161. Who did Jesus baptize?

- a. No one, His disciples did it
- b. His disciples
- c. The multitudes who heard Him preach

162. How did Jesus approach the woman?

- a. He asked her for a drink of water
- b. He made her feel uncomfortable for coming to the well when other women weren't around
- c. He preached a sermon to her with a lot of Bible references to show how knowledgeable He was

163. What was the woman ready to do after hearing the message of Jesus?

- a. Accept him as the Messiah
- b. Give him water
- c. Acknowledge his ethnic superiority

164. How did the disciples react when they came back and saw Jesus with the Samaritan woman?

- a. They asked him all about how they could deal with non Jews
- b. They wanted to become missionaries to the world
- c. They were surprised he would cross ethnic barriers

165. What did the woman do that shows she became a believer?

- a. She moved to Jerusalem
- b. She went out soul winning
- c. She went to a quiet place to worship

166. What did Jesus turn the disciples attention to when they encouraged him to eat?

- a. He told them to become soul winners
- b. He told them He wanted something different to eat
- c. He joined them in a celebration

167. What advantage did the disciples have as soul winners?

- a. They had the Internet
- b. They were building on all the work previous generations of believers had laid down
- c. They had enough money to reach out with a large marketing campaign

THE GALILEAN MINISTRY

Rejection at Nazareth and the New Home in Capernaum

26 - The Imprisonment of John the Baptist and The Return to Galilee

Matt 4:12-17 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14That it might be fulfilled which was spoken by Esaias the prophet, saying,

15**The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;**

16**The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.** Isaiah 9:1-2

17From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mark 1:14-15 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Luke 4:14-15 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15And he taught in their synagogues, being glorified of all.

168. What was Jesus main message after the imprisonment of John?

- a. People should have patience til someday in the future for the complete restoration of the Kingdom
- b. People should be creative and develop systems of worship that best expressed their spirituality
- c. The Kingdom of Heaven was at hand

169. How did the people respond to Jesus?

- a. They were skeptical
- b. They were excited
- c. They were too busy to pay attention

170. Instead of centering his work on Jerusalem where He would be crucified where did Jesus minister at this point in time?
- a. In Galilee as was prophesied
 - b. Amongst the Essenes, an ascetic sect
 - c. With the Buddhists
 - d. With the lost tribes in America

27 - Healing of the Nobleman's Son

John 4:43-54 Now after two days he departed thence, and went into Galilee.

44For Jesus himself testified, that a prophet hath no honour in his own country.

45Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49The nobleman saith unto him, Sir, come down ere my child die.

50Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.

171. Why was there an advantage for Jesus to leave Nazareth for the rest of Galilee?

- a. Familiarity breeds contempt
- b. There was more money to be made
- c. There was a greater need for Christ in Galilee

172. Why did the nobleman come to Jesus?

- a. He wanted to debate with him
- b. He needed a doctor
- c. Because of the testimony he heard from others

173. What was Jesus' opinion of the nobleman's faith?

- a. It was strong based on the Word of God
- b. It was weak, dependent on outward signs
- c. It was moderate based on fear

174. At what point did the nobleman believe?

- a. When he heard from others that Jesus had arrived
- b. When Jesus told him that his son would live
- c. When he went home and found that the son survived

28 - Healing at the Pool of Bethesda

Healing at the Pool

John 5: 1-47 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5And a certain man was there, which had an infirmity thirty and eight years.

6When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8Jesus saith unto him, Rise, take up thy bed, and walk.

9And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews complain about healing on the Sabbath

10The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15The man departed, and told the Jews that it was Jesus, which had made him whole.

16And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

Jesus' response to the Jews

17But Jesus answered them, My Father worketh hitherto, and I work.

18Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22For the Father judgeth no man, but hath committed all judgment unto the Son:

23That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath

everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

175. What feast did Jesus attend?

- a. Passover
- b. Yom Kippur
- c. Christmas
- d. We don't know

176. How long had the impotent man suffered?

- a. 38 years
- b. A short while
- c. For about six weeks and was almost better

177. Who approached whom for the healing?
- a. The impotent man approached Jesus
 - b. The apostles approached Jesus
 - c. Jesus approached the impotent man
178. What did the infirm man do instead of simply saying yes to Jesus?
- a. He explained how humble he was and was willing to suffer
 - b. He said he didn't need Jesus because he trusted his doctors
 - c. He complained about how no one was ever there for him to help him to the waters
179. What did Jesus tell the man to do to reveal the misapplication of the law of the Sabbath?
- a. He told him to get to work
 - b. He told him to take up his bed and walk
 - c. He told him to live as he pleased as long as his intentions were noble
180. What did Jesus tell the man to be careful not to do?
- a. To not return to sinful ways because a greater judgment might happen to him
 - b. To not be careless because all sickness is due to sin
 - c. To not worry about sin because it makes us human
181. Why did the Jews seek to kill Jesus instead of just persecute Him?
- a. Because Jesus put himself on par with the Father
 - b. Because they were jealous that they couldn't do miracles too
 - c. Because Jesus was creating a new religion
182. Where did Jesus get His power and wisdom from?
- a. From deep within Himself
 - b. From the Father
 - c. From a spirit guide
183. What judgment has the Father given to the Son?
- a. The right to condemn the world while He was on Earth
 - b. The right to excuse the world
 - c. The judgment that comes in the resurrection
184. What did Jesus do to fulfill His right to judge the world?
- a. He became a man and went through what we have gone through
 - b. He received forgiveness from His Father
 - c. He became an ascended master
185. Who are the ones who have done good and will receive the resurrection of life?
- a. Those who kept the Law and did not work on the Sabbath
 - b. The ones who heard the word of Christ and believing have passed from death unto life
 - c. Those who sincerely followed Christ

186. What did Jesus have in Him so He could quicken us?

- a. Power
- b. Life
- c. Love

187. How was Jesus subordinate to the Father?

- a. He was created by His Father
- b. He did His Father's will
- c. He was not as holy as His Father

29 - The Fishermen Begin to Follow Jesus

Matt 4:18-22 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19And he saith unto them, Follow me, and I will make you fishers of men.

20And they straightway left *their* nets, and followed him.

21And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22And they immediately left the ship and their father, and followed him.

Mark 1:16-20 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18And straightway they forsook their nets, and followed him.

19And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

188. Although the disciples would be called later to *only* follow Christ, what was their attitude in Christ's invitation here?

- a. They were quick to respond
- b. They wanted to finish up what they were working on first
- c. They took four vacation weekends, slept in ten times, woke up and realized they weren't in any special need eleven times, had "something that had to be done" twelve times, felt they were being pushed too hard ten times, and after all, planned to see Jesus on His next birthday, so they almost got around to responding but they forgot to do so

189. What did Jesus plan to teach them?

- a. How to start a soup kitchen
- b. How to win souls for Him
- c. How to lift up the oppressed

190. How did Jesus plan to teach them?

- a. By following Him
- b. By only giving them a book to read on the subject
- c. By having them do a survey of what people would like in a church

30 - Beginning of the Galilean Ministry

Matt 4:23-25 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.

191. Read Luke 17:21. What is the kingdom of God now?

- a. The reign of Christ as King over all the earth
- b. The reign of Christ as King in our hearts
- c. The reign of Christ which would start at Pentecost

192. What contributed to the popularity of Christ?

- a. He delivered the people from the oppressive Romans
- b. He healed the people
- c. He brought peace to the world

31 - Teaching in the Synagogue of Nazareth

Luke 4:16-30 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

19 **To preach the acceptable year of the Lord.** Isaiah 61:1-2, 42:1,6-7

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city

was built, that they might cast him down headlong.
30But he passing through the midst of them went his way,

193. What was Jesus known for doing as He grew up in Nazareth?

- a. Performing miracles
- b. Faithfully attending religious services
- c. The life of a party

194. What parts of Isaiah did Luke record from Jesus' message when He was recognized to give the lesson from the Scriptures?

195. When Jesus sat down to give the sermon, what was the first thing he said in His message?

- a. The Scripture of the day was being fulfilled in front of them
- b. They were going to have to rise up in war
- c. There was going to be no more Israel

196. How did the people react to Christ's wonderful and gracious words?

- a. They embraced Him as their King
- b. They complemented Him on His nice message and went home to Sabbath dinner
- c. They discredited Him because He was only Joseph's son

197. Even if Jesus did some of the miracles they had heard about, what did Jesus say would be the reason that they probably still wouldn't believe?

- a. They would want someone who was properly credentialed from the Temple
- b. Prophets are generally taken for granted and not heeded by those who are most familiar with them
- c. They preferred to be committed to the prophets on TV who didn't require anything from them

198. Why did the Jews get upset with Jesus?

- a. They thought He was not going to do any miracles for them
- b. They thought He was not nice enough
- c. They didn't like to be compared as less than the Sidonians and Syrians

199. Because it wasn't time for Jesus to be crucified, what did He do to avoid be killed?

- a. He just walked right through the crowd and left
- b. He blinded them and escaped
- c. He called His disciples to fight them and was able to escape

32 - Teaching in the Synagogue of Capernaum

Mark 1:21-28 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23And there was in their synagogue a man with an unclean spirit; and he cried out,

24Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28And immediately his fame spread abroad throughout all the region round about Galilee.

Luke 4:31-37 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32And they were astonished at his doctrine: for his word was with power.

33And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37And the fame of him went out into every place of the country round about.

200. How was Jesus' teaching different than the scribes?

- a. Jesus did not depend on the authority of commentators
- b. Jesus spoke in nebulous terms that anyone could fit to their personal theology
- c. Jesus spoke in soundbites that were easy to quote

201. How did the demon in the man react to Christ?

- a. It taunted Him
- b. It recognized His power and authority
- c. It tried to identify with Him so people would follow it instead of Jesus

202. How did Jesus deal with the demon?

- a. He commanded it directly to leave
- b. He anointed the man with oil and vinegar so the demon could not stay
- c. He laughed and ignored it
- d. He gave him medication to treat his mental illness

203. What was the effect of getting rid of the demon?
- a. Jesus ministry became even more well known
 - b. Jesus became an exorcist and got rich
 - c. The demons gathered together to make war with Jesus
204. What did the people recognize in Jesus?
- a. His congeniality
 - b. His authority
 - c. His philosophy

33 - Healing of the Mother-in-Law of Peter

Matt 8:14-15 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15And he touched her hand, and the fever left her: and she arose, and ministered unto them.

Mark 1:29-31 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Luke 4:38-39 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

205. How did Jesus respond to Peter's mother?
- a. He expected that those who were close to Him would have to understand that He had a larger ministry and couldn't be bothered.
 - b. He took time to heal her
 - c. He gave her an aspirin and told her the earliest she could make an appointment would be in three months
206. What must have been the closest thing on her heart while she was sick?
- a. How she would love to take some time for herself
 - b. How unfair it was for her to be sick
 - c. How she could get back to ministry

34 - Many Healed

Matt 8:16-17 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

Mark 1:32-34 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33And all the city was gathered together at the door.

34And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

Luke 4:40-41 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

17That it might be fulfilled which was spoken by Esaias the prophet, saying, **Himself took our infirmities, and bare our sicknesses.** Isaiah 53:4

207. How did Jesus respond to the people thronging him in the evening?

- a. He took their infirmities and bore their sickness
- b. He told them to come back when His office was open
- c. He stopped seeing them because He ran out of the power of God

208. Read Matt 12:24. If Jesus had accepted the testimony of the devils, how might that be understood?

- a. He would be glorified that even the devils recognized Him
- b. He would be thought to be in league with the devils
- c. He would be thought of as a kook

The First Tour of Galilee

35 - Jesus Prays, But the People Follow

Although the Sermon on the Mount (Matt 5-7) occurs before this, it is examined alongside the Sermon on the Plain. Even though there are similarities that suggest it is one event, there are portions of the sermon that Jesus taught on other occasions, also. The lessons from the Sermon on the Mount are considered on p. 68.

Matt 8: 1 When he was come down from the mountain, great multitudes followed him.

Mark 1:35-39 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36And Simon and they that were with him followed after him.

37And when they had found him, they said unto him, All *men* seek for thee.

38And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39And he preached in their synagogues throughout all Galilee, and cast out devils.

Luke 4:42-44 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44And he preached in the synagogues of Galilee.

209. Where did Jesus present Himself very often?

- a. In the synagogues
- b. In the Temple
- c. On mountains and boats

36 - The Disciples Forsake All

Luke 5: 1-11 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11And when they had brought their ships to land, they forsook all, and followed him.

210. What were the disciples doing as Jesus was being pressed to preach?

- a. They were hanging out with their friends
- b. They were spending some "me" time at the local gym
- c. They were cleaning their nets after a disappointing night of fishing

211. What did Jesus ask Peter to do?

- a. To let Him hire him and his boat to preach from
- b. The favor of launching out so Jesus could preach from the boat
- c. To take Him out on the boat when he had some time

212. Why might Peter have not understood Jesus' request to launch out for a draught for fish?

- a. Peter was a professional who had just tried all night and could get no fish
- b. Peter was not very familiar with who Jesus was or what He was doing
- c. Jesus was an expert fisherman who should have known that there were no fish

213. How did Peter respond to Jesus' request?

- a. He advised Jesus where the fishing might be better
- b. He protested because he knew there were no fish
- c. He obeyed Him in spite of his own best professional opinion

214. How did Peter respond to Jesus after the great draught of fishes?

- a. He asked Jesus to become his partner
- b. He made excuses for why *he* had not gotten fish the night before
- c. He recognized Christ's excellence and how much he fell short of His righteousness

215. What did Jesus call on Peter to do after they caught the fish?

- a. Follow his dreams
- b. To become a fisher of men
- c. Stay put until He returns

216. What did the sons of Zebedee, James and John, and Peter do next?

- a. They forsook everything to only follow Jesus
- b. They committed themselves to be more faithful at church
- c. They pledged themselves to be better

37 - The Man with Leprosy Healed

Matt 8: 2-4 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Mark 1:40-45And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43And he straitly charged him, and forthwith sent him away;

44And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Luke 5:12-16 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16And he withdrew himself into the wilderness, and prayed.

217. What did Jesus tell the leper to do after he was healed?

- a. Go and get a second medical opinion
- b. Fulfill the Law and present himself to the priest
- c. Go home and have a party to celebrate

218. What did Jesus do after He had been thronged by the people?

- a. He told them to come back when His office was open
- b. He took time to meet with His Father
- c. He stopped seeing them because He ran out of the power of God

38 - The Palsied Man Healed

Matt 9: 1-8 And he entered into a ship, and passed over, and came into his own city.

2And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6But that ye may know that the Son of man hath power on earth to forgive sins, (then saith

Mark 2: 1-12 And again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3And they come unto him, bringing one sick of the palsy, which was borne of four.

4And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6But there were certain of the scribes sitting there, and reasoning in their hearts,

7Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10But that ye may know that the Son of man hath power on earth to forgive sins, (he saith

Luke 5:17-26 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.

18And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23Whether is easier, to say, *Thy* sins be forgiven thee; or to say, Rise up and walk?

24But that ye may know that the Son of man hath power upon earth to forgive sins, (he

he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7And he arose, and departed to his house.

8But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

to the sick of the palsy,) 11I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

219. What city did Jesus adopt for His own?

- a. Jerusalem
- b. Capernaum
- c. Nazareth

220. Which people looked like they were more ready to judge Jesus because they were front and center in the house where Jesus was meeting?

- a. Pharisees and doctors of the law
- b. People who were sick
- c. People who didn't have something else they had to do

221. What indicated the love and concern of the men who carried in the palsied man?

- a. They were willing to bust up the patio on top of the house to lower the man to see Jesus
- b. They told the man they would pray for him (which they promptly forgot to do)
- c. They voted to raise everyone's taxes so the government could be responsible for him

222. Because sin was often associated with the cause of illness and other troubles (John 9:2, Luke 13:1-5, John 5:14), how did Jesus show His understanding of the palsied man's greater concern?

- a. He told him he wasn't really a bad person
- b. He told him to stop sinning
- c. He forgave him his sins

223. How did Jesus find out about the Pharisees' complaint?

- a. They were very vocal
- b. His disciples overheard them talking and murmuring amongst themselves
- c. Jesus knew their heart

224. How were the Pharisees right in their reaction to Christ forgiving sin?

- a. Jesus could not forgive sins
- b. Only God could forgive sins
- c. Jesus could not heal

225. How did Jesus prove His deity according to the standards of the Pharisees?

- a. If sin and the sickness were tied together then if you cure the sickness you cure the sin
- b. He healed the man according to the best medical practice of the day
- c. He insisted the man's sin was forgiven and left him in his sickness

226. Why would the people have fear because of what they had seen?

- a. They didn't like miracles
- b. Their thinking was challenged by things not going the way they expected
- c. They were afraid of miracles

39 - The Call of Levi

Matt 9: 9-13 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13But go ye and learn what *that* meaneth, **I will have mercy, and not sacrifice:** for I am not come to call the righteous, but sinners to repentance. Hosea 6:6

Mark 2:13-17 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14And as he passed by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Luke 5:27-32 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28And he left all, rose up, and followed him.

29And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32I came not to call the righteous, but sinners to repentance.

227. How long did it take Matthew to respond to Jesus' command to follow Him?
- a. He responded right away
 - b. He took some time to pray about it
 - c. He took some time to ask advice of others
228. What did Matthew do at great expense to himself?
- a. He made a large donation to the Temple
 - b. He invited his friends to a feast to meet Jesus
 - c. He gave his riches to those who were less fortunate than himself
229. How did the Pharisees regard the publicans who collected taxes for the Romans?
- a. They thought of them as sinners
 - b. They thought of them as naive
 - c. They thought of them as being forced to collect taxes
230. What would make the Pharisees think of Jesus as *unclean*?
- a. He ate with people who were low-life
 - b. He ate with people who were defiled by their association with Rome
 - c. He ate with people who were spiritually immature
231. In Jesus' first coming, what was His mission?
- a. To rally the righteous Jews to establish a pure commune
 - b. To restore a pure form of worship
 - c. To call sinners to repentance
232. What was Jesus more interested in?
- a. People who achieved near perfection
 - b. People with a merciful heart like God
 - c. People who made sure their form of worship was correct no matter how they felt

40 - Defense of the Disciples

Matt 9:14-17 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Mark 2:18-22 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20But the days will come, when

Luke 5:33-39 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

16No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

the bridegroom shall be taken away from them, and then shall they fast in those days.

21No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

36And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

233. Why would the Pharisees and the disciples of John fast?

- a. To make sure their bodies were rid of toxins
- b. To lose weight for a healthier lifestyle
- c. For mourning over sin

234. Read John 3:29. Why would a bridal party be excused from fasting?

- a. Because they would have been very busy
- b. Because the coming wedding would be a cause for joy and not mourning
- c. Because it would not look right if they were suffering from hunger

235. How did Christ use this occasion to prophecy of His crucifixion?

- a. He warned them that the bridegroom was to be taken away
- b. He told them that they will have joy as long as they don't fast anymore
- c. He told them that the bridegroom would replace the old bride with a new bride

236. How did Jesus describe the new dispensation that was coming?

- a. As a new bride replacing the old bride
- b. As a new cloth that should not be patched onto old cloth
- c. As old wine in old bottles

237. How did Jesus use the old wine to describe how people might respond to the new dispensation that was coming?

- a. People might prefer the old dispensation they are used to
- b. People like to rush into new things and so they will be early adopters
- c. People will get frustrated by having to figure things out so they will give up altogether

41 - Accusation that Jesus Cast Out Demons by the Prince of the Devils

Matt 9:32-34 As they went out, behold, they brought to him a dumb man possessed with a devil. 33And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34But the Pharisees said, He casteth out devils through the prince of the devils.

238. Read Matt 12:24-37, Mark 3:22-30. What was the reaction of the Pharisees to Jesus casting out demons?

- a. They praised God for the revival over spiritual darkness
- b. They marveled at the power of Christ casting out so many demons
- c. They would rather give credit to Satan than glory to God in order to deny Jesus

42 - The People are Sheep with No Shepherd

Matt 9:35-38 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

239. What was the focus of Jesus ministry at this point?

- a. Building a large church
- b. Helping people enjoy their best life now
- c. Teaching in the synagogues

240. What was Jesus' assessment of the spiritual state of Israel?

- a. They had a commitment to holiness
- b. They were spiritually floundering
- c. They were ready for revival

241. How was the spiritual need of that day similar to the needs of today (and for the whole church age since Christ came)?

- a. The need for laborers for serving in the ministry
- b. The need for counselors to bring comfort for our day to day difficulties
- c. The need for greater crowds to show up for worship

Ministry of the Apostles

43 - Apostles Chosen

Matt 10: 1-4 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

4Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Mark 3:13-21 And he goeth up into a mountain, and calleth unto *him* whom he would: and they came unto him.

14And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15And to have power to heal sicknesses, and to cast out devils:

16And Simon he surnamed Peter;

17And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite,

19And Judas Iscariot, which also betrayed him: and they went into an house.

20And the multitude cometh together again, so that they could not so much as eat bread.

21And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

Luke 6:12-16 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13And when it was day, he called unto *him* his disciples: and of them he chose twelve, whom also he named apostles;

14Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes,

16And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

The lists of the apostles are grouped by fours into three groups. Peter heads all the lists and Judas Iscariot is last in the Gospel lists. Philip heads the list of the second group in all four of the lists, and James of Alphaeus heads the list of the last group in all four of the lists.

242. What other name was Lebbaeus Thaddaeus known by?

- a. Bartholomew
- b. Judas
- c. Judas Iscariot

243. What did Jesus give the apostles authority to do?
- a. Create high attendance records
 - b. Magically change substance from element to another
 - c. Command demons to be cast out and heal
244. What is the basic definition of an apostle?
- a. One who is sent
 - b. One who is in command
 - c. One who represents God
245. Read Acts 14:14 and 13:1-3. Where did Barnabas get his commission as an apostle?
- a. From the church at Antioch
 - b. From the Lord
 - c. From a Bible college
246. What would be the difference between an apostle of the Lord and the apostleship of Baranabas?
- a. There is no difference.
 - b. Barnabas had less authority
 - c. The source of the commission, the twelve were sent by Christ, Barnabas by the congregation at Antioch
247. How did people account for the popularity of Christ?
- a. They thought He appealed to the odd people
 - b. They thought He was a charismatic leader
 - c. They thought He was a crazed leader

44 - Plucking of Corn

Matt 12: 1-8 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

Mark 2:23-28 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

Luke 6: 1-5 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6But I say unto you, That in this place is *one* greater than the temple.

7But if ye had known what *this* meaneth, **I will have mercy, and not sacrifice**, ye would not have condemned the guiltless. Hosea 6:6

8For the Son of man is Lord even of the sabbath day.

26How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27And he said unto them, The sabbath was made for man, and not man for the sabbath:

28Therefore the Son of man is Lord also of the sabbath.

4How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5And he said unto them, That the Son of man is Lord also of the sabbath.

248. What concern did the Pharisees have over Jesus and his disciples plucking the wheat kernels to eat?

- a. They were not adhering to what Moses had written in the Law
- b. They were not living by the spirit of the Law
- c. They were not adhering to the Pharisees' interpretation of the Law

249. What did Jesus use first to illustrate the significance of the spirit of the Law?

- a. How that the Law was not to be taken to extreme observance since David was given the consecrated shewbread once it had served its purpose
- b. How that derivatives of the Law did not have the same significance as the Law since David was given the consecrated shewbread once it had served its purpose
- c. That the Law was subject to interpretation since David was given the consecrated shewbread once it had served its purpose

250. How did Jesus demonstrate the practicality of the Law when it came to the priests of the Temple?

- a. They *had* to work on the Sabbath in the Temple and so not *all* work could be against the Law
- b. They were exempt from the Law and could do anything they wanted to do in the Temple
- c. There were different standards to be applied depending on your privileges in life

251. How is Jesus greater than the Temple?

- a. Jesus was holier than the priests of the Temple
- b. Jesus was Lord of the Sabbath who determines the administration of each dispensation
- c. Jesus as God can be arbitrary in the laws He makes and changes

252. What is an underlying principle of the Law that Jesus emphasized?

- a. Arbitrary rules for testing
- b. Good ideas that evolve for our times and needs
- c. Mercy and blessing

45 - The Withered Hand Healed in the Synagogue

Matt 12: 9-13 And when he was departed thence, he went into their synagogue:

10And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12How much then is a man better than a sheep?

Wherefore it is lawful to do well on the sabbath days.

13Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

Mark 3: 1-12 And he entered again into the synagogue; and there was a man there which had a withered hand.

2And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3And he saith unto the man which had the withered hand, Stand forth.

4And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he

Luke 6: 6-11 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

stretched *it* out: and his hand was restored whole as the other.

6And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,

8And from Jerusalem, and from Idumaea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12And he straitly charged them that they should not make him known.

11And they were filled with madness; and communed one with another what they might do to Jesus.

253. How did Christ teach the merciful purpose of the Law in the synagogue?

- a. He prayed that the man's hand would be like everyone else's hand and so everyone walked out with a withered hand
- b. He asked if working on the Sabbath to get ahead would really be such a big deal
- c. He asked if taking care of a sheep in distress on the Sabbath was more important than taking care of a man in distress on the Sabbath

254. How much did Christ's wisdom on the Sabbath healing drive the Pharisees crazy?
- a. They listened to Christ more intently to understand Him
 - b. They were willing to conspire with their rivals, the supporters of Herod, to plot Christ's destruction
 - c. They took advantage of the people's disapproval and drove Him out of the country
255. What happened because of Christ's healings?
- a. He became even more popular
 - b. The Pharisees were won over
 - c. He got tired of dealing with icky people

46 - The Sermon on the Mount Compared to The Sermon on the Plain

The Sermon on the Mount

Matt 5,6,7

Matt 5 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2And he opened his mouth, and taught them, saying,

The Sermon on the Plain

Luke 6:17-49 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18And they that were vexed with unclean spirits: and they were healed.

19And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

The Beatitudes

The first four Beatitudes (blessedness) deal with how *we* regard *ourselves*. The next three deal with how *we* regard *others*. The last beatitude deals with how *others* regard *us*. They are not a prescription for how to serve God but are more of a description of the nature of a true believer.

3Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4Blessed *are* they that mourn: for they shall be comforted.

5Blessed *are* the meek: for they shall inherit the earth.

6Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7Blessed *are* the merciful: for they shall obtain mercy.

8Blessed *are* the pure in heart: for they shall see God.

9Blessed *are* the peacemakers: for they shall be called the children of God.

20And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

21Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24But woe unto you that are rich! for ye have

10Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

received your consolation.

25Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

256. Read Gal 2:20. Who is destined for the kingdom of heaven?

- a. Those who are emptied of self and focused on God
- b. Those who suffer in poverty
- c. Those who are pay close attention to how humble they are

257. Read 2Cor 7:9-10. Once a person is emptied of self and self righteousness, how are they free to mourn and be comforted?

- a. They can mourn the death of their loved ones and be comforted
- b. They can get angry over how things don't go their way and feel better when they get even
- c. They are free to stop justifying how right they are and mourn over their sin and be comforted with salvation

258. How does meekness work to bring us to our inheritance?

- a. We become very calm and God will reward our good behavior
- b. We stop resisting and striving against God in order to receive His future for us
- c. We let everyone have what they want from us and they will let us have anything in the world we want

259. After we have been emptied of self and self righteousness, recognize our sin, and stop resisting God, what do we need to be filled with?

- a. The joy of God
- b. Joie de vivre (the joy of living)
- c. The righteousness of God

260. What should our disposition of mercy towards others be?

- a. Not judgmental
- b. Concerned about the misery of their sin
- c. Encouraging people to do good

261. Read James 1:8. How can a believer truly see God?

- a. By having a heart that is purely in tune with God's will
- b. By having a strong feeling for God
- c. By exercising so we have a strong heart

262. Read Rom 5:1. How can we bring peace into the world?
- a. Getting the nations to destroy their weapons of war
 - b. Helping people get the peace of God through salvation
 - c. Helping people learn how to center themselves and increase mindfulness and serenity
 - d. Appease your enemies with compromise so they will leave you alone
263. What effect will such blessedness have in the world?
- a. People will only be drawn to your magnetic personality
 - b. People might persecute you if they are in rebellion against God
 - c. People will be happy to be tolerant and let you live as you like

The Salt of the Earth and the Light of the World

13Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14Ye are the light of the world. A city that is set on an hill cannot be hid.

15Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

264. If the saltiness of salt leaches out and leaves only impurities behind, what is it good for?
- a. None of the health benefits of salt
 - b. Making food more flavorful
 - c. Preserving food
 - d. Cleansing
265. What is the effect of the light of our spirit?
- a. It will bring a private inner peace
 - b. It will cause people to stumble
 - c. It cannot be hid
266. What is a benefit of being a spiritual light?
- a. We can bring light to an empty place
 - b. We can bring light to all those around us
 - c. We can light our own path and get ahead of others
267. What is one way we can present our light so others can glorify God?
- a. By our good works
 - b. By our eloquent preaching
 - c. By letting people know we are thinking of them in the times of their distress

Christ, the Fulfillment of the Law

17Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

268. What was Christ's attitude toward the Law?

- a. He was a non-conformist who wanted to do away with the Law so we can be saved by how good we think we are
- b. He came to fulfill the demands of the Law so we can be saved by His sacrifice
- c. He taught us to fulfill the Law so we can be saved

269. How seriously should the Law be considered?

- a. It was good to break the Law down into minute requirements like the Pharisees did
- b. There would be no more use for the Law after Jesus came
- c. The Law was important but it was not limited to a mere Pharisaical outward observance

Peace with your Brother

21Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

270. What was the simple application of the Law concerning killing?
- a. You will have to face the judges
 - b. You will have to be killed
 - c. You will have to make restitution
271. What is the relationship of anger to killing?
- a. You might have the heart of a killer
 - b. Having anger is not as bad as killing
 - c. Anger is never justified and so you should be condemned for being a killer
272. What might you deserve if you slanderously call someone Raca (stupid)?
- a. The death penalty
 - b. A lawsuit before the council
 - c. A shaming on social media
273. Why would someone who arrogantly determines that someone is a fool (a moral reprobate) deserve the judgment of hell fire?
- a. Because it's not nice to call someone a fool
 - b. Because judging others is forbidden
 - c. Because they demonstrate that they don't understand the grace of God
274. What should you do if you know someone has a problem with you?
- a. Hold off on serving God and try to settle the problem with him
 - b. Keep on serving God and hope that the person gets over his problem with you
 - c. Nothing, such people don't deserve to be forgiven
275. What should a believer try to do with their adversary (the person who is at odds with you)?
- a. Ignore him and hope the problem disappears
 - b. Take him to court before he takes you to court
 - c. Come to a friendly agreement with him before the problem escalates into something more serious

Sins of the Heart

27Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

276. What is at the root of adultery?

- a. Having a physical relationship with someone
- b. Lust in the heart
- c. Flirtation

277. How seriously does Jesus suggest one should avoid sin, especially adultery?

- a. You should make sure to not go too far before repenting
- b. You should not worry because you can always be forgiven later
- c. You should prefer to pluck out your lustful eye or cut off your stealing hand than justify your sinfulness and end up in hell

278. Read Matt 1:18-19, Deut 22:13-27, and Matt 19:3-6. When would the issue of fornication be grounds for divorce?

- a. At any time
- b. During the betrothal time
- c. When someone has fallen out of love
- d. When you fall in lust with someone else

Swearing Oaths

33Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

279. How did the Pharisees get around their interpretation of making oaths being forbidden?

- a. They could swear by lesser things than God's Name
- b. They could be very serious when making oaths on trivial matters
- c. They assumed that God wasn't going to do anything anyway so they could get away with lying

280. When it comes to day-to-day obligations, what should people depend on?

- a. Their reputation as faithful children of God
- b. People being impressed by how much you insist that you are righteous before God
- c. God to cover your casual boasting

Love Your Enemies

38Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41And whosoever shall compel thee to go a mile, go with him twain.

42Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

27But I say unto you which hear, Love your enemies, do good to them which hate you,

28Bless them that curse you, and pray for them which despitefully use you.

29And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also.

30Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31And as ye would that men

43Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46For if ye love them which love you, what reward have ye? do not even the publicans the same?

47And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48Be ye therefore perfect, even as your Father which is in heaven is perfect.

281. How should we treat our enemies?

- a. As they treat us
- b. Hold them off so they can't take advantage of you
- c. With the love we show our brothers

282. What proves that our love is real?

- a. When we love people when it is easy
- b. When we love people who don't deserve it
- c. When we love people through hard times

should do to you, do ye also to them likewise.

32For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36Be ye therefore merciful, as your Father also is merciful.

283. Who deserves our love?

- a. No one
- b. People who *can* reward us
- c. People who *will* reward us

284. How does God demonstrate His universal mercy?

- a. He overlooks everyone's sin
- b. He makes everyone happy
- c. He provides rain and sunshine on the face of the whole earth

285. How can our attitude demonstrate the perfection of God in our lives?

- a. By being kind and extending mercy to everyone
- b. By never sinning
- c. By avoiding all commitments so that we can't fail

Almsgiving

Matt 6 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3But when thou doest alms, let not thy left hand know what thy right hand doeth:

4That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

286. When do we benefit from our almsgiving?

- a. When people can take note and reward us
- b. When we do them in secret
- c. When we promote our selves enough

287. How should we pray?

- a. With enough eloquence to impress those listening
- b. The way you would in a private conversation with no one to impress
- c. With enough eloquence to move the sovereign God

Prayer

7But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11Give us this day our daily bread.

12And forgive us our debts, as we forgive our debtors.

13And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever.

Amen.

14For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17But thou, when thou fastest, anoint thine head, and wash thy face;

18That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

288. What is a way to not have insincere prayer?

- a. By chanting a mystic syllable to bring you into awareness of the physical reality of this world
- b. By repeating an official prayer over and over
- c. By speaking with simplicity and straightforwardly with God

289. What prayer did Jesus give us?

- a. The Lord's Prayer so we can repeat it often
- b. A model for prayer to remind us of the kinds of things to pray about
- c. The Hail Mary so we can get assistance from Mary

The following elements of Christ's teaching on prayer are presented in the order as Jesus gave them.

290. What do we have to make sure of before we go to God in prayer?

- a. That we are His child
- b. That we are addressing God who is the Father of all
- c. That we have God's attention since He is far away in heaven

291. What is revealed about God through His name?
- a. That He is our pal
 - b. That He is our genie
 - c. That His many names speak of His character
292. What should we be looking forward to?
- a. For God to bless our plans
 - b. For oneness with the universe
 - c. His coming kingdom
293. What should we be seeking for in this life?
- a. God's approval
 - b. God's will as it is exercised in heaven
 - c. God's judgment on people who we disapprove of
294. What can we ask for from God?
- a. Our daily needs
 - b. A fat bank account to take care of us for the rest of our life
 - c. Everything we think will make us happy
295. Once we have recognized the goodness of God, what are we ready to consider?
- a. How we can impress God with how good we are
 - b. Our sinful estate compared to how holy God is
 - c. How much we love God
296. Read 1Cor 10:13. If God's plans must cause us to pass through times of temptations, what should we pray that we understand from God?
- a. His way of deliverance out of the temptation
 - b. Why He is tempting us
 - c. How we can recover from our sin
297. What should all the circumstances God takes us through lead to?
- a. A thorough understanding of God's glory
 - b. A happy life
 - c. Salvation through suffering
298. Why can we not find forgiveness by not forgiving others' trespasses?
- a. God will get even with us for not being nice to others
 - b. We have to make peace with our enemies so we can deserve to be forgiven
 - c. If we do not understand the nature of grace then we cannot ask for it in the time of forgiveness from God
299. When adding fasting to our prayers, what should we be sure to focus on?
- a. How we encourage others to piety by our sad and suffering appearance
 - b. The spiritual effect, not the outward appearance, of fasting
 - c. The healthful and energizing purging of toxins from our system

Putting God First

19Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21For where your treasure is, there will your heart be also.

22The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27Which of you by taking thought can add one cubit unto his stature?

28And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

300. What is the ultimate end of earthly riches?

- a. They are corrupted and fade away or are subject to theft
- b. They provide an inheritance to take care of our children
- c. They are confiscated to share with the poor because it is not fair to have money

301. Where are our true treasures?

- a. In our friendships
- b. In heaven
- c. In our health

302. What ultimately influences our values?

- a. Popular opinion
- b. Government propaganda
- c. What we treasure

303. How is God's provision illustrated all around us?

- a. How everyone has everything they could want
- b. How God helps those who help themselves
- c. How God sustains the beauty of nature

304. How should our priorities be set?

- a. Be sure to love yourself so that you can be free to love others
- b. Replacing our agenda with God's agenda
- c. Take care of our physical needs first because poverty and hunger distract us from God

Judging

Matt 7 Judge not, that ye be not judged.

2For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

37Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40The disciple is not above his master: but every one that is perfect shall be as his master.

41And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when

thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

6Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

305. How shall we judge?

- a. Cautiously
- b. Not at all because it is wrong to judge
- c. Freely because it is so pleasant to people to have their faults pointed out

306. What might the effect of our judgment of others be?

- a. Our hypocrisy will be judged
- b. Our mercy towards others might go unrewarded
- c. People will think that we are very wise and discerning

307. What should we do before judging others?

- a. Consider how we would feel if others judged us
- b. Be ready to make people pay for their offenses
- c. Make sure we have taken care of the same problem in our own lives

308. How valuable is our judgment even if we have not taken care of the same problem in our own lives?

- a. Our solutions are always valuable even if they don't work for us
- b. It is like the blind leading the blind
- c. Each person's truth has something to offer others

309. How freely should we offer our judgment?

- a. Very freely because people love to hear about their faults
- b. Cautiously because people might use your advice to advance ahead of you
- c. Cautiously because people might not be ready to receive what you have to say

Asking and Receiving

7Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9Or what man is there of you, whom if his son ask bread, will he give him a stone?

10Or if he ask a fish, will he give him a serpent?

11If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

310. What governs how God will answer our prayers?

- a. He has to give us what we want because we are His children
- b. He gives us according to His goodness
- c. He gives us what we want according to how earnestly we plead with Him

311. Since God is good to us, how should we treat others?

- a. We should do for them as we would have them do for us
- b. We should do to them what they do to us
- c. We should not do them what we don't want them to do to us

312. What is at the heart of the Law and the Prophets?

- a. God's wrath
- b. God's mercy
- c. God's power

Beware of False Prophets

13Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

43For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble

19Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20Wherefore by their fruits ye shall know them.

bush gather they grapes.

45A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

313. How shall we find the way of life?

- a. All religions lead us to God if we follow them sincerely
- b. There is only one way to God through the cross
- c. We make our own way to God by what seems like a good idea to us

314. What will be a clue as to whether a prophet is true?

- a. The true fruit of his ministry
- b. His success
- c. The largeness of his ministry

315. How should we regard spiritual leaders?

- a. By their eloquence
- b. By how they make us feel
- c. By their message that comes from their heart

Not All Are True Professors

21Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

46And why call ye me, Lord, Lord, and do not the things which I say?

47Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49But he that heareth, and doeth

28And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29For he taught them as *one* having authority, and not as the scribes.

not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

316. What is a way that you can get an idea that someone is a true believer?

- a. If he is serving God in the name of Christ
- b. If he is obeying and doing the will of God
- c. If he sounds sincere

317. What will Jesus say to those who served in His name but were not true servants?

- a. Depart from Me, I *never* knew you
- b. Depart from Me, I knew you once but you lost your salvation
- c. Welcome home, you great imitator of me

318. What is our sure foundation?

- a. The sure Word of Christ
- b. The sure word of our sincere beliefs
- c. The sure word of our best philosophy

319. Why were people astonished at Jesus' doctrine?

- a. Jesus spoke in nebulous terms that anyone could fit to their personal theology
- b. Jesus spoke in soundbites that were easy to quote
- c. Jesus did not depend on the authority of commentators

47 - Healing of the Centurion's Servant

Matt 8: 5-13 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7And Jesus saith unto him, I will come and heal him.

Luke 7: 1-10 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5For he loveth our nation, and he hath built us a synagogue.

6Then Jesus went with them. And when he was

8The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10And they that were sent, returning to the house, found the servant whole that had been sick.

320. As a Gentile, how did the centurion show ethnic sensitivity in his approach to Christ?

- a. He spoke to Him through the Jewish elders and then his friends
- b. He came to Him secretly at night
- c. He sent Him money to pay for the healing

321. How had the centurion demonstrated his respect for the God of Israel?

- a. Some of his best friends were Jewish
- b. He had generously funded the building of a synagogue
- c. He became a proselyte

322. In what way did the centurion show he understood what faith was?

- a. He worked hard at keeping the Ten Commandments
- b. As a centurion he understood what submission was and was willing to recognize Christ's authority
- c. He studied many religions and felt that Judaism was the most useful

323. What did Jesus think about the future of religion?
- a. The Jews would maintain an exclusive religion
 - b. The Gentiles would replace Israel
 - c. The Gentiles would be part of the kingdom of heaven

48 - Raising the Son of the Widow of Nain

Luke 7:11-17 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15And he that was dead sat up, and began to speak. And he delivered him to his mother.

16And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

324. Read John 11:14-17. What is the difference between the raising of Lazarus and this resurrection (and others)?
- a. Lazarus was given a glorified body
 - b. There was doubt as to whether Lazarus was actually dead or not
 - c. The young man was dead less than a day (as the custom of Jewish burial) and Lazarus over three days

325. How did the people react to the resurrection of the young man?
- a. They ran away with fear
 - b. They identified Jesus as a great prophet (possibly like Elijah or Elisha) and that God had visited His people
 - c. They said that the young man had probably only been in a coma

49 - Jesus Praises John, Who is in Prison

Matt 11: 2-19 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3And said unto him, Art thou he that should come, or do we look for another?

Luke 7:18-35 And the disciples of John shewed him of all these things.

19And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and

4Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6And blessed is *he*, whosoever shall not be offended in me.

7And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10For this is *he*, of whom it is written, **Behold, I send my messenger before thy face, which shall prepare thy way before thee.** Malachi 3:1

11Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13For all the prophets and the law prophesied until John.

14And if ye will receive *it*, this is Elias, which was for to come.

15He that hath ears to hear, let him hear.

16But whereunto shall I liken this generation? It is like unto children sitting in the markets, and

unto many *that were* blind he gave sight.

22Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23And blessed is *he*, whosoever shall not be offended in me.

24And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27This is *he*, of whom it is written, **Behold, I send my messenger before thy face, which shall prepare thy way before thee.** Malachi 3:1

28For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31And the Lord said, Whereunto then shall I liken the men of this generation? and to what are

calling unto their fellows,

17And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18For John came neither eating nor drinking, and they say, He hath a devil.

19The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

they like?

32They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35But wisdom is justified of all her children.

326. Why did John send his disciples with questions for Christ?

- a. We don't know
- b. Spending time in prison had challenged his faith
- c. He wanted his disciples to have their faith built up
- d. John was getting impatient about when Christ would start executing judgment as the Messiah

327. What did Jesus do to offer assurance to John?

- a. He called him a doubter and told him to man up
- b. He quoted poetry
- c. He performed many miracles and preached the Gospel to the poor

328. What did Jesus say would be a great blessing?

- a. For people who would not stumble over any confusion about Him
- b. For people who never sinned and did good works to earn favor with God
- c. For people who didn't let anything bother them because they were apathetic

329. What was Jesus' opinion of John?

- a. He was a great revolutionary
- b. He was the greatest prophet ever, except for Jesus
- c. He was a great mystic

330. How is Jesus the least in the kingdom of God?

- a. As a prophet, He was the biggest failure to get His message across to anyone
- b. As God, He experienced the most humility by becoming man and would go even further by going to the cross
- c. As a man, He was the most unaccomplished military leader, businessman, traveler, author, entertainer, or political leader

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty. Then for three years He was an itinerant preacher.

He never owned a home. He never wrote a book. He never held an office. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled

two hundred miles from the place He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself...

While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While He was dying His executioners gambled for the only piece of property He had on earth – His coat. When He was dead, He was laid in a borrowed grave through the pity of a friend.

Nineteen long centuries have come and gone, and today He is a centerpiece of the human race and leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, all the navies that were ever built; all the parliaments that ever sat and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life.

– from James Allan Francis in *The Real Jesus and Other Sermons*

More than 2000 years ago there was a man born contrary to the laws of nature.

He laid aside his purple robe for a peasant's tunic. He was rich, yet for our sake he became poor. This man lived in poverty and was raised in obscurity. He received no formal education and never possessed wealth or widespread influence. He never traveled extensively. He seldom crossed the boundary of the country in which he lived.

But this man's life has changed the course of history.

In infancy he startled a king. In childhood he amazed religious scholars. In manhood he ruled the course of nature—walked on stormy waves and hushed the raging sea to sleep.

He healed multitudes without medicine and made no charge for his services. He never practiced psychiatry. Yet he has healed more broken hearts than all the doctors far and near.

He never wrote a book. Yet his life has inspired more books than any other man. He never wrote a song. Yet he has furnished the theme for more songs than all songwriters combined.

He never founded a college, but all the schools put together cannot boast of having as many students. He never marshaled an army. He never drafted a soldier or fired a gun. Yet no leader ever had more rebels surrender to him without a shot fired.

Herod could not kill him. Satan could not seduce him. His enemies could not destroy him. The grave could not hold him. After three days he rose from the dead, alive forevermore!

He is the ever-perfect One. He is the Christ, the Son of the living God. This man stands forth upon the highest pinnacle of heavenly glory, proclaimed by God, acknowledged by angels, adored by his people, and feared by demons as the risen Lord and Savior, Jesus Christ.

What the Bible says about the incomparable Christ...

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all...he hath poured out his soul unto death...and made intercession for the transgressors. Isaiah 53:6, 12

Christ Jesus...being in the form of God, thought it not robbery to be equal with God, but...took upon him the form of a servant...and, being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him, and given him a name, which is above every name, that at the name of Jesus every knee should bow...and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father. Philippians 2:5-11

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Romans 10:9-10

– <https://www.crossway.org/tracts/incomparable-christ-2823/>

331. When did the Dispensation of the Law end?
- a. At the cross
 - b. At the birth of Christ
 - c. At the beginning of the ministry of John the Baptist
332. Read Luke 1:13-17. How was Jesus able to call John the Baptist, Elijah?
- a. John was the reincarnation of Elijah who was to appear before the coming of the Messiah in power and judgment
 - b. John came in the spirit and power of Elijah before the coming of the Messiah
 - c. John came in the spirit and power of Elijah before the final coming of the Messiah
333. Who were the ones who had ears to hear the message of Jesus?
- a. The ones who had submitted themselves in obedience in baptism
 - b. The ones who held strictly to the traditions of the Pharisees
 - c. The ones who were looking for a Christian spa to join
334. What problem did Jesus identify that is still prevalent today?
- a. Most people are looking for an uncompromising leader
 - b. Most people are looking for an uncompromising message
 - c. Most people are looking for leadership who will cater to their preferences
335. How can one perceive whether something is wise?
- a. Examine how you feel about it
 - b. Take a poll on how people feel about it
 - c. Examine what that wisdom brings forth

50 - Chorazin and Bethsaida Rebuked

Matt 11:20-30 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

336. Why would Chorazin, Bethsaida, and Capernaum have greater responsibility before God than Tyre, Sidon, and Sodom?
- a. They lived in modern times
 - b. They had greater testimony that they rejected
 - c. They were more humble
337. What responsibility do believers have for the destruction of the lost?
- a. The lost might believe if they had stronger witness
 - b. The lost will stay lost no matter how much testimony they have
 - c. The lost are not influenced by their times and what testimony is available to them
338. Who does Jesus invite to hear Him?
- a. Those who are not smart
 - b. All
 - c. Those who are mature
339. Read Mark 10:15, Luke 8:15, and Isa 5:21. To whom would the message of Christ be revealed?
- a. Those who were not wise in their own sight but open hearted as a child
 - b. Those who were enlightened by much study
 - c. Those who were ignorant and gullible
340. How hard is it to follow Christ?
- a. His yoke is actually easy and burden light
 - b. It takes great effort and anguishing in prayer to stay straight
 - c. If stay within the use of our natural talent then it is easy

51 - Dining with Simon the Pharisee, Christ is Anointed by a Woman

Luke 7:36-50 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine

house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48And he said unto her, Thy sins are forgiven.

49And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50And he said to the woman, Thy faith hath saved thee; go in peace.

341. How did the woman show her devotion to Christ?

- a. She brought water to wash His feet as was customary when people came to visit
- b. She washed His feet with her tears and anointed them
- c. She secretly worshiped Him

342. How did the Pharisee regard the woman?

- a. She was a sinner just like him
- b. She was a tax collector
- c. She was a sinner since she was not one who practiced the Law like a Pharisee

343. How did Jesus describe how great someone will love?

- a. Someone who writes great poetry
- b. Someone who is greatly forgiven
- c. Someone who is very righteous

344. How are someone's sins forgiven?

- a. By faith
- b. By obedience
- c. God has forgiven everyone

The Second Tour of Galilee

52 - Women Support Christ

Luke 8: 1-3 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,
2And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,
3And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

345. What significance did many women have in the ministry?
- a. They ministered from the abundance of their substance
 - b. They had no significance because they were second class citizens who had nothing to offer
 - c. They took leadership roles because it wasn't fair to require men only to be held responsible

53 - The Pharisees Hold Council to Destroy Jesus

Matt 12:14-21 Then the Pharisees went out, and held a council against him, how they might destroy him.

15But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16And charged them that they should not make him known:

17That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 **Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.**

19 **Heshall not strive, nor cry; neither shall any man hear his voice in the streets.**

20 **Abruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.**

21 **And in his name shall the Gentiles trust.** Isaiah 42:1-4

346. What did Jesus do to delay the council of the Jews to destroy Him?

- a. He met them head on and argued with them
- b. He got scared and quit the ministry
- c. He withdrew Himself and charged people to not promote Him

347. What did Jesus anticipate by quoting Isaiah?

- a. The replacement of Israel
- b. The next dispensation where the Gentiles would be brought in
- c. How all Israel would be saved

54 - Accusation of Casting Out Demons by Beelzebub

Matt 12:22-37 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23And all the people were amazed, and said, Is not this the son of David?

24But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being

Mark 3:22-30 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24And if a kingdom be divided against itself, that kingdom cannot stand.

25And if a house be divided against itself, that house cannot stand.

26And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30Because they said, He hath an unclean spirit.

evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

348. How did people respond to the healing of the blind and dumb man?

- a. They associated Christ with the restoration of the throne of David
- b. They realized that Christ came to die for them
- c. They thought it was a cool trick

349. Whose kingdom did the Pharisees think Jesus was serving?

- a. The kingdom of David
- b. The kingdom of God
- c. The kingdom of Beelzebub

350. What would be the affect of Satan casting out Satan?

- a. His kingdom would work against itself and cannot stand
- b. His kingdom would thrive on healthy disagreement
- c. His kingdom would thrive on chaos

351. If the Pharisees claims to casting out demons were true, how would they be different from Christ?

- a. They would not be done through the power of God
- b. They wouldn't be, so they would have to accuse themselves of being from Satan
- c. They would be done by their psychic power

352. Read John 15:26-27, 16:7-11. What is the only thing that will cause a person to remain unforgiven?

- a. Blaspheming the Holy Spirit by saying bad things about Him
- b. Blaspheming the Holy Spirit by rejecting the conviction of the Holy Spirit
- c. Blaspheming the Holy Spirit by calling Him God

353. On what basis should a person be held accountable and justified or condemned?

- a. By the things we know they really mean
- b. By how we feel about them
- c. By the words they speak

55 - Sign of Jonas - The Spirit Returns to a Swept Out House

Matt 12:38-45 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

354. For all practical purposes, how are the scribes and Pharisees like agnostics and atheists today?

- a. They would believe if God appeared before them
- b. No matter how many signs and miracles Jesus gave them it was not good enough
- c. They were able to appreciate spiritual truths

355. What would be the ultimate truth that the Pharisees would have to confront as the greatest sign of God?

- a. The Resurrection
- b. The Second Coming
- c. The Transfiguration

356. Why would Nineveh and the queen of the south rise up in judgment against people in Christ's generation?

- a. They knew Christ and had accepted Him based on their experience of living with Him
- b. They lived by blind faith and could tell Christ's generation to just believe in spite of having no evidence that Christ was who He said He was
- c. They were not even of Israel and yet believed even though they had less witness than that generation

357. Read Pro 1. What would happen to the generation who witness Christ because of their rejection?

- a. They would not be held responsible because they were more discriminating in their spiritual sensitivity
- b. They would be accepted by God anyway depending on how they kept the Law
- c. They would be grossly spiritually worse off

56 - Five Parables

Matt 13: 1-2 The same day went Jesus out of the house, and sat by the sea side.

2And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

Mark 4: 1-2 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2And he taught them many things by parables, and said unto them in his doctrine,

Luke 8: 4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

358. What did Jesus use to illustrate spiritual truth?

- a. Fables
- b. Parables
- c. Myths

The Sower of the Seed

Matt 13: 3-9 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6And when the sun was up, they were scorched; and because they had no root, they withered away.

7And some fell among thorns; and the thorns sprung up, and choked them:

8But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Mark 4: 3-9 Hearken; Behold, there went out a sower to sow: 4And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6But when the sun was up, it was scorched; and because it had no root, it withered away.

7And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an

Luke 8: 5-8 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7And some fell among thorns; and the thorns sprang up with it, and choked it.

8And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things,

| | | |
|--|--|---|
| <p>9Who hath ears to hear, let him hear.</p> | <p>hundred. 9And he said unto them, He that hath ears to hear, let him hear.</p> | <p>he cried, He that hath ears to hear, let him hear.</p> |
|--|--|---|

359. Why were the birds able to devour the seed on the road beside the fields?

- a. It was trampled down on a hardened path
- b. It was left there for them as a sacrifice
- c. It had only sprouted a little bit

360. Why was the sun able to scorch the seed among the rocks?

- a. It had too much shade from the rocks
- b. It had no depth in any soil to be nourished by water and earth
- c. Climate change

361. Why did the seed among the thorns not survive?

- a. There was too much competition with the thorns for nourishment
- b. There was not enough depth for the roots
- c. There was not enough sunshine

362. What was Jesus' challenge at the end of the parable?

- a. For those who were disposed to listen to hear
- b. For everyone to pay attention to what He said
- c. For everyone to understand what He was saying

Why Jesus Spoke in Parables

Matt 13:10-17 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14And in them is fulfilled the prophecy of Esaias, which saith, **By hearing ye shall hear, and shall not understand; and seeing ye shall**

Mark 4:10-12 And when he was alone, they that were about him with the twelve asked of him the parable. 11And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: 12**That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.**

Isaiah 6:9-10

Luke 8: 9-10 And his disciples asked him, saying, What might this parable be?

10And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that **seeing they might not see, and hearing they might not understand.** Isaiah 6:9-10

see, and shall not perceive:

15For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

Isaiah 6:9-10

16But blessed *are* your eyes, for they see: and your ears, for they hear.

17For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

363. Why did Jesus speak in parables?

- a. To hide His truth from those who were not followers
- b. For those who have advanced understanding get His message
- c. For those who do not have advanced understanding begin to get His message

364. What is the effect for those who will not receive Jesus' message?

- a. They will have a chance to get more instruction
- b. They will lose what understanding they have
- c. They will have to rely on their own wisdom to get into heaven

365. Compare Matt 13:15 and Mark 4:12 with 2Tim 2:25-26. The word *peradventure* is the same as the word *lest*. What chance do people have to understand if they are blind to the truth?

- a. Some: they will be blind to the truth unless they be converted
- b. None: they will be blinded to the truth so that they will not be converted
- c. Some: they will only be converted if Jesus causes them to understand

The Sower of the Seed Explained

Matt 13:18-23 Hear ye therefore the parable of the sower.

Mark 4:13-29 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14The sower soweth the word.

Luke 8:11-18 Now the parable is this: The seed is the word of God.

19When any one heareth the

15And these are they by the

12Those by the way side are

word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;
21Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;
17And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18And these are they which are sown among thorns; such as hear the word,
19And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?
22For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.
23If any man have ears to hear, let him hear.

they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.
17For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

24And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

18Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

366. Why might the seed on the wayside be hardened enabling Satan to snatch away the Gospel message?

- a. The ground was plowed by people evangelizing
- b. The ground was hardened by doubts and worldly philosophy
- c. The ground was fertilized with Bible truths

367. What effect would the rocky soil have on the Gospel message growing to full fruit?

- a. People would use the trials and temptations of the world to teach them patience to receive the message
- b. The message is too weak to compete with the trials and temptations of the world
- c. The trials and temptations of this world cause some people to give up on the message

368. What effect would the thorny ground have on the Gospel message growing to full fruit?

- a. The cares and riches of this world enable people to have enough leisure time to think about the Gospel
- b. Having the riches of this world help people to focus on what is important
- c. The cares and riches of this world serve as a distraction to receive the Gospel

369. Why would the good ground enable the seed to flourish?

- a. There was an angel scarecrow that kept Satan away

- b. The ground had been prepared by the farmer
- c. The seed was shaded from the sun

370. How does the kingdom of God grow?

- a. We don't know how, like watching a plant grow not knowing exactly how growth works
- b. By making people get saved like forcing a plant to grow
- c. By creating a message to get people saved like creating seeds from chemicals

The Wheat and the Tares

Matt 13:24-30 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

371. How did the farmer deal with the tares?

- a. Nothing until the harvest so that the wheat would not be dug up and destroyed before it could come to full fruit
- b. He would dig up the tares and hope to not ruin the wheat
- c. He would dig up the field and start all over again

The Mustard Seed

Matt 13:31-32 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Mark 4:30-34 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33And with many such parables spake he the word unto them, as they were able to hear *it*.

34But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

372. What was the smallest herb seed that was sown in Israel? _____

373. How does the kingdom of God grow in this parable?

- a. Secretly without anyone noticing
- b. Spreading out from the tiniest of beginnings
- c. Like a fragile vine

374. How would Jesus present His message at that time?

- a. He would give a Biblical exposition to anyone who was around
- b. He would give mysterious statements that people could read into what suited them
- c. He would give explanations to those who wanted to be His disciple

Leaven

Matt 13:33-35 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35That it might be fulfilled which was spoken by the prophet, saying, **I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.**
Psalm 78:2

375. What is the effect of leavening?

- a. It makes everything rotten
- b. It grows and pervades every part of the bread
- c. It forms a small colony inside the bread

376. How did Christ use parables to teach?

- a. He spoke in ways that people could identify with
- b. He gave rigid and elaborate illustrations to be used to form sound theological systems
- c. He avoided theology and taught stories instead

The Wheat and Tares Explained

Matt 13:36-43 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37He answered and said unto them, He that soweth the good seed is the Son of man;

38The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

39The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

377. When are the children of the wicked one to be eradicated?

- a. Whenever they are found out
- b. At the final judgment
- c. Never, a loving God would only save everyone in the end

Hidden Treasure, The Pearl of Great Price, The Draught of Fish

Matt 13:44-52 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

378. If a soldier passing through an area had buried his treasure in a field but could not return to retrieve it, how could someone lay claim to it?

- a. He would loudly declare "Finders keepers, losers weepers"
- b. Depending on how great the treasure was, he would do whatever they could to buy the field, and as the owner of the field have the rights to everything in it
- c. He would make up his own rule for ownership and seize the treasure

379. How is the kingdom of heaven like a pearl of great price?

- a. It is worth forsaking all to possess
- b. It will make you rich in jewels
- c. It will show how cultured you are

57 - The Mother and Brethren of Jesus Seek Him

Matt 12:46-50 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my

Mark 3:31-35 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my

brethren!

50For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

brethren!

35For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

380. In what way did Jesus respond to Mary's request to see Him?

- a. He treated her as favored above all others and went to her
- b. He went to her because she could ask anything of Him and He would do it
- c. He continued teaching the people

381. What position does Mary have compared to others in the kingdom of heaven?

- a. She is the queen of heaven
- b. She is the same as anyone else
- c. She is the mother of "The Church"

58 - People Fail to Follow, Jesus Calms the Sea

Matt 8:18-22 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22But Jesus said unto him, Follow me; and let the dead bury their dead.

Mark 4:35-41 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

Luke 9:57-62 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62And Jesus said unto him, No

Matt 8:23-27 And when he was entered into a ship, his disciples followed him.

24And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

36And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Luke 8:22-25 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

382. What two ways were certain people too concerned about that led them to fail to follow Jesus?

- a. Concern over security for the future, concern for the affairs of this world
- b. Concern over where He was going, concern over how to pay for obligations
- c. Concern over the lost, concern over their sin

383. What did Jesus say would make someone unfit for the kingdom of God?

- a. Those who didn't perform all the works of the law
- b. Those who were more concerned about their old life of the past
- c. Those who were not excited about the work of the Lord

384. Why were the disciples amazed that Jesus was asleep?
- a. The storm was so loud that no one should be able to sleep through it
 - b. They thought that Jesus didn't care enough about them
 - c. They thought that Jesus didn't have enough sense to be afraid
385. What surprised the disciples about Jesus' reaction to the storm?
- a. His counsel on how to be brave
 - b. His own fears about perishing
 - c. His power over all nature

59 - Jesus Cast Demons Out into Pigs

Matt 8:28-34 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

Mark 5: 1-20 And they came over unto the other side of the sea, into the country of the Gadarenes.

2And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6But when he saw Jesus afar off, he ran and worshipped him,

7And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8For he said unto him, Come out of the man, *thou* unclean spirit.

Luke 8:26-39 And they arrived at the country of the Gadarenes, which is over against Galilee.

27And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29(For he had commanded the unclean spirit to come out of the man. For oftentimes it had

30And there was a good way off from them an herd of many swine feeding.

31So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

9And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10And he besought him much that he would not send them away out of the country.

11Now there was there nigh unto the mountains a great herd of swine feeding.

12And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31And they besought him that he would not command them to go out into the deep.

32And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36They also which saw *it* told them by what means he that was possessed of the devils was healed.

34And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

17And they began to pray him to depart out of their coasts.

37Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

18And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

38Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

19Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

39Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

20And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

386. What more specific name did Matthew use to describe the Gentile area east of the Jordan?

- a. The country of the Gadarenes
- b. The province of Decapolis
- c. The country of the Gergasenes

387. What is an ultimate characteristic of demon possession?

- a. Self destruction
- b. Power
- c. Strange behavior

388. What was the response of the demon to Christ?

- a. Submission
- b. He tried to overpower Christ
- c. He mocked Christ

389. Read Rev 20:1-3. What did the demons want to avoid?

- a. Exposure as being less powerful than God
- b. To be sent the bottomless pit
- c. Leaving their home in the man

390. What was the possessed man's condition like after the demons were cast out?

- a. He was strange
- b. He was clothed and in his right mind
- c. He was depressed

391. How did the people respond to this miracle?
- a. They were impressed with the power of Jesus
 - b. They were fearful and rejecting of Jesus
 - c. They were happy for the man who was now in his right mind
392. Read Mark 1:44-45 and John 6:26. Why might Jesus have no problem with the man drawing attention to Him, sharing what had been done to him?
- a. He was in the province of Decapolis where Jesus was not generally ministering
 - b. He wanted to turn His attention to the Gentiles of Decapolis and leave His mission to Israel
 - c. He wanted to bring the Gentiles to worship at the Temple in Jerusalem

60 - Daughter of Jairus Resurrected, The Woman with the Issue of Blood

Matt 9:18-26 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19And Jesus arose, and followed him, and *so did* his disciples.

20And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21For she said within herself, If I may but touch his garment, I

Mark 5:21-43 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24And *Jesus* went with him; and much people followed him, and thronged him.

25And a certain woman, which had an issue of blood twelve years,

26And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27When she had heard of Jesus, came in the press behind, and touched his garment.

28For she said, If I may touch but his clothes, I shall be

Luke 8:40-56 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

shall be whole.

22But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

whole.

29And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32And he looked round about to see her that had done this thing.

33But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

44Came behind *him*, and touched the border of his garment: and immediately her issue of blood stancheth.

45And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53And they laughed him to

24He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26And the fame hereof went abroad into all that land.

39And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

scorn, knowing that she was dead.

54And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55And her spirit came again, and she arose straightway: and he commanded to give her meat.

56And her parents were astonished: but he charged them that they should tell no man what was done.

393. How would the woman who wanted to be healed be considered unclean?

- a. She was a sinner who didn't conform to the Jewish law
- b. She didn't bathe
- c. She had an issue of blood

394. Why might the woman have been fearful of approaching Jesus?

- a. She was unclean
- b. Jesus didn't value women
- c. He was obviously very busy

395. How did Jesus demonstrate that He is mindful of every single person?

- a. He made sure to meet with everyone who was around Him
- b. He was aware of one touching even His garment in the midst of a throng
- c. He told the people that He loved them as a group

396. What did Jesus do to get the woman to step out of her fearfulness?
- a. He invited her to respond by asking who had touched Him
 - b. He pointed to her and told her to speak up
 - c. He was very kind and left it up to her to call out to Him
397. How were the people treating the death of Jairus' daughter?
- a. They were praying in faith for the family
 - b. They were weeping and wailing
 - c. They were trusting in God
398. What spiritual reality did Jesus declare in response to the people?
- a. He said that death is only an illusion
 - b. He used the figure of speech of sleep to indicate that no one ceases to exist in death
 - c. He said that if your faith is strong enough you can make anything happen
399. How did the people respond to Jesus saying that she only slept?
- a. They thought it was ludicrous
 - b. They thought that God had heard them and sent Jesus
 - c. They continued crying in their mourning in front of Him
400. How normal was the girl after she was raised up?
- a. She was handicapped, but alive
 - b. She was supernormal in that she shared her story of what it was like on the other side
 - c. Normal enough to have something to eat

61 - Two Blind Men Healed

Matt 9:27-31 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29Then touched he their eyes, saying, According to your faith be it unto you.

30And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31But they, when they were departed, spread abroad his fame in all that country.

401. Read Luke 7:11-16, Matt 12:9-13, 2Cor 12:6-10. Is faith always a requirement for healing?
- a. Yes
 - b. No
402. Why did Jesus heal these men?
- a. Because they believed that Jesus could do it
 - b. Because they had great faith that Jesus could do it
 - c. Because they were unbelieving and Jesus wanted to prove Himself to them

403. Read James 4:13-15,5:16-17, Matt 6:7, and 1John 5:14. What are some sure limitations God will put on His interactions with us in prayer?
- a. Our prayers must be elaborate and eloquent
 - b. Our prayers must be compatible with His will and overall plan
 - c. Our prayers must be casual so as not to over pressure God

62 - A Prophet is Not Without Honor Except in His Own House

Matt 13:53-58 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

Mark 6: 1-6 And he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

404. Besides the mighty works that Jesus did, what were the people astonished by?
- a. How many followers He had
 - b. How talented He was
 - c. How wise He was
405. Read Luke 1:36, Matt 1:24-25, and John 7:1-5. What relation did James, Joses, Simon, Judas, and their sisters have with Jesus?
- a. They had to be cousins like John the Baptist because Mary was a perpetual virgin
 - b. They were spiritual brethren (disciples) even though they did not believe in Him
 - c. They were half-brothers and sisters
406. How did people regard Joseph, Mary, and their children?
- a. They looked like a natural family of father, mother, brothers and sisters
 - b. They knew that their children were the only cousins in the world that were related to Jesus
 - c. They knew that Mary was the mother of God and James, Joses, Simon, and Judas were disciples (spiritual brethren)

407. Why did the people have such little faith that Jesus did not do many miracles in His own country?

- a. They had too much respect for Him to approach Him for a miracle
- b. His wisdom was too great for them
- c. They did not take Him seriously because they were overly familiar with Him

The Third Tour of Galilee

63 - The Apostles Sent Out

Matt 10: 5-42 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6But go rather to the lost sheep of the house of Israel.

7And as ye go, preach, saying, The kingdom of heaven is at hand.

8Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9Provide neither gold, nor silver, nor brass in your purses,

10Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12And when ye come into an house, salute it.

13And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Mark 6: 7-13 And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9But *be* shod with sandals; and not put on two coats.

10And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

Luke 9: 1-6 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2And he sent them to preach the kingdom of God, and to heal the sick.

3And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4And whatsoever house ye enter into, there abide, and thence depart.

5And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

16Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24The disciple is not above *his* master, nor the servant above his lord.

25It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30But the very hairs of your head are all numbered.

31Fear ye not therefore, ye are of more value than many sparrows.

32Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36And a man's foes *shall be* they of his own household.

Micah 7:6

37He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38And he that taketh not his cross, and followeth after me, is not worthy of me.

39He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Matt 11: 1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

12And they went out, and preached that men should repent.

13And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

6And they departed, and went through the towns, preaching the gospel, and healing every where.

408. Who did Jesus first reach out to through the apostles?

- a. Samaria
- b. The World
- c. The Jews

409. How were the apostles to be supported in their mission?

- a. By whatever support they received
- b. By selling their latest book and business dealings
- c. After they had built up their savings and could afford to go

410. What claim could be made for the Christian message (this question is actually not simple and should require discussion about when and why it would be appropriate to charge for materials)?
- a. They should be able to copyright their message to be able to demand limited use of their message
 - b. They should seek as much profit from their original materials
 - c. As the original author of all truth and knowledge God wants us to give away truth and knowledge as freely as possible
411. How did Jesus expect people to react to the apostles' message?
- a. They would be like wolves
 - b. They would accept them gladly
 - c. They would reject them
 - d. They would persecute them
 - e. All of the above
412. How did Jesus know what kind of treatment the apostles would receive?
- a. He had taken a poll to see what they should do based on public opinion
 - b. If the people had treated Him as the master badly, the apostles carrying His message could expect no less
 - c. He knew how each apostle's personality would enhance the reception of His message
413. What can people who are ashamed to witness for Christ expect?
- a. Christ will deny them before the Father
 - b. Christ will understand how sensitive they are and excuse them
 - c. Christ will understand that they actually do believe in Him and will stand up for them before the Father
414. How did Christ describe His mission?
- a. To bring people to a critical moment in deciding to be with Him or against Him
 - b. To bring peace so that people would find it impolite to argue about religion
 - c. To get people to tolerate and embrace each other's beliefs even if they were opposite so that the world could be united
415. What would people have to do to truly be joined with Christ?
- a. Join a church and visit every once in a while
 - b. Tell Jesus how great He is
 - c. Put self-interests last and live their life for Christ
416. What should help you determine your priorities in life?
- a. If you sacrifice your life to Him you will actually receive a better life and rewards
 - b. You have to love yourself first before you can love anyone else
 - c. You have to live a balanced life and make sure to provide for "me" time

417. In what way did Jesus want the apostles to prepare financially for their preaching mission?
- a. As little as possible, which would make them not dependent on physical supply
 - b. To exercise good stewardship and not go out if they did not have enough to pay their way
 - c. To not depend on the people they were going to preach to but make sure they had enough backing from the synagogues back home
418. What were the apostles supposed to do if they were not received?
- a. Keep going back to the people to give them more and more chances
 - b. Move on and not even let any of the dust from the house cling to them
 - c. Find a new gimmick to get their attention
419. What was a key part of the apostles' message?
- a. Read a sinner's prayer out loud
 - b. Believe in Christ with sincerity as best as they know how
 - c. Repent

64 - Herod Fears John Risen from the Dead, Desires to See Christ

Matt 14: 1-12 At that time Herod the tetrarch heard of the fame of Jesus,

2And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.
4For John said unto him, It is not lawful for thee to have her.
5And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

Mark 6:14-29 And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.
15Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.
18For John had said unto Herod, It is not lawful for thee to have thy brother's wife.
19Therefore Herodias had a quarrel against him, and would

Luke 9: 7-9 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;
8And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

6But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7Whereupon he promised with an oath to give her whatsoever she would ask.

8And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10And he sent, and beheaded John in the prison.

11And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

have killed him; but she could not:

20For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

12And his disciples came, and took up the body, and buried it, and went and told Jesus.

29And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

420. Who did Herod think that Jesus was?

- a. The Christ
- b. The forerunner of the Christ (John the Baptist/Elijah)
- c. A potential political ally

421. How did Herod view John the Baptist?

- a. A holy man who he was glad to hear
- b. A judgmental man who he wanted to avoid
- c. A crazy man who was very entertaining

422. How did Herod's sister-in-law/wife, Herodias, view John?

- a. A crazy man who was very entertaining
- b. A judgmental man who she wanted to kill
- c. A holy man who she was glad to hear

423. To what extent might a person in rebellion against God react to the Godly?

- a. No further than gossip about them to ruin their reputation
- b. To kill them
- c. No further than hating them in their heart
- d. All of the above, they are all a form of killing

424. What was the mistake that Herod made to Herodias' daughter?

- a. He rashly promised her whatever she wanted and gave in to her evil request
- b. He made a promise to her but didn't keep it when he saw how evil it was
- c. He offered her too big of a gift

The Training of the Twelve

65 - The Apostles Return

Mark 6:30-33 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32And they departed into a desert place by ship privately.

33And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

Luke 9:10-11 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

425. What did Jesus have the apostles do when they returned from their preaching mission?

- a. He sent them out again because there is so much to do for God and so little time
- b. He had them retire because they had done enough for Him
- c. He took them out on a vacation

426. How did the people react to Jesus and the Apostles when they saw them departing?

- a. They respected their need for rest
- b. Jesus took a moment to preach to them and heal those who needed healing
- c. They got angry with them because they were being selfish

66 - Multiplying Five Loaves and Two Fishes

Matt 14:13-21 When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14And Jesus went forth, and saw a great multitude, and was moved with compassion toward

Mark 6:34-44 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

Luke 9:12-17

John 6: 1-15 After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3And Jesus went up into a mountain, and there he sat with his disciples.

them, and he healed their sick.

15And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16But Jesus said unto them, They need not depart; give ye them to eat.

17And they say unto him, We have here but five loaves, and two fishes.

35And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37He answered and said unto them, Give ye them to eat. And they say unto him,

Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13But he said unto them, Give ye them to eat. And they said,

We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

4And the passover, a feast of the Jews, was nigh.

5When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6And this he said to prove him: for he himself knew what he would do.

18He said, Bring them hither to me.

19And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21And they that had eaten were about five thousand men, beside women and children.

39And he commanded them to make all sit down by companies upon the green grass.

40And they sat down in ranks, by hundreds, and by fifties.

41And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42And they did all eat, and were filled.

43And they took up twelve baskets full of the fragments, and of the fishes.

44And they that did eat of the loaves were about five thousand men.

14For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15And they did so, and made them all sit down.

16Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

7Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13Therefore they gathered *them* together, and filled twelve baskets with

the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

427. What motivation caused Jesus to have compassion the hungry multitudes?
- a. They were as sheep without a shepherd
 - b. They were his fan club
 - c. He was a good politician who knew how to work a crowd
428. How did Jesus begin to test the apostles?
- a. He commanded them to open a soup kitchen and homeless shelter
 - b. He commanded them to buy bread for the multitude even though they couldn't afford it
 - c. He told them to let down their nets for a great draught of fish
429. Who supplied the loaves and fishes?
- a. A local food bank
 - b. A rich patron
 - c. A small lad
430. How were they able to supply enough for all the multitude?
- a. Jesus blessed the little they had that was given willingly
 - b. Jesus told each person to only take a little bit
 - c. Jesus supplied manna from heaven
431. Read 2 Kings 4:42-44, Eph 3:20, and John 10:10. How does God bless?
- a. He supplies abundantly above and beyond all that we ask or think
 - b. He supplies only what we need
 - c. He supplies anything we want

432. What mistake did the people make in responding to the miracle of the loaves and fishes?

- a. They wanted to provide dessert
- b. They wanted to make Him a king
- c. They wanted Him to take money from the rich and distribute it to the poor so everyone would be equal

67 - Jesus Walks on Water

Matt 14:22-33 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25And in the fourth watch of the night Jesus went unto them, walking on the sea.

26And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

Mark 6:47-52 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

John 6:16-21 And when even was *now* come, his disciples went down unto the sea, 17And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18And the sea arose by reason of a great wind that blew.

19So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20But he saith unto them, It is I; be not afraid.

30But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32And when they were come into the ship, the wind ceased.

33Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

51And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52For they considered not *the miracle* of the loaves: for their heart was hardened.

21Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

433. Why did Jesus constrain the apostles to go ahead of Him in a ship?

- a. He was getting tired of them
- b. Jesus wanted a little "me" time
- c. To have personal time in prayer with His Father

434. Somewhere between 3 and 6 o'clock, after they had rowed around 3 or 4 miles, how did Jesus appear to the disciples?

- a. As a fearful spirit
- b. As a super hero swooping in to save the day
- c. As God who could calm the seas and storms

435. How did Jesus calm the apostles?

- a. He told them don't worry, be happy
- b. He told them that nothing bad could ever happen to them
- c. He called out to them with encouragement to not be afraid because it was He who was there

436. How did Peter seek further proof that it was Jesus?

- a. He asked Jesus to give him greater faith
- b. He asked Jesus to call him out to be with him
- c. He asked Jesus to come all the way into the boat so they could see Him better

437. What did the usually brash Peter have to do in order to walk on the water to Christ?

- a. He had to muster up a stronger faith
- b. He had to put on a flotation device in case he should start to sink
- c. He had to take action and get out of the boat

438. Why did Peter start to sink?
- a. He wasn't walking fast enough
 - b. He had greater regard for the wind that was boisterous than for Jesus
 - c. The other apostles were not supportive
439. How did Jesus challenge Peter?
- a. He said that Peter was of little faith but should not have doubted Him
 - b. He told him he should practice walking on water more
 - c. He said that Peter was of little faith but should not have doubted himself
440. Why was the apostles' doubt unreasonable?
- a. They had just seen the multiplying of the loaves
 - b. Because faith is easy
 - c. Because you should be able to do anything you set your heart to do

68 - The Reception at Gennesaret

Matt 14:34-36 And when they were gone over, they came into the land of Gennesaret.
35And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;
36And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Mark 6:53-56 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.
54And when they were come out of the ship, straightway they knew him,
55And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.
56And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

441. How did the people of Gennesaret on the west side of the sea of Galilee receive Christ?
- a. As a stranger
 - b. With fear
 - c. With faith for healing

69 - Jesus Is the Bread of Life

John 6:22-71 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;
23(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)
24When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
25And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest

thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, **And they shall be all taught of God.** Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Isaiah 54:13

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59These things said he in the synagogue, as he taught in Capernaum.

60Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62*What* and if ye shall see the Son of man ascend up where he was before?

63It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66From that *time* many of his disciples went back, and walked no more with him.

67Then said Jesus unto the twelve, Will ye also go away?

68Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69And we believe and are sure that thou art that Christ, the Son of the living God.

70Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

442. What were the people interested in finding out about Jesus when they got to Capernaum?

- a. What it would take to be a genuine follower of His
- b. How He got there since they had not seen Him get in any boats
- c. If He would reconsider becoming their king

443. What did Jesus say was the *real* reason they were looking for Him?

- a. They were only interested in getting fed
- b. They wanted to find out how to get eternal life
- c. They wanted to tell Him thank you

444. What did Jesus offer the people?

- a. Manna
- b. Food stamps
- c. Meat (bread) that endures to everlasting life

445. What work did Jesus tell them to do when they asked how to labour for that meat?

- a. Believe in Him who God had sent
- b. Change their sinful ways before they could accept Him
- c. Keep the 10 Commandments and the Beatitudes

446. How did Jesus respond to their request for a sign?
- a. He gave them manna
 - b. He offered them the true bread from Heaven, Himself
 - c. Multiplied loaves
447. How did the people respond to the challenge of Jesus?
- a. They believed Him based on the powerful miracles they had observed
 - b. They started to doubt Him and turn back
 - c. They were anxious to recognize Him from Heaven
448. How could people come to Jesus and get saved according to Jesus?
- a. If they persevered in their faith to the end they would someday have everlasting life and not be cast out
 - b. If when they see Jesus and live a life of obedience they would be raised up in the last day
 - c. If they would respond to God drawing them by learning of Him and believing on Him they would have everlasting life
449. What figure did Jesus say the people had to receive to live forever?
- a. Bread and wine turned into His flesh and blood by a priest
 - b. His flesh and blood
 - c. Manna from God
450. What actually is effectual for our salvation?
- a. The spirit of the words that Christ spoke which quickens (makes alive)
 - b. His flesh and blood that we eat and cleanses us from sin
 - c. The power of a priest to get our sins pardoned
451. Why did Peter not turn away as many others did?
- a. He had not yet been offended enough by Jesus
 - b. He was a brainwashed cult member of Jesus
 - c. Jesus' message was the only real message of salvation
452. Who had Jesus chosen for His purpose and yet was not a believer?
- a. Thomas
 - b. Peter
 - c. Judas Iscariot

70 - Reproving the Pharisees For That Which Leaves the Heart

Matt 15: 1-20 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Mark 7: 1-23 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the

2Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

7Ye hypocrites, well did Esaias prophesy of you, saying,

8This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. Isaiah 29:13

9But in vain they do worship me, teaching *for* doctrines the commandments of men.

[Assuming that Matthew is giving a summary of the teaching, vs. 7-9 are placed before vs. 4]

4For God commanded, saying, **Honour thy father and mother:** and, **He that curseth father or mother, let him die the death.** Exodus 20:12,21:17

5But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

10And he called the multitude, and said unto them, Hear, and understand:

11Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

tradition of the elders.

4And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

5Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, **This people honoureth me with *their* lips, but their heart is far from me.**

7Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. Isaiah 29:13

8For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10For Moses said, **Honour thy father and thy mother;** and, **Whoso curseth father or mother, let him die the death:** Exodus 20:12,21:17

11But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12And ye suffer him no more to do ought for his father or his mother;

13Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14And when he had called all the people *unto him*, he said unto them, Harken unto me every one *of you*, and understand:

15There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16If any man have ears to hear, let him hear.

12Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15Then answered Peter and said unto him, Declare unto us this parable.

16And Jesus said, Are ye also yet without understanding?

17Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

17And when he was entered into the house from the people, his disciples asked him concerning the parable.

18And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20And he said, That which cometh out of the man, that defileth the man.

21For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23All these evil things come from within, and defile the man.

453. What elaborate rituals had the Pharisees visiting from Jerusalem established regarding eating?

- a. The proper setting and use of salad forks, soup spoons, dinner forks and spoons, dessert spoons and forks, bread knives, seafood forks, bread plates, chargers, etc.
- b. Washing of hands and utensils
- c. Preparing their minds and hearts to serve God

454. What did Jesus think of their outward rituals?

- a. They talked a good line but their hearts were far from God
- b. They were very thorough in all they did
- c. They performed the commandments of God through their added on traditions

455. How did Jesus describe their treatment of gifts?
- a. Their concern for their parents demonstrated that it really is the thought that counts when it comes to honoring parents
 - b. Their dedication of gifts to God meant they could keep and use that which should have gone to taking care of and honoring their parents
 - c. They were very clever in their stewardship to minutely observe the law
456. What did Jesus say defiles a man?
- a. What comes from his heart
 - b. Dirt that he takes into his mouth
 - c. That which is cast into the draught
457. How did Jesus respond to the Pharisees who were offended by His teaching?
- a. He resigned them to their error and those who would follow them
 - b. He softened His message so they could get along together
 - c. He dialogued with them so they could agree on common goals
458. List the kind of things that defile a man:

71 - Jesus in Galilee because the Jews Sought to Kill Him

John 7: 1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

459. Why did Jesus concentrate His time in Galilee at this point in His ministry?

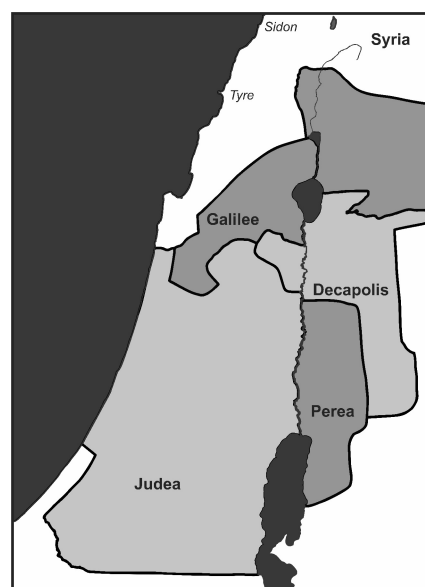
- a. He was afraid of dying
- b. Jewry (those in Judea in the south) and their priests sought to kill Him before His time
- c. He enjoyed being a celebrity in Galilee

The northern province of Galilee was decisively distinct—in history, political status, and culture—from the southern province of Judea which contained the holy city of Jerusalem.

Admitting that the following is a drastic oversimplification but hoping that it's not a complete caricature, Professor France summarizes seven differences:

Racially the area of the former Northern Kingdom of Israel had had, ever since the Assyrian conquest in the eighth century B.C., a more mixed population, within which more conservative Jewish areas (like Nazareth and Capernaum) stood in close proximity to largely pagan cities, of which in the first century the new Hellenistic centers of Tiberias and Sepphoris were the chief examples.

Geographically Galilee was separated from Judea by the non-Jewish territory of Samaria, and from Perea in the southeast by the Hellenistic settlements of Decapolis.



Politically Galilee had been under separate administration from Judea during almost all its history since the tenth century B.C. (apart from a period of “reunification” under the Maccabees), and in the time of Jesus it was under a (supposedly) native Herodian prince, while Judea and Samaria had since A.D. 6 been under the direct rule of a Roman prefect.

Economically Galilee offered better agricultural and fishing resources than the more mountainous territory of Judea, making the wealth of some Galileans the envy of their southern neighbors.

Culturally Judeans despised their northern neighbors as country cousins, their lack of Jewish sophistication being compounded by their greater openness to Hellenistic influence.

Linguistically Galileans spoke a distinctive form of Aramaic whose slovenly consonants (they dropped their aitches!) were the butt of Judean humor.

Religiously the Judean opinion was that Galileans were lax in their observance of proper ritual, and the problem was exacerbated by the distance of Galilee from the temple and the theological leadership, which was focused in Jerusalem.

The result, he says, is that

even an impeccably Jewish Galilean in first-century Jerusalem was not among his own people; he was as much a foreigner as an Irishman in London or a Texan in New York. His accent would immediately mark him out as “not one of us,” and all the communal prejudice of the supposedly superior culture of the capital city would stand against his claim to be heard even as a prophet, let alone as the “Messiah,” a title which, as everyone knew, belonged to Judea (cf. John 7:40-42).

– thegospelcoalition.org/blogs/justin-taylor/7-differences-between-galilee-and-judea-in-the-time-of-jesus/

72 - The Syro-Phoenician Woman

Matt 15:21-28 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

23But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25Then came she and worshipped him, saying, Lord, help me.

26But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Mark 7:24-30 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

25For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

460. Where did Jesus go to further avoid the Jews?
- a. Tyre and Sidon in Syrian Phoenicia
 - b. India
 - c. The Americas
461. What was Jesus' primary mission in His first coming?
- a. To bring the Gentiles into the kingdom
 - b. To present Himself to Israel
 - c. To judge the Gentiles
462. What does the healing of the Syro-Phoenician woman portend?
- a. The rejection of Israel
 - b. The restoration of the throne of David
 - c. The Gospel outreach to the Gentiles

73 - Deaf and Dumb Man Healed

Mark 7:31-37 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

463. After leaving Tyre and Sidon, where did Jesus continue His ministry?
- a. In Jerusalem of Judea
 - b. Back to Galilee
 - c. In the Gentile area of Decapolis
464. What impressed the people with the healing of the man?
- a. This was the first time they had ever seen a healing
 - b. The healing was so thorough for two problems
 - c. The recovery time for the man's hearing and speech only required a short time of therapy

74 - The Seven Loaves and Two Fishes

Matt 15:29-39 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole,

the lame to walk, and the blind to see: and they glorified the God of Israel.

32Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35And he commanded the multitude to sit down on the ground.

36And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38And they that did eat were four thousand men, beside women and children.

39And he sent away the multitude, and took ship, and came into the coasts of Magdala.

465. How did the people of Decapolis respond to Jesus' healings?

- a. They glorified the God of Israel
- b. They worshiped Him as one of the Roman gods
- c. They said thank you and went home

466. Read Matt 14:15, Mark 6:35-37, Luke 9:12, John 6:7. What was different about the way the apostles responded to the need to feed the multitudes?

- a. They did not try to send the people away
- b. They had made sure to buy provisions in advance
- c. They pressed Jesus to do another miracle

75 - Pharisees Demand a Sign

Matt 16: 1-4 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

3And in the morning, *It will be foul weather to day*: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Mark 8:10-13 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13And he left them, and entering into the ship again departed to the other side.

467. Read 1Cor 1:21-24. Instead of the clear prophecies of Scripture, what did the Jews depend on as proof?
- a. Philosophical speculations
 - b. The fulfillment of Scriptural prophecy
 - c. Miraculous signs
468. How did the Jews tempt Christ?
- a. They had seen so many miracles and believed so they tried to make Him an earthly king
 - b. They wanted to make Him do things according to *their* will
 - c. They offered Him money to perform tricks for them
469. After denying them a sign, what did Jesus say *would* be the ultimate sign?
- a. A great revival enabling Him to come and take His place on the throne of David
 - b. The appearance of the heavenly host to defeat the world empires
 - c. The resurrection as signified by Jonah

76 - Beware of Leavening of Pharisees

Matt 16: 5-12 And when his disciples were come to the other side, they had forgotten to take bread.

6Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7And they reasoned among themselves, saying, *It is* because we have taken no bread.

8*Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10Neither the seven loaves of the four thousand, and how many baskets ye took up?

11How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Mark 8:14-21 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16And they reasoned among themselves, saying, *It is* because we have no bread.

17And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21And he said unto them, How is it that ye do not understand?

470. What mistake did the disciples make about the leaven of the Pharisees?

- a. They thought Jesus was getting ready to multiply bread again
- b. They should have learned their lesson about being prepared to feed people
- c. They thought that Jesus was concerned about spoiled bread

471. Why would the doctrines of the Pharisees and Sadducees be like leavening?

- a. Such bad doctrine would affect all other good doctrine
- b. Leavening was not to be used in the Passover and so leavening was sin
- c. Their extra doctrines would help the church expand beyond what the Bible taught

77 - The Confession of Peter

Matt 16:13-20 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15He saith unto them, But whom say ye that I am?

16And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be

Mark 8:27-30 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

Luke 9:18-22 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

loosed in heaven.

20Then charged he his disciples that they should tell no man that he was Jesus the Christ.

30And he charged them that they should tell no man of him.

21And he straitly charged them, and commanded *them* to tell no man that thing;

22Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

472. Who did some people think that Jesus was?

- a. They thought Jesus was a powerful prophet
- b. They thought of Jesus as possibly returning as the herald for the Messiah
- c. They thought Jesus was one of many Messianic figures

473. Read 1Cor 3:11,10:4, Ps 18:31, 2Sam 22:32, 1Pet 2:6. Why would Jesus switch from Peter (a stone) to the rock (a great foundation stone) when talking about the Gospel?

- a. He wanted Peter to be known as the rock and foundation of the church
- b. He was declaring that He, and faith in Him, is the foundation of the church
- c. He wanted to make it know that He and Mary were the foundation of the church

474. What significance is it that Jesus uses the future tense (shall be) along with a past perfect tense (bound, loosed) with respect to sins?

- a. Any work that Peter would do to bring the Gospel and forgiveness of sins would have already been accomplished in heaven
- b. Peter was to have the final say according to his own knowledge about who should get to be forgiven
- c. Salvation depends on Peter

475. What would the powers of hell not be able to do?

- a. Succeed in attacking the church
- b. Succeed in discouraging believers
- c. Succeed when the church attacks them

476. Why did Jesus not want the apostles to promote that He is the Messiah?

- a. He felt that religion is a private matter
- b. He left room for others to be Messiahs after Him
- c. He would have to go through rejection and resurrection

78 - Peter Rebuked

Matt 16:21-23 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Mark 8:31-33 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32And he spake that saying openly. And Peter took him, and began to rebuke him.

33But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

477. Read Luke 9:45. How did the disciples react to the idea of Jesus' crucifixion?

- a. They did not totally get it
- b. They were sad but knew it had to be done
- c. They were anxious to go to battle for Jesus

478. How did Jesus regard Peter's objection to the revelation of His death?

- a. He was touched by his devotion
- b. He associated it with the desire of Satan to keep Him from the cross
- c. He was glad he was using human reasoning

79 - The Command to Take up the Cross

Matt 16:24-28 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Mark 8:34-38 And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37Or what shall a man give in exchange for his soul?

Luke 9:23-27 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25For what Is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

27For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

38Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

26For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

28Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Mark 9: 1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

27But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

479. What does someone have to do to be a disciple of Christ?

- a. Practice good stewardship and build a strong program
- b. Put himself first and use his talents and wisdom to protect himself from any negativity
- c. Sacrifice self so God can have the preeminence in his life

480. What does someone have to do to gain eternal life?

- a. Die to self
- b. Work hard to impress God
- c. Be spiritual

481. What is of the utmost value?

- a. Salvation
- b. Everything that the world has to offer
- c. Our dignity

482. What will Christ do if we are ashamed of Him?

- a. He will reward us for our honesty
- b. He will reward us for our works
- c. He will be ashamed of us

80 - The Transfiguration

Matt 17: 1-13 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
2And was transfigured before them: and his face did shine as the sun, and his raiment was

Mark 9: 2-13 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.
3And his raiment became

Luke 9:28-36 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.
29And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and*

white as the light.

3And, behold, there appeared unto them Moses and Elias talking with him.

4Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6And when the disciples heard *it*, they fell on their face, and were sore afraid.

7And Jesus came and touched them, and said, Arise, and be not afraid.

8And when they had lifted up their eyes, they saw no man, save Jesus only.

9And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

shining, exceeding white as snow; so as no fuller on earth can white them.

4And there appeared unto them Elias with Moses: and they were talking with Jesus.

5And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6For he wist not what to say; for they were sore afraid.

7And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from

glistening.

30And, behold, there talked with him two men, which were Moses and Elias:

31Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

10And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13Then the disciples understood that he spake unto them of John the Baptist.

the dead.

10And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11And they asked him, saying, Why say the scribes that Elias must first come?

12And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

483. Who did Jesus select to go with Him to the mount? _____

484. Read Rev 11:3-6. How do the two witnesses of the Revelation compare to Moses and Elijah?

- a. They do miracles like Moses and Elijah
- b. They are the most important Old Testament characters
- c. They are reincarnations of Moses and Elijah

485. How did Jesus appear in the Transfiguration?

- a. He had an aura about Him
- b. He had power in Him that was showing forth
- c. He had glory that was like the glory of God in the Tabernacle

486. What did Moses and Elijah talk to Jesus about?

- a. His crucifixion
- b. We don't know
- c. The Father's plans

487. What were the disciples supposed to do about the Transfiguration?

- a. Pray to Moses and Elijah for guidance
- b. Build a shrine to worship at
- c. Tell no man about it until after the resurrection

488. Read Luke 1:17. Even though Elijah will appear before the Second Coming, how had this already happened?

- a. Through John as the reincarnation of Elijah
- b. Through John who came in the spirit and power of Elijah
- c. Through John who was the reappearance of Elijah

81 - Fasting and Prayer Required for the Lunatic Son

Matt 17:14-21

And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16And I brought him to thy disciples, and they could not cure him.

17Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

Mark 9:14-29 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16And he asked the scribes, What question ye with them?

17And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22And oftentimes it hath cast him

Luke 9:37-42 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40And I besought thy disciples to cast him out; and they could not.

41And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

18And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21Howbeit this kind goeth not out but by prayer and fasting.

into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27But Jesus took him by the hand, and lifted him up; and he arose.

28And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

42And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

489. What was associated with demon activity?

- a. A destructive attack on man
- b. A celebration with candy
- c. Empowerment to do what we want

490. What should our attitude be towards demonic activity?
- a. We should be bold and commanding because their power is weak and fainting
 - b. We should regard it as mental illness that can be cured with medication
 - c. We should take it very seriously to the point of prayer and fasting
491. How powerful is genuine faith?
- a. It can force God to do our bidding
 - b. It can accomplish great things
 - c. It can help us do anything we want

82 - The Passion Foretold

Matt 17:22-23 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:
23And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Mark 9:30-32 And they departed thence, and passed through Galilee; and he would not that any man should know *it*.
31For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32But they understood not that saying, and were afraid to ask him.

Luke 9:43-45 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,
44Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

492. Why might the disciples have not been able to understand Jesus' explanation of His coming death?
- a. He had not told them enough times about it
 - b. The idea of His rejection and death didn't seem realistic compared to all the miracles He had done
 - c. They thought He was going to bring an end to the world

83 - Jesus Paying the Tax

Matt 17:24-27 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?
25He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?
26Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.
27Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the

fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

493. Why did Jesus object to paying the tribute?

- a. Taxes are only paid to oppressors
- b. The collectors didn't have the power that the publicans had to enforce the collection
- c. He didn't believe in taxes because they fund ungodly programs

494. How did Jesus respond to avoid being pressured to contribute involuntarily?

- a. He declared that He was not subject to law
- b. He sneaked out of town before He could be pressured any further
- c. He miraculously provided a coin in the mouth of a fish

84 - Who Shall Be Greatest

Matt 18: 1-14 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2And Jesus called a little child unto him, and set him in the midst of them,

3And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5And whoso shall receive one such little child in my name receiveth me.

6But whoso shall offend one of these little ones which believe in me, it were better for him

Mark 9:33-50 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Luke 9:46-50 Then there arose a reasoning among them, which of them should be greatest.

47And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

38And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40For he that is not against us is on our part.

41For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44**Where their worm dieth not, and the fire is not quenched.** Isaiah 66:24

45And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell,

49And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

into the fire that never shall be quenched:

46Where their worm dieth not, and the fire is not quenched.

47And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48Where their worm dieth not, and the fire is not quenched.

49For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

10Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11For the Son of man is come to save that which was lost.

12How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

495. How does someone achieve greatness before God?
- a. Coming to Him with the faith of a child to be converted
 - b. Doing many works for God
 - c. Having a church official declare you to be a saint
496. Why will those who desire to be first end up being last?
- a. Because it is hard to maintain being good enough to be first
 - b. Because of pride
 - c. Because God has determined who shall be first from time immemorial
497. How did Jesus respond to disciples that were not part of His group?
- a. He rejected them because they weren't doing things in the official right way
 - b. He recognized that there are people who are followers because they are in agreement with Him
 - c. He worried that His followers might run off to join another leader
498. What should our attitude be toward sin?
- a. It is something that we should not worry about if it is not very big
 - b. Everything is okay to do in moderation
 - c. It is more worthwhile to cut out the way offenses come than to enter into hell whole
499. How is Hell described?
- a. It is a state of mind
 - b. It is a place of unquenchable fire
 - c. It is a place where we will at least be with some of our friends
500. As we offer our bodies as a living sacrifice, what should we be careful to do?
- a. Prepare ourselves with the salt of sanctification
 - b. Mutilate ourselves to practice self discipline
 - c. Reserve part of our heart for our own interests
501. How valuable are the least of us to Jesus?
- a. You might have to lose some every once in a while
 - b. It all depends on how much they have to offer
 - c. They are as valuable as all the rest of us
502. What was Jesus mission on earth?
- a. To bring peace to earth
 - b. To judge the lost
 - c. To save that which was lost

85 - Church Discipline

Matt 18:15-35 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16But if he will not hear *thee*, *then* take with thee one or two more, **that in the mouth of two or three witnesses every word may be established.** Deuteronomy 19:15

17And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20For where two or three are gathered together in my name, there am I in the midst of them.

21Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30And he would not: but went and cast him into prison, till he should pay the debt.

31So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

503. What is the first recourse when dealing with a problem with a brother?

- a. Give him the silent treatment
- b. Try to resolve the problem on a personal level
- c. Quit going to church

504. What step should be followed if the brother won't resolve the problem on a personal level?
- a. Get together with him and two or three other spiritual people to try to resolve the conflict
 - b. Tell others in the church about how bad he is
 - c. Try to get others to leave the church with you
505. What should be done if the brother fails to respond to several spiritual people called together?
- a. Accuse the leadership of the church of being in sin for not handling the problem the way you thought it should be done
 - b. Bring the matter before a church business meeting to determine steps for dealing with the problem
 - c. Reject any efforts of being contacted
506. As a last resort, how should an unrepentant brother be treated?
- a. He should be dismissed from church, assuming he is like a heathen
 - b. He should be appeased and left in the church to sow discord
 - c. He should be left alone and the person who brought up the complaint should be criticized for being so unloving
507. How quickly should we move to judge someone?
- a. We should be anxious to forgive them as often as possible
 - b. We should be ready to forgive them seven times
 - c. We should keep score and judge them after forgiving them 490 times
508. Why should we be anxious to be forgiving?
- a. Because we want to smooth things over to keep peace
 - b. Because we would rather not talk about problems
 - c. Because we have been forgiven much

THE LATER JUDEAN MINISTRY

86 - Jesus is Challenged by His Brethren to Go to the Feast of Tabernacles

John 7: 2-10 Now the Jews' feast of tabernacles was at hand.

3His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

4For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5For neither did his brethren believe in him.

6Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9When he had said these words unto them, he abode *still* in Galilee.

10But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

509. Why did Jesus' brothers challenge Jesus to go to Jerusalem to prove Himself?

- a. They thought He would be showed to be just an ordinary man
- b. They didn't believe in Him
- c. They wanted the leaders to kill Him

510. When is it time to accept the Lord?

- a. Now
- b. When He is absolutely proved to be the Savior
- c. After we have done and seen all that we would like in this life

511. Why do people hate Jesus?

- a. Because they don't like miracles
- b. Because He dared to point out that they were sinners in need of salvation
- c. Because He said so many wrong things about them

512. Why would Jesus not fully reveal Himself at the Fall Feast of Tabernacles?

- a. He wanted to have more time to minister in Galilee
- b. He was running out of miracles
- c. It was not yet time for Him to be exposed to the leadership who wanted to kill him

87 - Jesus Goes to Judaea

Matt 19: 1-2 And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

Luke 9:51-56 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,
52And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.
53And they did not receive him, because his face was as though he would go to Jerusalem.
54And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?
55But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.
56For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

2And great multitudes followed him; and he healed them there.

513. What was Jesus' attitude about going to Jerusalem at this time?

- a. He wanted to avoid those who would kill Him
- b. He was happy to begin a new phase of ministry
- c. He was resolute and determined

514. Why was Jesus not well received by the Samaritans as He passed through?

- a. They did not want anything to do with God
- b. They could see that He was set in His mind to go to Jerusalem
- c. Jesus was not performing miracles for them

515. How did Jesus respond to James and John when they wanted to call down fire from heaven on the Samaritans?

- a. He rebuked them because His mission was to save people, not destroy them
- b. He said He would do it Himself because they were not as spiritual as Elijah
- c. He said they were unclean and should be left to God's judgment

88 - Jesus Teaches at the Feast of Tabernacles

John 7:11-53 Then the Jews sought him at the feast, and said, Where is he?

12And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13Howbeit no man spake openly of him for fear of the Jews.

14Now about the midst of the feast Jesus went up into the temple, and taught.

15And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20The people answered and said, Thou hast a devil: who goeth about to kill thee?

21Jesus answered and said unto them, I have done one work, and ye all marvel.

22Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24Judge not according to the appearance, but judge righteous judgment.

25Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29But I know him: for I am from him, and he hath sent me.

30Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

35Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36What *manner of saying* is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

37In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

40Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43So there was a division among the people because of him.

44And some of them would have taken him; but no man laid hands on him.

45Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46The officers answered, Never man spake like this man.

- 47Then answered them the Pharisees, Are ye also deceived?
48Have any of the rulers or of the Pharisees believed on him?
49But this people who knoweth not the law are cursed.
50Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)
51Doth our law judge *any* man, before it hear him, and know what he doeth?
52They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.
53And every man went unto his own house.

The healing in question for this passage is the paralytic man at the pool of Bethesda for which Jesus was highly criticized on the previous Passover visit of Christ to Jerusalem. See p. 45

516. How did the people differ from the Jewish leadership?
- a. They were amazed at His teaching wondering if Jesus was the Christ
 - b. They wanted to kill Him
 - c. They were interested in meeting a celebrity
517. Why did people avoid talking about Jesus openly?
- a. They thought it was impolite to talk about religion and politics
 - b. People like to avoid pop stars
 - c. They were afraid of what Jewish leadership would say
518. How did Jesus expect the people to be convinced that He was from God?
- a. If He did many more miracles they would finally believe Him
 - b. If they had the will to be open they would be able to see
 - c. If they trusted in their hearts
519. How did Jesus justify the fairness (judging with righteous judgment) of healing a man on the Sabbath?
- a. He regularly healed on the Sabbath just as the priests regularly did circumcisions on the Sabbath
 - b. He did away with the Sabbath so He could do whatever He wanted
 - c. The priests by the law of Moses made many ceremonially whole by circumcision on the Sabbaths, He made one man physically whole on a Sabbath
520. A common tradition was that the Messiah would appear suddenly. Why did the people then think that Jesus might not be the Messiah?
- a. Because Jesus never made any Messianic claims
 - b. Because they knew all about Jesus birth and ministry
 - c. Because they were skeptical of the Jewish leaders who declared Him to be the Messiah
521. What did Jesus claim was the source of His authority?
- a. God, whom they really didn't know
 - b. Mary, whom they really did know
 - c. Himself, because He was so wise

522. How did the Jews respond to Jesus' claims?
- a. They thought He was lunatic and wanted to dismiss Him
 - b. They thought He was presumptuous and wanted to kill Him
 - c. They thought He was a liar and wanted to imprison Him
 - d. Some believed because of the miracles, others did not because of questions about prophecy
523. How did the Pharisees respond to the murmuring about Jesus?
- a. They sent officers to help Jesus escape
 - b. They sent officers to take Him
 - c. They thought if they ignored Him He would go away
524. Where did the Jewish leaders think Jesus was going to go?
- a. To the Jews among the Gentiles where He would teach the Gentiles
 - b. To take the throne of David in Jerusalem
 - c. To heaven
525. What offer did Jesus make to the people at the end of the feast?
- a. To give them a political office if they followed Him
 - b. To give them bread
 - c. To give them fuller understanding by the Holy Spirit after the resurrection
526. How did the officers who were sent respond to Jesus?
- a. They remembered He was from Bethlehem, where the Messiah was to come from so they left Him alone
 - b. He spoke very convincingly and they could not justify taking Him
 - c. They were persuaded by Nicodemus that they should hear Him out
 - d. They stayed after the feast was over to continue debating about Him

89 - The Woman Caught in the Act of Adultery

John 8: 1-11 Jesus went unto the mount of Olives.

2And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4They say unto him, Master, this woman was taken in adultery, in the very act.

5Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

7So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8And again he stooped down, and wrote on the ground.

9And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

527. Where did Jesus like to stay when He was in Jerusalem?
- a. At the Temple
 - b. At a busy hotel
 - c. At the Mount of Olives
528. Where was the man with whom the woman had committed adultery
- a. They couldn't find him with her so he got away
 - b. They did not bring him
 - c. They had nothing to accuse him of so they let him go
529. What did the people pressure Jesus to do?
- a. Get Jesus to be merciless
 - b. Get Jesus to help them judge their hearts and motives
 - c. Reinterpret the Law of Moses so they could accuse Him
530. What did Jesus write on the ground?
- a. We don't know
 - b. He wrote a judgment against them
 - c. He wrote mystical symbols
531. Who was the first person Jesus got to throw a stone at the woman?
- a. The only person who had not sinned
 - b. The man who had committed adultery with her
 - c. The accuser who was righteous because he brought the man to be stoned with her
532. Who was left with the woman?
- a. The accusers who had repented of their guilty conscience
 - b. The people who Jesus was teaching
 - c. The accusers who had not repented but wanted to learn from Jesus what to do
533. Why did Jesus not condemn the woman?
- a. He wanted her to feel free to do as she pleased
 - b. He wanted her to like Him
 - c. He had not caught her in the act of adultery

90 - Jesus, the I Am

John 8:12-59 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15Ye judge after the flesh; I judge no man.

16And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17It is also written in your law, that the testimony of two men is true.

18I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my

Father: if ye had known me, ye should have known my Father also.

20These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27They understood not that he spake to them of the Father.

28Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30As he spake these words, many believed on him.

31Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32And ye shall know the truth, and the truth shall make you free.

33They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35And the servant abideth not in the house for ever: *but* the Son abideth ever.

36If the Son therefore shall make you free, ye shall be free indeed.

37I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43Why do ye not understand my speech? *even* because ye cannot hear my word.

44Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45And because I tell *you* the truth, ye believe me not.

46Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast

a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

534. Why would people who follow Jesus not walk in darkness?

- a. Because Jesus is the light of the world
- b. Because Jesus was a great teacher
- c. Because Jesus was one of the ascended masters who appeared from time to time in history to show us the way

535. Jesus had claimed to be the water of life earlier and now the light of life. How did the Pharisees respond to this?

- a. They had been impressed with His miracles so they wanted to know how to receive Him
- b. They had been impressed with His wisdom and mercy so they wanted to know more
- c. They believed His credentials were insufficient and so they argued to reject Him

536. What credentials did Jesus offer?

- a. His seminary degree
- b. His own reputation and the witness of His Father
- c. His ordination certificate

537. Why did the Pharisees not know Jesus' Father?

- a. They had not met Joseph
- b. They had gone beyond old notions of who or what God was
- c. The way to know the Father was through Jesus

538. How did Jesus impress upon them to take Him more seriously?

- a. He talked about how they could have more political power
- b. He talked about how after He was gone they were still going to die in their sins
- c. He talked about how they would always be able to come find Him to learn more about Him

539. How did Jesus begin to explain that He was from the Father?
- a. He would fulfill His Father's plan for redemption through the crucifixion
 - b. He performed another thousand miracles
 - c. He altered their minds to be able to receive the truth
540. How would the people find true spiritual freedom?
- a. From the Word of God
 - b. From good practice
 - c. From meditation and seeking serenity
541. How did Jesus explain that they were not truly of their father Abraham?
- a. They were in bondage to Rome
 - b. They had conquered sin
 - c. They sought to kill Jesus Who the Father had sent
542. Why could the people not understand what Jesus was telling them?
- a. They were not educated enough
 - b. They were of their father, the devil, and resisted Him
 - c. They loved Him for the wrong reasons
543. In what way did Jesus compare the people to Abraham?
- a. They were not happy to receive Jesus the way Abraham did
 - b. They were happy to do the works of Abraham and sought to receive Jesus
 - c. They sought to receive what Jesus said so that they would never see death
544. Read Exo 3:13-14. What did Jesus do that made the people want to stone Him?
- a. He tried to teach them to believe in a different god
 - b. He was too argumentative
 - c. He claimed to be God, the "I AM," which was the title of Jehovah

91 - The Blind Man Healed, Testifies of Christ

John 9: 1-41 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5As long as I am in the world, I am the light of the world.

6When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10Therefore said they unto him, How were thine eyes opened?

11He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12Then said they unto him, Where is he? He said, I know not.

13They brought to the Pharisees him that aforetime was blind.

14And it was the sabbath day when Jesus made the clay, and opened his eyes.

15Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20His parents answered them and said, We know that this is our son, and that he was born blind:

21But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23Therefore said his parents, He is of age; ask him.

24Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26Then said they to him again, What did he to thee? how opened he thine eyes?

27He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32Since the world began was it not heard that any man opened the eyes of one that was born blind.

33If this man were not of God, he could do nothing.

34They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36He answered and said, Who is he, Lord, that I might believe on him?

37And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38And he said, Lord, I believe. And he worshipped him.

39And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

545. How did Jesus show that He was the light of the world?

- a. He started a school of philosophy for enlightenment
- b. He healed a man blind from birth
- c. He made the Pharisees born again so they could believe on him

546. What was the role of sin in the blind man's suffering?

- a. None, his misfortune was to be an opportunity for Christ's glory
- b. All sickness is caused by sin so either his parents or he had sinned
- c. All suffering is the natural consequence of our transgressions so the blind man must have sinned

547. Why would the people have brought the healed man to the Pharisees?

- a. Because they wanted the Pharisees to see the power of Christ
- b. Because the Pharisees were looking for proof of Christ's power
- c. Because Jesus had healed the man on the Sabbath contrary to their interpretation of the Law

548. What amazed the healed man?

- a. If Jesus was a sinner, how could He heal?
- b. How the Pharisees knew all about Jesus
- c. How logical the Pharisees were

549. How did people respond to the healing of the blind man?

- a. They became more committed to following Jesus
- b. They were afraid of the officials so they were afraid to testify of Him
- c. They denied that a miracle had taken place

550. How did the healed man respond to Jesus when He met Him again?

- a. He thanked Him and went on His way
- b. He believed and worshiped Him
- c. He asked for further proof of Who He was

551. What judgment did Jesus have for the Pharisees?

- a. They were to be excused for their lack of knowledge
- b. They were given salvation based on their sincerity
- c. They were guilty because they chose not to believe in the face of His testimony

92 - Jesus is the Good Shepherd

John 10: 1-19 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2But he that entereth in by the door is the shepherd of the sheep.

3To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8All that ever came before me are thieves and robbers: but the sheep did not hear them.

9I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11I am the good shepherd: the good shepherd giveth his life for the sheep.

12But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13The hireling fleeth, because he is an hireling, and careth not for the sheep.

14I am the good shepherd, and know my *sheep*, and am known of mine.

15As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17Therefore doth my Father love me, because I lay down my life, that I might take it again.

18No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19There was a division therefore again among the Jews for these sayings.

552. In what two ways is Jesus the I Am in John 10:1-19?

553. How do the sheep know the Shepherd?

- a. By His voice calling their names
- b. By philosophical speculations
- c. By what people say about Him

554. What is the difference between a hireling and the good shepherd?

- a. The hireling will fulfill his job protecting the sheep no matter what happens
- b. The good Shepherd provides for the sheep
- c. The good Shepherd knows no limit to protecting the sheep

555. Why does the Father love Jesus?

- a. Because He is God
- b. Because He lived for God
- c. Because He died for us

556. Read Eph 2:11-22, How would the Gentiles fit into the plans of Jesus?

- a. They would replace the Jews
- b. They would become one with the Jews in the church
- c. They would start a new religion called Christianity

557. Who would end up being the killers of Jesus?

- a. No one, Jesus offered Himself willingly to be a sacrifice
- b. The Jews and the Romans for political purposes
- c. We did by our sin

93 - The Mission of the Seventy

Luke 10: 1-24 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3Go your ways: behold, I send you forth as lambs among wolves.

4Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5And into whatsoever house ye enter, first say, Peace *be* to this house.

6And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18And he said unto them, I beheld Satan as lightning fall from heaven.

19Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because

your names are written in heaven.

21In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

Compare this passage with how the Apostles were sent out on p. 116.

558. How many people were involved in the ministry for Christ?

- a. The apostles and now seventy others
- b. Just the Apostles
- c. The Apostles, Pharisees, Sadducees, Lawyers, Scribes, and Priests

559. How can we best serve Christ?

- a. We can handle snakes and let them bite us to show that we are protected by God
- b. We can freely give the Gospel if we are saved
- c. We can make sure we are saved by doing good works

560. What did Christ want the ministers to pray for?

- a. Laborers for the harvest
- b. Power to do miracles
- c. Power over Satan

561. What is the only way to know the Father?

- a. Through knowing Jesus
- b. Through meditation for enlightenment
- c. Through knowing God's Word

562. What would prophets wish they had gotten?

- a. The knowledge that was available from Jesus in His first coming
- b. The knowledge on how to have more power
- c. The ability to have greater discernment

94 - The Lawyer and The Good Samaritan

Luke 10:25-37 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26He said unto him, What is written in the law? how readest thou?

27And he answering said, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.** Deuteronomy 6:5

28And he said unto him, Thou hast answered right: this do, and thou shalt live.

29But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

563. What test did Jesus put to the lawyer concerning eternal life?

- a. To create a personal code of ethics to live by
- b. To summarize the meaning of the Law
- c. To find a way for people to be good without God

564. Read Rom 13:8-10. In what way was the lawyer right in his summary of the law?

- a. Love is the fulfilling of the Law
- b. If one has sincere feelings for God and man then he will go to heaven
- c. Performing the Law proves that you love God

565. What challenge did Jesus give to the lawyer?

- a. To become confident that his works were sufficient
- b. To try to actually live the Law by love
- c. To forget the Law and live by love

566. What loophole did the lawyer try to use?

- a. He ignored problems in his synagogue and left people in their sin
- b. He left his synagogue rather than have to deal with people he didn't like
- c. He tried to define what a neighbor in such a way to limit his obligation

567. Read Leviticus 21:1-3. What would happen if the priest approached the man lying in the road?
- a. He thought he couldn't do anything to help
 - b. He was very busy but was going to ask someone to go back to help
 - c. He would be defiled if he touched the man if he were dead
568. Read Numbers 19. Why might the priest have avoided the man lying on the road according to this passage?
- a. He was very busy but was going to ask someone to go back to help
 - b. If the man were dead, he might not want to become unclean and not be able perform his tasks at the Temple
 - c. He thought he couldn't do anything to help
569. How did the Samaritan compare to the priest and the Levite?
- a. He went and saw that the man was not dead and took care of him as a neighbor would
 - b. He was not as holy as the priest and Levite
 - c. He was just as compassionate as the priest and Levite
570. Why would the Samaritan's actions inspire the lawyer?
- a. He would be put to shame if an unclean Samaritan performed more honorably as a neighbor
 - b. The compassion of the Samaritan was a reminder of what anyone would do
 - c. The Samaritans did everything by the Law and so they were a good example

95 - Jesus in the House of Mary and Martha

Luke 10:38-42 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

571. How did Jesus respond to Martha's call for her sister, Mary, to help?
- a. He rebuked her for working when she could be worshipping
 - b. He told her not to worry so much
 - c. He expressed how Mary's worship was better

96 - The Disciples in Judea Want to Learn How to Pray

Luke 11: 1-13 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3Give us day by day our daily bread.

4And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into

temptation; but deliver us from evil.

5And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6For a friend of mine in his journey is come to me, and I have nothing to set before him?

7And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12Or if he shall ask an egg, will he offer him a scorpion?

13If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

See the section on Prayer on p. 77.

572. What aspect of sin does Jesus point out in this lesson on prayer that is different from Matt 6?

- a. Sin is breaking the Law
- b. Sin creates a debt to the person we sin against
- c. Sin does not have to be paid for when we create an offense

Sin creates a debt that the person who is offended pays to himself by discharging the debt of the offender. In that way, God does not merely overlook our sin when He forgives us, but pays the debt to Himself by the blood of His Son.

573. Why would a friend be more compelled to lend someone three loaves for a surprise guest?

- a. Because that is what friends do
- b. Because of his nagging
- c. Because of his boldness in his request

574. What response should we get to our prayers?

- a. God will do whatever we command Him to do
- b. God will do the best thing in answer to our prayers
- c. God will show us right away what His perfect will is

97 - Jesus Again Accused of Casting Out Demons by Beelzebub

Luke 11:14-36 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16And others, tempting *him*, sought of him a sign from heaven.

17But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21When a strong man armed keepeth his palace, his goods are in peace:

22But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23He that is not with me is against me: and he that gathereth not with me scattereth.

24When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25And when he cometh, he findeth *it* swept and garnished.

26Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

29And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35Take heed therefore that the light which is in thee be not darkness.

36If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

See the sections on Christ Casting out Demons on p. 94, The Sign of Jonas on p. 96, and Putting God First on p. 79.

575. How was the bias of the Jews revealed?

- a. They celebrated the success of anyone who was powerful
- b. They had no trouble with the idea of their own people casting out demons without proof of their ministry
- c. They had rejected Him after carefully considering His claims

98 - Dining with a Pharisee, Jesus Denounces Pharisees

Luke 11:37-54 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40Ye fools, did not he that made that which is without make that which is within also?

41But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

See the section on Reproving the Pharisees For That Which Leaves the Heart on p. 133.

576. How did Jesus feel about the Pharisee's minute attention to the Law?

- a. He felt that they should do the Law but not ignore the spirit of the Law exercising God's love
- b. He felt that the Law should be replaced with the love of God
- c. He felt that the Law should be reinterpreted to allow for the love of God

577. How did the Pharisees behave in public?

- a. They exercised discretion and wisdom
- b. They loved celebrity
- c. They looked for ways to help others

578. How did the lawyers react to Jesus' reproof of the Pharisees?
- a. They were secretly happy the Pharisees were being slighted by Jesus
 - b. They recognized that the traditionalism of the common Pharisees was the same as the expert lawyers
 - c. They thought that Jesus would be approving of them since they were so much more educated than the Pharisees
579. The lawyers were known for binding and loosing the burdens of the law having the keys of knowledge. How did Jesus regard them for the burdens they increased upon the people through their interpretations of the Law?
- a. He held their outlook accountable for the killing of the true prophets that God had sent from the beginning of the world
 - b. He was thankful for their efforts to purify the world by increasing regulation of life
 - c. He appreciated how they opened the way for others to join them in the kingdom
580. Why did the Pharisees and the scribes try to engage Jesus in more discussion?
- a. They were amazed at His teaching
 - b. They were hungering and thirsting after righteousness
 - c. They wanted to trap Him in His words

99 - Admonitions to the People

Luke 12: 1-59 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9But he that denieth me before men shall be denied before the angels of God.

10And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12For the Holy Ghost shall teach you in the same hour what ye ought to say.

13And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14And he said unto him, Man, who made me a judge or a divider over you?

15And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in

the abundance of the things which he possesseth.

16And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21So *is* he that layeth up treasure for himself, and is not rich toward God.

22And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23The life is more than meat, and the body *is more* than raiment.

24Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25And which of you with taking thought can add to his stature one cubit?

26If ye then be not able to do that thing which is least, why take ye thought for the rest?

27Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31But rather seek ye the kingdom of God; and all these things shall be added unto you.

32Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34For where your treasure is, there will your heart be also.

35Let your loins be girded about, and *your* lights burning;

36And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44Of a truth I say unto you, that he will make him ruler over all that he hath.

45But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49I am come to send fire on the earth; and what will I, if it be already kindled?

50But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52For from henceforth there shall be five in one house divided, three against two, and two against three.

53The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57Yea, and why even of yourselves judge ye not what is right?

58When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

581. What did Jesus warn would ruin them spiritually?

- a. The ignorance of the Pharisees
- b. The hypocrisy practiced by the Pharisees
- c. The devotion practiced by the Pharisees

582. What did Jesus say was more important than the denunciations of the Pharisees?

- a. How God saw their hearts and could condemn them to Hell
- b. How embarrassed they would be if their neighbors knew what was in their hearts
- c. How the courts would judge them if they couldn't find a clever way to defend their crimes

583. How did Jesus encourage them about God's love for them?

- a. He told them how if they did good enough that God would love them
- b. He told them about the detail of God's attention to the care of even the sparrows
- c. He told them how God loves the entire world

584. What warning did Jesus give to those who were ashamed of Him?

- a. They would miss an opportunity to have blessings in life
- b. They would have to invent a religion that could get them into Heaven
- c. They would be denied by Christ in front of even the angels of God

585. How would people be judged for resisting and rejecting the conviction of the Holy Ghost?
- a. They would not be able to be forgiven
 - b. They would be given a second chance when they faced God in the judgment
 - c. They would be given consideration for all the good they do
586. How should we feel about speaking up for Jesus publicly?
- a. We should trust that the Holy Spirit will help us
 - b. We should avoid embarrassment because of our feelings of inadequacy
 - c. We should study hard so that we will be able to impress people with our wisdom
587. What did the problem of the man's inheritance reveal?
- a. That God wants everyone to have equal shares in life
 - b. The man's self-centered concerns
 - c. The importance of material security
588. What did the rich man overlook?
- a. How a catastrophe could wipe out his wealth
 - b. How he should have shared his wealth
 - c. How there is no guarantee for how long he could live to enjoy his wealth
589. What treasure should we be concerned about?
- a. Being spiritually rich toward God
 - b. Meat and raiment for the body
 - c. Provision for the future
590. Where will our heart be?
- a. In the things that we have to do to survive
 - b. In the things that amuse us
 - c. In the things that we treasure
591. What should we treasure?
- a. All the things that bring us joy on earth
 - b. Heaven where our spiritual treasures are secure
 - c. The destruction of our enemies
592. How should we be waiting for the Lord to come?
- a. With anticipation as we approach a date that can be determined from the Scriptures by those who are truly His
 - b. With anticipation as one who has scheduled an appointment with a burglar to visit
 - c. Like a master returning from a feast for his servants to wait on him
 - d. With the dread of a steward who is going to have to give an account

593. What mistake should people not do with all knowledge, means, and opportunity they have been given?
- a. To work hard so they can be confident of their salvation
 - b. To think they are only as accountable as anyone else
 - c. To seek irrefutable information and proof so they can be absolutely sure before they make a decision to accept Christ
594. Read Rom 5:1. What did Jesus come to bring people on earth?
- a. Peace based on doctrinal agreement on the Gospel
 - b. Peace based on comfort in this world
 - c. Peace based on overlooking each others' faults
595. What does Jesus say about people's discernment?
- a. They pride themselves on the ability to understand the weather but not discerning when it comes to the truth He was giving them
 - b. They are always so careful to not be conclusive about anything and should be praised for their skepticism
 - c. They have such sincerity in the things they hold to so they don't have to worry about truth
596. To what length should people go to have good understanding?
- a. They should be prepared to manipulate issues to escape from receiving any judgement they deserve
 - b. If they are convinced of their case they should not have to worry about how they might be wrong and hope it passes in the judgment
 - c. They should make sure they have explored all possibilities and achieved resolution because they could be surprised with being found guilty in the judgment

100 - Christ Preaches Repentance, Reminds People of Galileans and the Tower of Siloam

Luke 13: 1-9 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

2And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

3I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:

9And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

597. What mistake did the people make about the Galileans who had been sacrificed or the people killed by the fallen tower?
- a. They thought it was not fair for God to let them suffer
 - b. They thought they must have had more sin than others to have suffered so
 - c. They thought the people were unlucky
598. What did Jesus say about judgment?
- a. There is judgment for all who die in their sin
 - b. Sometimes you just have a bad day
 - c. God will spare those who He has determined before they were born
599. How does God determine one's judgment?
- a. He has decided according to His own counsel who will be spared and who will be judged
 - b. He will not judge anyone but all will be spared
 - c. He gives people a chance to repent before finally judging them

101 - Healing of a Crippled Woman

Luke 13:10-17 And he was teaching in one of the synagogues on the sabbath.

11And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

600. How did Jesus point out the hypocrisy of the people at the synagogue where He was teaching?
- a. The people would be willing to have more care for an ox than a daughter of Abraham
 - b. The people would have been happy to have the woman healed if her suffering had been longer
 - c. The people would have been more willing to carry her around rather than have her healed on the Sabbath

102 - Parable of the Mustard Seed and Leaven

Luke 13:18-21 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20And again he said, Whereunto shall I liken the kingdom of God?

21It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

See the sections on *The Mustard Seed* and *Leaven* starting on p. 102.

103 - Jesus Refuses to Reveal Himself at the Feast of Dedcation

John 10:22-39 And it was at Jerusalem the feast of the dedication, and it was winter.

23And Jesus walked in the temple in Solomon's porch.

24Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26But ye believe not, because ye are not of my sheep, as I said unto you.

27My sheep hear my voice, and I know them, and they follow me:

28And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30I and *my* Father are one.

31Then the Jews took up stones again to stone him.

32Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34Jesus answered them, Is it not written in your law, **I said, Ye are gods?** Psalm 82:6

35If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37If I do not the works of my Father, believe me not.

38But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

39Therefore they sought again to take him: but he escaped out of their hand,

601. Why did the people not think that Jesus was plain enough?

- a. He refused to give in to their further questions after He had satisfactorily answered them
- b. They were not of His sheep and didn't have ears to hear what He had to say
- c. They were indecisive and double minded so that they couldn't commit themselves to Him

602. Why did the Jews try to stone Jesus?

- a. They were tired of Him being around
- b. They understood His claim to be one with the Father was making Himself God
- c. Impeachment was not an option in those days

603. What did Jesus offer as proof so that they *might* be able to understand?

- a. The testimony of Scripture from God
- b. The speculations of philosophical ideas about God
- c. The empirical evidence of His works

THE PEREAN MINISTRY

104 - Teaching in Perea

Matt 19: 1 And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

Mark 10: 1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

Luke 13:22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

John 10:40-42 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42And many believed on him there.

604. Why were the people willing to believe in Jesus in Perea?

- a. They were very spiritual people
- b. They had the testimony of John the Baptist who had preached there about the coming Messiah
- c. They were more educated than people in Judea and Galilee

605. Read 2 Tim 2:24,25. What characterized Jesus' approach to people?

- a. He was always ready to teach them
- b. He provided bread to win their allegiance
- c. He used His apostles as thought police and enforcers to crush any opposition

105 - Strive to Enter at the Strait Gait

Luke 13:23-30 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29And they shall come from the east, and *from* the west, and from the north, and *from* the south, and

shall sit down in the kingdom of God.

30And, behold, there are last which shall be first, and there are first which shall be last.

606. Read Matt 20:16, 22:14. How many will be saved?

- a. As many as God has foreordained
- b. As many as keep the faith
- c. Few

607. Read John 6:27-29, Acts 17:27. How easy is it to get saved?

- a. It is hard because it requires so much
- b. It is easy because it depends on how faithful we are to what we believe about God
- c. It is easy if one believes according to very specific things about salvation

608. Why will there be those who do not get saved?

- a. They don't have the ability in themselves to get saved
- b. They don't actually believe what Jesus taught about salvation
- c. They don't care about salvation

609. Why will some from all over the world sit down in the kingdom and not the children of Abraham?

- a. The privilege of being God's chosen people is insufficient, those who were less privileged will be first because of their faith
- b. God rejected the chosen people and would not give them another chance
- c. God favors the underdog and will make people who try hard to please Him go to the back

106 - Warned of Herod, Jesus Laments Jerusalem Where He Must Die

Luke 13:31-35 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, **Blessed is he that cometh in the name of the Lord.** Psalm 118:26

610. What was Jesus' response to Herod's death threat?

- a. He had to avoid him since it was not His time to die
- b. He boldly challenged him with the teaching of His death and resurrection after three days, but not in Perea
- c. He started to gather an army to meet him in battle

611. Why did Jesus not worry about being taken in Perea?
- a. Jerusalem had a reputation of rejecting the prophets and even killing them and so He would die there
 - b. Pilate in Judea was a bigger threat than Herod in Perea
 - c. His time to die was not for a long while yet
612. What was Jesus' lament for Jerusalem?
- a. His will had always been to gather His chosen people together but they rejected Him by their will
 - b. They could not hope to be gathered together because it was God's will to reject them
 - c. By God's grace they could not accept Him
613. When would God's people finally accept Jesus?
- a. When they would truly say "Blessed is he that cometh in the name of the Lord" at the Triumphal Entry
 - b. When they would truly say "Blessed is he that cometh in the name of the Lord" at the Resurrection
 - c. When they would truly say "Blessed is he that cometh in the name of the Lord" at the Millennium

107 - Healing on the Sabbath, Reproof for Willingness to Rescue an Ox

Luke 14: 1-6 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2And, behold, there was a certain man before him which had the dropsy.

3And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4And they held their peace. And he took *him*, and healed him, and let him go;

5And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6And they could not answer him again to these things.

See *Healing of a Crippled Woman* on p. 180.

108 - Parable of the Dinner Invitation

Luke 14: 7-24 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy

friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16Then said he unto him, A certain man made a great supper, and bade many:

17And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20And another said, I have married a wife, and therefore I cannot come.

21So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24For I say unto you, That none of those men which were bidden shall taste of my supper.

614. What did Jesus address at a wedding feast?

- a. How people in their humility preferred the lower seating area where animals might normally have been kept
- b. How people presume that they had privilege at a feast to take a seat in the upper seating area
- c. How people were happy they were given an invitation to the feast

615. Who did Jesus say would be preferred to invite to a feast?

- a. People who would be more genuinely appreciative of an invitation because of their inability to pay the favor back
- b. People who would know you were genuinely interested in them because they were in a position to invite you to one of their feasts
- c. Businessmen and politicians who could repay you with favors

616. Read Deu 24:5. Who came to the supper in Jesus' parable?

- a. The men who showed their genuine friendship and felt their business needs could be postponed because of the honor of the invitation
- b. The poor, maimed, halt, blind, and anyone they could strongly encourage to come from the highways and byways of life
- c. The man who showed his genuine friendship by using his excuse from responsibilities to attend the supper

617. What was the result for the people who failed to attend the supper?
- a. They would be given a rain check and invited another time
 - b. They would see all the people going to the supper and try to crash the party
 - c. They would not be invited again because they had rejected their opportunity

109 - Counting the Cost of Discipleship

Luke 14:25-35 And there went great multitudes with him: and he turned, and said unto them,
26If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
27And whosoever doth not bear his cross, and come after me, cannot be my disciple.
28For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?
29Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,
30Saying, This man began to build, and was not able to finish.
31Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
32Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
33So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
34Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?
35It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

618. Compared to our love for Jesus, what should our sentiments be like?
- a. We should make sure to love ourselves before we can love others
 - b. We should make sure to love everyone equally to Jesus
 - c. We should love Jesus so much that anything else could be mistaken for hate
619. How seriously should we take our commitment to Christ?
- a. We should be ready to follow Him as long as we are able
 - b. We should realize that our commitment must cost us everything lest we be put to shame
 - c. We should realize there is no shame in failing in our commitment because Jesus will be happy to use us even if we keep a ruined testimony

110 - Parables on The Importance of a Soul

Parable of the Lost Sheep and the Lost Piece of Silver

Luke 15: 1-10 Then drew near unto him all the publicans and sinners for to hear him.
2And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
3And he spake this parable unto them, saying,
4What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
5And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.
6And when he cometh home, he calleth together *his* friends and neighbours, saying unto them,

Rejoice with me; for I have found my sheep which was lost.

7I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

620. What complaint did the Pharisees have against who Jesus kept company with?

- a. They were publicans and others, who did not live separated lives according to Pharisaical standards
- b. They were not highly cultured
- c. They were Gentiles who were considered to be strangers and foreigners

621. How did Jesus feel about the smallest loss of a soul?

- a. It is cause for great rejoicing when they are found
- b. It is not worth the effort to go after them since the loss is so small
- c. Those who go astray should be judged as not worthy of keeping

622. How significant is the recovery of a soul?

- a. People rejoice because they won't have to live on public assistance
- b. Politicians rejoice because they can vote for them
- c. The angels in heaven rejoice

Parable of the Prodigal Son

Luke 15:11-32 And he said, A certain man had two sons:

12And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19And am no more worthy to be called thy son: make me as one of thy hired servants.

20And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26And he called one of the servants, and asked what these things meant.

27And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28And he was angry, and would not go in: therefore came his father out, and intreated him.

29And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31And he said unto him, Son, thou art ever with me, and all that I have is thine.

32It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

623. How did the son demonstrate his lack of appreciation of a relationship with his father?

- a. He felt that his father was old fashioned and left
- b. He was self-centered and wanted to leave with his inheritance
- c. He thought that his father was not being fair to him and demanded his inheritance and left

624. Where did the son go?

- a. Down the street where he could still maintain a relationship with his father
- b. To Jerusalem where he could study the Word of God at the Temple
- c. To a far away country where he be away from the influence of family and faith

625. How did he fare in the country?

- a. He met many supportive friends who stayed with him through thick and thin
- b. When his money was spent, his friends left him and he had to take an unclean job feeding swine and eating their food
- c. He called home for more money

626. What did the son do when he came hit rock bottom?

- a. He determined to go home, humble himself, and offer to work as a servant to the father
- b. He went and got an honorable job so he could save his dignity and not have to face defeat before his father
- c. He found a way to survive that further degraded him

627. How did the father and son deal with each other?

- a. The son confessed his sin and took a job as a servant to his father because he deserved no better
- b. As the son confessed his sin his father stopped him and graciously received him back
- c. The father set up conditions to restore his relationship with his son

628. What did the brother's response to the son's reception by the father reveal?
- a. That his steadfastness was because of his loving appreciation of family
 - b. Because of his covetousness nature, he was no better than the way his brother had been before he left
 - c. His sense of mercy and compassion
629. How should we feel about a brother who returns?
- a. We should rejoice
 - b. We should be happy to receive them without caution
 - c. We should be happy to punish them until they completely repent

Parable of the Unjust Steward

Luke 16: 1-13 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

According to Dr. Bean, it was discovered that in the first century, the master (the employer) did not pay the steward (the employee) a wage. Instead, a steward made his money by adding his fees onto the bills of his master's debtors (the customers). When the debtor receives the bill from the steward, he does not know what amount on the bill belongs to the master and what amount belonged to the steward, only the steward would know. When the debtors would pay their bill to the steward, the steward would pocket his portion of the bill and then forward the remaining money to his master.

As this steward is called "unrighteous," we can assume that he was placing an extraordinary high amount on the bills for his fee, in order to make large amounts of money, at the expense of his master and his master's debtors. However, when he found out he was going to be fired, he took the debtors bills and reduced, or

eliminated, the amount owed to him. Thereby currying favor with these debtors in the hopes that one of them may hire him due to his perceived "generosity."

– <https://www.ancient-hebrew.org/teachings/misunderstood-parable-of-the-unjust-steward.htm>

630. As a steward of the mammon (material resources) in our care, what should the effect of our dealings be?
- a. To secure wealth in this life so that we will not need anyone else
 - b. To find ways to outwit everyone we deal with
 - c. To build friendships that will last beyond our ability to sustain ourselves and on in to heaven
631. What did the wasteful steward do for his master?
- a. He helped his master see that social justice demands that the rich give up their wealth for the poor whom they oppress
 - b. He recovered his master's wealth by wise dealings for which he was commended
 - c. He apologized for his failure and left his master with his losses
632. How shall we achieve responsibility?
- a. By being faithful in our dealings even though it is at our expense
 - b. By having enough money to cover our mistakes
 - c. By having friends who can cover our mistakes
633. How are we trusted with blessings?
- a. By our cleverness to get ahead in this world
 - b. By our faithfulness
 - c. By our power over others
634. Read James 1:5-12. Why can a believer not be successful by living a life for the world alongside a life for God?
- a. He might not be one of the people who are smart enough to keep track of everything
 - b. He might not have enough resources to afford both
 - c. No one is able to serve two masters without favoring one over the other

111 - Divorce and Marriage

Matt 19: 3-12 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Mark 10: 2-12 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

Luke 16:14-18 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

4And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5And said, **For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?** Genesis 2:24

6Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

3And he answered and said unto them, What did Moses command you?

4And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6But from the beginning of the creation **God made them male and female.** Genesis 1:27

7 **For this cause shall a man leave his father and mother, and cleave to his wife;**

8 **And they twain shall be one flesh: so then they are no more twain, but one flesh.** Genesis 2:24

9What therefore God hath joined together, let not man put asunder.

10And in the house his disciples asked him again of the same *matter*.

16The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17And it is easier for heaven and earth to pass, than one tittle of the law to fail.

9And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

11And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12And if a woman shall put away her husband, and be married to another, she committeth adultery.

18Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

635. What did Jesus reveal about the attitude of the Pharisees?

- a. They were only interested rationalizing the applications of the Law they wanted to believe
- b. They were interested in trying to understand the Word of God
- c. They were so detached from their traditional teachings that they joined others in pressing into the new dispensation

636. Read Deut 24:1-4. Adultery would be punishable by death, but some other uncleanness would not. Why did Jesus say there were controls on divorce in the Law?

- a. To limit the effect and spread of sin due to the hardness of people's hearts
- b. To make sure that people had a way out of an unhappy marriage
- c. So that people would have a guide for having fairness in a divorce

637. What was the ideal of marriage as God gave it for those who are truly His?

- a. Two or more people who love each other and enter a commitment for a period of time
- b. A male and female to become one flesh not to be divided
- c. A person who enters into a relationship with him/herself, animal, or object if they can't find fulfillment in another person

The Greek word translated "adultery" (v. 9) refers to the sin of a married individual against his partner. If divorce could dissolve a marriage, a remarriage could not be considered adultery. But since Christ proclaimed it to be adultery, the first marriage must be viewed as still standing in the sight of God. Christ didn't make an exception. He said "except for marital unfaithfulness." The Greek word translated "marital unfaithfulness" is not the word for adultery but is the general word for immorality. Christ was referring to the Jewish marriage customs of his day. Marriage was begun by drawing a legal contract between the father of a man and the father of a woman, pledging them to each other. This marriage contract was called a betrothal. The couple were called husband and wife by virtue of that marriage contract. The marriage itself was not completed until at least 12 months after the betrothal contract was drawn up. But they were still referred to as husband and wife. Such was the relationship between Joseph and Mary when the Angel announced that Mary would conceive a child. The twelve-month waiting period was deemed necessary because of the low estate of morals of that day [that was because of the conflict in two schools of thought, the prevailing thought resulted in the ease of divorce]. That period gave sufficient time to reveal whether the woman was pregnant when the contract was drawn up. The interval also allowed time to see if she would become pregnant by an unfaithful act after being joined by contract to her husband. If the wife proved to be immoral, the marriage need not be completed; the contract could be broken by a divorce. However, so binding was the betrothal contract that it could be broken only by the husband appearing before the judges to accuse the woman of immorality. Thus the contract could be broken. Such was Joseph's decision when he discovered Mary's pregnancy (Matt 1:19). It was in the light of this context that Christ granted the exception (19:9). If one who was betrothed to a wife found in the betrothal period that she was guilty of fornication, that is, that she was an immoral woman, the marriage need not become consummated; but it had to be dissolved by a divorce. Since the marriage had not been completed, the man was free to marry without becoming an adulterer. Thus Christ utterly repudiated the Pharisaic interpretation of Deuteronomy 24:1-4, and he denied the right of divorce. He appealed to God's original law of marriage by which a man and woman were inseparably united until that marriage was dissolved by death. Thus the only possibility of divorce allowed by Christ was a cancellation of a marriage contract during the Jewish betrothal period before the marriage had been completed.

– Pentecost §132

638. When the disciples asked again about the hardness of peoples hearts, how did Jesus respond to allow for divorce for believers?
- a. If adultery occurred at any time then divorce could be permitted
 - b. If people fell out of love then they could be divorced
 - c. If fornication occurred during the betrothal period then one could divorce
639. How did Jesus avoid siding with one school that permitted divorce and the other that did not while at the same time not bringing down the ire of Herod who had killed John the Baptist stemming from him taking a wife through divorce?
- a. He appealed to the original design of God, not the restrictions that Moses recorded
 - b. He abandoned the Law in favor of following your heart
 - c. He found a way to combine everyone's concerns
640. How did Jesus respond to the suggestion that it would be better not to even bother with marriage?
- a. Living together is better since the Law would not apply to them: they could separate whenever it was convenient
 - b. If someone is sure he does not have the ability to be faithful he should just date
 - c. Only those who are eunuchs would not have to contend with the issue of divorce

112 - Lazarus and the Rich Man

Luke 16:19-31 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29Abraham saith unto him, They have Moses and the prophets; let them hear them.

30And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

641. Why did the rich man go to Hell?

- a. Because he was rich
- b. Because he was not saved
- c. Because he oppressed the poor

642. Read Luke 23:39-43, Eph 4:7-10, Rom 3:25,26. Where did saved people go when they died before the crucifixion?

- a. Heaven, because their sins were forgiven
- b. Purgatory, because their unforgiven sins had to be paid for
- c. Abraham's bosom, also known as Paradise or Captivity, because although God was righteous for forgiving those sins it was only in light of the cross that was to come

643. How was Hell described?

- a. We are going through Hell while we are on earth
- b. A place of torment and fire
- c. A place where although we are separated from God we will at least be with our friends who had rejected Jesus

644. How bad is Hell?

- a. It is so bad we wouldn't anyone to join us there
- b. It is a place that is not so bad that we couldn't find a little comfort
- c. It is a place where the memory of our rejected opportunity for salvation will not haunt us forever

645. Why do people not need someone to come back from the dead to tell us about Hell to be convinced they should repent?

- a. If they will not believe the Bible which is the foundation of faith then they are disposed against testimony of God in any form
- b. No one has ever come back from the dead anyway so we could never know if a resurrection would be convincing
- c. People can get along just fine by their conscience so they don't need to worry about Hell

113 - Normal Faith

Luke 17: 1-10 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

2It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5And the apostles said unto the Lord, Increase our faith.

6And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9Doth he thank that servant because he did the things that were commanded him? I trow not.

10So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

646. Why do offenses come?

- a. So God's grace can be multiplied
- b. No one can keep from sinning
- c. We live in a sinful world and offense is going to come from somewhere

647. What should our response to offense be?

- a. We should hold a grudge
- b. We should be quick to forgive
- c. We should make sure someone pays the consequences of their sin before we forgive them

648. What did Jesus teach in response to their request to increase their faith?

- a. We don't need to increase our faith so much as to live the Christian life as our normal duty
- b. Living by faith makes us more valuable to God
- c. Living by works makes faith unnecessary

114 - The Raising of Lazarus

John 11: 1-44 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2(It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5Now Jesus loved Martha, and her sister, and Lazarus.

6When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7Then after that saith he to *his* disciples, Let us go into Judaea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10But if a man walk in the night, he stumbleth, because there is no light in him.

11These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12Then said his disciples, Lord, if he sleep, he shall do well.

13Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14Then said Jesus unto them plainly, Lazarus is dead.

15And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

17Then when Jesus came, he found that he had *lain* in the grave four days already.

18Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23Jesus saith unto her, Thy brother shall rise again.

24Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26And whosoever liveth and believeth in me shall never die. Believest thou this?

27She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28And when she had so said, she went her way, and called Mary her sister secretly, saying, The

Master is come, and calleth for thee.

29As soon as she heard *that*, she arose quickly, and came unto him.

30Now Jesus was not yet come into the town, but was in that place where Martha met him.

31The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34And said, Where have ye laid him? They said unto him, Lord, come and see.

35Jesus wept.

36Then said the Jews, Behold how he loved him!

37And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

649. What was Mary known for?

- a. She was slow to act and respond to Him
- b. She worked hard to serve Him
- c. She anointed His feet and wiped them with her hair

650. How did Jesus feel about Lazarus?

- a. He loved him
- b. He didn't really care to hang out with him
- c. He thought he was peculiar

651. What did Jesus do when He heard that Lazarus was sick?

- a. He rushed to take care of Him because Mary, Martha, and Lazarus were special to Him
- b. He waited two days before going to Him according to His own plan
- c. He healed him from where He was at

652. How did Jesus respond to His disciples' fear of going to Judea where people wanted to stone Him?
- a. Doing things with His understanding darkened was a risk worth taking
 - b. There was no harm that could come while walking in the light of God's will
 - c. Jesus didn't have any light to go by so He took their advice and waited till it was safe to go
653. How did Jesus describe Lazarus condition?
- a. He said he was dead at first
 - b. He said he ceased to exist
 - c. He said he was sleeping at first
654. How did Thomas Didymus demonstrate that the disciples did not understand the opportunity to grow in faith?
- a. He suggested they go and mourn with Mary and Martha
 - b. He suggested that life is hopeless and they might as well go and die with him
 - c. He suggested they go and encourage Mary and Martha with the teaching of the resurrection
655. What was the difference between Mary and Martha's reaction?
- a. Martha went out to meet Jesus to discuss with Him what He would do
 - b. Mary was more trusting in what Jesus would do
 - c. Mary sought affirmation of her faith
656. What did Jesus promise for those who believed in Him?
- a. That He would give those who believe in Him life in the end times
 - b. That He would raise up those who believe in Him at the end times
 - c. That those who believe in Him will partake of His resurrection and life
657. Jesus knew He was going to raise Lazarus. How did He respond to Mary's sorrow?
- a. He told her to cheer up because it is a sin to be sad
 - b. He told her to be strong
 - c. He wept
658. What did Jesus do when Martha told Him about how long Lazarus had been in the grave?
- a. He sought her counsel on what He should do
 - b. He reminded her what He had said about His power and life
 - c. He blessed the grave and comforted Martha and Mary
659. What did Jesus do to Lazarus?
- a. He restored his life
 - b. He resurrected him
 - c. He resuscitated him

115 - The Effect of the Raising of Lazarus

John 11:45-54 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

660. How did the people respond to Jesus raising Lazarus?

- a. They asked Him to raise their dead loved ones
- b. They believed on Him
- c. They covered for Him because they knew the Pharisees wanted to kill Him

661. How did the Pharisees and priests respond to the raising of Lazarus?

- a. The Romans would react and take away their place and nation because Jesus was getting too much power
- b. They felt their understanding of the resurrection was justified and believed in Jesus
- c. They joined with Jesus against the Sadducees because they did not believe in the resurrection

662. What did Caiaphas unwittingly prophecy?

- a. The sacrifice of Jesus for the world
- b. How the Romans would not be satisfied with destroying Jesus alone
- c. How Jesus would restore David's throne over the Romans

663. What did the counsel do now that was different regarding Jesus?

- a. They encouraged His teaching so the people could be revived
- b. They tried to turn the people against Him
- c. They actively plotted His death

664. Where did Jesus go to avoid the Jews?

- a. Jerusalem in Judea
- b. The town of Ephraim in Samaria
- c. To Capernaum by Galilee

THE TRIUMPHAL ENTRY TO THE TRIUMPH OVER DEATH

On the Way to Jerusalem

116 - Jesus Leaves for Jerusalem through Samaria and Galilee

Luke 17:11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

665. Where did Jesus go on His way to Jerusalem?

- a. Through Samaria and Galilee
- b. Through India to consult with other Enlightened Ones
- c. Through England and the Americas where the Ten Lost Tribes were

117 - Ten Lepers Healed

Luke 17:12-19 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18There are not found that returned to give glory to God, save this stranger.

19And he said unto him, Arise, go thy way: thy faith hath made thee whole.

666. When were the lepers healed?

- a. While they sat and waited patiently for the healing
- b. On their way to present themselves to the priest according to the Law
- c. When they mustered enough faith to receive the healing

667. Who found salvation in addition to the healing?

- a. The Jews because they were the elect of God
- b. The Samaritan because he devoted his life to serving God
- c. The Samaritan who expressed his faith by thanking Jesus

THE TRIUMPHAL ENTRY TO THE TRIUMPH OVER DEATH – 202
118 - The Kingdom Does Not Come with Observation

Luke 17:20-37 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25But first must he suffer many things, and be rejected of this generation.

26And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30Even thus shall it be in the day when the Son of man is revealed.

31In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32Remember Lot's wife.

33Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35Two *women* shall be grinding together; the one shall be taken, and the other left.

36Two *men* shall be in the field; the one shall be taken, and the other left.

37And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

668. How would the Jews be able to tell when the kingdom was come?

- a. By careful interpretation of the prophecies and signs
- b. By the latest arrival of the Messiah pretender to declare himself
- c. By recognizing that the kingdom was already started

669. What great event must start the final arrival of the Messiah?

- a. A great revival
- b. The crucifixion
- c. The Rapture

670. What will finally precede the arrival of the Messiah?

- a. The Rapture
- b. A great revival
- c. A flood and fire and brimstone

671. Read Rev. 16:12-21, 19:11-21. As Jesus concludes His explanation of the scope of time for the coming of the kingdom, where will the culmination of this take place?
- a. Around Armageddon in the Jezreel Valley, where many will lie dead
 - b. In Heaven, where God will cast the Devil out of Heaven
 - c. In Jerusalem in 70 A.D. when the Roman General Titus came to destroy Jerusalem

119 - The Importunate Woman

Luke 18: 1-8 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

2Saying, There was in a city a judge, which feared not God, neither regarded man:

3And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6And the Lord said, Hear what the unjust judge saith.

7And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

672. How shall we pray before God according to the example of the widow?

- a. We should repeat a prayer formula over and over
- b. We should resign ourselves to defeat and not trouble God because He is so busy
- c. We should be bold and not give up praying right away

673. What did Jesus anticipate finding when He would come back to earth?

- a. People living in revival
- b. People living faithless lives
- c. People living in economic abundance without any needs

120 - The Pharisee and the Publican

Luke 18: 9-14 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12I fast twice in the week, I give tithes of all that I possess.

13And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

674. Why did Jesus choose to compare the Pharisee and the Publican in their prayers?

- a. They were equally devoted to God though in different ways
- b. The Publican was someone to be excused for his sin because he couldn't help his situation
- c. The Pharisee represented the kind of people everyone thought would be heard by God because of his righteousness

675. Whose prayers were heard by God?

- a. The Pharisee because of how good he was and didn't need to be saved
- b. The Publican because he acknowledged his sin and need for salvation
- c. They both were because God is going to save everyone in the end

121 - Blessing of the Children

Matt 19:13-15 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15And he laid *his* hands on them, and departed thence.

Mark 10:13-16 And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16And he took them up in his arms, put *his* hands upon them, and blessed them.

Luke 18:15-17 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

676. Besides young children, who also was brought to Jesus?

- a. Relics
- b. Statues
- c. Infants

677. What kind of person makes up the kingdom of heaven?

- a. People who come to Christ with a childlike faith
- b. People who are baptized as infants on the authority of a sponsor
- c. People who do the good works that a child does

678. What did Jesus do for the children?

- a. He blessed them
- b. He baptized them
- c. He made them into Christians

679. What should be our attitude towards children?

- a. They should be seen and not heard
- b. They should be encouraged to come to Christ
- c. They should be discouraged from being saved until they are older and have been properly catechized

122 - The Rich Young Ruler

Matt 19:16-30 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments

18He saith unto him, Which?

Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21Jesus said unto him, If thou wilt be perfect, *go and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23Then said Jesus unto his

Mark 10:17-31 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20And he answered and said unto him, Master, all these have I observed from my youth.

21Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22And he was sad at that saying, and went away grieved: for he had great possessions.

23And Jesus looked round

Luke 18:18-30 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21And he said, All these have I kept from my youth up.

22Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23And when he heard this, he was very sorrowful: for he was very rich.

24And when Jesus saw that he

disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall

about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26And they were astonished out of measure, saying among themselves, Who then can be saved?

27And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake,

was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26And they that heard *it* said, Who then can be saved?

27And he said, The things which are impossible with men are possible with God.

28Then Peter said, Lo, we have left all, and followed thee.

29And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

| | | |
|--|---|---|
| <p>inherit everlasting life.</p> | <p>and the gospel's, 30But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.</p> | <p>30Who shall not receive manifold more in this present time, and in the world to come life everlasting.</p> |
| <p>30But many <i>that are</i> first shall be last; and the last <i>shall be</i> first.</p> | <p>31But many <i>that are</i> first shall be last; and the last first.</p> | |

680. What did the rich young ruler do to appear that he understood exactly who Jesus was?
- a. He asked to become a disciple
 - b. He offered to do fund raisers and advertising for Him
 - c. He called Him Good and Master, and kneeled down in worship
681. What did Jesus do to first test the faith of the young ruler?
- a. He quizzed him on his Bible knowledge
 - b. He asked him if he really understood what he was saying by calling Him good since only God is good
 - c. He asked him if he was ready to forsake the Law
682. How did the young ruler respond to Jesus?
- a. He tried to find out which commandment would get him into heaven
 - b. He declared that Jesus was the Christ who could make him righteous by faith
 - c. He left Him because he was satisfied that he was doing all the commandments
683. Jesus had already challenged the young ruler about his relation to God. Which of the commandments dealing with our relation to man did Jesus leave out in His next challenge?
- a. Not to judge
 - b. Not to covet
 - c. Not to talk about religion or politics
684. What made the young ruler so accountable for how he responded to the demands of the Law?
- a. He had violated so many of the commandments so regularly
 - b. He was ignorant of the Law
 - c. A ruler was supposed to have had mastery in his understanding of the Law
685. What indicated that the young ruler was covetous?
- a. He could not bear the thought of parting with any of his great riches in order to follow Christ
 - b. He was only willing to give up any riches if he could use it as a tax deduction
 - c. He was only willing to give up any riches if he could direct how they were to be used

686. Why would it be hard for a rich man to get saved?
- a. Because of their trust in their wealth
 - b. Because having too much money is a sin
 - c. Because the wealthy only get rich by corrupt methods
 - d. Because enjoying the fruits of your labor is sinful when others do not have much
687. Why might the disciples think it impossible for people to get saved?
- a. Since all people have at least some money means they are trusting in money then no one could be saved
 - b. If those who were blessed by God with riches couldn't be good enough to be saved then how could anyone get saved
 - c. There are some things that are not possible for God to do
688. How did Jesus show that even those who have forsaken all are not immune to the possibility of covetousness?
- a. The disciples were getting rich off of the sales of their books about how to get rich by speaking the promises of God
 - b. The disciples were bragging about how humble they were by how little they had
 - c. The disciples had great reward in the life to come
689. How does someone have true riches?
- a. By putting their interests last
 - b. By getting a prestigious title in church
 - c. By living a simple life

123 - Laborers for the Vineyard

Matt 20: 1-16 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3And he went out about the third hour, and saw others standing idle in the marketplace,

4And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5Again he went out about the sixth and ninth hour, and did likewise.

6And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9And when they came that *were hired* about the eleventh hour, they received every man a penny.

10But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11And when they had received *it*, they murmured against the goodman of the house,

12Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16So the last shall be first, and the first last: for many be called, but few chosen.

690. Why was the householder at fault for how he paid his workers?

- a. Those who worked longer should have been paid more
- b. He was not at fault, no one should get paid more than anyone else
- c. He was not at fault, he paid each worker what each one had agreed to work for

691. How is God's grace good?

- a. Entering Heaven is made easier by our labors
- b. Entering Heaven is not based on the degree of our works
- c. Entering Heaven is free to all whether or not they believe if they have labored hard for the Lord

692. How does one become part of the chosen?

- a. By God forcing them to become a laborer without agreeing to it
- b. Everyone is part of the chosen whether they accept the calling to labor
- c. By entering into an agreement to accept the calling to labor

124 - Jesus goes to Jerusalem and Foretells His Passion

Matt 20:17-19 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

Mark 10:32-34 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Luke 18:31-34 Then he took *unto him* the twelve, and said unto them,

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34And they understood none of

these things: and this saying was hid from them, neither knew they the things which were spoken.

693. What did Jesus do when He saw the fearfulness of the disciples going to Jerusalem?
- a. He told them to be happy, don't worry
 - b. He explained to them the fearful things that were coming
 - c. He promised them victory over the opposition
694. How did the disciples react to the news of Jesus' impending death and resurrection?
- a. They didn't get it even though Jesus was plain spoken
 - b. They fortified themselves for what was to come
 - c. They abandoned Him

125 - The Request of James and John

Matt 20:20-28 Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24And when the ten heard *it*, they were moved with indignation against the two brethren.

25But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27And whosoever will be chief among you, let

Mark 10:35-45 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36And he said unto them, What would ye that I should do for you?

37They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41And when the ten heard *it*, they began to be much displeased with James and John.

42But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44And whosoever of you will be the chiefest,

him be your servant:

shall be servant of all.

28Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

45For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

695. When the mother of James and John requested positions for her sons, what did Jesus promise her?

- a. They would certainly deserve a promotion
- b. They would certainly get to go through the trials Jesus would suffer
- c. They would be granted a patriarchy they would be able to pass on to others after them

696. How does one achieve greatness?

- a. By serving others' interests and needs
- b. By promoting themselves
- c. By much preparation and personality

697. What example did Jesus set for leadership?

- a. The working of miracles
- b. The sacrificing of Himself for the redemption of others
- c. Making many bold claims when preaching

126 - Mary Anoints Jesus

Friday night/Saturday day, 6 days before Passover

Matt 26: 6-13 Now when Jesus was in Bethany, in the house of Simon the leper,
7There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

8But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9For this ointment might have been sold for much, and given to the poor.

Mark 14: 3-9 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5For it might have been sold for more than three hundred pence, and have been given to

John 12: 1-11 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5Why was not this ointment sold for three hundred pence, and given to the poor?

10When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
 11For ye have the poor always with you; but me ye have not always.
 12For in that she hath poured this ointment on my body, she did *it* for my burial.
 13Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

the poor. And they murmured against her.
 6And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
 7For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.
 8She hath done what she could: she is come aforehand to anoint my body to the burying.
 9Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

6This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
 7Then said Jesus, Let her alone: against the day of my burying hath she kept this.
 8For the poor always ye have with you; but me ye have not always.

9Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
 10But the chief priests consulted that they might put Lazarus also to death;
 11Because that by reason of him many of the Jews went away, and believed on Jesus.

698. How did Mary, the sister of Martha, anoint Jesus?

- a. She anointed His head and feet
- b. She anointed His head
- c. She anointed His feet

699. What effect did the complaint of Judas Iscariot have?

- a. He helped the disciples have better stewardship
- b. He shamed Mary for being so wasteful
- c. The other disciples got upset at Mary, too

700. What was Judas Iscariot's motivation?

- a. He was trying to be a good steward
- b. He was trying to get her money into the treasury so he could steal it
- c. He was trying to protect Jesus

701. What did Jesus say Mary was doing?

- a. She was anointing Him in advance of His death
- b. She was showing off
- c. She was being worldly

702. How should the poor influence us?

- a. We should use all wealth to comfort and support the poor until poverty is defeated
- b. We should turn and look the other way if it becomes too much to see the poor
- c. We should take care of *all* responsibilities (including our ministry responsibilities) not just helping the poor

703. What blessing would Mary receive?

- a. Her testimony of faith would be immortalized in the Word of God
- b. She would be made rich to make up for her losses
- c. She would be able to brag about what she had done

704. Why were many people there to see Jesus?

- a. They were beginning to be convinced that Jesus was the Messiah
- b. They were interested in Jesus because he had raised Lazarus
- c. They wanted to kill Jesus because He had raised Lazarus

127 - Blind Bartimaeus

Matt 20:29-34 And as they departed from Jericho, a great multitude followed him.

30And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33They say unto him, Lord, that our eyes may be opened.

34So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

Mark 10:46-52 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

47And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50And he, casting away his

Luke 18:35-43 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36And hearing the multitude pass by, he asked what it meant.

37And they told him, that Jesus of Nazareth passeth by.

38And he cried, saying, Jesus, *thou* Son of David, have mercy on me.

39And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

40And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

garment, rose, and came to Jesus.

51And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

41Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

It can sound like the accounts of Mark and Luke are conflicted regarding Jesus entering or coming out of Jericho. There were at that time, two Jerichos. There were the old city and the newer rebuilt city. One would pass through both on the way to Jerusalem.

705. Why might Bartimaeus have pressed to reach Jesus?

- a. Because of his need
- b. Because of his faith
- c. Because of his opposition to those who silenced him

706. What indicated Bartimaeus' faith in Jesus?

- a. His insistence in seeing Him
- b. Everyone who is afflicted is ready to place their faith in Jesus
- c. He recognized Him by one of His Messianic titles, *Son of David*

Saturday night, abiding at the house of Zacchaeus

128 - Zacchaeus

Luke 19: 1-10 And *Jesus* entered and passed through Jericho.

2And, behold, *there was* a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

5And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

6And he made haste, and came down, and received him joyfully.

7And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10For the Son of man is come to seek and to save that which was lost.

707. Why were the people shocked that Jesus should desire to eat with Zacchaeus?
- a. As a publican, he was considered to be a sinner because he was a tax collector
 - b. As a publican, he was considered to be a sinner in the service of the Romans, one who was outside the Law
 - c. As a publican, he had probably cheated the people in collecting their taxes
708. How did Zacchaeus respond to Jesus?
- a. He demonstrated his repentance by vowing to help people and to repay fourfold anyone he cheated
 - b. He vowed to help people and to repay fourfold anyone he cheated to pay for his sin
 - c. He vowed to apologize to anyone he had cheated
709. What did Jesus declare His mission on earth to be?
- a. To get people to be nice to each other to make a better society
 - b. To get people to do good to make up for their sin to make a better society
 - c. To seek and to save that which was lost

129 - The Ten Pounds

Luke 19:11-28 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16Then came the first, saying, Lord, thy pound hath gained ten pounds.

17And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18And the second came, saying, Lord, thy pound hath gained five pounds.

19And he said likewise to him, Be thou also over five cities.

20And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25(And they said unto him, Lord, he hath ten pounds.)

26For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27But those mine enemies, which would not that I should reign over them, bring hither, and slay *them*

before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

710. As Jesus approached Jerusalem before the Triumphal Entry, what were people interested in?

- a. Social benefits they would receive under a new administration
- b. Whether Jesus would start a revolution
- c. If Jesus was going to establish the kingdom of God of the Millennium

711. What were the servants of the king to do while they waited for the king to come into his kingdom?

- a. Set up their own little kingdom
- b. Keep busy serving him till he come
- c. Set up a kingdom for the king to step into

712. How were the first two servants rewarded?

- a. According to the return on their investments
- b. Equally
- c. They received no reward, they were to be happy that they got into the kingdom at all

713. How was the third servant rewarded?

- a. He got to have a share from the others so that they were all treated fairly
- b. Because he did not use what he had, he had even that taken from him
- c. He got a second chance to prove himself

714. What happened to the enemies of the kingdom?

- a. They were destroyed
- b. They were allowed to come into the kingdom just as they were
- c. They were given a second chance to become part of the kingdom

The Triumphal Entry

130 - At Bethphage and Mount of Olives, Jesus Calls for the Ass and Colt

Sunday

Matt 21: 1-7 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4All this was done, that it might be fulfilled which was spoken by the prophet, saying,
5Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. Zechariah 9:9

6And the disciples went, and did as Jesus commanded them,

7And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

Mark 11: 1-7 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.
 5And certain of them that stood there said unto them, What do ye, loosing the colt?
 6And they said unto them even as Jesus had commanded: and they let them go.

7And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

Luke 19:29-35 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32And they that were sent went their way, and found even as he had said unto them.

33And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34And they said, The Lord hath need of him.

35And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

715. Read Gen 49:10-11, Judg 10:2-4, 12:14, 1Ki 1:43-44. What indicated that Jesus was coming as a king in peace?
- a. He would be riding on an ass
 - b. He would be riding a war horse to lead the Jews against the Romans
 - c. He would be riding on a white horse with a vesture dipped in blood an His name written on His thigh, KING OF KINGS AND LORD OF LORDS
716. What indicated that people in Jerusalem were probably aware and welcoming of Jesus?
- a. His arrival had gone viral on social media
 - b. The owners did not balk at His authority to requisition of the colt
 - c. They asked for His autograph and took selfies with Him

131 - The Triumphal Entry

Sunday

Matt 21: 8-11 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: **Blessed is he that cometh in the name of the Lord;** Hosanna in the highest. Psalm 118:26

10And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Mark 11: 8-10 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9And they that went before, and they that followed, cried, saying, Hosanna; **Blessed is** he that cometh in the name of the Lord:

10**Blessed be** the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

Luke 19:36-44 And as he went, they spread their clothes in the way.

37And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38Saying, **Blessed be the King that cometh in the name of the Lord:** peace in heaven, and glory in the highest. Psalm 118:26

39And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.
40And he answered and said unto them, I

John 12:12-19 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13Took branches of palm trees, and went forth to meet him, and cried, Hosanna: **Blessed is the King of Israel that cometh in the name of the Lord.** Psalm 118:26

14And Jesus, when he had found a young ass, sat thereon; as it is written,

15 **Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.** Zechariah 9:9

tell you that, if these should hold their peace, the stones would immediately cry out.

41And when he was come near, he beheld the city, and wept over it,

42Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

16These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare

record.

18For this cause the people also met him, for that they heard that he had done this miracle.

19The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

717. Read 2Ki 9:13. What did the people spread before Jesus to welcome Him as King?

- a. A red carpet
- b. Rose petals on a white runner
- c. Palm branches and clothing

718. What did the people *not* recognize about Jesus on this occasion?

- a. He was a prophet
- b. He was a great teacher
- c. He was the King of Israel

719. Read Ps 118:25. What does Hosanna mean?

- a. Praise God
- b. Save now
- c. Blessed

720. Where did the people expect salvation to come from?

- a. In the highest, from heaven
- b. In the earth, from government
- c. In Israel, from an army

721. How did the Pharisees react?

- a. They thought the people's praise was inappropriate
- b. They were beginning to be persuaded that Jesus deserved such praise
- c. They wanted Jesus to do more miracles to prove He deserved the praise

722. What was Jesus' response to the Pharisees?

- a. He agreed that the masses were overly excited and becoming fanatical
- b. He believed that the people should have had a more somber sense of holiness
- c. He pointed out that the praise was in such demand that it could not be contained and had to come out one way or another

723. Why did Jesus weep over the city when He came to it?
- a. He cried tears of anger because they wouldn't do things His way
 - b. He cried tears of sorrow because of the judgment they were bringing on them in their missed opportunity (the time of visitation)
 - c. He cried tears of joy because they were finally going to get a king to deliver them
724. What was the greatest reason the people flocked to Jesus in Jerusalem?
- a. His healing
 - b. His wisdom
 - c. His resurrection of Lazarus
725. What impression did the Pharisees have of the Triumphal Entry?
- a. They thought it would fade away
 - b. They were afraid Jesus was unstoppable
 - c. They realized that if you can't beat the people in their reaction, you should just join them
726. What understanding did the disciples of Christ have about the Triumphal Entry?
- a. They had no understanding of the significance of the Triumphal Entry until after the resurrection
 - b. They understood that Jesus was there to offer Himself as a sacrifice for sin
 - c. They understood that Jesus was offering Israel the opportunity to receive Him as King

132 - Greeks Seek Jesus

John 12:20-41 And there were certain Greeks among them that came up to worship at the feast:
21The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
22Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
23And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
24Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
25He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
26If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.
27Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
28Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.
29The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.
30Jesus answered and said, This voice came not because of me, but for your sakes.
31Now is the judgment of this world: now shall the prince of this world be cast out.
32And I, if I be lifted up from the earth, will draw all *men* unto me.
33This he said, signifying what death he should die.
34The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?
35Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light,

lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, **Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?** Isaiah 53:1

39 Therefore they could not believe, because that Esaias said again,

40 **He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.** Isaiah 6:10

41 These things said Esaias, when he saw his glory, and spake of him.

727. Why might the Greek proselytes have approached Philip to seek an audience with Jesus?

- a. He was the first apostle they saw
- b. Philip, whose name was Greek, might have had some Hellenic (Greek) connection that they recognized
- c. Philip was the most important apostle

728. What basis did Jesus give for following Him?

- a. People had to follow the Law of Moses
- b. People had to believe in the resurrected Christ
- c. People had to have a love for their lives

729. What did Jesus say that indicated the Greeks were to be accepted?

- a. If *any* man would serve Him, God would honor him
- b. If anyone was willing to fulfill all the requirements of the Law they could become a Jew and then a member of the church
- c. If anyone had a sincere faith they would be recognized as a child of God

730. What did the Father do to show His endorsement of Christ?

- a. He sent the Spirit in the form of a dove to rest upon Him
- b. He transfigured Him before the peoples' eyes
- c. He gave a thunderous approval saying He had already glorified Him and would do it again

731. How did the people respond to the voice of God?

- a. In their attempt to rationalize what they heard they attributed the voice to an angel
- b. They were impressed with the thunderous sound of the voice
- c. They ran away screaming in fear

732. How did Jesus indicate He was to die?

- a. He spoke of how He would be lifted up from the earth
- b. He made the sign of the cross to them
- c. He told them of how His side was to be pierced

733. What warning did Jesus give people as they questioned Him about His death?

- a. They would have to wait until they saw enough miracles in order to believe
- b. They should take advantage of the opportunity to believe while they had such light
- c. They were going to have to do a lot of works to make up for their unbelief

734. What conclusion does John draw from the prophecy of Isaiah?

- a. People would have ample opportunity to believe up until the moment of their death
- b. God does not want some people to be able to come to faith
- c. People would be not be able to believe because they had not repented

See the discussion of Matt 13:15 and Mark 4:12 on page 99 concerning the use of the word *lest*. Matthew and Mark report Jesus' quote of Isaiah 6:10. John is not actually quoting Jesus, but applying Isaiah 6:10 and referring to the end result of them not repenting. His rendition does not use the Greek *ου μη* (unless) which is the quotation as reported by Matthew and Mark, but *ινα μη* (that not). If people do not repent then the end result will be that they become blinded *that they may not be*, or not able to be, converted.

133 - Many Chief Rulers Hide Their Faith

John 12:42-50 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43For they loved the praise of men more than the praise of God.

44Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45And he that seeth me seeth him that sent me.

46I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

735. How popular was Jesus?

- a. The common people were happy to hear Him
- b. Even the Pharisees couldn't help believing in Him
- c. Many chief rulers believed on Him in spite of the Pharisees who were against Him

736. Why were some reluctant to make their faith public?

- a. They might lose their status in the synagogue and had respect unto the praise of men
- b. Peer pressure that would make them feel uncomfortable
- c. It is considered rude to talk about politics or religion

737. How did Jesus describe the logic of their faith in Him?

- a. To believe in Him was to believe in the Father
- b. People who believe in God automatically believe in Him
- c. People who believe in Him automatically believe in the Father because the Son is just an earthly manifestation of the father

738. Why did Jesus come into the world?

- a. To bring the final judgment
- b. To save the world
- c. To save the elect in the world

739. Where did Jesus get the ideas for the things He should say?

- a. They came from Himself since He is God
- b. They came from His understanding of the Jewish Traditional teachings and from ancient philosophers
- c. They came from the Father

134 - Jesus Returns to Bethany

Sunday night

Mark 11:11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

740. What did Jesus do before going back to Bethany Sunday night?

- a. He went to observe what was happening in the Temple
- b. He thanked everyone for making Him King
- c. He blessed the Temple

135 - Cursing the Fig Tree

Monday

Matt 21:18-19 Now in the morning as he returned into the city, he hungered.
19And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

Mark 11:12-14 And on the morrow, when they were come from Bethany, he was hungry:
13And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.
14And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

The entire account of the cursing of the fig tree in Matthew appears to suggest that the cursing of the fig tree and finding it withered both happened after the cleansing of the Temple: Matt 21:12-16 – The Cleansing of the Temple, Matt 21:18-22 – The Cursing and Withering of the Fig Tree. Matthew records that the disciples marveled at how soon the fig tree withered, indicating that a short time had passed since the cursing. Matthew merely puts both parts of the cursing in one place rather than the chronological order of events that Mark recorded. Thus, Matt 21:18-19 is placed before 21:12-16 and Matt 21:20-22 follows.

741. Even though it was not the high season for having figs, what suggested that the tree might have had fruit on it?

742. As a type of Israel, what did the abundance of leaves with no fruit suggest?

- a. That at least the old fruit from the previous season showed that Israel had at least some kind of spiritual power left
- b. Israel had the appearance of spiritual maturity and should have had spiritual fruit
- c. If Israel were given more time it would certainly become fruitful

743. What did Jesus' condemnation of the tree suggest?

- a. That Israel should be pitied and that no one should be judged
- b. That the nation of Israel was going to cease to exist and the prophecies of its restoration were now null and void
- c. That the generation of Israel who was rejecting Him would be judged and set aside

136 - The Second Cleansing of the Temple

Matt 21:12-17 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13And said unto them, It is written, **My house shall be called the house of prayer;** but ye have made it a den of thieves. Isaiah 56:7; Jeremiah 7:11
14And the blind and the lame came to him in the temple; and he healed them.

15And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, **Out of the mouth of babes and sucklings thou hast perfected praise?** Psalm 8:2

Mark 11:15-19 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;
16And would not suffer that any man should carry *any* vessel through the temple.

17And he taught, saying unto them, Is it not written, **My house shall be called of all nations the house of prayer?** but ye have made it a den of thieves. Isaiah 56:7; Jeremiah 7:11

18And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

Luke 19:45-48 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46Saying unto them, It is written, **My house is the house of prayer:** but ye have made it a den of thieves. Isaiah 56:7; Jeremiah 7:11

47And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48And could not find what they might do: for all the people were very attentive to hear him.

17And he left them, and went out of the city into Bethany; and he lodged there.

19And when even was come, he went out of the city.

744. How did the Jews slip into sin in the Temple?

- a. They were letting the Gentiles join in so they could get more money for the Temple
- b. They seemed to be trying to be practical to make it easier for people have sacrifices and to have Jewish money to buy sacrifices to make
- c. They were using unclean animals which were cheaper to buy

745. How do we know that the Temple practices were corrupted?

- a. Jesus called it a den of thieves
- b. The Jewish leaders didn't use elaborate prayers
- c. Common people were going there to worship

746. What distinction did Jesus make about true Temple worship?

- a. The Temple should not be known as a commercial enterprise
- b. The Temple should be only a place for prayer
- c. The Temple should be known as a place where buying and selling should be done in an honest way

747. What did Jesus do to counteract the sinful attitudes of the Temple?

- a. He talked to them gently
- b. He set up a different Temple in another location
- c. He taught them daily

748. How did the scribes and chief priests react to Jesus' teaching?

- a. They were impressed by the spiritual corrections He was trying to make and joined in with Him
- b. They resented how the people were being impressed and they wanted to destroy Him
- c. They were happy that the new King was going to be spiritual

137 - The Fig Tree Perishes

Tuesday morning

Matt 21:20-22 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

Mark 11:20-26 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22And Jesus answering saith unto them, Have faith in God.

21Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea;

23For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have

it shall be done.

22And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

whatsoever he saith.

24Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

749. As a type of Israel, what does the withering of the fig tree suggest?

- a. How soon their judgment was coming
- b. How much Jesus hates Israel
- c. How the Jews would be ultimately exterminated

750. What admonition did Jesus give the disciples about prayer?

- a. They could have whatever they wanted if they had faith even if it was against God's will
- b. They should not worry about their standing before God in prayer even if they are at odds with their brother
- c. Faith is one of the most important aspects of prayer, which was in contrast to the condition of Israel at that point

138 - Preaching in the Temple

Who gave John Authority?

Matt 21:23-27 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25The baptism of John, whence was it? from heaven, or of men? And they reasoned with

Mark 11:27-33 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30The baptism of John, was *it* from heaven, or of men? answer me.

Luke 20: 1-8 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3And he answered and said unto them, I will also ask you one thing; and answer me:

4The baptism of John, was it from heaven, or of men?

5And they reasoned with

themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

31And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7And they answered, that they could not tell whence *it was*.

8And Jesus said unto them, Neither tell I you by what authority I do these things.

751. How did the chief priests, scribes, and elders respond to Jesus teaching the people in the Temple?

- a. They wanted to know by what rabbinical or traditional authority He was accredited
- b. They recognized the power of Jesus' explanations of the Scriptures
- c. They respected His right to speak in competition with them

752. How did Jesus respond to the Jewish leaders?

- a. He got bogged down arguing with them about the minutiae of rabbinical teaching to show them how superior He was
- b. He tested their sincerity by getting them to commit to what counts as accreditation
- c. He called them stupid

753. What did the leaders feel was the basis for authority?

- a. The Word of God
- b. The popularity of the authority whether it be a prophet or the body of rabbinical teaching
- c. A government that stands for and in place of the will of the people

754. Why did the conversation end?

- a. Jesus stonewalled them
- b. The leaders admitted that Jesus had authority from God
- c. The leaders were unwilling to agree to a standard for authority and accreditation

Parable of the Two Sons

Matt 21:28- 32 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29He answered and said, I will not: but afterward he repented, and went.

30And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

755. What did Jesus challenge the leaders with to reveal whether they were true sons of the kingdom?

- a. Whether one has the proper pedigree as a Jew
- b. Whether one's obedience reveals the truth of their profession
- c. Whether one is socially acceptable

Parable of the Evil Husbandmen

Matt 21:33-46 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36Again, he sent other servants more than the first: and they did unto them likewise.

Mark 12: 1-12 And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3And they caught *him*, and beat him, and sent *him* away empty.

4And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5And again he sent another; and him they killed, and many others; beating some, and

Luke 20: 9-20 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12And again he sent a third: and they wounded him also, and cast *him* out.

37But last of all he sent unto them his son, saying, They will reverence my son.

38But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39And they caught him, and cast *him* out of the vineyard, and slew *him*.

40When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42Jesus saith unto them, Did ye never read in the scriptures, **The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?** Psalm 118:22-23

43Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45And when the chief priests and Pharisees had heard his parables, they perceived that he

killing some.

6Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8And they took him, and killed *him*, and cast *him* out of the vineyard.

9What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10And have ye not read this scripture; **The stone which the builders rejected is become the head of the corner:**

11 **This was the Lord's doing, and it is marvellous in our eyes?** Psalm 118:22-23

12And they sought to lay hold on him, but feared the people: for they knew that he had

13Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17And he beheld them, and said, What is this then that is written, **The stone which the builders rejected, the same is become the head of the corner?** Psalm 118:22-23

18Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19And the chief priests and the scribes the same hour sought to lay hands on him; and they

spake of them.

46But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

spoken the parable against them: and they left him, and went their way.

feared the people: for they perceived that he had spoken this parable against them.

20And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

756. How did God show His grace on Israel?

- a. He sent numerous servants to minister and call them into repentance in spite of how they were abused
- b. He gave Israel the Law so they could be saved through their obedience which He was under no obligation to do
- c. He decided to keep using them in spite of how they abused His servants

757. What would happen to Israel in the end?

- a. They would continue to have more and more chances to get things right
- b. They would be cast aside forever
- c. They would be judged because there could be no greater witness than that of Jesus Christ

758. Read 1Pet 2:4-10. In what way did Jesus divide people?

- a. He has chosen some for destruction and others for salvation
- b. He divided them along political party lines
- c. He would either be the foundation of our salvation because of faith or our destruction because of rejecting Him

759. How did the chief priests and Pharisees respond to Jesus?

- a. They became fearful and wanted to make sure they were saved
- b. They became offended and sought to destroy Him
- c. They realized that Jesus was inconsequential and ignored Him

760. Why did the leaders not take Jesus immediately?

- a. Political opinion was not on their side yet
- b. Their hearts were softening
- c. They were tired of arguing

761. What did the leaders do to resolve their difference with Jesus?

- a. They set up a debate so the people could decide who was worth following
- b. They sent spies to play "gotcha" so they could drum up charges against Him
- c. They realized that there had to be some reason why His wisdom and power was so effective so they tried to see if He really did match the requirements for being the Messiah

Parable of the Wedding Feast

Matt 22: 1-15 And Jesus answered and spake unto them again by parables, and said,
 2The kingdom of heaven is like unto a certain king, which made a marriage for his son,
 3And sent forth his servants to call them that were bidden to the wedding: and they would not come.
 4Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.
 5But they made light of *it*, and went their ways, one to his farm, another to his merchandise:
 6And the remnant took his servants, and entreated *them* spitefully, and slew *them*.
 7But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
 8Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
 9Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
 10So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
 11And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
 12And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
 13Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.
 14For many are called, but few *are* chosen.
 15Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

762. What happened to those who rejected the wedding invitation?

- a. Those who were indifferent going about their personal business were equated with those who abused the servants
- b. Their excuses were considered understandable, except for the abusiveness
- c. They were excused because the king had no right to expect anything from anyone

763. Who will be accepted at the marriage supper of the lamb?

- a. All who came dressed in righteousness
- b. All, whether they are good or bad
- c. All who had been chosen to be in Christ

Render unto Caesar That Which Is Caesar's

Matt 22:16-22 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17Tell us therefore, What thinkest thou? Is it lawful to

Mark 12:13-17 And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to

Luke 20:21-26 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22Is it lawful for us to give tribute unto Caesar, or no?

give tribute unto Caesar, or not?

18But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19Shew me the tribute money. And they brought unto him a penny.

20And he saith unto them, Whose *is* this image and superscription?

21They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

22When they had heard *these words*, they marvelled, and left him, and went their way.

give tribute to Caesar, or not?

15Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Caesar's.

17And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

23But he perceived their craftiness, and said unto them, Why tempt ye me?

24Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

25And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

26And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

764. Why did the Pharisees come with the Herodians to try to trap Jesus?

- a. They were hoping He would prove Himself to be a true Jew
- b. They wanted to find a way to make peace with the Herodians
- c. If Jesus answered in favor of the governmental party, the religious party would have grounds for offense and *vice versa*

765. Read Rom 13:1-7 and Dan 4:28-37. Why would Jesus pay the tribute money?

- a. Because he was endorsing the wickedness of Caesar
- b. Because all power is under the dominion of God's sovereignty and Caesar was exacting that which God had permitted
- c. Because the state will take care of all our responsibilities

766. What was the effect of Jesus' resolution to the dilemma they presented?

- a. They were speechless and left Him
- b. They were speechless and knew that they should follow Him
- c. They were revived and decided to surrender themselves to the Lord

Marriage in the Resurrection

Matt 22:23-34 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24Saying, Master, Moses said, **If a man die, having no**

Mark 12:18-27 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19Master, Moses wrote unto us, If a man's brother die, and

Luke 20:27-40 Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28Saying, Master, Moses wrote unto us, If any man's brother

children, his brother shall marry his wife, and raise up seed unto his brother.
Deuteronomy 25:5

25Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:
26Likewise the second also, and the third, unto the seventh.
27And last of all the woman died also.

28Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. Exodus 3:6

33And when the multitude heard *this*, they were astonished at his doctrine.

leave *his wife behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20Now there were seven brethren: and the first took a wife, and dying left no seed.

21And the second took her, and died, neither left he any seed: and the third likewise.

22And the seven had her, and left no seed: last of all the woman died also.

23In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, **I am the God of Abraham, and the God of Isaac, and the God of Jacob?**
Exodus 3:6

27He is not the God of the dead, but the God of the living: ye therefore do greatly err.

die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29There were therefore seven brethren: and the first took a wife, and died without children.

30And the second took her to wife, and he died childless.

31And the third took her; and in like manner the seven also: and they left no children, and died.

32Last of all the woman died also.

33Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38For he is not a God of the dead, but of the living: for all live unto him.

34But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

39Then certain of the scribes answering said, Master, thou hast well said.
40And after that they durst not ask him any *question at all*.

767. Why were the Sadducees insincere in their question to Jesus?

- a. Nobody would want to take their deceased brother's wife
- b. The Sadducees didn't believe in the resurrection of the dead
- c. Because they used a parable and parables are fables

768. How did the doctrine of the resurrection present a problem to the Sadducees if it were true?

- a. There would be at least six unhappy men in heaven
- b. The woman would have to bear children in heaven
- c. The woman would have to be married to seven men in heaven

The Sadducees wanting to make sure they had every angle covered suggested that if the woman were childless then none of the men would be able to claim her. They might have, but did not suggest that childbearing would continue in heaven.

The Sadducees were Nationalists and did not believe in angels or any invisible powers, nor in the resurrection. Their main dispute with the Pharisees was to whether the oral tradition was binding. The Pharisees held it of equal value with the written law. The Sadducees said that everything not written might be rejected or was at least open to question. They considered the doctrine of the resurrection a mere matter of pious opinion. They said the doctrine was without authority in the written law, especially since in their opinion the prophets were not of equal value with the Pentateuch.

The current popular idea with reference to the future life was that the resurrection would restore to men their former bodies, appetites, passions, and the usual material conditions and relationships. This low...central conception of the future was the occasion and cause of the Sadducean ridicule and derision.

– Pentecost §145

They did not express a concern for the men who would be unmarried in heaven, even though this is implied and anticipated by Jesus' response to them

769. Read Romans 8. How *would* the power of God be manifested?

- a. By choosing who is married to whom
- b. By eradicating the Law
- c. By giving us a new form in the resurrection

770. How would the resurrection change the notion of marriage?

- a. There would have to be polyamory
- b. There is no need for marriage
- c. One can start all over again with a new marriage for eternity

771. In what way did Jesus say the Sadducees did not understand the Scriptures regarding the resurrection?
- a. As God of Abraham, Isaac, and Jacob, God is the God of the living
 - b. They were ignorant of Job 19:23-27
 - c. They were not imaginative enough in their interpretation of Scripture
772. Why might some of the scribes have been happy with Jesus' answer?
- a. If they were Pharisees they would have been happy that Jesus had silenced the Sadducees
 - b. They were not smart enough to know they had been defeated
 - c. They were concerned about being stuck with a wife they didn't like for all eternity

Which is the Great Commandment?

Matt 22:35-40 Then one of them, *which was a lawyer*, asked *him a question*, tempting him, and saying,
 36Master, which *is* the great commandment in the law?
 37Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.** Deuteronomy 6:5
 38This is the first and great commandment.

39And the second *is* like unto it, **Thou shalt love thy neighbour as thyself.** Leviticus 19:18
 40On these two commandments hang all the law and the prophets.

Mark 12:28-34 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?
 29And Jesus answered him, The first of all the commandments *is*, **Hear, O Israel; The Lord our God is one Lord:**
 30 **And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:** this *is* the first commandment. Deuteronomy 6:4-5

31And the second *is* like, *namely* this, **Thou shalt love thy neighbour as thyself.** There is none other commandment greater than these. Leviticus 19:18

32And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
 33And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

773. Read Rom 13:8-10. How did Jesus summarize the Law to avoid the Pharisaical bickering over which Law took precedent creating lesser and greater penalties?

- a. Every law must be obeyed no matter what
- b. The Law is irrelevant, only the grace of God counts
- c. The spirit of the Law is to live out of love to God and man

774. Why did Jesus say the scribe was not far from the kingdom of God?

- a. He was willing to offer more sacrifices to cover for the sins he was planning to commit
- b. He showed that he had full understanding of the intent of the Law of inward spiritual sacrifice
- c. He showed that he had full understanding of the Law to control society

What Think Ye of Christ?

Matt 22:41-46 While the Pharisees were gathered together, Jesus asked them, 42Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David.*

43He saith unto them, How then doth David in spirit call him Lord, saying,

44 **The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?** Psalm 110:1

45If David then call him Lord, how is he his son?

46And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions.*

Mark 12:35-37 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

36For David himself said by the Holy Ghost, **The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.** Psalm 110:1

37David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

Luke 20:41-44 And he said unto them, How say they that Christ is David's son?

42And David himself saith in the book of Psalms, **The LORD said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool.** Psalm 110:1

44David therefore calleth him Lord, how is he then his son?

775. Who did the Pharisees recognize the Messiah to be?

- a. Jesus
- b. Menachem Mendel Schneerson
- c. The son of David

776. Read Psa 110:1. If the Jews recognized that Psa 110:1 is a Messianic reference, then what would they have to say about the character of the Messiah?

- a. He was wise
- b. He was divine
- c. He was good

777. If Jesus is the son of David, then what would He be able to claim?

- a. As Messiah, He is divine
- b. As the son of David, He is the forerunner to the Christ
- c. David was wrong

Beware of the Pharisees

Matt 23: 1-36 Then spake Jesus to the multitude, and to his disciples,
2Saying, The scribes and the Pharisees sit in Moses' seat:

3All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9And call no *man* your father upon the earth: for one is your Father, which is in heaven.

10Neither be ye called masters: for one is your Master, *even* Christ.

11But he that is greatest among you shall be your servant.

12And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Mark 12:38-40 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make

Luke 20:45-45 Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long

| | |
|--|--|
| long prayers: these shall receive greater damnation. | prayers: the same shall receive greater damnation. |
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Matthew 23 continued:

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

778. As interpreters of the Law, what position did the Pharisees claim to occupy?

- a. To speak from the throne of David
- b. To speak from Moses' seat
- c. To speak *ex cathedra*

779. What did Jesus recommend concerning the Pharisees teaching?

- a. Copy the way they lived out their teaching
- b. Observe what was taught
- c. Ignore their teaching and live by grace

780. What was the effect that the Pharisees had on the people?

- a. They were burdened by things the Pharisees would not do themselves
- b. They were made holy by their efforts to follow the Pharisees teaching
- c. They brought others into the kingdom

781. What trap did the Pharisees fall into?

- a. Being shy and avoiding talking to people about God
- b. Not exercising leadership
- c. Intellectual and religious pride

782. List the things that describe the Pharisees:

They devoured _____

They made a pretense by _____

Their proselytes were _____ more a child of Hell than themselves

They _____ falsely.

They _____ properly, but avoided the weightier matters of the law including

_____, _____, and _____

They were concerned about _____ appearance like a whited _____ filled with _____ bones

They were like their forefathers who hypocritically memorialized the _____ who they had killed

Christ's Lament for Jerusalem

Matt 23:37-39 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38Behold, your house is left unto you desolate.

39For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

783. What was God's will for Jerusalem?

- a. To have gathered and protected the Jews
- b. To reject the Jews
- c. To force the Jews to be saved

784. How did the Jews exercise their will?

- a. They had no will, they only did what God willed them to do
- b. To resist God's will
- c. To give up their rebellion

785. How long would the house of Israel be desolate?

- a. Forever, they were irredeemable
- b. Until Pentecost
- c. Until the Second Coming when they would say "Blessed is he that cometh in the name of the Lord" genuinely

139 - The Widow's Mite

Mark 12:41-44 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42And there came a certain poor widow, and she threw in two mites, which make a farthing.

43And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

Luke 21: 1-4 And he looked up, and saw the rich men casting their gifts into the treasury.

2And he saw also a certain poor widow casting in thither two mites.

3And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

786. How did the widow give more than the rich? _____

140 - Departing from the Temple, Jesus Foretells the Destruction of the Temple

Matt 24: 1-2 And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Mark 13: 1-2 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

Luke 21: 5-6 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

787. Why are the Jews not able to have a sacrifice made today?

- a. The Temple was destroyed and has not been rebuilt
- b. Animal sacrifice seems so barbaric
- c. They believe in Jesus as their perfect sacrifice

141 - The Olivet Discourse

When Shall These Things Be?

Matt 24: 3-51 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

Mark 13: 3-37 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,
4Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

Luke 21: 7-36 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

788. Besides knowing when the Temple would be destroyed, what else did the people want to know?

- a. When He was going to be crucified and resurrected
- b. The sign of His coming and the end of the world
- c. How to have their best life now

Deception, Rumors of Wars, and Persecution

4And Jesus answered and said unto them, Take heed that no man deceive you.

5For many shall come in my name, saying, I am Christ; and shall deceive many.

6And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8All these *are* the beginning of sorrows.

9Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10And then shall many be offended, and shall betray one another, and shall hate one

5And Jesus answering them began to say, Take heed lest any *man* deceive you:

6For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

8For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

8And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my

another.

11And many false prophets shall rise, and shall deceive many.

12And because iniquity shall abound, the love of many shall wax cold.

13But he that shall endure unto the end, the same shall be saved.

14And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

10And the gospel must first be published among all nations.

11But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

name's sake.

13And it shall turn to you for a testimony.

14Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17And ye shall be hated of all *men* for my name's sake.

18But there shall not an hair of your head perish.

19In your patience possess ye your souls.

20And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

789. What is the extreme extent that many will resort to in order to deceive people?
- a. They will preach Christ under false pretenses to get great gain
 - b. They will accept celebrity status from people
 - c. They will claim to be the Christ
790. Name four conditions that will exist in the world as the beginning of sorrows:
 _____ and rumors of _____
 _____, _____, _____, in diverse places
791. How will the world treat Christians?
- a. With equal rights
 - b. With love and tolerance because love trumps hate
 - c. Hated for Christ's namesake and delivered up for affliction and destruction
792. Who will rise up to preach?
- a. 144,000 Jewish preachers
 - b. Many false prophets
 - c. Many people who love God
793. Who will be delivered?
- a. Only certain ones who God has selected
 - b. Only those who subscribe to politically correct views
 - c. Those who love Christ and endure unto the end
794. What will people be able to do to respond to the attacks in those days?
- a. They can perfect unassailable arguments that no one will be able to resist
 - b. They can trust the Holy Ghost will give them what to say
 - c. They can find hiding places trusting no one will betray them
795. What will have to happen before the actual end comes?
- a. The Gospel of the Kingdom will be preached in all the world
 - b. The Gospel of salvation will be preached in all the world
 - c. The whole world will get saved in a great revival

The Sign of Abomination

15When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16Then let them which be in Judaea flee into the mountains:

17Let him which is on the housetop not come down to take any thing out of his house:

18Neither let him which is in the field return back to take his

14But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

15And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16And let him that is in the field

21Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22For these be the days of vengeance, that all things which are written may be fulfilled.

clothes.

19And woe unto them that are with child, and to them that give suck in those days!

20But pray ye that your flight be not in the winter, neither on the sabbath day:

21For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25Behold, I have told you before.

26Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28For wheresoever the carcase

not turn back again for to take up his garment.

17But woe to them that are with child, and to them that give suck in those days!

18And pray ye that your flight be not in the winter.

19For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

is, there will the eagles be gathered together.

796. Read Dan 12:10-13, Rev 13. How shall the end of days of the Tribulation start?
- a. The image of the beast will be empowered to begin a *great* tribulation
 - b. The Rapture will occur
 - c. The world will be enlightened to the point that Jesus will come to take His place at the head of all government
797. What should the people of God do at this point?
- a. Hang out and try to cope
 - b. Renounce their faith
 - c. Flee as the Antichrist makes war against them
798. What will happen at the end of the time of abomination?
- a. The triumph of western civilization
 - b. The end of the times of the Gentiles
 - c. The success of a communist order
799. What shall the coming of the Son of Man (Christ) be like?
- a. As lightning that shines from the east to the west
 - b. He could appear anywhere – out in the desert, at the head of a government, as a military leader, etc.
 - c. He will come working miracles to prove that he is the Christ

Signs in the Heavens

29Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
30And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

23But take ye heed: behold, I have foretold you all things.
24But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
25And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
26And then shall they see the Son of man coming in the clouds with great power and glory.

25And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
26Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
27And then shall they see the Son of man coming in a cloud with power and great glory.
28And when these things begin to come to pass, then look up, and lift up your heads; for your

31And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

27And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

redemption draweth nigh.

800. What further description is given to the Tribulation?

- a. The world will experience a spiritual enlightenment
- b. The world will be experience a nuclear winter
- c. The sun, moon, and stars will be darkened

Nuclear winter is a severe and prolonged global climatic cooling effect hypothesized to occur after widespread firestorms following a nuclear war. The hypothesis is based on the fact that such fires can inject soot into the stratosphere, where it can block some direct sunlight from reaching the surface of the Earth. It is speculated that the resulting cooling would lead to widespread crop failure and famine. – https://en.wikipedia.org/wiki/Nuclear_winter

801. What will accompany Jesus when He arrives in the Second Coming?

- a. Angels with the sound of a trumpet gathering His elect
- b. The Antichrist and Jesus reaching a compromise to rule the world
- c. The world will happily elect Jesus to take over

The Sign of the end of the World: The Blossoming Fig Tree

32Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: 33So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35Heaven and earth shall pass away, but my words shall not pass away.

36But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

28Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30Verily I say unto you, that this generation shall not pass, till all these things be done.

31Heaven and earth shall pass away: but my words shall not pass away.

32But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

29And he spake to them a parable; Behold the fig tree, and all the trees;

30When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33Heaven and earth shall pass away: but my words shall not pass away.

34And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of

33Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36Lest coming suddenly he find you sleeping.

37And what I say unto you I say unto all, Watch.

this life, and *so* that day come upon you unawares.

35For as a snare shall it come on all them that dwell on the face of the whole earth.

36Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Matthew 24 continued

37But as the days of Noe *were*, so shall also the coming of the Son of man be.

38For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40Then shall two be in the field; the one shall be taken, and the other left.

41Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42Watch therefore: for ye know not what hour your Lord doth come.

43But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47Verily I say unto you, That he shall make him ruler over all his goods.

48But and if that evil servant shall say in his heart, My lord delayeth his coming;

49And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping

and gnashing of teeth.

802. What sign will indicate that all these things are at the doors?

- a. A great international revival
- b. The blossoming of Israel which is symbolized by a fig tree
- c. An international treaty with Israel establishing peace

803. When exactly will this take place?

- a. April 1, 2097
- b. No one knows
- c. 500, 793, 1000, 1260, 1370, 1504, 1524, 1533, 1673, 1694, 1700, 1757, 1795, 1814, 1829, 1836, 1844, 1847, 1861, 1863, 1874, 1890, 1891, 1901, 1914, 1915, 1930, 1939, 1935, 1943, 1972, 1975, 1982, 1988, 1994, 2000, 2011, 2013, 2012, 2015, 2019, 2020, 2021, 2024, 2025, 2029, 2057

(see en.wikipedia.org/wiki/Predictions_and_claims_for_the_Second_Coming_of_Christ)

804. What are we commanded to do as we wait for Christ?

- a. Stock pile guns and supplies in a bunker to be ready to fight the Antichrist
- b. Live our best life
- c. Stand our watch (serve faithfully)

805. What will life be like before the Tribulation?

- a. It will all be a time of great revival
- b. It will be relatively normal, people marrying, drinking, etc.,
- c. It will be a time of chaos

806. What will happen quite suddenly?

- a. There will be those taken and those left behind for the judgment to follow
- b. Jesus will come and take His throne and rule the world
- c. A nuclear holocaust causing climate change that destroys the world

142 - Jesus Teaches by Parables

The Foolish Virgins

Matt 25: 1-46 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2And five of them were wise, and five *were* foolish.

3They that *were* foolish took their lamps, and took no oil with them:

4But the wise took oil in their vessels with their lamps.

5While the bridegroom tarried, they all slumbered and slept.

6And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7Then all those virgins arose, and trimmed their lamps.

8And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11Afterward came also the other virgins, saying, Lord, Lord, open to us.

12But he answered and said, Verily I say unto you, I know you not.

807. When the bridegroom returned to receive his guests to the wedding feast, why were half of the virgins not ready to greet him?

- a. They were sleeping
- b. They were having a party of their own
- c. They had not prepared ahead of time in case there should be a delay

808. Why were the foolish virgins shut out?

- a. The bridegroom was spiteful
- b. The wise virgins were mean and wouldn't sell to them
- c. They should have seen to their preparations and now it was too late

809. What is the most important way to be prepared for Jesus when He comes?

- a. Be working hard
- b. Be saved
- c. Be studied up

Servants and Talents

13Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17And likewise he that *had received* two, he also gained other two.

18But he that had received one went and digged in the earth, and hid his lord's money.

19After a long time the lord of those servants cometh, and reckoneth with them.

20And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28Take therefore the talent from him, and give *it* unto him which hath ten talents.

29For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

See the discussion on p. 215 for this section.

Treating the Stranger, Naked, Sick, and in Prison

31When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33And he shall set the sheep on his right hand, but the goats on the left.

34Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39Or when saw we thee sick, or in prison, and came unto thee?

40And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46And these shall go away into everlasting punishment: but the righteous into life eternal.

810. What will Jesus do when he comes in His glory?

- a. Separate the sheep (true believers) from the goats (unbelievers)
- b. Welcome everyone into heaven
- c. Give the unbelievers a second chance

811. What will characterize the true believers?

- a. Their knowledge of the Bible and theology
- b. Their compassionate service
- c. How much success they have

143 - Jesus Continues Teaching at the Temple

Tuesday

Luke 21:37-38 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38And all the people came early in the morning to him in the temple, for to hear him.

812. What did the people do the day before Jesus was to be crucified?

- a. They anxiously came to hear more from Him
- b. They started to lose interest in Him
- c. They started to agree with the Pharisees and other leaders

144 - Consultation with Caiphas

After two days is Passover (Tuesday and Wednesday, Wednesday night is when the Passover was killed and the start of Thursday)

Matt 26: 1-5 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.

3Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4And consulted that they might take Jesus by subtilty, and kill *him*.

5But they said, Not on the feast *day*, lest there be an uproar among the people.

Mark 14: 1-2 After two days was *the feast of the passover*, and of unleavened bread:

and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2But they said, Not on the feast *day*, lest there be an uproar of the people.

813. List the leaders who wanted to get rid of Jesus:

814. In what ways was Jesus not a rival deserving of death:

Matt 5:17-19 He came not to _____

Matt 5:20 He promoted _____

Matt 23:3,13 He supported what the Pharisees told people _____, but not their

John 6:15 He rejected being made an earthly _____

815. Besides not being able to catch Jesus in His own words, what other pressure should have been a clue that what they were doing was not right?

- a. The army that Jesus had put together would have protected Him
- b. The masses of people who would reject what they were doing if they worked openly and transparently
- c. The Roman army was protecting Jesus

145 - Judas Conspires with the Chief Priests

Matt 26:14-16 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16And from that time he sought opportunity to betray him.

Mark 14:10-11 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Luke 22: 1-6 Now the feast of unleavened bread drew nigh, which is called the Passover.

2And the chief priests and scribes sought how they might kill him; for they feared the people.

3Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5And they were glad, and covenanted to give him money.

6And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Matt 26:6-13 and Mark 14:3-9 appear right before this conspiracy of Judas to provide context for Judas' conspiracy, but they actually happened, according to John 12:1-11, chronologically *six* days before Passover (see 126 Mary Anoints Jesus, p. 211), Judas' conspiracy happens about the *second* day before Passover (Mark 14:1-2).

816. Read John 17:12. How was Satan able to so easily influence Judas Iscariot?

- a. He was not saved
- b. He was trying to help Jesus fulfill His mission to be king and wanted to bring the confrontation with the Jewish leadership to a head
- c. He had not been attending much time with Jesus

817. How would Judas be a help to the Jewish leaders to bring Jesus down?

- a. He would identify Him
- b. He would betray, or deliver Him, to the Roman authorities, which required him to be a witness against Him
- c. He would deny Jesus when it came time to bear testimony for him

Denying Jesus is certainly a way to betray Christ. Peter betrayed Him by denying Him three times. In Judas' case, his identifying Jesus to the authorities would not be sufficient: he would also have to be willing to bear testimony *against* Jesus. See Pentecost §154.

818. Why did Judas conspire to do this discretely, not out in the open?

- a. He wanted to surprise everyone
- b. He didn't want to embarrass Jesus
- c. He was afraid with the leaders of how popular Jesus was and how they would react

The Last Supper

146 - Acquiring the Room for the Last Supper

Matt 26:17-19 Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19And the disciples did as Jesus had appointed them; and they made ready the passover.

Mark 14:12-16 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

Luke 22: 7-13 Then came the day of unleavened bread, when the passover must be killed.

8And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9And they said unto him, Where wilt thou that we prepare?

10And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12And he shall shew you a large upper room furnished: there make ready.

13And they went, and found as he had said unto them: and they made ready the passover.

819. When did Jesus meet with the disciples to begin the Passover celebration?

- a. After the sacrifice of the Paschal lamb
- b. When leavening was forbidden, which started the evening before the Passover lamb was killed during the day
- c. On Thursday

The timing of the supper that Jesus had with the disciples is significant for understanding the timing of the crucifixion and resurrection. Passover was a seven day event with the eating of the Passover lamb on the first day. However, as Luke points out, Jesus was meeting on the day of unleavened bread which began the night before the lamb was actually killed. This day was not technically part of the seven day Passover celebration which is why Passover is actually observed

for eight days. Jesus could not have eaten the Passover lamb with His disciples because He was crucified at the time the Lamb would be killed. Also, He could not have done it on a Thursday evening for there to be a Friday crucifixion because He would not then be able to be in the grave three days and three nights.

147 - Jesus Announces the Betrayal

Matt 26:20-25 Now when the even was come, he sat down with the twelve.

21And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

Mark 14:17-21 And in the evening he cometh with the twelve.

18And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?*

20And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

820. Who did the disciples think would betray Jesus?

- a. Judas Iscariot because he always was a little strange
- b. No one is beyond temptation and failure, they each were afraid they might be the one
- c. An unexpected guest who might show up

821. Who did Jesus indicate would be the betrayer?

- a. He said it would be one who was an intimate with them, dipping his hand in the dish with Him
- b. He said it would be Judas
- c. He said it could not be just anyone, but one who God made betray Him

822. How did Judas become the betrayer?

- a. Judas named himself
- b. Jesus named him
- c. The disciples voted and named him

148 - Washing the Feet of the Disciples

John 13: 1-20 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11For he knew who should betray him; therefore said he, Ye are not all clean.

12So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13Ye call me Master and Lord: and ye say well; for *so* I am.

14If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15For I have given you an example, that ye should do as I have done to you.

16Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17If ye know these things, happy are ye if ye do them.

18I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, **He that eateth bread with me hath lifted up his heel against me.** Psalm 41:9

19Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

823. How did Jesus love His disciples?

- a. He was very fond of them
- b. He really liked to hang out with them
- c. Completely, to the uttermost, to the end

824. At what point was Judas truly committed to betraying Jesus?

- a. Earlier, before supper
- b. After supper was over
- c. When he dipped the sop with Jesus

THE TRIUMPHAL ENTRY TO THE TRIUMPH OVER DEATH – 257

825. Knowing that He had come from God and was about to return to God, what was the last thing Jesus would do for the disciples?
- a. He named Peter to be His successor
 - b. He rewarded them for their service
 - c. He humbled himself to do the work of a servant for them as an example
826. Presumably, one had washed before coming to the feast. What did Jesus do to speak of maintaining a holy fellowship with Him?
- a. He said, "Lo, I am with you to the end of the world."
 - b. He washed their feet which would have gotten dirty on the way to the feast
 - c. He established the communion service

Although communion does speak of our fellowship relationship with Christ, the washing of the feet spoke of walking in holiness with the Lord before we commemorate our holy relationship with Him.

827. Why did Jesus mention that not all who were there were clean?
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828. What is an important characteristic of leadership?

- a. You have to be right all the time
- b. You have to see yourself as a servant of others
- c. You have to have control at all times

829. What will be the result of serving others?

- a. You will have joy
- b. You will become resentful if people don't appreciate your efforts
- c. You will become well paid

830. Why did Jesus need to point out to the disciples that He would be betrayed?

- a. So that they would not be surprised
- b. So that they would know that His death was planned and He was not a victim of circumstances
- c. So that they would be ready to take up arms to fight for His ideals

831. How should people respond to those who Jesus sends?

- a. They should be receptive to them
- b. They should treat them like a celebrity
- c. They should take advantage of them

149 - The Bread and the Cup

Matt 26:26-29

And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; 28For this is my blood of the new testament, which is shed for many for the remission of sins.

29But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Mark 14:22-25

And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24And he said unto them, This is my blood of the new testament, which is shed for many.

25Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Luke 22:14-20 And when the hour was come, he sat down, and the twelve apostles with him.

15And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

832. How many cups of the fruit of the vine did Jesus have with the disciples?

- a. One
- b. None
- c. Two

833. What does the bread represent?

834. What does the wine represent?

835. What does the blood of Christ provide?

- a. Healing of diseases
- b. The remission of sins
- c. Payment for sins as often as it is offered

836. Read John 6:63. What effect does the wine have?

- a. Once it is turned into His blood, it can be a payment for our sins
- b. It can make us drunk
- c. It will remind us of the sacrifice made for our sin

150 - The Sop is Dipped

Luke 22:21-23 But, behold, the hand of him that betrayeth me *is* with me on the table.

22And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23And they began to enquire among themselves, which of them it was that should do this thing.

John 13:21-30 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22Then the disciples looked one on another, doubting of whom he spake.

23Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25He then lying on Jesus' breast saith unto him, Lord, who is it?

26Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28Now no man at the table knew for what intent he spake this unto him.

29For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30He then having received the sop went immediately out: and it was night.

837. Look back in previous sections. How many times did Jesus bring up His betrayer?

838. How did the disciples respond to Jesus?

- a. They tried to figure out who it could possibly be
- b. They kept silent because no one was close enough to approach Him
- c. They were pretty sure they had it figured out who it was

839. What sign did Jesus tell John would indicate who the betrayer was?

- a. The one who would openly oppose Him
- b. The one who received the choice sop from Jesus
- c. The one who had 666 tattooed on his forehead and hand

840. What last chance did Jesus give to Judas to repent?

- a. He begged him to not betray Him
- b. He asked the other disciples to plead with him
- c. He challenged him to quickly decide what he was going to do

841. Why did Judas leave to carry out the betrayal?

- a. He had opened up his heart to Satan
- b. He had carefully considered the pros and cons of forcing Christ to react to the Jewish leaders
- c. He thought Jesus was a charlatan

842. What did the disciples think Judas had left for?

- a. He had decided to quit being an apostle
- b. He had company he had to stay home with
- c. He was going to get more stuff to prepare for the Passover feast the next day

151 - Who Will Be Greatest

Luke 22:24-30 And there was also a strife among them, which of them should be accounted the greatest.

25And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28Ye are they which have continued with me in my temptations.

29And I appoint unto you a kingdom, as my Father hath appointed unto me;

30That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

843. What did the disciples argue about right after they wondered who would betray Jesus and also had Jesus washing their feet as a servant?
- a. Who was the most humble
 - b. Who would be the greatest
 - c. Who would get to suffer the most for Jesus' sake
844. How should we be occupied while we are on earth?
- a. Exercising control over people by the use of payoffs
 - b. Seeking to draw crowds so we can show the power of God
 - c. Serving one another
845. Read Matt 19:27-30. What is the benefit of serving others?
- a. You can avoid tribulations just like Jesus did
 - b. You will end up with your heavenly reward
 - c. You will make people beholden to you and owe you favors

152 - The New Commandment

John 13:31-35 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35By this shall all *men* know that ye are my disciples, if ye have love one to another.

846. What is the glory that will be shown in Jesus?
- a. His resurrection with a glorified body
 - b. How powerful He is in vanquishing His enemies
 - c. How great He is in His wisdom and teaching

If our greatest need had been information, God would have sent us an educator.

If our greatest need had been technology, God would have sent us a scientist.

If our greatest need had been money, God would have sent us an economist.

If our greatest need had been pleasure, God would have sent us an entertainer.

But our greatest need was forgiveness, so God sent us a Savior.

– Charles Sell

847. Read Matt 5:17, Rom 13:8. Why did Jesus give the disciples The New Commandment?
- a. He was going to depart and wanted them to have the most important teaching to carry them forward
 - b. He was going to depart and wanted to bring an end to the Law
 - c. He wanted them to have good feelings about each other

848. How will people know that we are Jesus' disciples?

- a. By how well we can argue theology
- b. By how well behaved we are
- c. By our love for each other

153 - Peter's First Protest

Luke 22:31-38

And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37For I say unto you, that this that is written must yet be accomplished in me, **And he was reckoned among the transgressors:** for the things concerning me have an end. Isaiah 53:12

38And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

John 13:36-38 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

849. Which disciple spoke up to find out where Jesus was going?

- a. John, the apostle whom Jesus loved
- b. Peter, the apostle who was quick to react
- c. James, the apostle whose mother wanted him to be seated with Jesus

850. What assurance did Jesus give Peter?
- a. He would certainly be following Jesus later
 - b. He would be the greatest apostle
 - c. He would be faithful to Jesus
851. Based upon the difference between *you* and *thee*, who did Jesus say Satan was going to sift as wheat?
- a. Peter
 - b. John
 - c. All the disciples
852. What was Peter going to have to go through in order to strengthen the brethren?
- a. A time of testing after which he would *really* understand being strong in Christ
 - b. A vacation time so he could be physically stronger to help others
 - c. A time of education so he would have the ability to out argue everyone else
853. What did Jesus say to reveal Peter's immature faith?
- a. Peter was going to have to spend some time in prison to have his faith tried
 - b. Peter was going to deny Him three times instead of fulfilling his brash claim
 - c. Peter's boldness was a sign of immaturity, no one should ever be bold
854. Why were the disciples supposed to make provisions for their future ministry?
- a. Because they were going to have to start a war and needed a lot of swords
 - b. Because they had been dependent on the provisions from Jesus ministry
 - c. Because God was not going to help them anymore

154 - The Upper Room Discourse

Jesus Assures Them of the Place He Is Going to Prepare

John 14: 1-4 Let not your heart be troubled: ye believe in God, believe also in me.

2In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4And whither I go ye know, and the way ye know.

855. What would Jesus prepare for us in heaven? _____

856. What do we call Jesus' return for us to bring us to heaven? _____

Jesus Is the Way

John 14: 5-15 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14If ye shall ask any thing in my name, I will do *it*.

15If ye love me, keep my commandments.

857. How can we get to the Father?

- a. Only through Jesus
- b. Through any of the Enlightened holy ones such as Buddha, Mohammed, whom God has sent
- c. Through Transcendental Meditation, Primal Scream, or some other mind freeing effort

858. What is one way the Father was revealed through Jesus?

- a. Through the Mass
- b. Through His works
- c. Through His college degrees

859. What can we look forward to because we know Jesus?

- a. We can become gods, too
- b. We will be able to do whatever we want
- c. We will do greater works through His power

860. What will be a demonstration of our love for Jesus?

- a. We will use a thesaurus to find all kinds of synonyms for the word great to describe Him
- b. We will keep His commandments
- c. We will do many good works to make up for our sin

The Promise of the Comforter

John 14:16-26 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17*Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18I will not leave you comfortless: I will come to you.

19Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25These things have I spoken unto you, being *yet* present with you.

26But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

861. Who is the Comforter?

- a. The Holy Ghost
- b. A power
- c. A spiritual guide

862. What is the foundation of our relationship and power in Christ?

- a. Working miracles
- b. Love
- c. Wisdom

863. What will the Holy Ghost do for us?

- a. Teach us all things and bring things to our remembrance that we have learned
- b. Speak through us with unintelligible sounds
- c. Make us feel comfortable

The Promise of Peace

John 14:27-31 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

864. Read Rom 5:1. What kind of peace does Jesus give?
- a. His peace with God being justified by faith
 - b. Peace on earth with no wars
 - c. Peace of mind and freedom from anxiety and fear
865. How should we react when a brother in Christ dies?
- a. We should get upset at God for taking our loved one and stop believing in Him
 - b. We should feel sad for all the things he is going to miss
 - c. We should rejoice for him being able to be in glory with God
866. Why did Jesus tell the disciples He was going to leave?
- a. So they could start mourning
 - b. So they could have their faith strengthened since Jesus was prepared for it
 - c. So the world would see the judgment of the Father
867. When the Jewish leaders and Pilate, who dwelled under the influence of Satan, came to find fault in Christ, why would Jesus have no more to share with the disciples but would go with them?
- a. To show His obedience to the Father by going to the cross
 - b. To show His willingness to give up
 - c. To win His case against them and be free to live

The Command to Abide in Christ

John 15: 1-8 I am the true vine, and my Father is the husbandman.

2Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3Now ye are clean through the word which I have spoken unto you.

4Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

868. How did the disciples maintain being clean in their holy relationship with Jesus?
- a. Through the baptism and communion they received from Jesus
 - b. Through the word they received from Jesus
 - c. Through the law they received from Moses
869. How are we able to bear spiritual fruit?
- a. By the church programs we institute
 - b. By doing many good deeds according to how smart, strong, and talented we are
 - c. By our faithful relationship with God through Jesus

870. What will happen if we don't abide in Christ?

- a. We will be cast into hell
- b. We will have to be successful some other way
- c. We will be set aside as useless and withered

871. How will God be glorified through us as Christ's disciples?

- a. By repeating praise God, thank you Jesus, glory, amen, hallelujah as often as possible
- b. By bearing much fruit
- c. By living a successful and clean life

The Command to Love One Another

John 15:9-17 As the Father hath loved me, so have I loved you: continue ye in my love.

10If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12This is my commandment, That ye love one another, as I have loved you.

13Greater love hath no man than this, that a man lay down his life for his friends.

14Ye are my friends, if ye do whatsoever I command you.

15Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17These things I command you, that ye love one another.

872. How should we love one another?

- a. The way the Father loves the Son
- b. With certain boundaries and limitations
- c. By giving each other whatever we want

There is no boundary with love. There are, however, boundaries with discipleship. Because we love someone and want the best for them, we might have to work with them within boundaries, not spoiling them with whatever they want to have.

873. Why do we obey God's commandments?

- a. Because we love Him
- b. Because we fear what He might do if we disobey
- c. Because we want to deserve His forgiveness

874. What is the greatest thing a friend can do for another friend?

- a. He will spare him embarrassment by not telling him his faults
- b. He will help him with anything he wants
- c. He will lay down his life for him

875. How does Jesus treat us in the work of the ministry?
- a. As servants who don't need to know what His plans are
 - b. As friends who He shares the ministry with
 - c. As a master who will arbitrarily cancel him without notice
876. How did the disciples become involved in the ministry?
- a. They forced their way into it
 - b. They had to earn their positions
 - c. Jesus chose them
877. What did Jesus ordain the disciples to do?
- a. Manage the affairs of the church in His absence
 - b. Love each other and bear much fruit
 - c. Manage each other's lives

The Hatred of the World

John 15:18-25 If the world hate you, ye know that it hated me before *it hated* you.

19If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21But all these things will they do unto you for my name's sake, because they know not him that sent me.

22If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23He that hateth me hateth my Father also.

24If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25But *this cometh to pass*, that the word might be fulfilled that is written in their law, **They hated me without a cause.** Psalm 35:19

878. Why should we not be surprised that the world would hate us?
- a. Because the world hated Jesus first
 - b. Because we are so nice
 - c. Because people are basically good and tolerant
879. Who does the world love?
- a. Those who are not of this world
 - b. Their own kind
 - c. Those who help them see their sin
880. Why will the world persecute us?
- a. Because we are hypocrites
 - b. Because they do not know Jesus in their hearts
 - c. Because they are tolerant

881. What effect did Jesus have on people by coming into the world?
- a. He revealed how sinful they were by the way their reacted to Him
 - b. He made them feel loved and accepted for who they were
 - c. He made them love themselves so they could feel better about themselves
882. Who can genuinely love God?
- a. Moslems
 - b. Hindus
 - c. People who love Jesus as their Savior

The Convicting Ministry of the Holy Ghost

John 15:26-27 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:
27And ye also shall bear witness, because ye have been with me from the beginning.

John 16: 1-15 These things have I spoken unto you, that ye should not be offended.
2They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
3And these things will they do unto you, because they have not known the Father, nor me.
4But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
5But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6But because I have said these things unto you, sorrow hath filled your heart.
7Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
8And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9Of sin, because they believe not on me;
10Of righteousness, because I go to my Father, and ye see me no more;
11Of judgment, because the prince of this world is judged.
12I have yet many things to say unto you, but ye cannot bear them now.
13Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.
14He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.
15All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

883. What would the Holy Spirit do when He came?
- a. He would get everyone excited
 - b. He would testify of Jesus
 - c. He would get people to pray to Him (the Holy Spirit)
884. How will the world react to the disciples testimony?
- a. They will try to get rid of them
 - b. They will celebrate them
 - c. They will ignore them

885. Why would Jesus send the Holy Spirit to the disciples?

- a. To empower their praise to God
- b. To empower their testimony to the world
- c. To empower the success of their plans

886. What three things would the Holy Ghost reprove and convict the world of:

887. Who would the Holy Spirit glorify?

- a. Jesus
- b. Himself
- c. The Godhead

Jesus Consoles the Disciples about His Departure

John 16:16-33 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31Jesus answered them, Do ye now believe?

32Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and

shall leave me alone: and yet I am not alone, because the Father is with me.

33These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

888. After the disciples pressed to understand what Jesus meant by departing, how did Jesus respond?

- a. He gave them assurance there would be joy after the hard experience of His leaving
- b. He changed His mind about going to the cross
- c. He rebuked them for their unbelief

889. What new information does Jesus offer to convince the disciples?

- a. He gave them each a vision of the future
- b. Nothing
- c. He told them how He would sit on David's throne the next day

890. How do we know that the disciples still did not really understand?

- a. They talked about where they would all be the next week
- b. They started joking and fooling around
- c. Jesus revealed how they were going to be scattered very shortly

891. What final assurance did Jesus give the disciples?

- a. He assured them He had overcome the world
- b. He assured them that nothing bad can happen to a believer
- c. He told them to be happy because it is a sin to be sad

Jesus Prays for the Disciples

John 17: 1-26 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7Now they have known that all things whatsoever thou hast given me are of thee.

8For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10And all mine are thine, and thine are mine; and I am glorified in them.

11And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13And now come I to thee; and these things I speak in the world, that they might have my joy

fulfilled in themselves.

14I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16They are not of the world, even as I am not of the world.

17Sanctify them through thy truth: thy word is truth.

18As thou hast sent me into the world, even so have I also sent them into the world.

19And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20Neither pray I for these alone, but for them also which shall believe on me through their word;

21That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

892. Read 2Thess 2:13, John17:2,6,12. Which of the ones given to Jesus by the Father are saved?

- a. Everyone given to Jesus was chosen by God to be saved
- b. God in His mercy saves everyone
- c. The ones who come to Jesus by faith

893. What is the Lord's Prayer?

- a. Matt 6:9-13
- b. John 17:1-26
- c. Luke 11:2-4

894. Which of these things did Jesus *not* pray for the believers?

- a. Sanctify them through the Word of His truth
- b. To send them into the world
- c. To take them out of the world

895. What relationship did Jesus want the disciples to have with God?

- a. A casual one where they did not feel pressed to show up to worship God when they didn't feel like it
- b. An intimate one where they would be one with God the way Jesus was
- c. A fearful one where they had to always worry about having done enough to earn God's love

155 - Departure to the Mount of Olives

Matt 26:30 And when they had sung an hymn, they went out into the mount of Olives.

Mark 14:26 And when they had sung an hymn, they went out into the mount of Olives.

Luke 22:39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

896. What did Jesus and the disciples do before proceeding to the Mount of Olives?

- a. They sang a hymn
- b. They had a good cry
- c. They complained to God that it wasn't fair

897. When Jesus wanted a place for reflection and prayer, where did He usually go?

- a. To the Mount of Olives (where the Garden of Gethsemane was)
- b. To Jerusalem in the Temple which was so pure
- c. To Galilee where He liked to go fishing

156 - Instruction to Meet in Galilee after the Resurrection and Peter's Second Protest

Matt 26:31-35 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, **I will smite the shepherd, and the sheep of the flock shall be scattered abroad.** Zechariah 13:7

32But after I am risen again, I will go before you into Galilee.

33Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Mark 14:27-31 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, **I will smite the shepherd, and the sheep shall be scattered.** Zechariah 13:7

28But after that I am risen, I will go before you into Galilee.

29But Peter said unto him, Although all shall be offended, yet *will* not I.

30And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

898. Who did Jesus insist was going to forsake Him?

- a. Peter
- b. Judas
- c. All the disciples

899. Where did Jesus say He would meet with the disciples after the resurrection?

- a. In the upper room
- b. In Galilee
- c. In Jerusalem

900. How certain was it that Peter was going to deny Christ?

- a. Not another day was going to pass (the cock crow would not come twice) before he would deny Christ
- b. It was not so sure because now Peter was more aware of the coming temptation
- c. With the backing of all the disciples, he and they would die first before denying Him

The Garden of Gethsemane

157 - Praying in Gethsemane

Matt 26:36-46 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41Watch and pray, that ye enter not into temptation: the spirit

Mark 14:32-42 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38Watch ye and pray, lest ye enter into temptation. The

Luke 22:40-46 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43And there appeared an angel unto him from heaven, strengthening him.

44And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

indeed *is* willing, but the flesh *is* weak.

spirit truly *is* ready, but the flesh *is* weak.

42He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

39And again he went away, and prayed, and spake the same words.

43And he came and found them asleep again: for their eyes were heavy.

40And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

44And he left them, and went away again, and prayed the third time, saying the same words.

45Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

41And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

46Rise, let us be going: behold, he is at hand that doth betray me.

42Rise up, let us go; lo, he that betrayeth me is at hand.

901. Using a concordance, what ways are Peter and the sons of Zebedee (James and John) prominently featured together?

902. How did Jesus demonstrate that He knew there was no other way but the cross for salvation?

- a. He was submissive to the will of the Father and did not offer the possibility of His own will being different
- b. He was happy to go to the cross
- c. He knew He was a sinner and had to face judgment

903. What demonstrated Jesus' deep agony?

- a. He cried
- b. He sweat great drops of blood
- c. He complained it was not fair

904. Why did Peter, James, and John sleep
- a. They didn't care enough about Jesus
 - b. They were overcome and worn out with sorrow
 - c. Though their flesh was strong, they were weak spiritually
905. How would the disciples overcome temptation?
- a. By strengthening the flesh to have more energy
 - b. By running away
 - c. By strengthening the spirit through prayer
906. What demonstrated that Jesus was fighting against the weakness of the flesh to bear trials?
- a. He started to do exercises
 - b. He prayed the same prayer as before
 - c. He got James and John to hold up His arms while Peter led the battle against Satan
907. How did Jesus show the disciples compassion?
- a. He recognized the need for as much rest as possible because of the events that were now happening
 - b. He told the disciples He would see them later and went on by Himself
 - c. He told them that He changed His mind about submitting Himself to crucifixion and now they could continue sleeping

158 - Judas Arrives to Betray Christ

Matt 26:47-56 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Mark 14:43-52 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

Luke 22:47-53 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

John 18: 1-12 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come?

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Then came they, and laid hands on Jesus, and took him.

51And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54But how then shall the scriptures be fulfilled, that thus it must be?

55In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me?

I sat daily with you teaching in the temple, and ye laid no hold on me.

46And they laid their hands on him, and took him.

47And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

49When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50And one of them smote the servant of the high priest, and cut off his right ear.

51And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

10Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

56But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

50And they all forsook him, and fled.

51And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52And he left the linen cloth, and fled from them naked.

12Then the band and the captain and officers of the Jews took Jesus, and bound him,

908. How did Judas demonstrate that people know their guilt?

- a. He kept arguing
- b. He came quietly
- c. He came with a big and biased crowd to back him up

909. How did Judas know where to find Jesus?

- a. Jesus had told him earlier.
- b. Judas had a spy to keep an eye on Jesus.
- c. Judas was such an intimate part of the inner circle of Jesus he knew exactly where he would find Him

910. How did Judas point Jesus out?

- a. He brought others who could help identify Him
- b. He gave him a kiss indicating how close he was to Him
- c. He had given the Jews a description on how to identify Him

911. When the Jews did not take Jesus right away, what did He do?

- a. He prodded them by asking who they sought
- b. He took advantage of the moment and escaped
- c. He tried to hide

912. When Jesus identified himself, what did the men do?

- a. They made sure He was Who He said He was
- b. They were overpowered by His presence and fell back
- c. They presented a show of force and roughly took Him into custody

913. How did Jesus protect His disciples?

- a. He told the Jews to take Him and let the others go
- b. He told His disciples to take out their swords and fight
- c. He told the Jews that He did not know who the others were so they could escape

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914. What did Jesus do when the disciples tried to fight?
- a. He healed the servant who got hurt and reminded the disciples that he could have 12 legions of angels fight for Him if He really wanted to escape
 - b. He encouraged them to fight and gave them the strength of 12 army legions
 - c. He left being dragged away by the Jews while His disciples fled
915. How did Jesus explain that He was no threat to the Jews?
- a. He pointed out that He was a very weak person
 - b. He pointed out that He had told His troops to stand down
 - c. He pointed out that He had been a meek person teaching in front of them many days and never presented Himself as a thief who needed swords and staves to take Him
916. What did the disciples do after they bound Jesus and took Him away?
- a. They went home to discuss how they could rescue Jesus
 - b. They fled and deserted Him
 - c. They went with Him to the judgment and the cross

The Trial before the High Priests

For a discussion of the impropriety of the trials of Jesus see *The Illegal Trial of Christ*, p. 346. Also see Edersheim, ch. 13. Also see Pentecost ch. 9.

159 - Jesus First Appears before Annas

Matt 26:57-58 And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.
58But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

Mark 14:53-54 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.
54And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

Luke 22:54-55 Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.
55And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

John 18:13-16 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

917. Where did Peter go when Jesus was led on His way to Caiaphas?

- a. He followed afar off and then made himself comfortable with the bystanders
- b. He strengthened himself through prayer
- c. He searched the Scriptures to confirm that what Jesus had just told them was true

918. What did Peter do after he arrived at the palace?

- a. He tried to back away from being part of the morbidly interested crowd
- b. He went further in to blend in to the setting
- c. He tried to bear witness to the innocence of Jesus

160 - Peter's First Denial

Matt 26:69-70 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

Mark 14:66-68 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:
67And when she saw Peter warming

Luke 22:56-57 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

John 18:17-18 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples?

| | | | |
|---|--|--|---|
| <p>70But he denied before <i>them</i> all, saying, I know not what thou sayest.</p> | <p>himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.</p> | <p>57And he denied him, saying, Woman, I know him not.</p> | <p>He saith, I am not. 18And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.</p> |
|---|--|--|---|

919. How thorough was the denial of Peter?

He denied before _____
 He said neither _____ I what _____
 He told the woman, I _____
 Concerning being a disciple, He said _____

161 - Jesus Challenges Annas and Is Smitten

John 18:19-24 The high priest then asked Jesus of his disciples, and of his doctrine.

20Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24Now Annas had sent him bound unto Caiaphas the high priest.

920. What did Annas seek to find out?

- a. What charges were made against Jesus
- b. Who were the witnesses that were bringing charges against Jesus
- c. What His teachings and followers were like which would reveal that Jesus was an insurrectionist

921. How did Jesus respond?

- a. He answered Annas' sincere questions
- b. He pointed out that His teachings were well known and not done in secret
- c. He begged for mercy

162 - Peter's Second Denial

Matt 26:71-72 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72And again he denied with an oath, I do not know the man.

Mark 14:69-70 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70And he denied it again.

[This part of the verse goes with the next section]

And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*.

Luke 22:58 And after a little while another saw him, and said, Thou art also of them.

And Peter said, Man, I am not.

John 18:25 And Simon Peter stood and warmed himself.

They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

922. What did Peter do as he stood amongst the spectators?

- a. Try to get warm and comfortable
- b. Shake with anxiety
- c. Pray

163 - Peter's Third Denial

Matt 26:73-75

And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Mark 14:70-72

And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*.

71But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Luke 22:59-62

And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilaean.

60And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.
62And Peter went out, and wept bitterly.

John 18:26-27 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27Peter then denied again: and immediately the cock crew.

923. There are certain habits, body language, speech, and other little things that we pick up by association with others. What identified Peter?

- a. His Galilean accent
- b. His Jerusalem accent
- c. His Priestly manner

924. What did Peter do to hide his speech and behavior?

- a. He tried to shrink back from notice and say nothing
- b. He claimed to be Judas
- c. He cursed and swore

925. What convicted Peter about his denial?

- a. He was not used to cursing and swearing
- b. Jesus turned around and looked upon him
- c. He changed his mind and wanted to identify with Jesus

926. What did Peter do after he faced Jesus?

- a. He stood there and stared
- b. He tried to excuse his sin
- c. He went out and wept bitterly

164 - False Witnesses are Suborned

Matt 26:59-61 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

Mark 14:55-59 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56For many bare false witness against him, but their witness agreed not together.

57And there arose certain, and bare false witness against him, saying,

58We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59But neither so did their witness agree together.

927. What was the witness pool against Jesus like?

- a. There were so many witnesses anxious to come forward
- b. There were so many stories but no two were alike
- c. There was testimony that made Jesus worthy of death

928. When they finally did have two people talking about a similar event, what problem remained?

165 - Caiaphas Calls on Christ to Confess

Matt 26:62-68 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66What think ye? They answered and said, He is guilty of death.

67Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

Mark 14:60-65 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63Then the high priest rent his clothes, and saith, What need we any further witnesses?

64Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

Luke 22:66-71 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67Art thou the Christ? tell us.

And he said unto them, If I tell you, ye will not believe:

68And if I also ask *you*, ye will not answer me, nor let *me* go.

69Hereafter shall the Son of man sit on the right hand of the power of God.

70Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71And they said, What need we any further witness? for we ourselves have heard of his own mouth.

[Luke's summary statement appears at the beginning of this section but is place here]

Luke 22:63-65 And the men that held Jesus mocked him, and smote *him*.

64And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65And many other things blasphemously spake they against him.

929. What did the high priest do to try to get Jesus to testify against Himself?
- a. He tried to impress Him with the quality of his witnesses
 - b. He taunted Him to respond to the witnesses
 - c. He offered Him a plea bargain deal
930. How did the high priest try to pressure Jesus?
- a. He tried to accuse Him of hypocrisy
 - b. He tried to press Him with God as His witness
 - c. He tried to argue with Him from Scripture
931. Why was Jesus unwilling to say anything at all to the high priest?
- a. He knew His words would be twisted
 - b. He said the high priest wasn't going to believe anything anyway
 - c. He said He wanted to get it right since the high priest was an intelligent and discerning man
932. What did Jesus confess to?
- a. That He was the Messiah who was going to appear coming in the clouds of heaven
 - b. That He was going to destroy the Temple
 - c. That the Temple was going to be destroyed
933. What was the use of Jesus' statement as a confession of blasphemy?
- a. It was useless because it was beaten out of Him
 - b. It was worth a lot since it was corroborated by other witnesses
 - c. It was worthless since it is not blasphemy if you really are God
934. How did Jesus' captors treat Him?
- a. They sincerely wanted to see Him prove Himself if He could
 - b. They were sad to see Him sentenced to death
 - c. They mocked Him and His claim to be the Christ

The Trial Before Pilate

For a discussion of the impropriety of the trials of Jesus see *The Illegal Trial of Christ*, p. 346. Also see Edersheim, ch. 13. Also see Pentecost ch. 9.

166 - Jesus Is Taken to Pilate

Wednesday

Matt 27: 1-2 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:
2And when they had

Mark 15: 1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and

Luke 23: 1 And the whole multitude of them arose, and led him unto Pilate.

John 18:28-32 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be

bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

carried *him* away, and delivered *him* to Pilate.

defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

935. Why did the chief priests not go with Jesus to Pilate's judgment hall?

- a. They knew they were wrong
- b. They didn't want to be defiled by being in the Gentile judgment hall and not able to eat the Passover
- c. They respected Pilate and didn't want to offend him

936. Why did Pilate try to turn Jesus back over to the Jews to judge Him?

- a. They did not present a charge for a capital offense
- b. They were too specific in their charge
- c. He felt strong in his power against the Jews

937. How did the Jews become bolder in their charge?

- a. They reminded Pilate of their reputation and that being a malefactor was all Pilate needed to know
- b. They suggested that Jesus was guilty of something more than being a malefactor which would require death by Roman crucifixion
- c. They told Pilate about Jesus blasphemy because they knew that would appeal to him

167 - Judas Hangs Himself

Matt 27: 3-10 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,
4Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7And they took counsel, and bought with them the potter's field, to bury strangers in.

8Wherefore that field was called, The field of blood, unto this day.

9Then was fulfilled that which was spoken by Jeremy the prophet, saying, **And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;**

10**And gave them for the potter's field, as the Lord appointed me.** Zechariah 11:13

938. The word *repent* in Greek is not the usual word. What does this suggest about Judas mindset?

- a. He had gone crazy
- b. He didn't feel appreciated
- c. He was regretful, but not unto full repentance

939. Why should the chief priests have known that what they did was wrong?

- a. They knew the money was defiled because it was the price of blood and Judas had confessed that it was innocent blood
- b. They had thoroughly examined Jesus and knew He was innocent
- c. They had a revelation from the Holy Spirit that they were wrong

940. What should have been able to convince them that Jesus was the Messiah?

- a. The prophecy that they, themselves, were fulfilling
- b. They had a sign from heaven
- c. They had reviewed their accusation of Jesus in the light of Judas recanting

168 - Jesus Is Silent before Pilate

Matt 27:11-14 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12And when he was accused of the chief priests and elders, he answered nothing.

13Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14And he answered him to never a word; insomuch that the governor marvelled greatly.

Mark 15: 2-5 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3And the chief priests accused him of many things: but he answered nothing.

4And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5But Jesus yet answered nothing; so that Pilate marvelled.

941. Pilate could justify condemning Jesus if He had fomented insurrection. How did Jesus respond to the charge of being the king of the Jews that Pilate suggested?
- a. He admitted that He was the earthly king of the Jews
 - b. He indicated that this charge is something that Pilate was coming up with
 - c. He explained that He was actually a heavenly king
942. Why did Pilate marvel at Jesus response to the Jews?
- a. Jesus had superior logic to the Jews
 - b. Jesus was full of excuses to the Jews accusations
 - c. Jesus said nothing while he let the Jews present exaggerated claims

169 - The Jews Change Their Charges against Jesus

Luke 23: 2-5 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

3And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

John 18:33-40

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

5And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

943. Instead of blasphemy, what was the new charge against Jesus?

944. How did Jesus point out that the charges against Him were new?

- a. He argued that the Jews had accused Him of blasphemy
- b. He confessed that the charge of insurrection was the charge He should have been answering
- c. He questioned the source of the accusation which pointed out that there was confusion between Pilate and the accusers

945. How does Jesus weaken the argument about His claims of insurrection?

- a. He claimed that He was only descended from a king
- b. He points out that if He was insurrectionist there was no army which put up a fight against the Jews who took Him captive
- c. He pointed out how He had rejected popular efforts to have made Him a king throughout His ministry

946. How did Jesus respond to Pilate pressing Him about being a king?

- a. He claimed only to be a philosopher
- b. He acted crazy
- c. He declared that His purpose on earth was to bear witness to the truth to those who were open to receiving it

947. How did Pilate's response to Jesus compare to modern culture today?

- a. He had doubts about what truth is
- b. He was given over to careful definition of terms
- c. He was against emotional experiences and didn't want to just go by his feelings about Jesus

948. What was Pilate's finding regarding Jesus? _____

170 - Pilate Sends Christ to Herod

Luke 23: 6-16 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

7And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9Then he questioned with him in many words; but he answered him nothing.

10And the chief priests and scribes stood and vehemently accused him.

11And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13And Pilate, when he had called together the chief priests and the rulers and the people,
14Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold,
I, having examined *him* before you, have found no fault in this man touching those things whereof
ye accuse him:

15No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16I will therefore chastise him, and release *him*.

949. When Pilate passed off Jesus to Herod out of consideration of his local authority, why was Herod anxious to see Him?

- a. He perceived Jesus to have celebrity status and wanted to see Him perform
- b. He felt that Jesus was a threat to his reign
- c. He thought Jesus was innocent and wanted to help Him

950. After questioning Jesus, how did Herod treat Him?

- a. He mocked Him and arrayed Him in a gorgeous robe
- b. He became fearful of Him
- c. He became impressed with Him

951. How did their examination of Jesus affect Pilate and Herod?

- a. It divided them because Pilate was persecuting a Jew
- b. Since Herod couldn't make a helpful determination, their relationship didn't change
- c. Herod's determination of not finding anything He was guilty of supported Pilate's claim which brought them together

952. What was Pilate willing to do? _____

171 - Barabbas Is Released

Matt 27:15-25 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16And they had then a notable prisoner, called Barabbas.

17Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?
18For he knew that for envy they had delivered him.

Mark 15: 6-14 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?
10For he knew that the chief

Luke 23:17-25 (For of necessity he must release one unto them at the feast.)

19When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his*

priests had delivered him for envy.

11But the chief priests moved the people, that he should rather release Barabbas unto them.

12And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13And they cried out again, Crucify him.

14Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

18And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19(Who for a certain sedition made in the city, and for murder, was cast into prison.)

20Pilate therefore, willing to release Jesus, spake again to them.

21But they cried, saying, Crucify *him*, crucify him.

22And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25Then answered all the people, and said, His blood *be* on us, and on our children.

24And Pilate gave sentence that it should be as they required.

25And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

953. What pressure did the Jews put on Pilate

954. John referred to Barabbas as a violent robber. What else was Barabbas known for?

955. Why might Pilate have expected the Jews to give in to the release of Jesus?

- a. He thought they would rather have Jesus as their king rather than have a murderer
- b. He thought they might be getting tired of their prosecution of Jesus
- c. He probably thought that they would prefer Jesus, of whom they were only jealous, to Barabbas who was a murderer among them

956. Why else was Pilate reluctant to prosecute Jesus further?

- a. His wife advised him because of her convictions about Jesus
- b. He was not impressed with Him and thought it was much ado about nothing
- c. He wanted to show the Jews that he was the boss

957. Why did the people insist on Pilate releasing Barabbas?

- a. They rethought all of His teachings and remembered how wicked He was
- b. The chief priests and elders had whipped them up into a mob
- c. They were angry that Jesus had not healed enough of them

958. What was Pilate's final verdict?

- a. To crucify Jesus
- b. To wash his hands of the matter and turn it back onto the Jews' will
- c. To chastise Him

172 - Jesus Is Scourged and Mocked as King of the Jews

Matt 27:26-31 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of *soldiers*.

28And they stripped him, and put on him a scarlet robe.

29And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30And they spit upon him, and took the reed, and smote him on the head.

Mark 15:15-20 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

17And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18And began to salute him, Hail, King of the Jews!

19And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

John 19: 1-16 Then Pilate therefore took Jesus, and scourged *him*.

2And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3And said, Hail, King of the Jews! and they smote him with their hands.

4Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8When Pilate therefore heard that saying, he was the more afraid;

9And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

13When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

THE TRIUMPHAL ENTRY TO THE TRIUMPH OVER DEATH – 297

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

959. After scourging Jesus, what did Pilate do?

- a. He declared Him guilty and sent Him to His crucifixion
- b. He declared that scourging was enough
- c. He declared that he found no guilt in Him, but assented to let the Jews crucify Him

960. How did Pilate react to the Jews revealing their original charge of blasphemy?

- a. He got fearful because only Caesar could claim worship
- b. He became fearful of Jesus
- c. He became bold because he hated superstition

961. What did Jesus say about Pilate's responsibility?

- a. Pilate had no power except from God, which would have reminded him of his highest responsibility
- b. Pilate had a responsibility to Caesar to appease the Jews
- c. Pilate had no responsibility because God was making him fulfill prophecy

962. Since Pilate found no guilt in Jesus, it was logical to affirm the claim that Jesus was king. How did the Jews demonstrate their depravity?

- a. They suborned bribed officials to add false witness against Jesus
- b. They demonstrated a lack of commitment to truth by changing their charges against Jesus
- c. They pledged their allegiance to pagan Caesar rather than accept Pilate's conclusion of innocence

The Crucifixion

173 - Simon of Cyrene Carries the Cross of Christ

Matt 27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

Mark 15:21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

Luke 23:26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

963. Read Rom 16:13 and Acts 19:33. As Mark was careful to point out the sons of Simon, what blessing did Simon the Cyrenian have?

174 - The Women Following Are Consoled

Luke 23:27-31 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 **Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.** Isaiah 2:19

31For if they do these things in a green tree, what shall be done in the dry?

964. Why should the women weep?

- a. Because of what Jesus was going to do
- b. Because of what is going to happen to them in the times to come
- c. Because they were never going to see Jesus again

965. What is the reason that Jesus gave for the terrible times ahead?

- a. If the judgment at the beginning of the end times is bad, the judgment at the end will be so much worse
- b. If Jesus would be hung on a green tree, then what would they hang on?
- c. Children will be a burden in those times so people should abstain from having them as they see the rapture coming

175 - Jesus Is Taken to Golgotha and Crucified

Matt 27:33-37 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

Mark 15:22-26 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

Luke 23:32-38 And there were also two other, malefactors, led with him to be put to death.

33And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

John 19:17-24 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22Pilate answered, What I have written I have written.

34Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35And the people

34They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, **They parted my garments among them, and upon my vesture did they cast lots.** Psalm 22:18

36And sitting down they watched him there;

37And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

23And they gave him to drink wine mingled with myrrh: but he received *it* not.

24And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36And the soldiers also mocked him, coming to him, and offering him vinegar, 37And saying, If thou be the king of the Jews, save thyself.

[see vs. 34 above]

38And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE

23Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, **They parted my raiment among them, and for my vesture they did cast lots.** These things therefore the soldiers did. Psalm 22:18

966. Read Num 19, Num 5:1-4, Lev 4:1-12, Heb 13:11-12. What is one reason Jesus was crucified at Golgotha/Calvary outside of Jerusalem?
- a. Because all sacrifices were made outside the camp
 - b. For the purifying of the nation
 - c. So the people didn't have to look at Jesus
967. Why did Pilate have King of the Jews written as a title?
- a. As a testimony against the Jews
 - b. As a concession to the Jews
 - c. As a statement about His guilt
968. What was Jesus' attitude toward His persecutors?
- a. He wanted to forgive them because they really did not know the scope of their actions
 - b. He wanted to destroy them so He contemplated calling down legions of angels
 - c. He wanted to beg them for their approval of His calling
969. Why would Jesus not have taken the drugged vinegar?
- a. He just said no to drugs
 - b. He didn't realize how great the pain was going to become
 - c. He would not have His suffering diminished in any way
970. Read Ps 22:16. How did they execute Jesus?
- a. They strangled Him
 - b. They pierced His hands and His feet
 - c. They stoned Him
971. Read Ps 22:18. Why did the soldiers cast lots for His coat?
- a. The coat had no seams to be able to take it apart
 - b. They had read the prophecy in Ps 22 and wanted to fulfill it
 - c. They didn't realize the magical power of having just a piece of the coat

176 - The Two Malefactors

Matt 27:38-44 Then were there two thieves crucified with him, one on the right hand, and another on the left.
39And they that passed by reviled him, wagging their heads,
40And saying, Thou that destroyest the temple, and

Mark 15:27-32 And with him they crucify two thieves; the one on his right hand, and the other on his left.
28And the scripture was fulfilled, which saith, **And he was numbered with the transgressors.** Isaiah 53:12
29And they that passed by

Luke 23:39-43

buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44The thieves also, which were crucified with him, cast the same in his teeth.

railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30Save thyself, and come down from the cross.

31Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

972. Read Ps 22:7-8. Why did the priests, scribes, and elders mock Jesus?

- a. They had read the prophecy in Ps 22 and wanted to fulfill it
- b. They did not believe He could save Himself
- c. They were anxious to see Him do just one more miracle so they could believe in Him

973. Who was the only one who repented at the cross?

- a. Peter
- b. The High Priest
- c. One of the thieves

974. How do we know that the thief on the cross was saved?

- a. He got down off the cross and got baptized
- b. He was better than the other malefactor
- c. Jesus said so

975. Where did Jesus say the thief would be that day?

- a. In Purgatory
- b. In Heaven
- c. In Paradise

177 - Jesus Presents Mary to John

John 19:25-27 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

976. Why did Jesus send Mary to be with John?

- a. He wanted her to be his mother since she is the mother of the church
- b. He wanted her to have a home with him
- c. He wanted John to have someone take care of him

178 - Three Hours of Darkness

Matt 27:45-49 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46And about the ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** that is to say, **My God, my God, why hast thou forsaken me?** Psalm 22:1

47Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

Mark 15:33-36 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34And at the ninth hour Jesus cried with a loud voice, saying, **Eloi, Eloi, lama sabachthani?** which is, being interpreted, **My God, my God, why hast thou forsaken me?** Psalm 22:1

35And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

Luke 23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

John 19:28-29

48And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

36And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying,

28After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.
29Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

49The rest said, Let be, let us see whether Elias will come to save him.

Let alone; let us see whether Elias will come to take him down.

977. What was an indication that God had forsaken Jesus?

- a. There was darkness over the earth
- b. There was terrible lightning and thunder
- c. Jesus was yelling and screaming

978. Read Ps 22:1-8,12-13 and Mal 4:5. How did the Jews respond to Jesus crying out over the Father forsaking Him?

- a. They confused Him with calling on Elijah who was supposed to come to present the Messiah
- b. They read the prophecy in Ps 22 and wanted to fulfill it
- c. They got saved when they realized that Jesus was taking on the infinite wrath of God on Himself

979. Read Ps 22:14-15. Why did they give Jesus vinegar to drink?

- a. Because they read the prophecy in Ps 22 and wanted to fulfill it
- b. Because they repented of the evil they had done
- c. Because He was evidently dehydrated

179 - Jesus Yields Up the Ghost

Matt 27:50-56 Jesus, when he had cried again with a loud voice, yielded up the ghost.

Mark 15:37-41 And Jesus cried with a loud voice, and gave up the ghost.

Luke 23:45-49 And the sun was darkened, and the veil of the temple was rent in the midst.

John 19:30-37 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

51And, behold, the veil of the temple was

38And the veil of the temple was rent in

46 And when Jesus had cried with a loud

rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;
 52And the graves were opened; and many bodies of the saints which slept arose,
 53And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

twain from the top to the bottom.

39And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

voice, he said, Father, **into thy hands I commend my spirit:** and having said thus, he gave up the ghost.
 Psalm 31:5

47Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

31The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.
 32Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
 33But when they came to Jesus, and saw that he was dead already, they brake not his legs:

55And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:
56Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

40There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;
41(Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

49And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

34But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
35And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
36For these things were done, that the scripture should be fulfilled, **A bone of him shall not be broken.** Exodus 12:46
37And again another scripture saith, **They shall look on him whom they pierced.** Zechariah 12:10

980. What two things did Jesus say as He died?

- a. I did my part for salvation, now you must do your part
- b. The gates of Hell are closed and now the gates of Heaven are opened
- c. Father, into thy hands I commend my spirit; It is finished

981. What effect did the death of Christ have on the Temple?

- a. It was destroyed
- b. The veil that hid the Holy of Holies was torn from top to bottom
- c. The cloud of God's glory descended upon it

982. What effect did the death of Christ have on the centurion?
- a. He hardened his heart because he didn't want anyone blaming him
 - b. He wanted to join the Jews and follow the law so he could get into heaven
 - c. He acknowledged that Jesus is the Son of God
983. What effect did the death of Christ have on the people observing?
- a. They regretted what they had done and turned to Jesus in faith to get saved
 - b. They felt some kind of grief, smote their breasts, and went back home
 - c. They held a big party
984. Read Ps 22:17,34:20. Why did they not break Jesus' legs to hasten His death?
- a. They saw that He was dead already
 - b. They read the prophecy in Ps 34 and wanted to fulfill it
 - c. They really wanted Him to suffer
985. How did they know that Jesus was truly dead?
- a. They took Him down from the cross and detected no heartbeat
 - b. When they pierced His side, water also came out with the blood
 - c. They didn't, they assumed it because He had merely swooned to be restored later in the cool tomb
986. Why did they want to make sure Jesus was dead?
- a. They didn't want Him to suffer anymore
 - b. The high day for the Passover Sabbath was approaching and they were concerned about keeping the law regarding someone being buried
 - c. They were tired and wanted to get back to their homes
987. Who was carefully observing all that had happened to Jesus?
- a. A host of women who had ministered to Him from the time Jesus had been in Galilee
 - b. All the apostles
 - c. The elders, chief priests, scribes, Pharisees

180 - Joseph of Aramathaea Requests the Body of Christ

Matt 27:57-61 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:
58He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body

Mark 15:42-47 And now when the even was come, because it was the preparation, that is, the day before the sabbath,
43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God,

Luke 23:50-56 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:
51(The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of

John 19:38-42 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the

to be delivered.

came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

61 And there was Mary Magdalene, and the other Mary, sitting

47 And Mary Magdalene and Mary *the mother* of Joses

the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee,

body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.
40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

over against the sepulchre.

beheld where he was laid.

followed after, and beheld the sepulchre, and how his body was laid.

56And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

988. Why did Joseph of Arimethaea desire the body of Christ?

- a. Because the Passover Sabbath was starting and he wanted to get Him buried so he could get to the Passover
- b. Because He was poor and was happy to give Jesus His grave as a sacrificial offering
- c. Because He was a disciple of Jesus who looked for the kingdom

989. Who else aided in burying Jesus?

- a. Peter
- b. Nicodemus
- c. The apostles

990. Who observed the burial of Jesus?

- a. Mary Magdalene and Mary the Mother of Joses
- b. Mary Magdalene and Mary the Mother of Jesus
- c. Peter

181 - Chief Priests Request Seal for Tomb

Matt 27:62-66 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

991. Why did the chief priests and Pharisees want the tomb of Jesus sealed?

- a. Because He was due to rise from the grave after 1 ½ days
- b. Because He was due to rise from the grave after 3 days and didn't want the disciples to fake the resurrection
- c. Because they wanted to make sure Jesus couldn't come back to life

The Resurrection

182 - The Women Arrive at the Tomb

Saturday towards the end of the night

Matt 28: 1-4 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3His countenance was like lightning, and his raiment white as snow:

4And for fear of him the keepers did shake, and became as dead *men*.

Mark 16: 1-4 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4And when they looked, they saw that

Luke 24: 1-2 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2And they found the stone rolled away from the sepulchre.

John 20: 1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre,

and seeth the stone taken away from the sepulchre.

| | |
|---|--|
| the stone was rolled away: for it was very great. | |
|---|--|

992. How many days and nights passed before the resurrection?

- a. 4 nights and 3 days
- b. 1 night and 1 day
- c. 3 nights and 3 days

Those who hold to a Friday crucifixion suggest that according to the Jews, any part of a day counts as a day. By this reckoning Jesus spent Friday night, Saturday day, but only part of night on Saturday (Jesus was risen before sunrise). This flies in the face of the scripture, Matt 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Since Christ was crucified on Wednesday and buried before the Passover Sabbath started, He spent 3 nights and 3 nights in the grave. The night before Sunday morning does not count as a night spent in the grave because Jesus arose before the night was over. When the women got there at the rising of the day, the stone was already rolled away in the night.

993. How was the stone that sealed the grave rolled away?

- a. An angel rolled away the stone accompanied by an earthquake
- b. The women rolled away the stone
- c. The apostles came and scared the soldiers to death and rolled away the stone

994. Why was the stone rolled away?

- a. So people could look in and see that Jesus was gone
- b. So Jesus could escape
- c. To spite the chief priests and Pharisees

183 - Mary Magdalene Runs to Tell Peter and John

John 20: 2-10 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3Peter therefore went forth, and that other disciple, and came to the sepulchre.

4So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9For as yet they knew not the scripture, that he must rise again from the dead.

10Then the disciples went away again unto their own home.

995. What did the disciples find in the tomb?
- a. A shroud that Jesus had been buried in from head to foot with a photographic image of Jesus on it
 - b. A face covering and linen pieces of cloth that had been used for Jesus burial
 - c. Jesus
996. When did John have full realization of what Jesus had been trying to tell them about the resurrection?
- a. At the start of all the times Jesus tried to tell them about it
 - b. When he forsook Jesus with all the others
 - c. When he saw that Jesus was not there
997. What did Peter and John do after they saw the empty tomb?
- a. They went back home
 - b. They went back home with Mary Magdalene and the other Mary, mother of James, Joses, and Salome
 - c. They talked the angels they found there

184 - Mary Talks to Two Angels

Matt 28: 5-7

Mark 16: 5-7

Luke 24: 3-7 And they entered in, and found not the body of the Lord Jesus.

John 20:11-13 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,
12And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

4And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

13And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where

| | | | |
|--|--|--|----------------------------|
| <p>And the angel answered and said unto the women,</p> | <p>6And he saith unto them,</p> | <p>5And as they were afraid, and bowed down <i>their</i> faces to the earth, they said unto them, Why seek ye the living among the dead?</p> | <p>they have laid him.</p> |
| <p>Fear not ye: for I know that ye seek Jesus, which was crucified. 6He is not here: for he is risen, as he said. Come, see the place where the Lord lay.</p> | <p>Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.</p> | <p>6He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.</p> | |
| <p>7And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.</p> | <p>7But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.</p> | | |

998. When Mary looked into the tomb, what did she?

- a. Jesus, resurrected
- b. Nothing
- c. Two angels

999. When both Marys went into the tomb, how did they feel?

- a. Happy, because they got to see what angels looked like
- b. Frightened and perplexed by the appearance of the angels
- c. Happy, because they knew the resurrected Jesus was around somewhere

1000. How did the angel first indicate that Jesus was risen?

- a. He reminded them that He had told them about the crucifixion and being raised on the third day
- b. He said He was not there
- c. He asked them why they sought the living among the dead

185 - Jesus Meets the Women

John 20:14-17 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

1001. When did Mary Magdalene believe that Jesus was resurrected?

- a. When the gardener told her that he had not taken Jesus anywhere
- b. When Jesus spoke to her
- c. When the angel reminded her that He had told them He was going to be crucified and raised up

1002. Why did Jesus not want Mary to touch Him?

- a. There would be time before He was ascended but right then He wanted her to go tell the brethren to meet Him (which He had said in Matt 28:7)
- b. He did not want her to defile Him
- c. He could not be touched since He was a spirit

186 - The Women Return to Report to the Apostles

Matt 28: 8-10 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Mark 16: 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

Luke 24: 8-9 And they remembered his words,
9And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

1003. What did Jesus do the second time He met with the women?

- a. He reminded them of how they were supposed to go to the disciples as they worshiped at His feet
- b. He told them to stop crying
- c. He rebuked them because they had little faith

187 - The Soldiers Are Paid to Lie About the Empty Tomb

Matt 28:11-15 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

1004. What was the character of the guards over Jesus tomb?

- a. They were honorable men who faithfully kept guard
- b. They were believers because they witnessed the power of God at the tomb
- c. They were greedy enough to lie, willing to risk punishment if it had been true that they let the disciples steal the body

188 - The Women Deliver Their Report, Peter Returns to the Tomb

Mark 16: 9-11 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

Luke 24:10-12 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass

John 20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

1005. Why did the women's report seem as idle tales?
- a. Peter and John reported that the tomb was empty so they thought the body had been stolen
 - b. They were deep in mourning and weeping
 - c. They thought they were just some silly women
1006. What did Peter do when he heard the women?
- a. He went to look again and left bewildered
 - b. He rejoiced
 - c. He called them crazy fanatics

189 - The Disciples on the Road to Emmaus

Mark 16:12 After that he appeared in another form unto two of them, as they walked, and went into the country.

Luke 24:13-35 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14And they talked together of all these things which had happened.

15And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16But their eyes were holden that they should not know him.

17And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26Ought not Christ to have suffered these things, and to enter into his glory?

27And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

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31And their eyes were opened, and they knew him; and he vanished out of their sight.

32And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34Saying, The Lord is risen indeed, and hath appeared to Simon.

35And they told what things *were done* in the way, and how he was known of them in breaking of bread.

1007. How did Jesus test the men?

- a. He asked them if they were still believing in Him after what they were told by the women
- b. He asked them to compare what had happened to all that was written in the Old Testament
- c. He held them back from recognizing them and asked them why they were sad

1008. How did they react after they realized that they had been talking to Jesus?

- a. They understood why they had such excitement when Jesus had been explaining the Scriptures to them
- b. They were concerned about how stupid they must have looked and gave up on being disciples
- c. They tried to come up with excuses for why they were not to blame for not realizing they had been talking to Jesus

190 - Jesus Meets the Disciples, without Thomas

Mark 16:13-18 And they went and told *it* unto the residue: neither believed they them.

14Afterward he appeared unto the eleven as they sat at meat,

and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Luke 24:36-49 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them,

Peace *be* unto you.

37But they were terrified and affrighted, and supposed that they had seen a spirit.

38And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

John 20:19-23 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,

Peace *be* unto you.

20And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

15And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

40And when he had thus spoken, he shewed them *his* hands and *his* feet.

41And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42And they gave him a piece of a broiled fish, and of an honeycomb.

43And he took *it*, and did eat before them.

44And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45Then opened he their understanding, that they might understand the scriptures,

46And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48And ye are witnesses of these things.

49And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued

21Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

with power from on high.

23Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

1009. How did the other disciples respond to the two disciples?

- a. They rejoiced
- b. They didn't believe them either
- c. They argued that Jesus was not the Messiah

1010. How did Jesus respond to the disciples in their unbelief?

- a. He argued with them from the Scriptures that He really was resurrected
- b. He upbraided them for their hardness of heart and faithlessness
- c. He got exasperated and gave up on them

1011. How did He convince them that He was not a ghost?

1012. What did Jesus do to charge them to go out and preach?

- a. He gave them the Holy Spirit so they could speak in tongues
- b. He reminded them again from the Scriptures how all that had happened was the will of God
- c. He told them they should be ashamed of themselves for not getting to work

191 - Thomas Believes

John 20:24-31 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28And Thomas answered and said unto him, My Lord and my God.

29Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

1013. How would Thomas also believe that Jesus was raised?

- a. He would only believe if he could actually put his hands in Jesus' wounds
- b. He would only believe if he could see Jesus hands and feet, too
- c. He would never believe because he could always find something else that he would require for faith

1014. What convinced Thomas?

- a. The wounds of Jesus
- b. The disciples arguments
- c. The appearance of Jesus

1015. What is the most blessed way to believe?

- a. Empirical, where you can see Jesus with your own eyes
- b. Deductive, where you start with what seems like a good explanation to how God works
- c. Inductive, where you take the body of prophecy and eye witness testimony and believe

192 - Peter's Confession

Matt 28:16-17 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17And when they saw him, they worshipped him: but some doubted.

John 21: 1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

John 21: 2-25 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10Jesus saith unto them, Bring of the fish which ye have now caught.

11Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

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17He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

1016. When Jesus went to Galilee (the Sea of Tiberius), how did the disciples respond to Him?

- a. They rejoiced and were strengthened in their faith
- b. They worshiped Him, but there were some who doubted
- c. Feeling totally refreshed, they went out to evangelize the world

1017. How did Peter demonstrate his doubt?

- a. He decided to go back to his fishing career
- b. He decided that Jesus had never really died
- c. He said he was confused

1018. Read Luke 5:4-11. What gave Peter a clue that Jesus was calling from the shore?

- a. He called out and said, "I've come back"
- b. He performed the miracle of the draught of fishes again that He had done when He first called them to forsake all and follow Him
- c. He became transfigured before his eyes

1019. What did Peter answer when Jesus asked him if he loved (from *agape*) Him?

- a. He said he loved (from *phileo*) with a brotherly love
- b. He said no
- c. He said yes, but not as much as fishing or the other disciples

1020. Why did Peter get upset when Jesus asked Him the third time about his love?

- a. Jesus asked him if he loved Him using the word for brotherly love
- b. He was getting annoyed that Jesus was badgering him
- c. He was getting upset that Jesus was questioning his love

1021. What did Jesus want Peter to do because of his love? _____

1022. How was Peter going to die?

- a. In a lion's den
- b. By old age
- c. With his hands stretched out, evidently a crucifixion

1023. How did Jesus respond to Peter's concern for what would happen to John?

- a. Don't concern yourself with him, you follow me
- b. Follow me as long as John does
- c. John will be raptured

1024. How much information do we have from all four Gospels about Jesus?

- a. Everything He ever did on earth
- b. An infinitesimal amount
- c. Enough to provide for thousands of books to be written about Jesus

193 - The Great Commission

Matt 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

Forms of the Great Commission are also contained in Mark 16:15-18, Luke 24:46-49, John 20:21-22 (covered in section 190), and Acts 1:8.

1025. What authority did Jesus have to commission the disciples (look up the definition of power used in Matt 28:18)?

- a. The power of love
- b. The power of strength
- c. The power of authority

1026. What are the three parts of the Great Commission?

1027. What is the judgment for not being baptized?

- a. Damnation
- b. Nothing

1028. Read Mark 16:15-18. What blessing would the apostles have in the early church?

- a. Miracles and tongues
- b. The Rapture
- c. The responsibility for creating new doctrines

The Ascension

194 - The Ascension

Acts 1:1-11 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

9And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Mark 16:19-20 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

Luke 24:50-53 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52And they worshipped him, and returned to Jerusalem with great joy:

53And were continually in the temple, praising and blessing God. Amen.

1029. How would the disciples start off their ministry?

- a. With power from the Holy Ghost at Pentecost
- b. With the ability to talk with the angels in their heavenly language
- c. With the power to set up God's Millennial Kingdom

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1030. What might the progression of their witness imply?
- a. They should run all over the world and try to start churches
 - b. They should set up a headquarters that all the churches should answer to
 - c. They should go locally first, to nearby areas next, and then to the foreign mission fields
1031. What assurance did the angels standing by give the disciples?
- a. They would see Jesus the next day
 - b. They would see Jesus in heaven
 - c. They would see Jesus coming in the clouds back again (which is the Rapture)
1032. What did the disciples do after Jesus left?
- a. They went back to Jerusalem and worshiped with a new energy
 - b. They went out into the world right away and started churches
 - c. They waited around to see if Jesus was going to magically appear again

APPENDICES

Miracles of Jesus

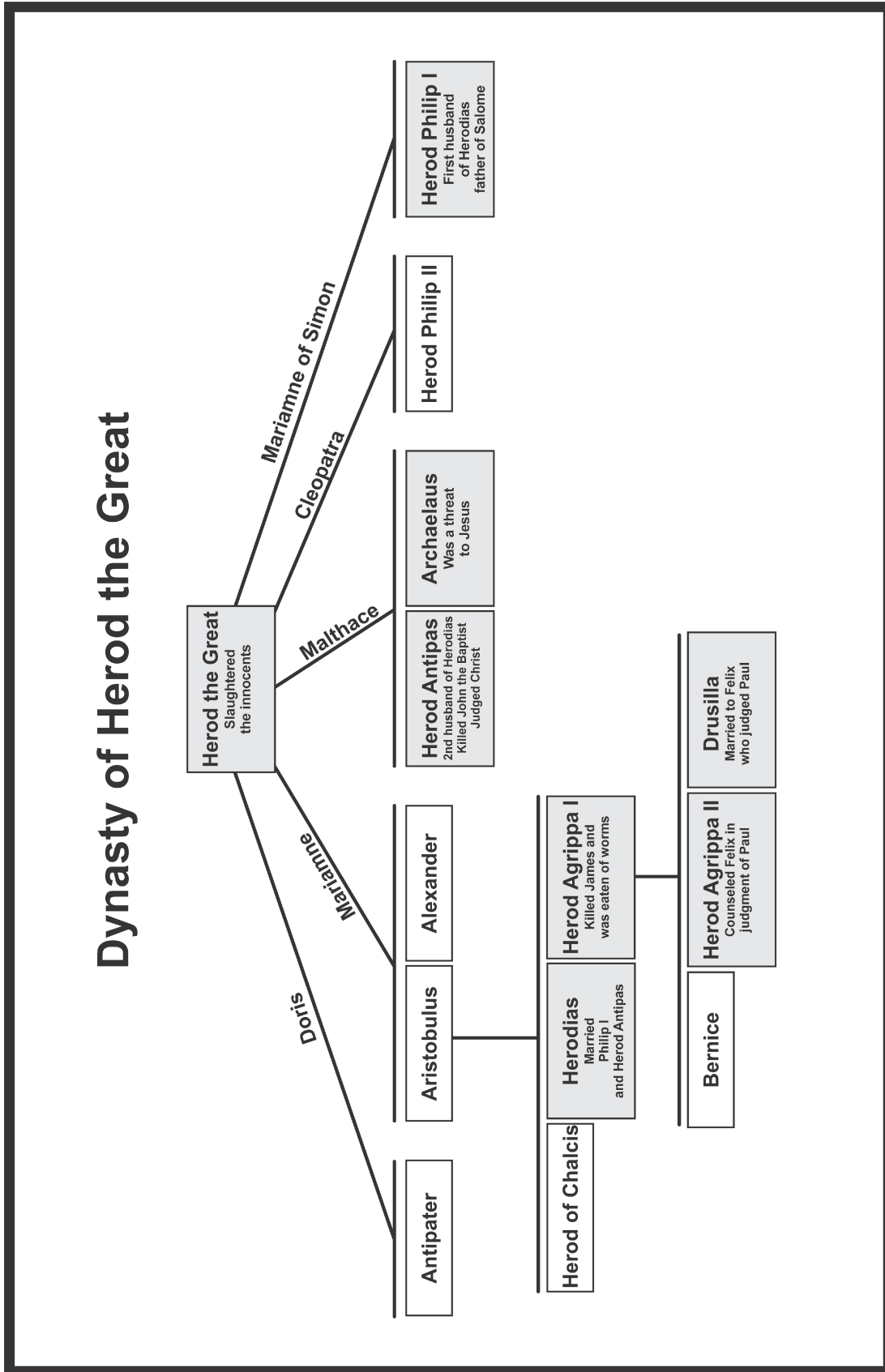
Miracles of Healing

- Lepers cleansed: Matthew 8:1–4; Mark 1:41–45; Luke 5:12–14; 17:11–19
- Blind receive sight: Matthew 9:27–31; Mark 8:22–26; 10:46–52 Luke 18:35–43 John 9:1–38
- People are healed from a distance: Matthew 8:5–13; Luke 7:2–10; John 4:46–54
- Peter’s mother-in-law healed: Matthew 8:5–13; Mark 1:29–31
- Paralyzed man healed: Matthew 9:1–8; Mark 2:1–12; Luke 5:17–26
- People touching Jesus’ clothing are healed: Matthew 9:20–23; 14:35–36; Mark 5:25–34; 6:53–56; Luke 8:43–48
- Various healings on the Sabbath: Mark 3:1–6; Luke 6:6–1; 13:10–17; 14:1–6; John 5:1–18
- Deaf and mute man healed: Luke 7:31–37
- Cut-off hear is repaired: Luke 22:47–53
- Demons cast out (and specific physical ailments accompanying the demons healed): Matthew 9:32–33; 17:14–18; Mark 9:14–29; Luke 9:37–42
- Demons cast out (no specific physical ailments mentioned): Matthew 8:28–34; 15:21–28; Mark 1:23–27; 5:1–20; 7:24–30; Luke 4:31–37; 8:26–39
- Multitudes healed: Matthew 9:35; John 7:18–23
- The dead raised to life: Matthew 9:18–26; 15:29–31; Mark 1:32–34; 3:9–12; 5:21–43; Luke 6:17–19; 8:40–56; John 7:11–17; 11:1–45

Other Miracles

- Multitudes fed (food multiplies): Matthew 14:13–21; 15:32–39; Mark 6:33–44; 8:1–10; Luke 9:12–17; John 6:1–14
- Walks on water: Matthew 14:22–33 (Peter too); Mark 6:45–52; John 6:15–21
- Calms a storm: Matthew 8:22–25; Mark 4:35–41; Luke 8:22–25
- Fills nets with fish: Luke 5:8–11; John 21:1–14
- Peter catches fish with money in its mouth (for the temple tax): Matthew 17:24–27
- Turns water to wine: John 2:1–11
- Cursed tree withers: Matthew 21:18–22; Mark 11:12–25

Dynasty of Herod the Great



Sects, Factions, and Powers in the Life of Christ

Jews

Because John referred to the conflict between Jesus and the Jews, it has been suggested that John's Gospel is anti-Semitic. There are a number of references in which John records the importance of the basis of Israel for the Gospel message. The use of the word *Jews* does not refer to all Jews, but merely to the *Judeans* as compared to the *Galileans* or the *Samaritans*. Some of the social and religious difference between the southern province of Judea and the Galilee region can be characterized by the article below. *PZ*

Racially the area of the former Northern Kingdom of Israel had had, ever since the Assyrian conquest in the eighth century B.C., a more mixed population, within which more conservative Jewish areas (like Nazareth and Capernaum) stood in close proximity to largely pagan cities, of which in the first century the new Hellenistic centers of Tiberias and Sepphoris were the chief examples.

Geographically Galilee was separated from Judea by the non-Jewish territory of Samaria, and from Perea in the southeast by the Hellenistic settlements of Decapolis.

Politically Galilee had been under separate administration from Judea during almost all its history since the tenth century B.C. (apart from a period of “reunification” under the Maccabees), and in the time of Jesus it was under a (supposedly) native Herodian prince, while Judea and Samaria had since A.D. 6 been under the direct rule of a Roman prefect.

Economically Galilee offered better agricultural and fishing resources than the more mountainous territory of Judea, making the wealth of some Galileans the envy of their southern neighbors.

Culturally Judeans despised their northern neighbors as country cousins, their lack of Jewish sophistication being compounded by their greater openness to Hellenistic influence.

Linguistically Galileans spoke a distinctive form of Aramaic whose slovenly consonants (they dropped their aitches!) were the butt of Judean humor.

Religiously the Judean opinion was that Galileans were lax in their observance of proper ritual, and the problem was exacerbated by the distance of Galilee from the temple and the theological leadership, which was focused in Jerusalem.

The result, he says, is that even an impeccably Jewish Galilean in first-century Jerusalem was not among his own people; he was as much a foreigner as an Irishman in London or a Texan in New York. His accent would immediately mark him out as “not one of us,” and all the communal prejudice of the supposedly superior culture of the capital city would stand against his claim to be heard even as a prophet, let alone as the “Messiah,” a title which, as everyone knew, belonged to Judea (cf. John 7:40-42).

– www.thegospelcoalition.org/blogs/justin-taylor/7-differences-between-galilee-and-judea-in-the-time-of-jesus/

The following entries are from *Who's Who in the New Testament*. This book is available as an Acrobat download from <https://b-ok.cc/book/896437/ffdf0a>

Galileans

(Gk. from the Heb. ‘circuit’) The mixed population of the Roman-ruled district between the Mediterranean and the Lake of Galilee, ruled successively by Herod Antipas (4 BC–AD 39) from Sepphoris and then Tiberias, by Agrippa I (39–44) and, after a short time within the Roman province of Syria, by Agrippa II (48–53).

The name Galilee, from the Hebrew *galil* meaning ‘circuit’, is applied to any welldefined region. Galilee of the Gentiles, *Galil ha-Goim*, the ‘Region of the Gentiles’, was the name given to the northern province of Israel, because it was surrounded on three sides by foreigners. Following the return from Babylon, the district remained largely Gentile, but by the 1st century BC was thoroughly Judaized. The words ‘of the Gentiles’ were dropped from the title of the district, which then became proudly known as ‘The Region’.

The most striking feature of Galilee, in the time of Jesus, was the system of roads crossing the district in all directions, from the Levant to Damascus and the East, from Jerusalem to Antioch, from the Nile to the Euphrates. The fertility and the good communications of the district resulted in the growth of a considerable population, engaged in local industry and commerce, concentrated largely upon the lakeside. Unlike Judea, whose desert borders exerted an austere influence on that province, Galilee was surrounded by pagan and colonial townships, which poured upon Galilee the full influence of Greek life and leisure.

All these features—the wealth of water, the extreme fertility, the great highways, the considerable population, the Greek influences—were crowded into the Rift Valley, in tropical heat, round a blue and lovely lake. These were the conditions in which Jesus taught and worked—and under which Christianity began to grow. It takes very little imagination today, as one looks down on the rather sleepy and deserted lakeside, to picture the nine cities round the lake, each of not less than 15,000 inhabitants. Of these cities, Tiberias and Magdala were on the western shore, Gadara and Hippos on the eastern hills, Bethsaida, Capernaum, and Chorazin to the north, but the remaining two are unlocated.

The catalogue of towns around the lake conjures up for us an almost unbroken line of buildings. Little remains of the city walls, houses, synagogues, wharves, and factories; of the castle, temples, and theatres of Tiberias, the bath-houses at Hammath, the hippodrome of Tarichae, the amphitheatre and the Greek villas at Gadara. All this was once imposed on the simple open-air life of fields, roads, and boats that we see in the Gospels.

Jesus drew his disciples from the hardy fisherfolk of Galilee. He called them out of a highly temperamental and turbulent population, concentrated within the deep trench and intense heat of the Rift Valley, which further served to inflame the spirit of nationalism and revolt among the Galileans. Jesus, however, went to a trade which had no private wrongs and which was content to work from day to day, whose members had the time and opportunity to escape from the crowds to the fishing-grounds out on the lake in peace. So it is not the jargon of the fanatics or brigands, or of the Zealots hiding in the highlands of Galilee, but the speech of the fishermen and their simple craft that have become the language and symbolism of Christianity. Even the Gospels reflect a Judean disrespect for the rugged rustics and strangers of Galilee, referring to Peter’s Galilean patois, which betrayed him at the trial of Jesus. Pilate’s mingling of Galilean blood with their sacrifices was a foretaste of the frightful suppression of the Zealot revolt in 66, when the lake ran red with the blood of Galileans.

At Bethphage on the Mount of Olives there was a Galilean settlement, indicated by the discovery of a 1st-century ossuary with the name ‘Galileans’, in 1923. The inhabitants of Bethany were also mostly Galileans, therefore Jesus when visiting Mary, Martha and Lazarus stayed with his compatriots. This fact may also explain the ease with which the disciples were able to procure the donkey for the triumphal entry of Jesus into Jerusalem, on Palm Sunday. The men at the crossroads were probably fellow-Galileans.

Herodians

The political party so named for its support of the Herod family is described by Josephus, the Jewish historian, as wanting to put Herod on the throne instead of the Maccabean Antigonus in 40 BC. The Herodians are mentioned on two occasions in the Gospels; on both they are linked with the Pharisees in opposing Jesus. Evidently the religious leaders wanted to be rid of a popular leader who was challenging the whole system of Jewish religious and social control. Therefore they were willing to join hands with the political forces which wished to maintain the Herodian dynasty and the Pax Romana.

On the first occasion that the Herodians are mentioned, Jesus had cured a man with a withered hand, on the Sabbath and within the synagogue at Capernaum. This incident aroused the anger of the Pharisees, for healing was classified as work and Jesus had technically defiled the Sabbath. Mark says that the Pharisees at once began to plot with the Herodians to destroy Jesus. On the second occasion, within the Temple at Jerusalem, Jesus had just told the provocative and transparently clear parable of the ‘Wicked Husbandmen’. This parable was an allegory accusing the leaders of the Jews down the centuries of persecuting the prophets and finally of planning to reject and kill the Messiah himself. In order to trap Jesus into convicting himself of treason, the Herodians and Pharisees again combined, this time to ask his opinion of paying taxes to Caesar. The tax in question was a tribute collected from each inhabitant of Judea, Samaria, and Idumea and much resented by the Jewish population. Its payment would be supported by the Herodians, who were careful to cultivate the Roman favour upon which the Herodian dynasty depended. The tax was paid with a silver denarius which, in contrast to the copper coins put out by the procurator of Judea, bore the name or head of the emperor. Anyone who recommended the payment of so unpopular a tax would have been rejected by the crowds, but to repudiate payment was tantamount to treason, for which Jesus could have been immediately arrested. His answer, however, took the Pharisees and Herodians completely by surprise. “Why put me to the test, you hypocrites? Show me the money for the tax.” And they brought him a coin. And Jesus said to them, “Whose likeness and inscription is this?” They said, “Caesar’s.” Then he said to them, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.”

Pharisees

(Gk. ‘separated ones’) At the time of Jesus, the Pharisees were the most powerful religious group among the Jews and his constant opponents. Jesus continually denounced their external observance of the Law, their multitude of petty traditions, and particularly their self-righteousness.

The Pharisees were the successors of the ‘Holy Ones’ who had fought for religious freedom during the Greek occupation of Palestine from 332 BC. Like the ‘Holy Ones’ the Pharisees had ‘separated’ themselves by their pious efforts to maintain the Law. Though they were themselves mostly middle-class, they had become essentially the people’s party, very different from the Sadducees, the party of the chief priests, who held aloof from the passionate enthusiasm of the

Pharisees for righteousness. Unlike the Sadducees, they believed in angels and spirits as intermediaries between God and man, in resurrection after death, and in retribution in the world to come. Also unlike the Sadducees, the Pharisees held that the Tradition of the Elders was an authoritative interpretation of the Old Testament Law of Moses. They would not revolt against Gentile rule; if God was in charge of history, they held, it was not man's place to force his hand. Whereas the Zealot party burned to establish a national kingdom by force of arms, the Pharisees waited for God's intervention through the Messiah.

Though probably few in number—perhaps 6,000 at the time of Jesus—the Pharisees were much admired by the man in the street for their austerity, both for their hatred of pagan rule and for their challenge to the rule of the chief priests. They fostered synagogue life and worship, calling people back to a study of the Law and its application to their own time. They consisted mainly of businessmen, shopkeepers, and teachers—but with some priests also.

Their 'fellowships' held regular meetings and prescribed rules for the admission of new members. These rules included the observance of seven 'hours of prayer', the Pharisaic interpretation of a tithe of one-tenth of all possessions to the Temple, fasting twice a week on the days when traditionally Moses ascended and came down from Mount Sinai, and performing scores of ritual washings and offerings, besides the complicated code of food laws and Sabbath regulations. All these were, of course, additions to the Mosaic commandments of the Law. The Pharisees regarded with scorn all those who did not come up to their own rigorous standards. Such people the Pharisees relegated to the depressed class of 'sinners', contact with whom rendered the Pharisee himself 'unclean'.

OPPOSITION-GROUP TO JESUS

In the Gospel narratives the Pharisees are often linked with the Scribes, through whom they exerted their influence upon the minds of the people, for the Scribes presided in the local courts and taught in the local schools. It was inevitable that many Pharisees were bitterly opposed to Jesus, and constantly denounced by him. They rejected his claims to Messiahship. (John 9:16, 22) He condemned their ostentation, their hypocrisy, their doctrine of salvation by works, their impenitence and their lovelessness, which were so far from his own life and his teaching of the free forgiveness and love of God, culminating as it did in his death on the cross.

In the Gospels, the picture of the Pharisee is painted almost completely black and reflects the bitterness which later developed between the Christian Church and Rabbinic Judaism. This is particularly the case with Matthew's Gospel, where the denunciations of Scribes and Pharisees are especially virulent. But it is unlikely that these fierce and wholesale criticisms were directed by Jesus himself against the whole party, rather than against unworthy members of it. Indeed, some Pharisees played vital roles in the early Christian Church, including Nicodemus (John 3:1; 7:50, 51; 19:39), Gamaliel, who publicly defended the Apostles before the Sanhedrin (Acts 5:34–40), Joseph of Arimathea (Matt. 27:57; Mark 15:43; Luke 23:50; John 19:38), and certainly the Apostle Paul. (Phil. 3:5) Paul uses the title 'Pharisee' of himself, as a name of honour and respect: 'As to the law [I am] a Pharisee.'

The conflict between Jesus and the Pharisees occurred mainly in Galilee. During the passion of Jesus in Jerusalem, they remained in the background, the lead in the attack upon Jesus being taken by the Sadducees, although they combined with the Herodians to ask him a question about the payment of taxes to Rome. Luke records three occasions when Jesus was invited to meals in the houses of Pharisees. His conversation in the house of Simon the Pharisee (Luke 7:36) sums up the difference between his philosophy and that of those Pharisees who were scandalized at the company he kept.

On this occasion a woman with a bad reputation came in and, sitting behind Jesus anointed his

feet, thereby according Jesus the treatment which Simon, his host, had neglected to offer his guest. When Simon criticized Jesus, thinking that surely he should have recognized the kind of woman she was and driven her away, Jesus replied with this parable: “A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he forgave them both. Now which of them will love him more?” Simon answered, “The one, I suppose, to whom he forgave more.” Then Jesus compared Simon’s own lack of courtesy with the almost embarrassing attentions of the woman, explaining: ‘Her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little.’

Publicans

Publicans, so called from the Latin *publicani*, referring to people employed in collecting the state, or public, revenue. The collection of taxes within the provinces of the Roman Empire was auctioned in Rome to financial companies. The highest bid was accepted, and the companies sold their rights to collect in different areas of the province to smaller speculators. The result was often an exorbitant rate of taxation, far exceeding the original bid to the imperial colonial administration.

Consequently the publicans were highly unpopular members of society, particularly as they could call upon the support of the Roman colonial governor and his military forces. Those Jews who were willing to earn a living by extorting high rates from their fellow compatriots, in order to pay their Roman masters, were doubly despised and disliked. Moreover, as their business transactions brought them into close and constant touch with Gentiles and they were deemed to be dishonest anyway, publicans were regarded as sinners and outside the Law.

The chief source of taxation tended to be the frontier customs, which were usually collected in the towns astride the main roads leading to the frontiers. Thus Capernaum and Jericho were both towns in which Jesus was likely to meet publicans, besides in Jerusalem and the provincial towns.

The Jordan River formed the natural frontier between the territory of Herod Antipas in Galilee and that of Herod Philip in Gaulanitis. Capernaum, the nearest lakeside town west of the frontier, was the natural frontier customs-post astride the main road to Damascus. Jericho was the town nearest the river and on the main trade route to Gerasa, Philadelphia, and the southern towns of the Decapolis. It was here that Jesus met the tax superintendent Zacchaeus. Indeed, it has been recently suggested that the present name of the site of Capernaum, ‘Tel-Hum’, may be a corruption of the Greek word for ‘custom house’, *telonium*.

Certainly there must have been a busy harbour with boats from neighbouring ports loading and off-loading the dried fish and local wares of Galilee, the silks and spices of Damascus, the fruit and produce of the plain of Gennesaret. It was here perhaps by the quayside or the roadside that the shadow of Jesus fell across the customs ledger of Matthew, the publican. In the words of Matthew’s Gospel: ‘He said to him, “Follow me.” And he rose and followed him.’

Sadducees

From ‘followers of Zadok’ [Solomon’s High Priest], the Sadducees were a politico-religious party, holding the highest offices in church and state. They were prepared to compromise, for the sake of peace, with the Roman occupation forces, and consequently they frowned on the passive resistance of the Pharisees and on the aggressive nationalism of the Zealot freedom fighters. In return, they were allowed by the Romans to retain their power in the Temple and in the supreme Council, the Sanhedrin, and they guarded their position zealously. Indeed, the office of high priest was the appointment of Rome—much to the shame of the Jews—but Annas the Sadducee had so

exerted his influence that six high priests in succession had been members of his own family, and Caiaphas, the seventh, was his own son-in-law. The importance of Caiaphas in the trial of Jesus gives some indication of the intrigue, the prestige, and the privileges of the Sadducees.

The high priests held the monopoly of the sale of animals for sacrifice, for which payment had to be made in Temple currency and on which they levied a rate of exchange. They also levied a tithe, or one-tenth of all their possessions, for the upkeep of the Temple, paid by every Jewish member of the population. The ‘cleansing of the Temple’ by Jesus represented a dangerous threat to both their authority and to their vested interests. This was the one occasion when Jesus accompanied his teaching with a violent demonstration to support his words: ‘It is written, “My house shall be a house of prayer”; but you make it a den of robbers.’ This undoubtedly took place within the eastern arcade of the Temple area, called Solomon’s Porch, which was used at that time for limited public commerce.

WORLDLY SELF-INTEREST

The worldly interests of the Sadducees led them in the same direction as the principles of their religion. Their very conservatism did not allow them to appreciate new doctrines such as resurrection. As wealthy aristocrats enjoying a privileged position in both church and state, they were indifferent to any hopes of a delivering Messiah. They were satisfied with their security under Roman patronage, and were very material in their pleasures. They did not believe in any after-life, except among the shades of Sheol, and so they set out to enjoy this life. For them there was no prospect of rewards or punishment in any future existence, nor was there time for troublesome traditions on earth. The Law was enough for them; there was no need to accept the new ideals of angels and spirits mediating between God and man. Scripture was the only authority for them, the ‘hardhearted rich’, even if the ‘pious poor’ Pharisees preferred to saddle themselves with both scripture and tradition—even if, too, the masses of the people followed the Pharisees. They, the Sadducees, advocated a solid common-sense morality and political reality: for them any form of enthusiasm was unnecessary.

Jesus had few dealings with the Sadducees; they were not as influential in Galilee as they were in Jerusalem. John does not mention the Sadducees at all, but Matthew, Mark, and Luke all relate the question of the Sadducees to Jesus, on the day following his Palm Sunday triumphal entry into Jerusalem. Following the Pharisees’ question about the tribute money, and before the Scribes’ question about the primary commandment, the Sadducees put their question about the resurrection. They probably hoped to ridicule both Jesus and the Pharisees by this story, for they did not believe in any resurrection.

‘Teacher,’ they asked, ‘Moses wrote for us that if a man’s brother dies, having a wife but no children, the man must take the wife and raise up children for his brother. Now there were seven brothers; the first took a wife, and died without children; and the second and the third took her, and likewise all seven left no children and died. Afterward the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife.’ Perhaps this was a stock question of the Sadducees; Jesus answered it in God’s words to Moses himself: ‘But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now he is not God of the dead, but of the living; for all live to him.’ (Luke 20:28–38)

AGENTS OF JESUS’S DEATH

Although the Sadducees are not often mentioned by name in the story of the passion, they are always included in references to the high priests. Caiaphas, as a matter of historical fact, was the

architect of Jesus's crucifixion, and it is probable that it was the action of the Sadducees in the Sanhedrin that secured the conviction. It had been the Pharisees and high priests who had asked in the Council, when confronted by Jesus's progress in preaching, despite their efforts to trip him up, 'What are we to do? For this man performs many signs. If we let him go on thus, every one will believe in him, and the Romans will come and destroy both our holy place and our nation.' It had been Caiaphas the Sadducee who replied, 'It is expedient for you that one man should die for the people.' (John 11:47–50)

That meant, of course, let him be handed over to the Roman authority, for in any case the Jews could not execute him. So in one act the Sadducees would destroy Jesus, put the blame on Rome, and pretend their own loyalty to Roman law and order. And from the day of that plot, 'they took counsel how to put him to death'. (John 11:53)

Samaritans

The capital of the northern kingdom of Israel, built by Omri, father of Ahab, stands on a hill 'bought from Shemer for two talents of silver' (hence the name Samaria), and is still to be seen a few miles north of the modern city of Nablus. The name Samaria came to be used for the district occupied by the ten northern tribes, bounded by Galilee, Jordan, and Judea.

During the lifetime of Jesus, Samaria was ruled until 4 BC by Herod the Great; he left it to Archelaus, who was deposed in AD 6 by the Romans, and they in turn appointed a series of procurators, answerable to the governor of the Roman province of Syria.

The history of Samaria is that of five distinct occupations: 1) Israelite, 2) Assyrian, 3) Persian, 4) Greek, 5) Roman. The Israelite city and royal capital of the northern kingdom was destroyed in 721 BC. The Assyrian colonial and administrative centre of Sargon for the next 400 years left little trace but for some crude walling on the acropolis. The Assyrian conquerors deported the leading inhabitants of the city, but imported settlers from Mesopotamia, who intermarried with the surviving population. These settlers practiced their own religion, but were later instructed by an Israelite priest sent from Babylon. When, some two centuries later, the Jewish exiles were allowed to return and re-occupy Jerusalem, they found Judah under the administration of the governor of Samaria, appointed by the Persian Empire. They found their lack of political independence hard to bear, particularly as their religious scruples were offended by what they considered a debased form of Judaism, diluted with Assyrian customs, practiced among the Samaritans. Nehemiah gained independence for Judah with its newly built Temple in Jerusalem.

The Samaritans built their own sanctuary on Mount Gerizim in about 400 BC, overlooking the ancient sanctuary at Shechem, Jacob's Well, and the traditional tomb of Joseph, from whom they claimed descent. By the 1st century, this sanctuary was in ruins. When the Jewish community accepted within their scriptures the Prophets and other writings of the Old Testament, the Samaritans did not do so, but confirmed their loyalty to the Five Books of Moses alone.

Sanhedrin

This supreme assembly of post-exilic Judaism was an aristocratic senate, composed of representatives of the priesthood and laity who from the 4th century BC, in the Persian and Greek occupations, came to the forefront of the Jewish people. The Sanhedrin at Jerusalem was in origin and effect the first authority in the land, and the highest court of law to which the provincial courts turned for decisions in particularly difficult cases. The Sanhedrin's competence and reputation

extended throughout world Jewry, though its greatest influence was in Judea. They held court at Jerusalem, within the Temple area, on the south of the priests' court in the 'Chamber of Hewn Stone'. The Temple police were at their disposal and probably effected the arrests of Jesus in Gethsemane and of the Apostle Paul within the Temple courts. The Sanhedrin also examined candidates for ordination to the priesthood, checking the purity of their priestly descent and their bodily fitness—as well as their other qualifications.

When Judea became a Roman province in AD 6, the Sanhedrin became the chief political agency, controlling the affairs of the eleven districts into which the Romans divided the land, and linking every town and village administratively to Jerusalem. The presidency of the Sanhedrin, as a matter of privilege, belonged to the high priest. The Council consisted of 71 members, falling into three main groups: the chief priests (sometimes called the 'rulers', Acts 4:5, 6), the elders (sometimes called the 'principal men of the people', Luke 19:47), and the scribes. These three groups or grades correspond with those who questioned the authority of Jesus for cleansing the Temple. (Mark 11:27)

The first group—the chief priests—included those who held the most important offices in the Temple: the anointed high priest and retired high priests, the Captain of the Temple, often the high priest's deputy, the leaders of the 24 weekly courses, the Temple overseers, and the Temple treasurers.

The hierarchy tended to fill all the chief positions from their own families as a matter of course. The ruling house of Annas held perhaps all the chief-priestly positions within its control, besides operating a flourishing trade in sacrificial victims within the court of the Gentiles, in the Temple. No less than eight members of this family held the supreme office of high priest: Annas himself, five sons, Caiaphas his son-in-law, and his grandson Matthias, from the year 65. Such a family virtually established the political as well as religious leadership of the nation.

Among the ruling priests, within the Sanhedrin and present at the trial of Peter and John in the early 305, were Annas the elderly and influential former high priest, his son-in-law Caiaphas, the ruling high priest, Jonathan, probably a captain of the Temple, a son of Annas, who succeeded Caiaphas, an unknown priest called Alexander, and others who held high-priestly office in Jerusalem. The family that ruled the Sanhedrin clearly held the leadership of the whole people.

The second group—the elders—were descended from those ancient ruling families who had held the leadership within the tribes and after the settlement in Canaan. The heads of these dominant families had directed the settlement and administration of the exiles in Babylon. After their return, the heads of such families had acted as representatives of the people, negotiating with the provincial governors, and directing the reconstruction of the Temple in the time of Ezra. The Sanhedrin grew out of the union of this secular nobility with the priestly aristocracy of those times.

Within the lifetime of Jesus one representative of this group was Joseph of Arimathea, a rich landowner, in whose tomb at Jerusalem the body of Jesus was buried. Josephus, the Jewish historian writing in the 1st century, describes the elders variously as 'notables', 'most eminent citizens', and 'leading men'. He describes the three groups within the Sanhedrin as the 'principal citizens, the chief priests, and the most notable Pharisees'.

These elders were usually the heads of patrician families whose precedence was based on centuries-old privilege. They were usually men of great wealth; the Roman procurator was careful to choose such as his tax officials, for their office might involve them in considerable financial sacrifice. These were charged with assessing citizens for taxation and guaranteeing the correct payment from their own resources. These first two groups within the Sanhedrin, the chief priests and the patricians, combined to hold the highest offices in church and state. In politics and religion, too, they combined from the 2nd century BC to form the politico-religious party called the 'Sadducees'. In the reign of the Hasmonean Queen Alexandra, beginning in 76 BC, the Pharisees

gained a foothold in the Sanhedrin and gradually won the confidence and support of the people. In the century after Jesus, the political power of the high priests came to an abrupt end in the year 70, and the new class of Pharisaic Scribes overtook the more ancient class of priestly and lay nobility, founded on the privilege of birth.

The rise of this new upper class of Scribes, the third group within the Sanhedrin, was largely due to their knowledge of scripture and administrative capacity. Jewish communities usually chose Scribes rather than laymen for the office of judge or synagogue-ruler, simply because of their expertise in scriptural exegesis and tradition, as well as in civil and criminal jurisdiction. Thus many important appointments previously held by priests and laymen passed into the hands of the Scribes. Among such were Nicodemus (John 3:1; 7:50), Gamaliel (Acts 5:34), and, of course, the Apostle Paul (Acts 26:10, 11).

Scribes and Lawyers

The Scribes were the expert lawyers, who interpreted and extemporized the written Law by a mass of their own traditions. They were the acknowledged and respected teachers of the Law, both in the schools and in the courts.

Before the exile of the Jews to Babylon, the Scribes had been the public writers and secretaries. They had copied the Law and other manuscripts; in doing so they had become the leading authorities and interpreters of the Law. Ezra the Scribe, in the post-exilic period, had instructed the returned exiles in the study of the Law. So it was that the Scribes developed gradually into a professional class, devoted to the copying, exposition, and application of the Law. Then, during the Hellenistic period, when the Law and its observance were threatened by pagan and Greek influence, it was the Scribes, together with the Pharisees, who became the defenders and teachers of the Law to the common people, and even the magistrates.

By the time of Jesus, the Scribes had developed a complicated system of traditions to ensure the correct application of the Law. They had come to demand and to receive the Who's who in the new testament 296 deep respect of the people. The very title 'Rabbi', meaning 'My Teacher', by which some were known indicates the honour in which they were held. In the Gospels they are often linked with the Pharisees, whose convictions some Scribes shared as Pharisees. There were, however, Scribes within the Sanhedrin, the supreme Council, both Pharisaic and apparently Sadducean Scribes. These are mentioned among the members of the court which convicted Jesus of blasphemy in Jerusalem.

In Galilee, too, the Scribes were highly critical of Jesus's activities, particularly at Capernaum, where the synagogue congregation compared Jesus's authoritative preaching with the less inspired efforts of their Scribes. The Scribes objected strongly to Jesus's words of forgiveness to the paralytic, saying, 'Who can forgive sins but God alone?' Again, they complained at his eating with Matthew the publican and his colleagues. In the Gospel of Luke, Jesus replies to them with the parables of the lost and the found: the Lost Sheep, the Lost Coin, and the Prodigal Son—implying that he, Jesus, was sent to seek and to save those who were lost.

In Jerusalem, the Scribes were among the delegation that questioned Jesus's authority to drive the merchants out of the Temple. On at least two occasions an individual Scribe spoke to Jesus; when he was in the Temple, a Scribe asked which was the first commandment. Receiving and approving of Jesus's answer, he said: 'You are right, Teacher; you have truly said that he is one, and there is no other but he; and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbour as oneself, is much more than...sacrifice.' To which Jesus replied, 'You are not far from the kingdom of God.' Again, it was another Scribe who asked,

‘Teacher, what shall I do to inherit eternal life?’ then having partly answered his own question, the Scribe asked, ‘And who is my neighbour?’ It was in answer to this question that Jesus told him the story of the Good Samaritan and added, ‘Go and do likewise.’ For the most part, however, the Gospels (and particularly that of Matthew) show Jesus in outspoken condemnation of the Scribes, together with the Pharisees. He saw that their mass of petty traditions often contradicted the spirit of the Law, however much they preserved the letter of the Law. He felt that the Scribes, by their systematic codification, robbed the common people of any freedom of interpretation, according to their own conscience. The Scribes, he felt, ‘set a fence around the law’. It is perhaps not surprising that many Scribes became his most bitter opponents and called forth from him a devastating denunciation—for their hypocrisy, their blindness, and their neglect of justice, mercy, and good faith. They sought to win for men the kingdom of Heaven by the meticulous observance of a written code. Jesus, in his Sermon on the Mount, set forward the two principles of self-sacrifice and service.

Sinners

Sinners is a reference to those who are not practicing the Law. A Pharisee or Scribe would acknowledge his sin, but that would not earn him the title of Sinner.

Zealots

The name given to those Jews who, from Maccabean times in the 1st and 2nd centuries BC to the fall of the fortress of Masada in the spring of AD 73, were impelled by a fanatical nationalism. Considering themselves the agents of God to deliver their nation from the foreign oppressors, under a banner of ‘No rule but the Law—No King but God’, they became increasingly violent in their resistance both to the Roman occupation forces and to their own people who sympathized with Hellenism. Following the example of the Maccabean resistance to the efforts of the Seleucid king, Antiochus Epiphanes, to force Greek customs and religion upon the Jews, Judas the Galilean of Gamala led a considerable revolt in protest at the introduction of a Roman census on the incorporation of Judea in AD 6. Theudas led another uprising in about the year 42. Both these were quoted by the Pharisee Gamaliel as unsuccessful if patriotic attempts at a national deliverance impelled by religious motives.

The Gospels (Luke 6:15) give only one specific reference to the name Zealot but include many incidents involving the probable activities of the Zealot party. Among these is the report of certain Galileans ‘whose blood Pilate had mingled with their sacrifices’. Galilee, its climate and people, was fertile soil for discontent and revolt. There is a similar comment on some eighteen men who were killed when a tower in Siloam fell on them, perhaps while they were undermining some Roman fortification. Jesus said of the Galileans: ‘Do you think that these Galileans were worse sinners than all of the other Galileans, because they suffered thus? I tell you, No; but unless you repent you will all likewise perish.’ (Luke 13:2, 3) And of the other victims he said, ‘Of those eighteen upon whom the tower in Siloam fell and killed them, do you think that they were worse offenders than all the others who dwelt in Jerusalem? I tell you, No; but unless you repent you will all likewise perish.’ (Luke 13:4, 5)

Perhaps Barabbas, who was released by Pilate instead of Jesus, was a Zealot leader, a mistaken claimant for the Messiahship who left his followers to suffer, while accepting his own release. The remark of one of the bandits crucified with Jesus implies a possible comparison between Barabbas and Jesus on his cross: ‘Are you not the Christ? Save yourself and us!’ Perhaps Judas Iscariot also

was a Zealot, whose impatient aspirations for his master as Messiah led him in desperation to betray him in order to force Jesus's hand. For neither theory is there material evidence, but it would have been surprising if the Zealots had not at least considered exploiting Jesus for their cause. John clearly says that the people wanted to make Jesus king in Galilee, and that his movements were restricted by the threat of such demonstrations.

The Jews who conspired to assassinate Paul at Jerusalem were perhaps Zealots, acting in defence of the Law. 'When it was day, the Jews made a plot and bound themselves by an oath neither to eat nor drink till they had killed Paul. There were more than forty who made this conspiracy. And they went to the chief priests and elders, and said, "We have strictly bound ourselves by an oath to taste no food till we have killed Paul.'" (Acts 23:12–14)

In the years that followed, partly as a result of the Hellenistic policies of the Emperor Nero, partly from the corrupt and harsh administration of the Roman procurators, the persistent troublemaking of the Zealots reached a climax. Open hostility broke out in the year 66, when Gessius Florus, the governor, demanded funds from the Temple treasury. The Jews refused and suspended the daily sacrifice for the emperor; from then onwards the Zealots led the people in open revolt, resulting in the cruel suppression of Galilee and the disastrous siege of Jerusalem. There, with the Zealots divided into two opposing factions, the aristocrats on the west hill, the commoners on the east of the city under John of Gischala, with the Romans under Titus along the Mount of Olives, the Antonia Fortress was taken, the Temple burnt and the city sacked. Of the remaining Zealot fortresses, Herodium (near Bethlehem) and Machaerus (beyond Jordan) rapidly fell, but Masada survived until the spring of 73. The ruins of Masada and the suicidal story of this last stronghold bear witness to all that was best and all that was worst in the character of the Zealots.

Prophecies Fulfilled by Christ

By Ray Konig

<http://www.about-jesus.org/complete-chart-prophecies-jesus.htm>

How many prophecies are there in the Old Testament that were fulfilled by Jesus? Scholars differ in their answers, generally ranging from about 200 to 400.

J. Barton Payne in his Encyclopedia of Bible Prophecy, gives a list of 191 prophecies that he deems as having a "personal reference to Christ."

Another scholar, Alfred Edersheim, concluded that there at least 456 passages in the Old Testament that Jewish Rabbis historically have interpreted as being about the Messiah.

Scholars have different ways of classifying Messianic prophecies - prophecies that Christians believe were fulfilled by Jesus - but the chart below is consistent with many that have been circulated throughout the years. It is arranged more or less in chronological order of fulfillment.

| | | | |
|----|---------------|--|---|
| 1 | Gen. 3:15a | He would be human, born of a woman | Gal. 4:4-5, Matt. 1:18 |
| 2 | Gen. 3:15b | He will reconcile people to God | Heb. 2:14, 1 John 3:8 |
| 3 | Gen. 3:15c | He would crush evil at his own expense | Matt. 27:35, Luke 24:39-40 |
| 4 | Gen. 22:18 | He would be a descendant of Abraham | Matt. 11:27 & Luke 3:36 |
| 5 | Gen. 26:1-5 | He would be a descendant of Abraham's son Isaac | Rom. 9:7, Heb. 11:18, Matt. 1:2 |
| 6 | Gen. 28:13,14 | He would be a descendant of Isaac's son Jacob | Luke 3:34 |
| 7 | Gen. 49:10 | He would be a descendant of Jacob's son Judah | Matt. 1:2-3 |
| 8 | Isa. 11:1-10 | He would be a descendant of Jesse, a descendant of Judah | Matt. 1:2-3 |
| 9 | Isa. 11:1 | He would be a descendant of Jesse's son King David | Matt. 1:1 |
| 10 | Gen. 49:10 | He would appear after a succession of rulers from the Tribe of Judah | History: Josephus writes that King Herod's son was dethroned in 6 A.D. and replaced by a Roman Procurator. |
| 11 | Dan. 9:25 | He would appear after the rebuilding of Jerusalem | History: Jerusalem had been rebuilt by the time of Jesus, after recovering from the Babylonian destruction. |
| 12 | Dan. 9:26 | He would appear before the (Roman) destruction of Jerusalem | History: The Rom. destroyed Jerusalem in 70 A.D. |
| 13 | Mic. 5:2 | He would be born in Bethlehem | Matt. 2:1-5 |
| 14 | Isa. 7:13,14 | Isaiah foreshadowed the virgin birth of Jesus | Luke 1:35 |
| 15 | Isa. 7:14 | He would be called Immanuel (God with us) | Matt. 1:23 |
| 16 | Isa. 40:3-4 | He would be preceded by a forerunner | Matt. 3:1-4 |
| 17 | Mal. 3:1 | A messenger would prepare the way for the Lord | Matt. 7:10 |
| 18 | Isa. 61:1,2a | The ministry of Jesus is foreshadowed by Isaiah | Matt. 3:16-17, Luke 4:18, John 8:31-32, Luke 4:19 |
| 19 | Isa. 9:1,2 | He would appear in Galilee, be a light to Gentiles | Matt. 4:12-17, Luke 2:28-32 |

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| | | | |
|----|----------------|---|--|
| 20 | Isa. 35:4-6 | He would perform miracles | Mark 10:51-52, Mark 7:32-35, Matt. 11:4-5, Matt. 12:10-13, Matt. 9:32-33 |
| 21 | Ps. 78:1-2 | He would teach in parables | Matt. 13:3, 13-15 |
| 22 | Deut. 18:15-18 | God promised another prophet like Moses | John 6:14, John 5:45-47, John 8:28-29, Acts 3:23, Heb. 6:4-6 |
| 23 | Isa. 42:2-3 | He would be humble, meek | Matt. 11:28-30 |
| 24 | Ps. 2:1-12 | He would be called God's son | Acts 4:25-28 |
| 25 | Isa. 9:6,7 | Isaiah spoke of a son who would be called God | John 10:30, John 20:27-29 |
| 26 | Zech. 9:9 | He would enter Jerusalem while riding on a donkey | Matt. 21:6-9 |
| 27 | Ps. 41 | Psalm 41 foreshadowed the betrayal of Jesus | John 13:18 |
| 28 | Isa. 53:1-4 | He would be rejected | Matt. 27:21-23 |
| 29 | Dan. 9:24-26 | Daniel predicted when he would be rejected | Matt. 16:21; 21:38-39 |
| 30 | Ps. 22:6 | Messiah would be despised | Luke 23:21-23 |
| 31 | Isa. 53:7 | He would be oppressed | Matt. 27:27-31 |
| 32 | Isa. 53:7 | He would be silent before his accusers | Matt. 27:12-14 |
| 33 | Ps. 22:7 | Messiah would be mocked by people shaking their heads | Matt. 27:39 |
| 34 | Isa. 50:6,7 | He would be beaten and spat upon | Matt. 26:67 |
| 35 | Isa. 50:6,7 | He would be spat upon | Matt. 27:30 |
| 36 | Ps. 35:19 | He would be hated without reason | John 15:25 |
| 37 | Ps. 69:4 | He would be hated without cause | John 15:25 |
| 38 | Ps. 69:8 | He would become a stranger to his own brothers | Luke 8:20-21 |
| 39 | Isa. 53:12 | He would be 'numbered with the transgressors' | Luke 23:32 |
| 40 | Ps. 22:16 | His hands and feet would be pierced | John 19:37, 20:27 |
| 41 | Ps. 22:15 | His suffering would include thirst | John 19:28 |
| 42 | Isa. 53:12 | He would intercede for sinners | Luke 23:34 |
| 43 | Ps. 22:1 | He would be forsaken | Matt. 27:46 |
| 44 | Ps. 22:1 | He would cry out to God | Matt. 27:46 |
| 45 | Ps. 22:8 | His faith in God would be mocked | Matt. 27:43 |
| 46 | Ps. 22:17-18 | He would be stripped of his clothing | Luke 23:34-35 |
| 47 | Ps. 22:18 | They would cast lots for his clothing | Matt. 27:35, John 19:23 |
| 48 | Isa. 53:4-6 | He would suffer for the sins of others | 2 Cor. 5:21 |
| 49 | Isa. 53:8,9 | He would die | Matt. 27:45-56 |

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| | | | |
|----|----------------|--|--|
| 50 | Ps. 22:14 | His death described | John 19:34 |
| 51 | Zech. 12:10 | Zechariah foreshadowed the piercing of Jesus | John 19:34-37 |
| 52 | Dan. 9:24 | He would bring an end to sin | Gal. 1:3-5 |
| 53 | Isa. 53:9 | He would be buried in a wealthy man's tomb | Matt. 27:57-61 |
| 54 | Ps. 16:9-11 | God's anointed one would not see decay | Acts 2:31 |
| 55 | Zech. 10:4 | He would be the cornerstone | Eph. 2:20 |
| 56 | Ps. 118:22-24 | The rejected stone would become the cornerstone | Matt. 21:42,43 |
| 57 | Ps. 16:8-11 | King David prophesied about resurrection | John 20:9 |
| 58 | Job 19:25-27 | Job foreshadows details of resurrection | John 5:24-29 |
| 59 | 2 Sam. 7:12-13 | King David's offspring would have an eternal kingdom | Luke 1:32, Rev. 22:16 |
| 60 | 2 Sam. 7:16 | King David's throne would be established forever | Luke 3:31; Rev. 22:16 |
| 61 | Ps. 89 | Another prophetic promise about the permanence of David's throne | Luke 1:32,33 |
| 62 | Dan. 7:13-14 | Son of Man would have everlasting throne | Luke 1:31-33 |
| 63 | Isa. 11:10 | He would be a banner to Gentiles | John 12:18-21 |
| 64 | Isa. 42:1-4 | He would affect people throughout the world | Matt. 28:19,20 |
| 65 | Isa. 42:6 | He would be a light to people around the world | Luke 2:32 |
| 66 | Mic. 5:4 | He would have a worldwide impact | History: Christianity has spread to people all over the world. |
| 67 | Isa. 49:6 | He would bring salvation to the ends of the earth | History: Christianity has spread to people all over the world. |

Parables of Jesus

| | | | | |
|----|-----------------------------------|------------------|--------------|---------------|
| 1 | The Growing Seed | | Mark 4:26–29 | |
| 2 | The Two Debtors | | | Luke 7:41–43 |
| 3 | The Lamp under a Bushel | Matthew 5:14–15 | Mark 4:21–25 | Luke 8:16–18 |
| 4 | Parable of the Good Samaritan | | | Luke 10:25–37 |
| 5 | The Friend at Night | | | Luke 11:5–8 |
| 6 | The Rich Fool | | | Luke 12:16–21 |
| 7 | The Wise and the Foolish Builders | Matthew 7:24–27 | | Luke 6:46–49 |
| 8 | New Wine into Old Wineskins | Matthew 9:16–17 | Mark 2:21–22 | Luke 5:37–39 |
| 9 | Parable of the strong man | Matthew 12:29–29 | Mark 3:27–27 | Luke 11:21–22 |
| 10 | Parable of the Sower | Matthew 13:3–9 | Mark 4:3–9 | Luke 8:5–8 |
| 11 | The Tares | Matthew 13:24–30 | | |
| 12 | The Barren Fig Tree | | | Luke 13:6–9 |
| 13 | Parable of the Mustard Seed | Matthew 13:31–32 | Mark 4:30–32 | Luke 13:18–19 |
| 14 | The Leaven | Matthew 13:33–33 | | Luke 13:20–21 |
| 15 | Parable of the Pearl | Matthew 13:45–46 | | |
| 16 | Drawing in the Net | Matthew 13:47–50 | | |
| 17 | The Hidden Treasure | Matthew 13:44 | | |
| 18 | Counting the Cost | | | Luke 14:28–33 |
| 19 | The Lost Sheep | Matthew 18:10–14 | | Luke 15:4–6 |
| 20 | The Unforgiving Servant | Matthew 18:23–35 | | |
| 21 | The Lost Coin | | | Luke 15:8–9 |
| 22 | Parable of the Prodigal Son | | | Luke 15:11–32 |
| 23 | The Unjust Steward | | | Luke 16:1–13 |
| 24 | Rich man and Lazarus | | | Luke 16:19–31 |
| 25 | The Master and Servant | | | Luke 17:7–10 |
| 26 | The Unjust Judge | | | Luke 18:1–8 |
| 27 | Pharisees and the Publican | | | Luke 18:9–14 |
| 28 | The Workers in the Vineyard | Matthew 20:1–16 | | |
| 29 | The Two Sons | Matthew 21:28–32 | | |
| 30 | The Wicked Husbandmen | Matthew 21:33–41 | Mark 12:1–9 | Luke 20:9–16 |

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| | | | | |
|----|------------------------------|------------------|---------------|---------------|
| 31 | The Great Banquet | Matthew 22:1–14 | | Luke 14:15–24 |
| 32 | The Budding Fig Tree | Matthew 24:32–35 | Mark 13:28–31 | Luke 21:29–33 |
| 33 | The Faithful Servant | Matthew 24:42–51 | Mark 13:34–37 | Luke 12:35–48 |
| 34 | The Ten Virgins | Matthew 25:1–13 | | |
| 35 | The Talents or Minas | Matthew 25:14–30 | | Luke 19:12–27 |
| 36 | The Sheep and the Goats | Matthew 25:31–46 | | |
| 37 | Parable of the Wedding Feast | | | Luke 14:7–14 |

Good Wednesday or Good Friday?

According to Luke 3:1, John the Baptist began ministering in the 15th year of the the reign of Tiberius Caesar, which began on September 7, 14 AD. Thus, the ministry of John began sometime after September 7, 28 AD. Since Christ celebrated two Passovers (John 2:13, 6:4) and was crucified on the third Passover (John 11:55), He would be crucified in 31 AD, when Passover began on Wednesday.

| Year | Vernal Equinox: The first full moon after this marks the start of the Passover | New Moon: The moon does not appear | First Crescent: The night after the first crescent is Nisan 1 | Nisan 1 (Beginning sundown of the evening before) | 14th day of Nisan (Beginning at sundown the evening before) |
|----------------|---|---------------------------------------|--|--|--|
| 26 A.D. | Fri. Mar. 22, Midnight | Sat. Apr. 6, 7 a.m. | Sun. Apr. 7 | Mon. Apr. 8 | Sun. Apr. 21 |
| 27 A.D. | Sun. Mar. 23, 6 a.m. | Wed. Mar. 26, 7 p.m.** | Fri. Mar. 28 | Sat. Mar. 29 | Fri. Apr. 11 |
| 28 A.D. | Mon. Mar. 22, noon | Tues. Apr. 13, 2 p.m. | Wed. Apr. 14 | Thurs. Apr.15 | Wed. Apr. 28 |
| 29 A.D. | Tues. Mar. 22, 6 p.m. | Sat. Apr. 2, 7 p.m.** | Mon. Apr. 4 | Tues. Apr. 5 | Mon. Apr. 18 |
| 30 A.D. | Wed. Mar. 22, Midnight | Wed. Mar. 22, 8 p.m. | Fri. Mar. 24 | Sat. Mar. 25 | Fri. Apr. 7 |
| 31 A.D. | Fri. Mar. 23, 5 a.m. | Tues. Apr. 10, 2 p.m. | Wed. Apr. 11 | Thurs. Apr.12 | Wed. Apr. 25 |
| 32 A.D. | Sat. Mar. 22, 11 a.m. | Sat. Mar. 29, 10 p.m.** | Mon. Mar. 31 | Tues. Apr. 1 | Mon. Apr. 14 |
| 33 A.D. | Sun. Mar. 22, 5 p.m. | Fri. Mar. 20, 9 a.m. | Sat. Mar. 21 | Sun. Mar. 22 | Sat. Apr. 4 |
| 34 A.D. | Mon. Mar. 22, 11 p.m. | Wed. Apr. 7, 2 p.m. | Thurs. Apr. 8 | Fri. Apr. 9 | Thurs. Apr. 22 |

** The New Moon occurs too late in the day to be observed, forcing the 1st of the month into the next day

The timing of the supper that Jesus had with the disciples is significant for understanding the timing of the crucifixion and resurrection. Passover was a seven day event with the eating of the Passover lamb on the first day. However, as Luke points out, Jesus was meeting on the day of unleavened bread which began the night before the lamb was actually killed. This day was not technically part of the seven day Passover celebration which is why Passover is actually observed for eight days. Jesus could not have eaten the Passover lamb with His disciples because He was crucified at the time the Lamb would be killed. Also, He could not have done it on a Thursday evening for there to be a Friday crucifixion because He would not then be able to be in the grave three days and three nights.

Part of the problem with counting the days is that though it might say *after* so many days, this is a reference to an *interval* of days so that the days are inclusive. Otherwise, Jesus dining in Bethany would occur on Sunday, the day of the Triumphal entry. Below is a time frame for the events of the Passion Week.

Friday night, Six days before Passover

Dines in Bethany

126 - Mary Anoints Jesus

Saturday

Enters Jericho

127 - Blind Bartimaeus

128 - Zacchaeus

129 - The Ten Pounds

Sunday

130 - At Bethphage and Mount of Olives, Jesus Calls for the Ass and Colt

131 - The Triumphal Entry

132 - Greeks Seek Jesus

133 - Many Chief Rulers Hide Their Faith

Sunday Night

134 - Jesus Returns to Bethany

Monday

135 - Cursing the Fig Tree

136 - The Second Cleansing of the Temple

Tuesday, Two days before Passover

137 - The Fig Tree Perishes

139 - The Widow's Mite

140 - Departing from the Temple, Jesus Foretells the Destruction of the Temple

141 - The Olivet Discourse

143 - Jesus Continues Teaching at the Temple

144 - Consultation with Caiphas

145 - Judas Conspires with the Chief Priests

146 - Acquiring the Room for the Last Supper

Tuesday Night

The Last Supper

147 - Jesus Announces the Betrayal

148 - Washing the Feet of the Disciples

149 - The Bread and the Cup

150 - The Sop is Dipped

151 - Who Will Be Greatest/The New Commandment

152 - The New Commandment

153 - Peter's First Protest

- 154 - The Upper Room Discourse
- 155 - Departure to the Mount of Olives
- 156 - Instruction to Meet in Galilee after the Resurrection and Peter's Second Protest

The Garden of Gethsemane

- 157 - Praying in Gethsemane
- 158 - Judas Arrives to Betray Christ

The Trial before the High Priests

- 159 - Jesus First Appears before Annas
- 160 - Peter's First Denial
- 161 - Jesus Challenges Annas and Is Smitten
- 162 - Peter's Second Denial
- 163 - Peter's Third Denial
- 164 - False Witnesses are Suborned
- 165 - Caiaphas Calls on Christ to Confess

Wednesday

The Trial Before Pilate

- 166 - Jesus Is Taken to Pilate
- 167 - Judas Hangs Himself
- 168 - Jesus Is Silent before Pilate
- 169 - The Jews Change Their Charges against Jesus
- 170 - Pilate Sends Christ to Herod
- 171 - Barabbas Is Released
- 172 - Jesus Is Scourged and Mocked as King of the Jews

The Crucifixion

- 173 - Simon of Cyrene Carries the Cross of Christ
- 174 - Women Following Are Consoled
- 175 - Jesus Is Taken to Golgotha and Crucified
- 176 - The Two Malefactors
- 177 - Jesus Presents Mary to John
- 178 - Three Hours of Darkness
- 179 - Jesus Yields Up the Ghost
- 180 - Joseph of Aramathaea Requests the Body of Christ
- 181 - Chief Priests Request Seal for Tomb

Saturday night before the Dawn into Sunday

The Resurrection

- 182 - The Women Arrive at the Tomb
- 183 - Mary Magdalene Runs to Tell Peter and John
- 184 - Mary Talks to Two Angels
- 185 - Jesus Meets the Women
- 186 - The Women Return to Report to the Apostles
- 187 - The Soldiers Are Paid to Lie About the Empty Tomb
- 188 - The Women Deliver Their Report, Peter Returns to the Tomb

The Illegal Trial of Christ

This subject is of special interest, not only on account of its inherent importance, but more particularly on account of its immediately preceding, and leading directly up to what is the greatest tragedy in human history, the crucifixion of our Lord. It has also the added interest of being the only proceeding on record in which the two great legal systems of antiquity, the Jewish and the Roman, which have most largely influenced modern legislation and jurisprudence, each played a most important part.

1. Jewish and Roman Law:

The coexistence of these two systems in Judea, and their joint action in bringing about the tremendous results in question, were made possible by the generous policy pursued by Rome in allowing conquered nations to retain their ancient laws, institutions and usages, in so far as they were compatible with Roman sovereignty and supremacy. Not only so, but, in a large degree, they permitted these laws to be administered by the officials of the subject peoples. This privilege was not granted absolutely, but was permitted only so long as it was not abused. It might be withdrawn at any time, and the instances in which this was, done were by no means rare.

Of the matters considered in this article, the arrest of Jesus and the proceedings before Annas, Caiaphas and the Sanhedrin took place professedly under Jewish law; the proceedings before Pilate and the reference to Herod, under Roman law.

2. Difficulties of the Subject:

It is very difficult to construct from the materials in the four Gospels a satisfactory continuous record of the arrest, and of what may be called the twofold trial of Jesus. The Gospels were written from different viewpoints, and for different purposes, each of the writers selecting such particulars as seemed to him to be of special importance for the particular object he had in view. Their reports are all very brief, and the proper chronological order of the various events recorded in different Gospels must, in many cases, be largely a matter of conjecture. The difficulty is increased by the great irregularities and the tumultuous character of the proceedings; by our imperfect knowledge of the topography of Jerusalem at this time (29 AD); also by the fact that the reports are given mainly in popular and not in technical language; and when the latter form is used, the technical terms have had to be translated into Greek, either from the Hebrew or from the Latin.

3. Illustrations of Difficulties:

For instance, opinions are divided as to where Pilate resided when in Jerusalem, whether in the magnificent palace built by Herod the Great, or in the castle of

Antonia; as to where was the palace occupied by Herod Antipas during the Passover; whether Annas and Caiaphas occupied different portions of the same palace, or whether they lived in adjoining or different residences; whether the preliminary examination of Jesus, recorded by John, was before Annas or Caiaphas, and as to other similar matters. It is very satisfactory, however, to know that, although it is sometimes difficult to decide exactly as to the best way of harmonizing the different accounts, yet there is nothing irreconcilable or contradictory in them, and that there is no material point in the history of the very important proceedings falling within the scope of this article which is seriously affected by any of these debatable matters.

For a clear historical statement of the events of the concluding day in the life of our Lord before His crucifixion, see the article on JESUS CHRIST. The present article will endeavor to consider the matters relating to His arrest and trial from a legal and constitutional point of view.

I. The Arrest.

During the last year of the ministry of Jesus, the hostility of the Jews to Him had greatly increased, and some six months before they finally succeeded in accomplishing their purpose, they had definitely resolved to make away with Him. At the Feast of Tabernacles they sent officers (the temple-guards) to take Him while He was teaching in the temple (John 7:32); but these, after listening to His words, returned without having made the attempt, giving as a reason that "never man so spake" (John 7:46).

After His raising of Lazarus, their determination to kill Him was greatly intensified. A special meeting of the council was held to consider the matter. There Caiaphas, the high priest, strongly advocated such a step on national grounds, and on the ground of expediency, quoting in support of his advice, in a cold-blooded and cynical manner, the Jewish adage that it was expedient that one man should die for the people, and that the whole nation perish not. Their plans to this end were frustrated, for the time being, by Jesus withdrawing Himself to the border of the wilderness, where He remained with His disciples (John 11:47-54).

On His return to Bethany and Jerusalem, six days before the Passover, they were deterred from carrying out their design on account of His manifest popularity with the people, as evidenced by His triumphal entry into Jerusalem on the first day of the Passover week (Palm Sunday), and by the crowds who thronged around Him, and listened to His teachings in the temple, and who enjoyed the discomfiture of the Pharisees, Sadducees and Herodians, as they successively sought to entangle Him

in His talk.

Two days before the Passover, at a council meeting held in the palace of Caiaphas, they planned to accomplish their purpose by subtlety, but "not during the feast, lest a tumult arise among the people" (Matthew 26:3-5; Mark 14:1,2). While they were in this state of perplexity, to their great relief Judas came to them and agreed to betray his Master for money (Matthew 26:14-16; Mark 14:10,11).

1. Preparatory Steps:

This time they determined not to rely solely upon their own temple-guards or officers to execute their warrant or order of arrest, fearing that these officials, being Jews, might again be fascinated by the strange influence which Jesus exercised over His countrymen, or that His followers might offer resistance. They therefore applied to Pilate, the Roman procurator (governor), for the assistance of a band of Roman soldiers. He granted them a cohort (Greek: *speira*, 400 to 600 men) from the legion then quartered in the castle of Antonia, which adjoined and overlooked the temple-area. The final arrangements as to these would probably be completed while Judas was at the supper room. It has been suggested that the whole cohort would not go, but only a selection from them. However, it is said that Judas "received the band (cohort) of soldiers" (John 18:3), and that they were under the command of a chief captain (Greek: *chiliarch*, Latin tribune, John 18:12). If there had not been more than 100 soldiers, they would not have been under the command of a captain, but the chief officer would have been a centurion. The amazing popularity of Jesus, as shown by His triumphal entry into the city, may have led the authorities to make such ample provision against any possible attempt at rescue.

The Garden of Gethsemane, in which Judas knew that Jesus would be found that night, was well known to him (John 18:2); and he also knew the time he would be likely to find his Master there. Thither at the proper hour he led the band of soldiers, the temple officers and others, and also some of the chief priests and elders themselves; the whole being described as "a great multitude with swords and staves" (Matthew 26:47). Although the Easter full moon would be shining brightly, they also carried "lanterns and torches" (John 18:3), in order to make certain that Jesus should not escape or fail to be recognized in the deep shade of the olive trees in the garden.

2. The Arrest in the Garden:

On their arrival at the garden, Jesus came forward to meet them, and the traitor Judas gave them the appointed signal by kissing Him. As the order or warrant was a Jewish one, the temple officers would probably be in front, the soldiers supporting them as reserves. On Jesus announcing to the leaders that He was the one they sought, what the chief priests had feared actually

occurred. There was something in the words or bearing of Jesus which awed the temple officers; they were panic-stricken, went backward, and fell to the ground. On their rallying, the impetuous Peter drew his sword, and cut off the ear of one of them, Malchus, the servant of the high priest (John 18:6-10).

On this evidence of resistance the Roman captain and soldiers came forward, and with the assistance of the Jewish officers bound Jesus. Under the Jewish law this was not lawful before condemnation, save in exceptional cases where resistance was either offered or apprehended.

Even in this trying hour the concern of Jesus was more for others than for Himself, as witness His miracle in healing the ear of Malchus, and His request that His disciples might be allowed their liberty (John 18:8). Notwithstanding His efforts, His followers were panic-stricken, probably on account of the vigorous action of the officers and soldiers after the assault by Peter, "and they all left him and fled" (Mark 14:50).

It is worthy of note that Jesus had no word of blame or censure for the Roman officers or soldiers who were only doing their sworn duty in supporting the civil authorities; but His pungent words of reproach for not having attempted His arrest while He was teaching openly in the temple were reserved for "the chief priests, and captains of the temple, and elders" (Luke 22:52), who had shown their inordinate zeal and hostility by taking the unusual, and for those who were to sit as judges on the case, the improper and illegal course of accompanying the officers, and themselves taking part in the arrest.

3. Taken to the City:

The whole body departed with their prisoner for the city. From the first three Gospels one might infer that they went directly to the palace of Caiaphas, the high priest. In the Fourth Gospel, however, we are told that they took him first to Annas (John 18:13).

Why they did so we are not informed, the only statement made being that he was the father-in-law of Caiaphas (John 18:13). He had been the high priest from 7 AD to 15 AD, when he was deposed by Valerius Gratus, the Roman procurator. He was still the most influential member of the Sanhedrin, and, being of an aggressive disposition, it may be that it was he who had given instructions as to the arrest, and that they thought it their duty to report first to him.

Annas, however, sent Jesus bound to Caiaphas (John 18:24). Having delivered over their prisoner, the Roman soldiers would proceed to their quarters in the castle, the temple officials retaining Jesus in their charge.

Meanwhile, the members of the Sanhedrin were assembling at the palace of the high priest, and the preliminary steps toward the first or Jewish trial were being taken.

II. The Jewish Trial.

1. The Jewish Law:

It is the just boast of those countries whose jurisprudence had its origin in the common law of England, that their system of criminal law is rounded upon the humane maxims that everyone is presumed to be innocent until he is proved to be guilty, and that no one is bound to criminate himself. But the Jewish law went even farther in the safeguards which it placed around an accused person. In the Pentateuch it is provided that one witness shall not be sufficient to convict any man of even a minor offense. "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established" (Deuteronomy 19:15).

2. The Mishna:

These principles of the Mosaic law were elaborated and extended in the system which grew up after the return from Babylon. It was begun by the men of the Great Synagogue, and was afterward completed by the Sanhedrin which succeeded them. Up to the time of our Lord, and for the first two centuries of the Christian era, their rules remained largely in an oral or unwritten form, until they were compiled or codified in the Mishna by Rabbi Judah and his associates and successors in the early part of the 3rd century. It is generally conceded by both Jewish and Christian writers that the main provisions, therein found for the protection of accused persons, had been long incorporated in the oral law and were recognized as a part of it in the time of Annas and Caiaphas.

3. Criminal Trials:

The provisions relating to criminal trials, and especially to those in which the offense was punishable by death, were very stringent and were all framed in the interest of the accused. Among them were the following:

The trial must be begun by day, and if not completed before night it must be adjourned and resumed by day; the quorum of judges in capital cases was 23, that being the quorum of the Grand Council; a verdict of acquittal, which required only a majority of one, might be rendered on the same day as the trial was completed; any other verdict could only be rendered on a subsequent day and required a majority of at least two; no prisoner could be convicted on his own evidence; it was the duty of a judge to see that the interests of the accused were fully protected.

The modern practice of an information or complaint and a preliminary investigation before a magistrate was wholly unknown to the Jewish law and foreign to its genius. The examination of the witnesses in open court was in reality the beginning of a Jewish trial, and the

crime for which the accused was tried, and the sole charge he had to meet, was that which was disclosed by the evidence of the witnesses.

4. The Trial of Jesus:

Let us see how far the foregoing principles and rules were followed and observed in the proceedings before the high priest in the present instance. The first step taken in the trial was the private examination of Jesus by the high priest, which is recorded only in John 18:19-23. Opinions differ as to whether this examination was conducted by Annas at his residence before he sent Jesus to Caiaphas (John 18:24), or by the latter after Jesus had been delivered up to him.

Caiaphas was actually the high priest at the time, and had been for some years. Annas had been deposed from the office about 14 years previously by the Roman procurator; but he was still accorded the title (Acts 4:6). Many of the Jews did not concede the right of the procurator to depose him, and looked upon him as still the rightful high priest. He is also said to have been at this time the vice-president of the Sanhedrin. The arguments as to which of them is called the high priest by John in this passage are based largely upon two different renderings of John 18:24. In the King James Version the verse reads "Now Annas had sent him bound unto Caiaphas the high priest," a reading based upon the Textus Receptus of the New Testament which implies that Jesus had been sent to Caiaphas before the examination. On the other hand, the Revised Version (British and American), following the Greek text adopted by Nestle and others, reads, "Annas therefore sent him bound unto Caiaphas the high priest," implying that Annas sent him to Caiaphas on account of what had taken place in the examination.

However, it is not material which of these two leading members of the Sanhedrin conducted the examination. The same may also be said as to the controversy regarding the residence of Annas at the time, whether it was in some part of the official palace of the high priest or elsewhere. The important matters are the fact, the time, and the manner of the examination by one or other of these leading members of the council, not the precise place where, or the particular person by whom, it was conducted.

5. The Preliminary Examination:

The high priest (whether Annas or Caiaphas) proceeded to interrogate Jesus concerning His disciples and His doctrine (John 18:19). Such a proceeding formed no part of a regular Jewish trial, and was, moreover, not taken in good faith; but with a view to entrapping Jesus into admissions that might be used against Him at the approaching trial before the council. It appears to have been in the nature of a private examination, conducted probably while the members of the council were assembling. The dignified and appropriate answer of

Jesus pointedly brought before the judge the irregularity he was committing, and was a reminder that His trial should begin with the examination of the witnesses:

"I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said" (John 18:20,21 the King James Version). The reply to this was a blow from one of the officers, an outrageous proceeding which appears to have passed unrebuked by the judge, and it was left to Jesus Himself to make the appropriate protest.

6. The Night Trial:

The next proceeding was the trial before the council in the palace of Caiaphas, attended at least by the quorum of 23. This was an illegal meeting, since a capital trial, as we have seen, could not either be begun or proceeded with at night. Some of the chief priests and elders, as previously stated, had been guilty of the highly improper act for judges, of taking part in and directing the arrest of Jesus. Now, "the chief priests and the whole council" spent the time intervening between the arrest and the commencement of the trial in something even worse: they "sought false witness against Jesus, that they might put him to death" (Matthew 26:59). This, no doubt, only means that they then collected their false witnesses and instructed them as to the testimony they should give. For weeks, ever since the raising of Lazarus, they had been preparing for such a trial, as we read: "So from that day forth they took counsel that they might put him to death" (John 11:53).

Caiaphas, as high priest and president of the Sanhedrin, presided at the meeting of the council. The oath administered to witnesses in a Jewish court was an extremely solemn invocation, and it makes one shudder to think of the high priest pronouncing these words to perjured witnesses, known by him to have been procured by the judges before him in the manner stated.

7. False Witnesses:

But even this did not avail. Although "many bare false witness against him," yet on account of their having been imperfectly tutored by their instructors, or for other cause, "their witness agreed not together" (Mark 14:56), and even these prejudiced and partial judges could not find the concurring testimony of two witnesses required by their law (Deuteronomy 19:15).

The nearest approach to the necessary concurrence came at last from two witnesses, who gave a distorted report of a figurative and enigmatic statement made by Jesus in the temple during His early ministry:

"Destroy this temple, and in three days I will raise it up" (John 2:19). The explanation is given: "He spake of the temple of his body" (John 2:21). The testimony of the two witnesses is reported with but slight variations in the two first Gospels as follows: "This man said, I am able to

destroy the temple of God, and to build it in three days" (Matthew 26:61); and "We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands" (Mark 14:58). Whether these slightly different statements represent the discrepancies in their testimony, or on account of some other variations or contradictions, the judges reluctantly decided that "not even so did their witness agree together" (Mark 14:59).

8. A Browbeating Judge:

Caiaphas, having exhausted his list of witnesses, and seeing the prosecution on which he had set his heart in danger of breaking down for the lack of legal evidence, adopted a blustering tone, and said to Jesus, "Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace" (Matthew 26:62,63), relying on the fact that the prosecution had utterly failed on account of the lack of agreement of two witnesses on any of the charges. As a final and desperate resort, Caiaphas had recourse to a bold strategic move to draw from Jesus an admission or confession on which he might base a condemnation, similar to the attempt which failed at the preliminary examination; but this time fortifying his appeal by a solemn adjuration in the name of the Deity. He said to Jesus:

"I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven" (Matthew 26:63,64). Caiaphas, although knowing that under the law Jesus could not be convicted on His own answers or admissions, thereupon in a tragic manner "rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye? They answered and said, He is worthy of death" (Matthew 26:65,66).

The night session then broke up to meet again after daybreak in order to ratify the decision just come to, and to give a semblance of legality to the trial and verdict. The closing scene was one of disorder, in which they spat in their prisoner's face and buffeted him (Matthew 26:67,68; Luke 22:63-65).

9. The Morning Session:

The following morning, "as soon as it was day," the council reassembled in the same place, and Jesus was led into their presence (Luke 22:66). There were probably a number of the council present who had not attended the night session. For the benefit of these, and perhaps to give an appearance of legality to the proceeding, the high priest began the trial anew, but not with the examination of witnesses which had proved such a failure at the night session. He proceeded at once to ask substantially the same questions as had finally brought out from Jesus the night before the answer which he had declared to be

blasphemy, and upon which the council had "condemned him to be worthy of death" (Mark 14:64). The meeting is mentioned in all the Gospels, the details of the examination are related by Luke alone. When asked whether He was the Christ, He replied, "If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God" (Luke 22:67-69). This answer not being sufficient to found a verdict of blasphemy upon, they all cried out, "Art thou then the Son of God?" To this He gave an affirmative answer, "Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth" (Luke 22:70,71).

10. Powers of the Sanhedrin:

It will be observed that neither at the night nor at the morning session was there any sentence pronounced upon Jesus by the high priest. There was on each occasion only what would be equivalent to a verdict of guilty found by a jury under our modern criminal practice, but no sentence passed upon the prisoner by the presiding judge. When Judea lost the last vestige of its independence and became a Roman province (6 AD), the Sanhedrin ceased to have the right to inflict Capital punishment or to administer the law of life and death. This jurisdiction was thenceforth transferred to the Roman procurator. The Sanhedrin submitted very reluctantly to this curtailment of its powers. A few years later it exercised it illegally and in a very riotous manner in the case of Stephen (Acts 7:58). Annas, however, of all men, had good reason not to violate this law, as his having done so during the absence of the procurator was the cause of his being deposed from the office of high priest by Valerius Gratus (15 AD).

The proceedings may have been taken before the high priest in the hope that Pilate might be induced to accept the verdict of the Sanhedrin as conclusive that Jesus had been guilty of an offense punishable by death under the Jewish law.

11. Condemnation for Blasphemy:

Now what was the precise crime or crimes for which Jesus was tried at these two sittings of the council? The first impression would probably be that there was no connection between the charge of destroying the temple and building another in three days, and His claiming to be the Son of God. And yet they were closely allied in the Jewish mind. The Jewish nation being a pure theocracy, the overthrow of the temple, the abode of the Divine Sovereign, would mean the overthrow of Divine institutions, and be an act of treason against the Deity. The profession of ability to build another temple in three days would be construed as a claim to the possession of supernatural power and, consequently, blasphemy. As to the other claim which He Himself made and confessed to the council, namely, that He was the Christ, the Son of

God, none of them would have any hesitation in concurring in the verdict of the high priest that it was rank blasphemy, when made by one whom they regarded simply as a Galilean peasant.

12. Summary:

To sum up:

The Jewish trial of our Lord was absolutely illegal, the court which condemned Him being without jurisdiction to try a capital offense, which blasphemy was under the Jewish law. Even if there had been jurisdiction, it would have been irregular, as the judges had rendered themselves incompetent to try the case, having been guilty of the violation of the spirit of the law that required judges to be unprejudiced and impartial, and carefully to guard the interests of the accused. Even the letter of the law had been violated in a number of important respects. Among these may be mentioned:

- (1) some of the judges taking part in and directing the arrest;
- (2) the examination before the trial and the attempt to obtain admissions;
- (3) endeavors of the judges to procure the testimony of false witnesses;
- (4) commencing and continuing the trial at night;
- (5) examining and adjuring the accused in order to extort admissions from Him;
- (6) rendering a verdict of guilty at the close of the night session, without allowing a day to intervene;
- (7) holding the morning session on a feast day, and rendering a verdict at its close; and
- (8) rendering both verdicts without any legal evidence.

III. The Roman Trial.

Early on the morning of Friday of the Passover week, as we have already seen, "the chief priests with the elders and scribes, and the whole council" held a consultation (Mark), in the palace of the high priest; and after the examination of Jesus and their verdict that He was guilty of blasphemy, they took counsel against Him "to put him to death" (Mt), this being, in their judgment, the proper punishment for the offense of which they had pronounced Him guilty.

1. Taken before Pilate:

For the reasons already mentioned, they came to the conclusion that it would be necessary to invoke the aid of the Roman power in carrying out this sentence. They thereupon bound Jesus, and led Him away and delivered Him up to Pilate, who at this time probably occupied, while in Jerusalem, the magnificent palace built by Herod the Great. Jesus was taken into the judgment hall of the palace or Pretorium; His accusers, unwilling to defile themselves by entering into a heathen house and thereby

rendering themselves unfit to eat the Passover, remained outside upon the marble pavement.

2. Roman Law and Procedure:

The proceedings thus begun were conducted under a system entirely different from that which we have thus far been considering, both in its nature and its administration. The Jewish law was apart of the religion, and in its growth and development was administered in important cases by a large body of trained men, who were obliged to follow strictly a well-defined procedure. The Roman law, on the other hand, had its origin and growth under the stern and manly virtues and the love of justice which characterized republican Rome, and it still jealously guarded the rights and privileges of Roman citizens, even in a conquered province. Striking illustrations of this truth are found in the life of Paul (see Acts 16:35-39; 22:24-29; 25:10-12). The lives and fortunes of the natives in an imperial province like Judea may be said to have been almost completely at the mercy of the Roman procurator or governor, who was responsible to his imperial master alone, and not even to the Roman senate. Pilate therefore was well within the mark when, at a later stage of the trial, being irritated at Jesus remaining silent when questioned by him, he petulantly exclaimed:

"Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?" (John 19:10). While, however, the procurator was not compelled in such cases to adhere strictly to the prescribed procedure, and had a wide discretion, he was not allowed to violate or depart from the established principles of the law.

On this occasion, Pilate, respecting the scruples of the chief priests about entering the palace, went outside at their request, apparently leaving Jesus in the Pretorium. He asked them the usual formal question, put at the opening of a Roman trial:

"What accusation bring ye against this man?"

3. Full Trial Not Desired:

They answered and said unto him, "If he were not an evil-doer, we should not have delivered him up unto thee" (John 18:29 the King James Version). Pilate could see at once that this was a mere attempt to evade the direct question he had asked, and was not such an accusation as disclosed any offense known to the Roman law. Affecting to treat it with disdain, and as something known only to their own law, he said, "Take him yourselves, and judge him according to your law. The Jews said unto him, "It is not lawful for us to put any man to death" (John 18:31).

4. Final Accusation:

Perceiving that Pilate would not gratify their desire to have Jesus condemned on the verdict which they had rendered, or for an offense against their own law only, "they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to

Caesar, and saying that he himself is Christ a king" (Luke 23:2). This was an accusation containing three charges, much like a modern indictment containing three counts. Pilate appears to have been satisfied that there was nothing in the first two of these charges; but the third was too serious to be ignored, especially as it was a direct charge of majestas or treason, the greatest crime known to the Roman law, and as to which the reigning emperor, Tiberius, and his then favorite, Sejanus, were particularly sensitive and jealous. The charges in this case were merely oral, but it would appear to have been in the discretion of the procurator to receive them in this form in the case of one who was not a Roman citizen.

5. Examination, Defence and Acquittal:

The accusers having been heard, Pilate returned to the Pretorium to examine Jesus regarding the last and serious accusation. The Four Gospels give in the same words the question put to him by Pilate, "Art thou the King of the Jews?" The first three record only the final affirmative answer, "Thou sayest," which if it stood alone might have been taken as a plea of guilty; but John gives the intervening discussion which explains the matter fully. He tells us that Jesus did not answer the question directly, but asked Pilate, "Sayest thou this of thyself, or did others tell it thee concerning me?" (John 18:34) (apparently not having been outside when the charges were made). On being told that it came from the chief priests, He went on to explain that His kingdom was not of this world, but was a spiritual kingdom. Being again asked if He was a king, He replied in effect, that He was a king in that sense, and that His subjects were those who were of the truth and heard His voice (John 18:35-37). Pilate, being satisfied with His explanation, "went out again unto the Jews," and apparently having taken Jesus with him, he mounted his judgment seat or movable tribunal, which had been placed upon the tessellated pavement, and pronounced his verdict, "I find in him no fault at all" (John 18:38 the King James Version, the Revised Version (British and American) "I find no crime in him").

6. Fresh Accusations:

According to the Roman law, this verdict of acquittal should have ended the trial and at once secured the discharge of Jesus; but instead it brought a volley of fresh accusations to which Jesus made no reply. Pilate hesitated, and hearing a charge that Jesus had begun His treasonable teaching in Galilee, the thought occurred to him that he might escape from his dilemma by sending Jesus for trial to Herod Antipas, the tetrarch of Galilee, who was then in Jerusalem for the feast, which he accordingly did (Luke 23:7).

7. Reference to Herod:

Herod had long been desirous to see Jesus--"hoped to see some miracle done by him," and "questioned him in many words; but he answered him nothing." The chief

priests and scribes, who had followed him from the Pretorium to the Maccabean palace, which Herod was then occupying, "stood, vehemently accusing" Jesus (Luke 23:8-10). "That fox," however, as Jesus had called him (Luke 13:32), was too astute to intermeddle in a trial for treason, which was a dangerous proceeding, and possibly he was aware that Pilate had already acquitted Him; in which case a retrial by him would be illegal. He and his soldiers, probably irritated at the refusal of Jesus to give him any answer, mocked Him, and arraying Him in a gorgeous robe, no doubt in ridicule of His claim to be a king, sent Him back to Pilate. This reference to Herod in reality formed no effective part of the trial of Jesus, as Herod declined the jurisdiction, although Pilate sought to make use of it in his subsequent discussion with the chief priests. The only result was that Herod was flattered by the courtesy of Pilate, the enmity between them ceased, and they were made friends (Luke 23:11,12,15).

8. Jesus or Barabbas:

On their return, Pilate resumed his place on the judgment seat outside. What followed, however, properly formed no part of the legal trial, as it was a mere travesty upon law as well as upon justice. Pilate resolved to make another attempt to secure the consent of the Jews to the release of Jesus. To this end he summoned not only the chief priests and the rulers, but "the people" as well (Luke 23:13), and after mentioning the failure to prove any of the charges made against Jesus, he reminded them of the custom of releasing at the feast a prisoner selected by them, and offering as a compromise to chastise or scourge Jesus before releasing Him. At this point Pilate's anxiety to release Jesus was still further increased by the message he received from his wife concerning her disturbing dream about Jesus and warning him to "have nothing to do with that righteous man" (Matthew 27:19). Meanwhile, the chief priests and elders were busily engaged in canvassing the multitude to ask for the release of Barabbas, the notable robber, and destroy Jesus (Matthew 27:20). When Pilate urged them to release Jesus, they cried out all together, "Away with this man, and release unto us Barabbas"; and upon a further appeal on behalf of Jesus they cried, "Crucify, crucify him." A third attempt on his part met with no better result (Luke 23:18-23).

9. Behold the Man!:

The Fourth Gospel alone records a final attempt on the part of Pilate to save Jesus. He scourged Him, it has been suggested, with a view to satisfying their desire for His punishment, and afterward appealing to their pity. He allowed his soldiers to repeat what they had seen done at Herod's palace, and place a crown of thorns upon His head, array Him in a purple robe, and render mock homage to Him as king of the Jews. Pilate went out to the Jews with Jesus thus arrayed and bleeding. Again declaring that he found no fault in Him, he presented

Him, saying, "Behold, the man!" This was met by the former cry, "Crucify him, crucify him." Pilate replied, "Take him yourselves for I find no crime in him." The Jews referred him to their law by which He deserved death because He made Himself the Son of God. This alarmed Pilate's superstitious fears, who by this time appears to have wholly lost control of himself. He took Jesus into the palace and said to Him, "Whence art thou? But Jesus gave him no answer." Irritated at His silence, Pilate reminded Him of his absolute power over Him. The mysterious answer of Jesus as to the source of power still further alarmed him, and he made new efforts to secure His discharge (John 19:1-9).

10. Pilate Succumbs to Threats:

The Jews were well aware that Pilate was arbitrary and cruel, but they had also found that he was very sensitive as to anything that might injuriously affect his official position or his standing with his master, the emperor. As a last resort they shouted to him, "If thou release this man, thou art not Caesar's friend: every one that maketh himself a king speaketh against Caesar" (John 19:12). The prospect of a charge of his aiding and abetting such a crime as treason, in addition to the other charges that a guilty conscience told him might be brought against him, proved too much for the vacillating procurator. He brought Jesus out, and sat down again upon the judgment seat placed upon the pavement. He made one more appeal, "Shall I crucify your King?" The chief priests gave the hypocritical answer, "We have no king but Caesar" (John 19:15). Pilate finally succumbed to their threats and clamor; but took his revenge by placing upon the cross the superscription that was so galling to them, "THE KING OF THE JEWS."

11. Pilate Washes His Hands:

Then occurred the closing scene of the tragedy, recorded only in the First Gospel, when Pilate washed his hands before the multitude (a Jewish custom), saying to them, "I am innocent of the blood of this righteous man; see ye to it." The reply was that dreadful imprecation, "His blood be on us, and on our children" (Matthew 27:24,25).

12. The Sentence:

Pilate resumes his place upon the judgment seat, the fatal sentence at last falls from his lips, and Jesus is delivered up to be crucified.

Now, how far were these proceedings in accordance with the Roman law under which they purported to have been taken and conducted? In the first place, Pilate, as procurator, was the proper officer to try the charges brought against Jesus.

13. Review:

In the next place he acted quite properly in declining to entertain a charge which disclosed no offense known

to the Roman law, or to pass a sentence based on the verdict of the Sanhedrin for an alleged violation of the Jewish law. He appears to have acted in accordance with the law, and indeed in a judicial and praiseworthy manner in the trial and disposition of the threefold indictment for treason (unless it be a fact that Jesus was not present when these accusations were brought against Him outside the Pretorium, which would be merely an irregularity, as they were made known to him later inside). Pilate's initial mistake, which led to all the others, was in not discharging Jesus at once, when he had pronounced the verdict of acquittal.

All the subsequent proceedings were contrary to both the letter and the spirit of the law. Although Pilate took his place upon the judgment seat, his acts, properly speaking, were not those of a judge, and had no legal force or value; but were rather the futile attempts of a weak and vacillating politician to appease an angry mob thirsting for the blood of an innocent countryman. The carrying out of a sentence imposed in such circumstances, and under such conditions, may not inaptly be described as a judicial murder.

– John James Maclaren

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| Mark 12:13-17 | 232 | Matt 4: 1-11 | 28 | Matt 16: 5-12 | 140 | Matt 26:57-58 | 281 |
| Mark 12:18-27 | 233 | Matt 4:12-17 | 43 | Matt 16:13-20 | 141 | Matt 26:59-61 | 285 |
| Mark 12:28-34 | 236 | Matt 4:18-22 | 48 | Matt 16:21-23 | 143 | Matt 26:62-68 | 286 |
| Mark 12:35-37 | 237 | Matt 4:23-25 | 49 | Matt 16:24-28 | 143 | Matt 26:69-70 | 281 |
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| Mark 14:10-11 | 253 | Matt 8:18-22 | 105 | Matt 19: 1 | 183 | Matt 27:26-31 | 295 |
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| Mark 14:22-25 | 258 | Matt 9: 1-8 | 57 | Matt 19:13-15 | 204 | Matt 27:38-44 | 301 |
| Mark 14:26 | 273 | Matt 9: 9-13 | 59 | Matt 19:16-30 | 205 | Matt 27:45-49 | 303 |
| Mark 14:27-31 | 273 | Matt 9:14-17 | 60 | Matt 20: 1-16 | 208 | Matt 27:50-56 | 304 |
| Mark 14:32-42 | 274 | Matt 9:18-26 | 110 | Matt 20:17-19 | 209 | Matt 27:57-61 | 307 |
| Mark 14:43-52 | 276 | Matt 9:27-31 | 113 | Matt 20:20-28 | 210 | Matt 27:62-66 | 309 |
| Mark 14:53-54 | 281 | Matt 9:32-34 | 62 | Matt 20:29-34 | 213 | Matt 28: 1-4 | 310 |
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| Mark 14:60-65 | 286 | Matt 10: 1-4 | 63 | Matt 21: 8-11 | 218 | Matt 28: 8-10 | 314 |
| Mark 14:66-68 | 281 | Matt 11: 1 | 119 | Matt 21:12-17 | 225 | Matt 28:11-15 | 315 |
| Mark 14:69-70 | 283 | Matt 11: 2-19 | 86 | Matt 21:18-19 | 224 | Matt 28:16-17 | 320 |
| Mark 14:70-72 | 284 | Matt 11:20-30 | 90 | Matt 21:20-22 | 226 | Matt 28:18-20 | 322 |
| Mark 15: 1 | 287 | Matt 12: 1-8 | 64 | Matt 21:23-27 | 227 | | |
| Mark 15: 2-5 | 289 | Matt 12: 9-13 | 66 | Matt 21:23-46 | 227 | | |

ANSWER KEY

- 1 - Luke's Preface
 1. a
 2. b
 3. c

- 2 - Pre-Incarnation
 4. a
 5. a
 6. a
 7. b

Birth and Childhood of Christ

- 3 - The Genealogy of Christ
 8. a
 9. c
 10. b
 11. b

- 4 - Annunciation of the Birth of John the Baptist
 12. a
 13. b
 14. a
 15. c
 16. a
 17. to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
 18. b

- 5 - The Annunciation to Mary of the Birth of Christ
 19. b
 20. b
 21. b
 22. c
 23. c

- 6 - Mary's Visit to Elizabeth
 24. b
 25. a
 26. a
 27. c
 28. b
 29. b
 30. 3 months

- 7 - Birth of John the Baptist
 31. a
 32. b

33. c
 34. c
 35. b
 36. a
 8 - The Annunciation to Joseph
 37. b
 38. a
 39. c
 40. The virgin birth of Jesus
 41. b
 42. Jehovah shua, Jehoshua, Joshua

- 9 - The Roman Taxation
 43. The tax census registration
 44. a
 45. b

- 10 - The Nativity of Christ
 46. c
 47. c
 48. a
 49. b
 50. c
 51. c
 52. a

- 11 - The Presentation of Christ in the Temple
 53. a
 54. b
 55. b
 56. c
 57. b
 58. b

- 12 - Herod and the Wise Men
 59. c
 60. a
 61. c
 62. c
 63. b

- 13 - The Flight into Egypt and the Return to Galilee
 64. c
 65. a
 66. b
 67. b
 68. a
 69. a

- 14 - The Childhood of Christ
 70. a
 71. c

72. b
 73. c
 74. c
 75. a
 76. b
 77. a

The Early Judean Ministry

- 15 - The Ministry of John the Baptist
 78. The fifteenth year of the reign of Tiberius Caesar
 79. a
 80. b
 81. b
 82. a
 83. b
 84. b
 85. b
 86. a
 87. a
 88. c
 89. b
 90. a
 91. b
 92. c
 93. a
 94. a
 95. b

- 16 - The Baptism of Christ
 96. c
 97. a
 98. c

- 17 - The Temptation of Christ
 99. b
 100. a
 101. b
 102. a
 103. a
 104. c
 105. b
 106. a
 107. c

- 18 - The Testimony of John the Baptist to the Party from the Sanhedrin
 108. c
 109. a
 110. b
 111. b

ANSWER KEY – 357

112. c
113. b
114. a
115. c

19 - John's Testimony to the People

116. c
117. b
118. a
119. b

20 - The First Disciples

120. a
121. a
122. c
123. b
124. b
125. b
126. c
127. c
128. b

21 - Marriage Feast of Cana – A Visit to Galilee

129. a
130. c
131. b
132. a

22 - The First Cleansing of the Temple

133. b
134. c
135. a
136. a
137. b
138. c
139. a
140. c
141. b

23 - Meeting with Nicodemus

142. c
143. b
144. a
145. b
146. c
147. b
148. a
149. c
150. a
151. b
152. b
153. c
154. b
155. a

24 - Questioning John the Baptist

156. c
157. c
158. b
159. b
160. b

25 - The Woman at the Well – Passing through Samaria

161. a
162. a
163. a
164. c
165. b
166. a
167. b

**The Galilean Ministry
Rejection at Nazareth and the New
Home in Capernaum**

26 - The Imprisonment of John the Baptist and The Return to Galilee

168. c
169. b
170. a

27 - Healing of the Nobleman's Son

171. a
172. c
173. b
174. c

28 - Healing at the Pool of Bethesda

175. d
176. a
177. c
178. c
179. b
180. a
181. a
182. b
183. c
184. a
185. b
186. b
187. b

29 - The Fishermen Begin to Follow Jesus

188. a
189. b
190. a

30 - Beginning of the Galilean Ministry

191. b
192. b

31 - Teaching in the Synagogue of Nazareth

193. b
194. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord

195. a
196. c
197. b
198. c
199. a

32 - Teaching in the Synagogue of Capernaum

200. a
201. b
202. a
203. a
204. b

33 - Healing of the Mother-in-Law of Peter

205. b
206. c

34 - Many Healed

207. a
208. b

The First Tour of Galilee

35 - Jesus Prays, But the People Follow
209. a

36 - The Disciples Forsake All

210. c
211. b
212. a
213. c
214. c
215. b
216. a

37 - The Man with Leprosy Healed

217. b
218. b

ANSWER KEY – 358

38 - The Palsied Man Healed
219. b
220. a
221. a
222. c
223. c
224. b
225. a
226. b

39 - The Call of Levi
227. a
228. b
229. a
230. b
231. c
232. b

40 - Defense of the Disciples
233. c
234. b
235. a
236. b
237. a

41 - Accusation that Jesus Cast Out Demons by the Prince of the Devils
238. c

42 - The People are Sheep with No Shepherd
239. c
240. b
241. a

Ministry of the Apostles

43 - Apostles Chosen
242. b
243. c
244. a
245. a
246. c
247. c

44 - Plucking of Corn
248. c
249. b
250. a
251. b
252. c

45 - The Withered Hand Healed in the Synagogue
253. c
254. b
255. a

46 - The Sermon on the Mount Compared to The Sermon on the Plain
The Beatitudes
256. a
257. c
258. b
259. c
260. b
261. a
262. b
263. b

The Salt of the Earth and the Light of the World
264. a
265. c
266. b
267. a

Christ, the Fulfillment of the Law
268. b
269. c

Peace with your Brother

270. a
271. a
272. b
273. c
274. a
275. c

Sins of the Heart

276. b
277. c
278. b

Swearing Oaths

279. a
280. a

Love Your Enemies

281. c
282. b
283. a
284. c
285. a

Almsgiving

286. b
287. b

Prayer

288. c
289. b
290. a
291. c

292. c
293. b
294. a
295. b
296. a
297. a
298. c
299. b

Putting God First

300. a
301. b
302. c
303. c
304. b

Judging

305. a
306. a
307. c
308. b
309. c

Asking and Receiving

310. b
311. a
312. b

Beware of False Prophets

313. b
314. a
315. c

Not All Are True Professors

316. b
317. a
318. a
319. c

47 - Healing of the Centurion's Servant

320. a
321. b
322. b
323. c

48 - Raising the Son of the Widow of Nain

324. c
325. b

49 - Jesus Praises John, Who is in Prison

326. a
327. c
328. a
329. b

ANSWER KEY – 359

| | | |
|---|---|---|
| 330. b | Why Jesus Spoke in Parables | 395. b |
| 331. c | 363. c | 396. a |
| 332. b | 364. b | 397. b |
| 333. a | 365. a | 398. b |
| 334. c | | 399. a |
| 335. c | The Sower of the Seed Explained | 400. c |
| | 366. b | |
| 50 - Chorazin and Bethsaida Rebuked | 367. c | 61 - Two Blind Men Healed |
| 336. b | 368. c | 401. b |
| 337. a | 369. b | 402. a |
| 338. b | 370. a | 403. b |
| 339. a | | |
| 340. a | The Wheat and the Tares | 62 - A Prophet is Not Without Honor Except in His Own House |
| | 371. a | 404. c |
| 51 - Dining with Simon the Pharisee, Christ is Anointed by a Woman | The Mustard Seed | 405. c |
| 341. b | 372. The mustard seed | 406. a |
| 342. c | 373. b | 407. c |
| 343. b | 374. c | |
| 344. a | | The Third Tour of Galilee |
| The Second Tour of Galilee | Leaven | |
| | 375. b | 63 - The Apostles Sent Out |
| 52 - Women Support Christ | 376. a | 408. c |
| 345. a | | 409. a |
| | The Wheat and Tares Explained | 410. c |
| 53 - The Pharisees Hold Council to Destroy Jesus | 377. b | 411. e |
| 346. c | | 412. b |
| 347. b | Hidden Treasure, The Pearl of Great Price, The Draught of Fish | 413. a |
| | 378. b | 414. a |
| 54 - Accusation of Casting Out Demons by Beelzebub | 379. a | 415. c |
| 348. a | | 416. a |
| 349. c | 57 - The Mother and Brethren of Jesus Seek Him | 417. a |
| 350. a | 380. c | 418. b |
| 351. b | 381. b | 419. c |
| 352. b | | |
| 353. c | 58 - People Fail to Follow, Jesus Calms the Sea | 64 - Herod Fears John Risen from the Dead, Desires to See Christ |
| | 382. a | 420. b |
| 55 - Sign of Jonas - The Spirit Returns to a Swept Out House | 383. b | 421. a |
| 354. b | 384. b | 422. b |
| 355. a | 385. c | 423. d |
| 356. c | | 424. a |
| 357. c | | |
| | 59 - Jesus Cast Demons Out into Pigs | The Training of the Twelve |
| 56 - Five Parables | 386. c | |
| 358. b | 387. a | 65 - The Apostles Return |
| | 388. a | 425. c |
| | 389. b | 426. b |
| | 390. b | |
| | 391. b | 66 - Multiplying Five Loaves and Two Fishes |
| | 392. a | 427. a |
| | | 428. b |
| | | 429. c |
| | 60 - Daughter of Jairus Resurrected, The Woman with the Issue of Blood | 430. a |
| | 393. c | 431. a |
| | 394. c | 432. b |

ANSWER KEY – 360

67 - Jesus Walks on Water

- 433. c
- 434. a
- 435. c
- 436. b
- 437. c
- 438. b
- 439. a
- 440. a

68 - The Reception at Gennesaret

- 441. c

69 - Jesus Is the Bread of Life

- 442. b
- 443. a
- 444. c
- 445. a
- 446. b
- 447. b
- 448. c
- 449. b
- 450. a
- 451. c
- 452. c

70 - Reproving the Pharisees For That Which Leaves the Heart

- 453. b
- 454. a
- 455. b
- 456. a
- 457. a
- 458. evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness

71 - Jesus in Galilee because Jews Sought to Kill Him

- 459. b

72 - The Syro-Phoenician Woman

- 460. a
- 461. b
- 462. c

73 - Deaf and Dumb Man Healed

- 463. c
- 464. b

74 - The Seven Loaves and Two Fishes

- 465. a
- 466. a

75 - Pharisees Demand a Sign

- 467. c
- 468. b
- 469. c

76 - Beware of Leavening of Pharisees

- 470. b
- 471. a

77 - The Confession of Peter

- 472. a
- 473. b
- 474. a
- 475. c
- 476. c

78 - Peter Rebuked

- 477. a
- 478. b

79 - The Command to Take up the Cross

- 479. c
- 480. a
- 481. a
- 482. c

80 - The Transfiguration

- 483. Peter, and James, and John
- 484. a
- 485. c
- 486. a
- 487. c
- 488. b

81 - Fasting and Prayer Required for the Lunatic Son

- 489. a
- 490. c
- 491. b

82 - The Passion Foretold

- 492. b

83 - Jesus Paying the Tax

- 493. a
- 494. c

84 - Who Shall Be Greatest

- 495. a
- 496. b
- 497. b
- 498. c
- 499. b
- 500. a

- 501. c

- 502. c

85 - Church Discipline

- 503. b
- 504. a
- 505. b
- 506. a
- 507. a
- 508. c

The Later Judean Ministry

86 - Jesus is Challenged by His Brethren to Go to the Feast of Tabernacles

- 509. b
- 510. a
- 511. b
- 512. c

87 - Jesus Goes to Judaea

- 513. c
- 514. b
- 515. a

88 - Jesus Teaches at the Feast of Tabernacles

- 516. a
- 517. c
- 518. b
- 519. c
- 520. b
- 521. a
- 522. d
- 523. b
- 524. a
- 525. c
- 526. b

89 - The Woman Caught in the Act of Adultery

- 527. c
- 528. b
- 529. c
- 530. a
- 531. a
- 532. b
- 533. a

90 - Jesus, the I Am

- 534. a
- 535. c
- 536. b
- 537. c

ANSWER KEY – 361

538. b
539. a
540. a
541. c
542. b
543. a
544. c
- 91 - The Blind Man Healed, Testifies of Christ
545. b
546. a
547. c
548. a
549. b
550. b
551. c
- 92 - Jesus is the Good Shepherd
552. The Door, the Good Shepherd
553. a
554. c
555. c
556. b
557. a
- 93 - The Mission of the Seventy
558. a
559. b
560. a
561. a
562. a
- 94 - The Lawyer and The Good Samaritan
563. b
564. a
565. b
566. c
567. c
568. b
569. a
570. a
- 95 - Jesus in the House of Mary and Martha
571. c
- 96 - The Disciples in Judea Want to Learn How to Pray
572. b
573. c
574. b
- 97 - Jesus Again Accused of Casting Out Demons by Beelzebub
575. b
- 98 - Dining with a Pharisee, Jesus Denounces Pharisees
576. a
577. b
578. b
579. a
580. c
- 99 - Admonitions to the People
581. b
582. a
583. b
584. c
585. a
586. a
587. b
588. c
589. a
590. c
591. b
592. c
593. b
594. a
595. a
596. c
- 100 - Christ Preaches Repentance, Reminds People of Galilaens and the Tower of Siloam
597. b
598. a
599. c
- 101 - Healing of a Crippled Woman
600. a
- 102 - Parable of the Mustard Seed and Leaven
- 103 - Jesus Refuses to Reveal Himself at the Feast of Dedcation
601. b
602. b
603. c
- The Perea Ministry**
- 104 - Teaching in Perea
604. b
605. a
- 105 - Strive to Enter at the Strait Gait
606. c
607. c
608. b
609. a
- 106 - Warned of Herod, Jesus Laments Jerusalem Where He Must Die
610. b
611. a
612. a
613. c
- 107 - Healing on the Sabbath, Reproof for Willingness to Rescue an Ox
- 108 - Parable of the Dinner Invitation
614. b
615. a
616. b
617. c
- 109 - Counting the Cost of Discipleship
618. c
619. b
- 110 - Parables on The Importance of a Soul
Parable of the Lost Sheep and the Lost Piece of Silver
620. a
621. a
622. c
- Parable of the Prodigal Son
623. b
624. c
625. b
626. a
627. b
628. b
629. a
- Parable of the Unjust Steward
630. c
631. b
632. a
633. b
634. c
- 111 - Divorce and Marriage
635. a
636. a
637. b
638. c
639. a
640. c

ANSWER KEY – 362

- 112 - Lazarus and the Rich Man
641. b
642. c
643. b
644. a
645. a
- 113 - Normal Faith
646. c
647. b
648. a
- 114 - The Raising of Lazarus
649. c
650. a
651. b
652. b
653. c
654. b
655. a
656. c
657. c
658. b
659. a
- 115 - The Effect of the Raising of Lazarus
660. b
661. a
662. a
663. c
664. b
- The Triumphal Entry to the Triumph over Death**
- On the Way to Jerusalem**
- 116 - Jesus Leaves for Jerusalem through Samaria and Galilee
665. a
- 117 - Ten Lepers Healed
666. b
667. c
- 118 - The Kingdom Does Not Come with Observation
668. c
669. c
670. c
671. a
- 119 - The Importunate Woman
672. c
673. b
- 120 - The Pharisee and the Publican
674. c
675. b
- 121 - Blessing of the Children
676. c
677. a
678. a
679. b
- 122 - The Rich Young Ruler
680. c
681. b
682. a
683. b
684. c
685. a
686. a
687. a
688. c
689. a
- 123 - Laborers for the Vineyard
690. c
691. b
692. c
- 124 - Jesus goes to Jerusalem and Foretells His Passion
693. b
694. a
- 125 - The Request of James and John
695. b
696. a
697. b
- 126 - Mary Anoints Jesus
698. a
699. c
700. b
701. a
702. c
703. a
704. b
- 127 - Blind Bartimaeus
705. c
706. c
- 128 - Zacchaeus
707. b
708. a
709. c
- 129 - The Ten Pounds
710. c
711. b
712. a
713. b
714. a
- The Triumphal Entry**
- 130 - At Bethphage and Mount of Olives, Jesus Calls for the Ass and Colt
715. a
716. b
- 131 - The Triumphal Entry
717. c
718. b
719. b
720. a
721. a
722. c
723. b
724. c
725. b
726. a
- 132 - Greeks Seek Jesus
727. b
728. b
729. a
730. c
731. a
732. a
733. b
734. c
- 133 - Many Chief Rulers Hide Their Faith
735. c
736. a
737. a
738. b
739. c
- 134 - Jesus Returns to Bethany
740. a
- 135 - Cursing the Fig Tree
741. There were many leaves on it that made it look like it was advanced in its growth
742. b
743. c
- 136 - The Second Cleansing of the Temple

ANSWER KEY – 363

744. b
745. a
746. a
747. c
748. b
- 137 - The Fig Tree Perishes
749. a
750. c
- 138 - Preaching in the Temple
- Who gave John Authority?
751. a
752. b
753. b
754. c
- Parable of the Two Sons
755. b
- Parable of the Evil Husbandmen
756. a
757. c
758. c
759. b
760. a
761. b
- Parable of the Wedding Feast
762. a
763. a
- Render unto Caesar That Which Is Caesar's
764. c
765. b
766. a
- Marriage in the Resurrection
767. b
768. c
769. c
770. b
771. a
772. a
- Which is the Great Commandment?
773. c
774. b
- What Think Ye of Christ?
775. c
776. b
777. a
- Beware of the Pharisees
778. b
779. b
780. a
781. c
782. They devoured widows' houses
They made a pretense by long prayer
Their proselytes were two times
more a child of Hell than themselves
They swore falsely.
They tithed properly, but avoided the
weightier matters of the law including
judgment, mercy, and faith
They were concerned about outer
appearance like a whited sepulchres
filled with dead men's bones
They were like their forefathers who
hypocritically memorialized the
prophets who they had killed
- Christ's Lament for Jerusalem
783. a
784. b
785. c
- 139 - The Widow's Mite
786. She gave 100%, they gave only
a portion
- 140 - Departing from the Temple,
Jesus Foretells the Destruction of the
Temple
787. a
- 141 - The Olivet Discourse
When Shall These Things Be?
788. b
- Deception, Rumors of Wars, and
Persecution
789. c
790. wars, wars, famines,
pestilences, earthquakes
791. c
792. b
793. c
794. b
795. a
- The Sign of Abomination
796. a
797. c
798. b
799. a
- Signs in the Heavens
800. c
801. a
- The Sign of the end of the World:
The Blossoming Fig Tree
802. b
803. b
804. c
805. b
806. a
- 142 - Jesus Teaches by Parables
The Foolish Virgins
807. c
808. c
809. b
- Servants and Talent (treated on
page 251)
- Treating the Stranger, Naked,
Sick, and in Prison
810. a
811. b
- 143 - Jesus Continues Teaching at the
Temple
812. a
- 144 - Consultation with Caiphas
813. Chief priests, Scribes, Elders of
the people, The high priest
814. Matt 5:17-19 He came not to
destroy the law
Matt 5:20 He promoted righteousness
Matt 23:3,13 He supported what the
Pharisees told people to do, but not
their hypocrisy
John 6:15 He rejected being made an
earthly king
815. b
- 145 - Judas Conspires with the Chief
Priests
816. a
817. b
818. c
- The Last Supper**
- 146 - Acquiring the Room for the
Last Supper
819. b
- 147 - Jesus Announces the Betrayal
820. b
821. a
822. a

ANSWER KEY – 364

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| 148 - Washing the Feet of the Disciples | 860. b | 155 - Departure to the Mount of Olives |
| 823. c | The Promise of the Comforter | 896. a |
| 824. b | 861. a | 897. a |
| 825. c | 862. b | 156 - Instruction to Meet in Galilee after the Resurrection and Peter's Second Protest |
| 826. b | 863. a | 898. c |
| 827. He was referring to the one who would betray Him | The Promise of Peace | 899. b |
| 828. b | 864. a | 900. a |
| 829. a | 865. c | The Garden of Gethsemane |
| 830. b | 866. b | 157 - Praying in Gethsemane |
| 831. a | 867. a | 901. In the lists of the apostles, at the healing Jairus' daughter, at the Mount of Transfiguration, asking Jesus about the destruction of Jerusalem, praying in the Garden of Gethsamene, and the list of the apostles in the upper room at Pentecost |
| 149 - The Bread and the Cup | The Command to Abide in Christ | 902. a |
| 832. c | 868. b | 903. b |
| 833. The body of Christ | 869. c | 904. b |
| 834. The blood of Christ | 870. c | 905. c |
| 835. b | 871. b | 906. b |
| 836. c | The Command to Love One Another | 907. a |
| 150 - The Sop is Dipped | 872. a | 158 - Judas Arrives to Betray Christ |
| 837. Three times | 873. a | 908. c |
| 838. a | 874. c | 909. c |
| 839. b | 875. b | 910. b |
| 840. c | 876. c | 911. a |
| 841. a | 877. b | 912. b |
| 842. c | The Hatred of the World | 913. a |
| 151 - Who Will Be Greatest | 878. a | 914. a |
| 843. b | 879. b | 915. c |
| 844. c | 880. b | 916. b |
| 845. b | 881. a | The Trial before the High Priests |
| 152 - The New Commandment | 882. c | 159 - Jesus First Appears before Annas |
| 846. a | The Convicting Ministry of the Holy Ghost | 917. a |
| 847. a | 883. b | 918. b |
| 848. c | 884. a | 160 - Peter's First Denial |
| 153 - Peter's First Protest | 885. b | 919. He denied before them all |
| 849. b | 886. Sin, righteousness, and judgment | He said neither understand I what thou sayest |
| 850. a | 887. a | He told the woman, I know him not |
| 851. c | Jesus Consoles the Disciples about His Departure | Concerning being a disciple, He said I am not |
| 852. a | 888. a | |
| 853. b | 889. b | |
| 854. b | 890. c | |
| 154 - The Upper Room Discourse | 891. a | |
| Jesus Assures Them of the Place He Is Going to Prepare | Jesus Prays for the Disciples | |
| 855. mansions | 892. c | |
| 856. The Rapture | 893. b | |
| Jesus Is the Way | 894. c | |
| 857. a | 895. b | |
| 858. b | | |
| 859. c | | |

ANSWER KEY – 365

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| <p>161 - Jesus Challenges Annas and Is Smitten 920. c 921. b</p> <p>162 - Peter's Second Denial 922. a 923. a</p> <p>163 - Peter's Third Denial 924. c 925. b 926. c</p> <p>164 - False Witnesses are Suborned 927. b 928. The testimonies were still not in agreement</p> <p>165 - Caiaphas Calls on Christ to Confess 929. b 930. b 931. b 932. a 933. c 934. c</p> <p>The Trial Before Pilate</p> <p>166 - Jesus Is Taken to Pilate 935. b 936. a 937. b</p> <p>167 - Judas Hangs Himself 938. c 939. a 940. a</p> <p>168 - Jesus Is Silent before Pilate 941. b 942. c</p> <p>169 - The Jews Change Their Charges against Jesus 943. Insurrection 944. c 945. b 946. c 947. a 948. He found no fault in Him</p> <p>170 - Pilate Sends Christ to Herod 949. a 950. a 951. c</p> | <p>952. Chastise and release Jesus</p> <p>171 - Barabbas Is Released</p> <p>953. Honor their request for a different prisoner to be release and put Jesus in his place</p> <p>954. Insurrection and murder 955. c 956. a 957. b 958. b</p> <p>172 - Jesus Is Scourged and Mocked as King of the Jews 959. c 960. b 961. a 962. c</p> <p>The Crucifixion</p> <p>173 - Simon of Cyrene Carries the Cross of Christ 963. He bore the cross of Christ and two servants of Christ</p> <p>174 - Women Following Are Consoled 964. b 965. a</p> <p>175 - Jesus Is Taken to Golgotha and Crucified 966. b 967. a 968. a 969. c 970. b 971. a</p> <p>176 - The Two Malefactors 972. b 973. c 974. c 975. c</p> <p>177 - Jesus Presents Mary to John 976. b</p> <p>178 - Three Hours of Darkness 977. a 978. a 979. c</p> <p>179 - Jesus Yields Up the Ghost 980. c 981. b</p> | <p>982. c 983. b 984. a 985. b 986. b 987. a</p> <p>180 - Joseph of Aramathaea Requests the Body of Christ 988. c 989. b 990. a</p> <p>181 - Chief Priests Request Seal for Tomb 991. b</p> <p>The Resurrection</p> <p>182 - The Women Arrive at the Tomb 992. c 993. a 994. a</p> <p>183 - Mary Magdalene Runs to Tell Peter and John 995. b 996. c 997. a</p> <p>184 - Mary Talks to Two Angels 998. c 999. b 1000. c</p> <p>185 - Jesus Meets the Women 1001. b 1002. a</p> <p>186 - The Women Return to Report to the Apostles 1003. a</p> <p>187 - The Soldiers Are Paid to Lie About the Empty Tomb 1004. c</p> <p>188 - The Women Deliver Their Report, Peter Returns to the Tomb 1005. b 1006. a</p> <p>189 - The Disciples on the Road to Emmaus 1007. c 1008. a</p> |
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ANSWER KEY – 366

190 - Jesus Meets the Disciples,
without Thomas

1009. b

1010. b

1011. He showed them his hands
and feet and ate with them

1012. b

191 - Thomas Believes

1013. a

1014. c

1015. c

192 - Peter's Confession

1016. b

1017. a

1018. b

1019. a

1020. a

1021. Feed His lambs and sheep

1022. c

1023. a

1024. c

193 - The Great Commission

1025. c

1026. Teach all nations (make
disciples, which is done by
soul winning)

Baptize the new disciples

Teach them what Christ has
commanded (teachings from the
Bible)

1027. b

1028. a

The Ascension

194 - The Ascension

1029. a

1030. c

1031. c

1032. a

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