



# The Life of Christ

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Version 22 (16 March 2024)

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## The Names of Jesus: The Context-Relevant Saviour

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*"Pray for Us" Newsletter*, Singapore Bible College, Nov-Dec 2016, p. 2, edited

We all want to be current. No one desires to be out of date. Who seeks to use the oldest software possible? Doesn't everyone like to be informed and in touch with the news and with other people?

Sadly, the popular myth is that God is "dated" and "irrelevant." Unbelieving humanity sees the Creator of the Universe as out of touch, needing to be "brought into the 21<sup>st</sup> century." Nothing could be further from the truth. The most up-to-date one on our planet is God himself. Good thing. If he wasn't involved and relevant, Earth would spin out of orbit (Col 1:17).

This is the purpose of the Incarnation, God becoming a man in the person of the Lord Jesus Christ. Do you see this in this very designation: "Lord Jesus Christ"? Before reading on, can you explain the significance of these three terms: Lord, Jesus, and Christ? This designation appears 60 times in the New Testament, yet most Christians cannot put in their own words what the very name of their Savior means. Can you? Do it now before you read further.

Many of us have three names, so we answer this way. "This is easy! Lord was his first name, Jesus was his middle name, and Christ was his last name!" If that was your answer, you better read on.

### LORD

What do we mean when we say, "Jesus is Lord"? The Greek word for "lord" is *kurios*, which refers to "1. **one who is in charge by virtue of possession**, owner" or "2. **one who is in a position of authority**, lord, master" (BDAG 577). Jesus as "Lord" means that he is **in charge as the ultimate authority**. His authority comes as the owner of this world and no position is higher than his as God.

This got the early Christians into trouble. Rome recognized the emperor as the highest authority, and in the reigns of Caligula, Nero, and Domitian, loyal citizens worshipped the emperor as a god. However, believers in the lordship of Christ could worship no other god. As they recognized no higher authority, let us not forget that this same Jesus is indeed the highest authority of all. Don't be fooled by his quiet entrance into our world with the weaknesses of a baby. He alone is Lord.

### JESUS

What about the name "Jesus"? When announcing his soon birth to Joseph, the angel declared, "...you are to name him Jesus, for he will save his people from their sins" (Matt 1:21b). This verse confuses most of us. We know his name is Jesus, but we don't see the connection to the next phrase, "for he will save..."

Actually, the link is very direct. "Jesus" simply means "Saviour," so the verse actually means, "...you are to name him *Saviour*, for he will *save* his people from their sins." Now *that* makes sense. The name comes from *Jeshua*, which was a later form for *Joshua* (BDAG 472). As Joshua delivered Israel from the enemies in Canaan, so Jesus delivers us from sin itself. Calling him "Jesus" points to his later atoning work on the cross where our sins were forgiven.

### CHRIST

The designation "Christ" is probably the most misunderstood term about our Saviour. The Greek *Christos* means "1. **fulfiller of Israelite expectation of a deliverer**, the Anointed One, the Messiah, the Christ" and "2. **the personal name ascribed to Jesus**" (BDAG 1091). First-century

Gentiles often confused *Christos* with the similar-sounding name *Chrestos*, which was simply a surname, but it means far more!

So what does it mean that Jesus is the “Messiah,” or “Anointed One”? At their appointments in the OT, both priests and kings were anointed, yet here it means that Jesus is the Anointed King. The magi saw this clearly since they sought the “king of the Jews” (Matt 2:2), and Herod confirmed that “Messiah” means “king” when he asked where the Messiah would be born (Matt 2:4).

## **CONTEXT-RELEVANT**

One core value of SBC is to be context-relevant. We present the unchanging Lord Jesus Christ to our ever-changing world because no one is more relevant than him. How do we do this? We proclaim that he is the ultimate authority as God (Lord), yet took on humanity to save us from our sins (Jesus) and will rule over all (Christ). Worship him fully as Lord Jesus Christ.

## **One Solitary Life**

*James Allen Francis\**

He was a man born of a peasant woman. For the first thirty years of His life, He lived in obscurity, working as a carpenter's son.

He never wrote a book. He never ran for political office. He never even went more than 200 miles from His hometown. He never did any of the things which are normally associated with greatness.

During the last three years of His life, He became an itinerant preacher, roaming the land of His birth, healing the sick, and comforting the poor. At the end of these three years, the tide of public opinion turned against Him, and He was betrayed by a friend and arrested for disturbing the status quo. He went through six trials, each of which was a mockery of jurisprudence. The charge was blasphemy. He had claimed to be the Son of God.

The Roman procurator was nervous. Never had he seen such quiet dignity, such intrepid courage, such noble majesty. He brought this now mutilated carpenter's son before the mob and hurled a challenge to them which has resounded across twenty centuries: he said: "Ecce homo!"—"Behold the man!" The crowd shouted, "Crucify him," and, cowardly washing his hands of the whole affair, Pilate turned Him over to be crucified. They beat Him, crushed a crown of thorns down upon His head, and then led Him outside the city walls and nailed Him to a cross.

But the story does not end there. Three days later something happened that changed the entire course of human history—He emerged from the tomb in resurrection power.

His greatness has never been paralleled. Though twenty centuries have come and gone, He is the cornerstone of history still today, the center of human progress. He still stands as the highest example of moral purity—the pinnacle of Divine Glory.

We would be well within the mark if we said that all the armies which have ever marched, all the navies which have ever sailed, all the kings who have ever reigned, and all the parliaments which have ever sat, put together, have not influenced man's life on this earth as powerfully as that...

...One Solitary Life.



\* A briefer version is at <https://www.tullylish.com/education-4-life/85-reflections>

## **Why I Follow Jesus**

Michael Sprague (Capitol Commission)

A lawyer asked me this basic question. If Jesus was ordinary, plain, and unimpressive in his physical appearance...why did big burly fisherman leave their nets and follow him and business sharks in the marketplace leave their cash registers to follow him? Great Question.

My answer... Who is the real Jesus?

Dorothy Sayers has said, "We have very efficiently pared the claws of the Lion of Judah, certified Him 'meek and mild,' and recommended Him as a fitting household pet for pale curates and pious old ladies." But what if Jesus can't be put in a box...tamed...or domesticated? When it comes to the real Jesus ... no one is more surprising, baffling, rattling, frustrating, astonishing, and compelling.

He was born some 20 centuries ago to an impoverished couple in an obscure part of the planet. He never traveled outside his region. He didn't write a book. He didn't have a home. The Romans didn't consider him significant enough to record his execution in their records. Jesus stepped into a world with a rigid religious establishment, a pagan empire, and political parties of all stripes. Normally at odds with each other, these powers conspired to literally take Jesus out.

Jesus had no political base. No army. No resources. No voting bloc. No motorcade or secret service. No spin. No swords. His only weapons were a serving towel, a blood-stained cross, an empty tomb, a bunch of scars, and a handful of insignificant ragamuffins who didn't start out too hot but ended up out-praying, out-thinking, out-serving, and out-living everyone and turned the world upside down.

Jesus befuddled everyone in not fighting but giving up his life. He didn't get all bent out of shape every election cycle. He read God's book more than the newspaper. He prayed more than he talked about praying. He built bridges rather than throw rocks. He blessed more than cursed. Love him or hate him... the truth is you can never be the same after an encounter with Jesus.

Jesus had the nerve to hang out with the wrong crowd and sketchy people...the lost, the lame, the irreligious and misfits flocked to him. He blew people away by saying that tax collectors and prostitutes are entering the Kingdom of Heaven ahead of the religious leaders. Oh, how he could tick off powerful people and the respectable folks always seemed threatened by him. Jesus didn't play by the rules... that is religious rules. In fact, he was the enemy of dead religion.

His scandalous message is that the Shalom of God is available to every human being through him. Amazing Grace is available to all. He didn't come to start a religion but to build a relationship. He offers the Grace Plan, not the Human Performance Plan. Jesus did for us what we could never do for ourselves. He is none other than the sin-substitute, the Savior, and the hope of mankind. His invitation is, "Follow me." Wise men still seek him.

I hope to inspire people of all backgrounds to consider, wonder, dialogue about, and know the person, life, and teaching of Jesus.

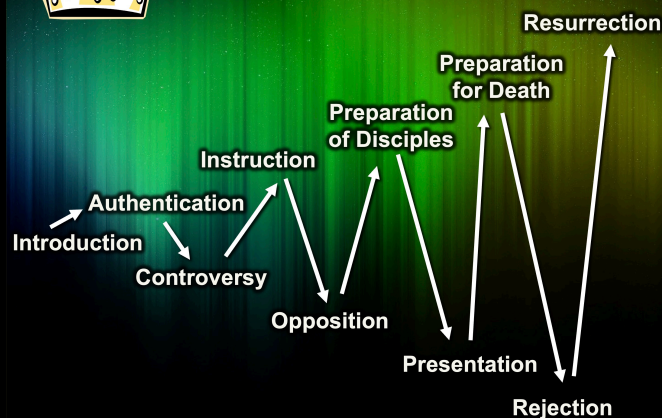


# Outline of the Life of Christ

## Pentecost Outline

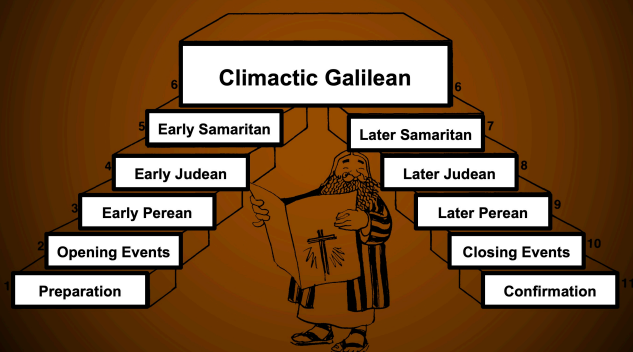
1. Introduction of the King
2. Authentication of the King
3. Controversy over the King
4. Instruction of the Twelve by the King
5. Opposition to the King
6. Preparation of the Disciples by the King
7. Official Presentation of the King
8. Preparation for the Death of the King
9. Rejection of the King
10. Resurrection of the King

## Increasing Polarization



## Great Periods in the Life of Christ

"The Son of Man... came to minister and to give his life a ransom for many" (Mark 10:45)



Walk Thru the New Testament seminar (used with permission)

# Outline of the Life of Christ

Based on J. Dwight Pentecost, *A Harmony of the Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981)

## Introduction §§ 1-2

The Gospel writers introduce the Person of Christ by emphasizing their sources and his deity to establish the validity of their claims

### A. The Source of Knowledge

#### § 1

#### Luke 1:1-4

Luke introduces his account as carefully researched and authoritative to assure his readers of the certainty of what they have been taught

### B. The Preexistence of Christ

#### § 2

#### John 1:1-18

John introduces Christ's relationships to the Father, creation, men, and John the Baptist to establish his deity as the revealer of the Father by being made man and the redeemer to those who believe, although he was rejected as Messiah by Israel

## I. Introduction of the King §§ 3-27

The Messianic identity of Jesus Christ is evident in His arrival, the testimony by John, and His approval in His baptism and temptation

### A. The Arrival of the King

#### §§ 3-19

The lineage, birth, infancy, and childhood of Jesus show that He is the Messiah of Israel

#### 1. His Ancestry

##### § 3

#### Matthew 1:1-17; Luke 3:23b-38

The genealogy of Jesus establishes his legal and physical right to the throne of David in fulfillment of the Davidic Covenant

#### 2. His Advent

##### §§ 4-11

The arrival of both John and Christ is announced and fulfilled to show through their births that Jesus is the promised Messiah

#### a. The Annunciation of the Birth of John to Zechariah § 4

##### Luke 1:5-25

Gabriel announces to Zechariah that his wife Elizabeth would miraculously give birth to the forerunner of the Messiah to set John apart for God's service before his birth

#### b. The Annunciation of the Birth of Jesus to Mary § 5

##### Luke 1:26-38

Gabriel announces to the Virgin Mary that she would miraculously conceive and bear the Messiah, Jesus, so that God could become incarnate without a fallen nature and so that Mary might know that she became pregnant by the Holy Spirit

**c. The Arrival of Mary in Judea § 6****Luke 1:39-45**

Mary's visit to her cousin Elizabeth confirms to Zechariah, Elizabeth, and Mary that God's prophecies about the babies John and Jesus would come to pass

**d. The Anthem of Mary § 7****Luke 1:46-56**

Mary praises God for His grace in allowing such a humble woman as her to bear the Messiah demonstrating that she understood the Messianic implications of this conception as fulfilling the Abrahamic Covenant by the power of God

**e. The Advent of John § 8****Luke 1:57-80**

John's birth and Zechariah's prophecy at the boy's circumcision testify of God's sovereign way to fulfill the Abrahamic, Davidic, and New Covenants through the Messiah of whom John would precede as the forerunner in the desert rather than temple priest

**f. The Announcement of the Birth of Jesus to Joseph § 9****Matthew 1:18-25**

An angel of the Lord announces to Joseph that Mary would bear the Messiah as a virgin so that Joseph would be prepared as the foster father to marry her and Joseph acts in implicit faith by keeping her a virgin until Jesus' birth

**g. The Advent of Jesus § 10****Luke 2:1-7**

Jesus born humbly in Bethlehem during the census under Caesar Augustus (December 5 BC-January 4 BC) proves His lineage from David and fulfills Micah 5:2 so that He would die as God who was made man, the Messiah, pictured in His swaddling clothes

**h. The Announcement to the Shepherds § 11****Luke 2:8-20**

The angels of God announce to shepherds as most unlikely yet unprejudiced witnesses for God to give them a sign of His presence in the birth of the Savior who had come as Messiah, Ruler, and Redeemer of Israel in the Messianic Kingdom

**3. His Infancy and Childhood****§ 12-19**

Selected events from the infancy and childhood of Jesus are recorded to affirm that Jesus is the promised Messiah

**a. His Circumcision § 12****Luke 2:21**

Jesus is circumcised as a sign of the Abrahamic Covenant to make Him eligible to fulfill the promises that God had given to Abraham

**b. His Presentation § 13****Luke 2:22-38**

Jesus is presented in the temple in obedience to the Law for Mary to be ceremonially clean and for Jesus to be redeemed from the Aaronic priesthood

**c. His Infancy §14-16**

The worship by the Magi, escape to Egypt, and escape to Nazareth all fulfill a prophecy to substantiate Christ as Israel's Messiah

**(1) In Bethlehem § 14****Matthew 2:1-12**

Jesus is worshipped as King of the Jews by Gentiles in Bethlehem to fulfill Micah 5:2 and to show that this same Babe will someday rule as King of kings and Lord of lords, the Sovereign Messiah over all the nations in the world

**(2) In Egypt § 15****Matthew 2:13-18**

Joseph, Mary, and Jesus flee to Egypt to escape the Babe's potential death by Herod to fulfill Hosea 11:1 and preserve Christ so he can redeem the world

**(3) In Nazareth § 16****Matthew 2:19-23; Luke 2:39**

The family returns to Israel by angelic revelation and chooses Nazareth rather than Bethlehem to avoid Archelaus so that the prophecies concerning the Messiah's humble origins might be fulfilled

**d. His Boyhood § 17-19**

The selected events from the early life of Christ argue that while He grew physically, intellectually, spiritually, and socially He was fully aware of His deity as well as his humanity

**(1) His growth § 17****Luke 2:40**

Jesus grows physically, intellectually, and spiritually, giving evidence that He received training in the Scriptures from his youth in a godly home

**(2) His visit to Jerusalem § 18****Luke 2:41-50**

Jesus' instruction of the teachers of the law in the temple at age twelve demonstrates that He was not merely a "son of the law" but fully understood His deity, mission, and relationship with the Father even at an early age

**(3) His development § 19****Luke 2:51-52**

In the eighteen years of unrecorded events in Jesus' life He grew intellectually, physically, spiritually, and socially, thus substantiating His manhood as perfect and His obedience complete

**B. The Ambassador of the King****§ 20-23**

John the Baptist precedes Jesus Christ to prepare Israel to receive Him as the long-awaited Messiah

**1. The Message to John****§20****Mark 1:1; Luke 3:1-2**

John receives a prophetic message from God in the desert to separate Israel for the Lord in preparation for the Messiah

**2. The Message from John****§ 21****Matthew 3:1-6; Mark 1:2-6; Luke 3:3-6**

John preaches repentance for the forgiveness of sins and baptizes in preparation for the Messianic kingdom to be established on earth with the King as its ruler

**3. The Explanation by John****§ 22****Matthew 3:7-10; Luke 3:7-14**

John preaches Israel's judgment at the advent of the Messiah to convince both the leaders and the people to exhibit the changed lives resulting from repentance

**4. The Promise by John****§ 23****Matthew 3:11-12; Mark 1:7-8; Luke 3:15-18**

John preaches hope and promises that the Messiah would give the Spirit to fulfill Joel 2:28 and Ezekiel 36:25-27 and judge the nation to remove all unfit for the kingdom

**C. The Approval of the King****§§ 24-27**

The Father, Spirit, and John all testify through Christ's baptism, temptation, and herald, respectively, that Jesus is the Messiah

**1. At His Baptism****§ 24****Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23a**

At his baptism, the Father officially approves of Christ's person and messianic work through the designated forerunner, John the Baptist

**2. Through His Temptation****§ 25****Matthew 4:1-11; Mark 1:9-11; Luke 4:1-13**

At the temptation of Christ, the Spirit approves of Jesus as Messiah in that He could not be made to sin

**3. By His Herald****§§ 26-27**

John testifies that he is the forerunner of the Messiah fulfilling Isaiah 40:3 to prepare Israel and her leaders before the beginning of Christ's public ministry

**a. Testimony of John Before the Leaders §26****John 1:19-28**

John answers the questioning by Israel's leaders regarding his person that he is the forerunner of the Messiah in fulfillment of Isaiah 40:3 to prepare these leaders to accept Christ and His message

**b. Testimony of John to Christ § 27****John 1:29-34**

John testifies publicly for the first time of Jesus as Israel's Messiah, Savior of the world, and Son of God to prepare Israel before Christ's public ministry begins

**II. Authentication of the King §§ 28-59**

The Messianic identity of Jesus Christ is evident in the initial acceptance of His person and in the authority He shows in His works and teaching

**A. The Acceptance of His Person****§§ 28-36**

Christ is initially accepted in Judea, Samaria, and Galilee by His new disciples and by the multitudes

**1. The Belief of the First Disciples****§ 28****John 1:35-51**

Peter, Andrew, John, and Nathaniel confess faith in Christ's person, work, and office as Messiah of Israel

**2. The Belief Through the First Miracle****§ 29****John 2:1-11**

Jesus confirms the faith of John's disciples who came to him and those whom they brought to Jesus by turning water into wine, which revealed his glory as the Son of God and the joy he would give to those who accepted his message

**3. The Sojourn in Capernaum****§ 30****John 2:12**

Christ further establishes the faith of His disciples in His Messianic identity in Capernaum before commencing His first great public ministry in Judea

**4. The Possession of the Temple****§ 31****John 2:13-22**

Christ shows His authority as Messiah in His zeal for the Temple purification which, when challenged by His opponents, He promises to authenticate in His death and resurrection

**5. Acceptance in Judea****§ 32****John 2:23-3:21**

Christ's acceptance by Judeans is confirmed by miracles and by Nicodemus who believes that Jesus reveals God and gives spiritual birth to enter the kingdom

**6. The Witness of John****§ 33****John 3:22-36**

John declares Christ's superiority as a heavenly Revealer of the Father for people to have eternal life instead of God's wrath

**7. The Withdrawal from Judea****§ 34****Matthew 4:12; Mark 1:14; Luke 3:19-20; John 4:1-4**

Christ transfers from Judea to Galilee to avoid potential conflict with John and premature death by the Pharisees

## **8. The Acceptance in Samaria**

### **§ 35**

#### **John 4:5-42**

Christ is accepted as Messiah by some Samaritans through a woman at the well who accepts His person and the eternal life He came to give

## **9. The Acceptance in Galilee**

### **§ 36**

#### **John 4:43-45**

Christ is welcomed by Galileans who saw His Passover miracles in Jerusalem and honor Him as a Galilean, yet Jesus predicts their future rejection

## **B. The Authority of the King**

### **§§ 37-59**

Jesus substantiates His authority as Messiah through His miracles and teachings which authenticate Himself and His message

### **1. Christ's Authority to Preach**

#### **§ 37**

#### **Matthew 4:17; Mark 1:15; Luke 4:14-15**

Christ preaches by the Spirit as a self-appointed teacher and prophet the same repentance to enter the Messianic kingdom that John declared to show God's authority on him

### **2. Christ's Authority Over Disease**

#### **§ 38**

#### **John 4:46-54**

Jesus shows His authority as Messiah by healing the son of a royal official based upon the faith of the official in Christ's word alone without any outward evidence of its truth

### **3. Rejection in Nazareth**

#### **§ 39**

#### **Luke 4:16-30**

Jesus claims to fulfill Isaiah 61:1-2 with messianic authority to heal and includes his Nazareth hearers among Israel's apostates in his first public rejection to end in his death

### **4. Residence in Capernaum**

#### **§ 40**

#### **Matthew 4:13-16**

After rejection in Nazareth, Jesus moves to the mostly Gentile Capernaum to foreshadow his authority to minister to Gentiles after Israel rejects him as Messiah

### **5. Christ's Authority Over Nature**

#### **§ 41**

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

Christ confirms His authority over nature in a miraculous catch of fish before four fishermen who follow His authority instead of their father's authority

### **6. Christ's Authority Over Demons**

#### **§ 42**

#### **Mark 1:21-28; Luke 4:31-37**

Christ shows his authority to expel a demon that knew his person and work as the Messiah but would not allow his testimony of Christ since his authority rested in his person rather than the testimony of demons

## **7. Christ's Authority Over Sickness**

### **§ 43**

**Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41**

Christ heals Peter's mother-in-law and other ill and demon-possessed persons to show his authority over sickness as Messiah but again rejects the witness from demons

## **8. Christ's Authority to Preach**

### **§ 44**

**Matthew 4:23-25; Mark 1:35-39; Luke 4:42-44**

Christ's healings and compulsion to preach the good news that God had honored his covenant promises by sending him to Israel shows God's commission on him as Messiah with an ever-widening ministry

## **9. Christ's Authority Over Defilement**

### **§ 45**

**Matthew 8:2-4; Mark 1:40-45; Luke 5:12-16**

Christ's instant healing of a hopeless leper proves his authority as Messiah to encourage the Sanhedrin to investigate his person and claims by the leper presenting his healing to a priest in Jerusalem

## **10. Christ's Authority to Forgive Sin**

### **§ 46**

**Matthew 9:1-8; Mark 1:41-45; Luke 5:17-26**

Through healing the paralytic, Jesus maintains that as Messiah and God He has the authority to forgive sin

## **11. Christ's Authority Over Men**

### **§ 47**

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

Jesus calls Matthew from his tax-collector's booth due to His Messianic authority over men and His acceptance of repentant sinners made righteous by faith in His person despite being rejected by society

## **12. Christ's Authority Over Tradition**

### **§ 48**

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

In reply to why His disciples do not fast, Christ declares His authority as Messiah over tradition by commencing a new system incompatible with the Pharisees

## **13. Christ's Authority Over the Sabbath**

### **§§ 49-51**

Jesus proves that He is over the Sabbath in two healings and in defending his disciples as Israel's Messiah by showing God's view of Sabbath work

### **a. Through the Healing of the Paralytic § 49**

**John 5:1-47**

Jesus heals a paralytic to verify His authority over the Sabbath as Messiah (Son of Man) and deity (Son of God), co-equal with the Father who had conferred His authority



**b. Through the Controversy Over Grain § 50****Matthew 21:1-8; Mark 2:23-28; Luke 6:1-5**

Christ defends His disciples' right to pick grain on the Sabbath by exceptions of necessity to prove His authority over it as God since Israel must trust in Him as God

**c. Through Healing the Man With the Withered Hand § 51****Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11**

The Pharisees try to trick Christ into breaking the Sabbath, but he shows his authority over the day by healing a man's withered hand as an act of mercy to reveal the Pharisees' hypocrisy and to model the legality of doing good on the Sabbath

**14. Christ's Authority to Heal****§ 52****Matthew 12:15-21; Mark 3:7-12**

Christ shows his authority to heal both Jews and Gentiles in His ministry as Messiah as one of compassion, gentleness, and mercy to Gentiles to fulfill Isaiah 42:1-4

**15. Commissioning of the Twelve****§ 53****Mark 3:13-19; Luke 6:12-16**

Following a night in prayer, Christ chooses from among the disciples twelve apostles to act as His authoritative representatives in His work

**16. Christ's Authority to Interpret the Law****§§ 54-56****Matthew 5:1-7:29; Luke 6:17-42**

Christ preaches the Sermon on the Mount to describe God's holiness in the characteristics of the kingdom's subjects, his fulfillment of the Law, and kingdom entrance only through him to discredit Pharisaic righteousness

**a. The Subjects of the Kingdom § 54****Matthew 5:1-16; Luke 6:17-26**

Those entering Messiah's kingdom should show godly character beyond Pharisaical observances with influence befitting the righteous kingdom Christ offered

**(1) Introduction****Matthew 5:1-2; Luke 6:17-19**

Christ instructs his disciples on the righteousness expected of those in his kingdom while the crowd begins to gather

**(2) The subjects****Matthew 5:3-16; Luke 6:20-26**

Christ describes the characteristics and influence of a righteous man so that His hearers might know the type of person who would enter the kingdom

**(a) Their character****Matthew 5:3-12; Luke 6:20-26**

The Beatitudes describe the holy characteristics of the righteous person based on Jesus for blessing so that the hearers might follow these to experience a full life

**(b) Their influence****Matthew 5:13-16**

The influence of a righteous person creates a thirst for God in others by revealing God's righteousness, exposing sin, and attracting them to the Lord

**b. The Relation of the King to the Law § 55****Matthew 5:17-7:6; Luke 6:27-42**

As fulfiller of the law, Christ rejects the Pharisaic interpretations of the law so that the disciples might know that the righteousness to enter the kingdom was in Christ rather than by doing the works of the law or the Pharisaic practices

**(1) The Fulfiller****Matthew 5:17-20**

Christ declares Himself as the fulfiller of all that the law and prophets required and denies that Pharisaic righteousness has any saving value since the Pharisees misconstrued the law's original intent

**(2) Rejection of traditional interpretation of the law****Matthew 5:21-48**

Pharisees misinterpreted the law so that their righteousness brought no one into the kingdom and neglected the second table of the law about proper conduct towards others

**(a) Murder****Matthew 5:21-26**

One surpassing Pharisaic righteousness will not only preserve life but will avoid the anger, hatred, and unreconciled relationships which eventually lead to murder

**(b) Adultery****Matthew 5:27-30**

One surpassing Pharisaic righteousness will not only be faithful to his spouse but avoid the lustful desires which cause adultery and will remove the causes of lust in his life

**(c) Divorce****Matthew 5:31-32**

One surpassing Pharisaic righteousness will not only never divorce his wife without legal documentation but will **never** divorce his wife at all lest this cause her and her future husband to both commit adultery when she remarries

**(d) Oaths****Matthew 5:33-37**

One surpassing Pharisaic righteousness will not only take oaths when affirming something which could be taken in more than one way but will have trustworthy speech at all times so oath-taking becomes unnecessary

**(e) Retaliation****Matthew 5:38-42**

One surpassing Pharisaic righteousness will not demand his right for retaliation but give up such rights as a characteristic of righteousness and godliness

**(f) Love****Matthew 5:43-48; Luke 6:27-30, 32-36**

One surpassing Pharisaic righteousness will not only love his neighbor who will repay favors but will love his enemy as well who will never repay favors

**(3) Rejection of the Pharisaic practices of the law****Matthew 6:1–7:6; Luke 6:37-42**

Pharisees misinterpreted the law so that their righteousness brought no one into the kingdom and had hypocritical practices directed man-ward for a reputation of piety rather than God-ward in true righteousness

**(a) Almsgiving****Matthew 6:1-4**

The Pharisaical practice of public almsgiving is repudiated for being performed to demonstrate piety rather than to demonstrate the love of God by meeting a need

**(b) Prayer****Matthew 6:5-15**

The Pharisaical practice of public prayer for show should instead be private prayer for worship, supplication for God's work and personal needs, confession, protection, and a forgiving spirit

**(c) Fasting****Matthew 6:16-18**

The Pharisaical practice of public fasting is repudiated for being performed to demonstrate piety rather than done privately before God to receive a reward only from Him

**(d) Attitude toward wealth****Matthew 6:19-24**

The Pharisaical practice of gaining temporal wealth as a sign of God's approval should be replaced with making eternal investments that cannot be lost

**(e) Lack of faith****Matthew 6:25-34**

The Pharisaical practice of lack of faith by hoarding money should be replaced with trust in God's daily provisions of food and clothing as one seeks the kingdom's arrival

**(f) Judging****Matthew 7:1-6; Luke 6:37-42**

The Pharisaical practice of judging others by one's standards is repudiated for assuming knowledge of others' motives whereas God's righteousness demands that one not judge until his own life has been purified

**c. Instruction to Those Who Would Enter the Kingdom § 56****Matthew 7:7-29**

Christ knew that, despite the Pharisees' rejection, some would receive His teaching and would want to know how to enter the kingdom, so He instructed those wanting to enter the kingdom

**(1) Prayer****Matthew 7:7-11**

Persistent prayer will be answered because of God's nature as a Father whose responsibility it is to make sure His children's needs are met, not because of the endless repetitions characteristic of the Pharisees

**(2) True righteousness****Matthew 7:12; Luke 6:31, 43-45**

Treating others as one desires to be treated demonstrates true righteousness

**(3) The way of access****Matthew 7:13-14**

Christ gives the invitation to receive him to enter the kingdom as the only true, narrow way of access, not the false, broad way of the Pharisees that excludes from the kingdom and brings destruction

**(4) Warning to false teachers****Matthew 7:15-23**

The Pharisees are false prophets seen in their unrighteous lifestyles and will be judged for outwardly fulfilling the law but inwardly lacking the required relationship with the King to enter the kingdom

**(5) The two foundations****Matthew 7:24–8:1; Luke 6:46-49**

Another invitation to reject Pharisaism and accept Christ contrasts one who trusts the King's word and person with one who rejects them to show that one's destiny is determined by their response to his message

**17. Recognition of Christ's Authority in Capernaum****§ 57****Matthew 8:5-13; Luke 7:1-10**

Christ's authority over sickness shown in healing a centurion's servant at a distance merely by speaking illustrates salvation extended to Gentiles in response to Israel's rejection

**18. Recognition of Christ's Authority in Nain****§ 58****Luke 7:11-17**

Christ proves His authority over death in the restoration of life to the son of a widow in Nain, bearing additional testimony to His Messianic identity

**19. Witness of the Twelve****§ 59****Matthew 9:35–11:1; Mark 6:6b-13; Luke 9:1-6**

Christ delegates His Messianic authority by sending out the twelve apostles with authority over demons, sickness, and disease with a commission to preach that the kingdom is near

**III. Controversy Over The King §§ 60-73**

The Messianic identity of Jesus Christ is challenged and publicly opposed in preparation for His sacrifice for the nation

**A. The Rejection of the Herald****§ 60****Matthew 11:2-19; Luke 7:18-35**

The rejection of John by Israel's leaders is paralleled by the rising opposition to Christ and His offer of the kingdom

**B. The Curse of the Cities of Galilee****§ 61****Matthew 11:20-30**

Christ curses Galilean cities that saw his miracles but would not believe to show how Gentiles received him more than the Jews.

**1. Condemnation for Unbelief****Matthew 11:20-24**

Christ condemns the Jewish area of Galilee for their unbelief and greater judgment than Gentiles who had not received authenticating signs

**2. Explanation of Unbelief****Matthew 11:25-27**

The reason the Galilean cities persist in unbelief is because of Israel's spiritual blindness stemming from a past history of willful rejection of God's revelation

**3. Invitation to Belief****Matthew 11:28-30**

Even in his message of condemnation, Christ offers rest from the burdensome submission to Pharisaical regulations by trusting in him

**C. Reception by a Sinner****§ 62****Luke 7:36-50**

Christ reveals the opposition of the self-righteous Pharisees when they hear Him forgive a repentant woman of ill repute at Simon the Pharisee's home

**D. Witness to the King****§ 63****Luke 8:1-3**

Several believing women of financial means acknowledge faith in Christ by their witness and material support for His ministry

**E. Rejection of Christ and His Offer by the Leaders****§ 64****Matthew 12:22-37; Mark 3:20-30**

At his ministry's turning point, Jesus defends himself to Pharisees who attribute his exorcisms to Satan since the nation's destiny depended on what it thought of him

**F. Request for a Sign by the Leaders****§ 65****Matthew 12:38-45**

Israel's leaders reject Jesus by demanding a miracle, so Christ reveals their wickedness by promising to conquer death which Satan could never do

**G. Rejection of the Nation by Christ****§ 66****Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21**

In response to rejection by Israel's leaders, Christ rejects the nation, thus predicting God temporally setting aside Israel for a new form of the kingdom in the Interadvent age

**H. Revelation in View of Rejection****§§ 67-71**

In response to national rejection, Christ reveals the course of the kingdom in the present age in conjunction with demonstrations of His power

**1. The Course of the Kingdom in the Present Age****§ 67****Matthew 13:1-53; Mark 4:1-34; Luke 8:4-18**

Good and evil coexist in the Interadvent age as the proclamation of God's Word starts small but reaches all the world's Jews and Gentiles until judgment before the Millennium

**2. Power Over Nature****§ 68****Matthew 8:18, 23-27; Mark 4:35-41; Luke 8:22-25**

By calming the stormy Sea of Galilee, Christ confirms that He is Lord over nature so that the disciples would trust Him for everything until all creation is someday subject to Him

**3. Power Over Demons****§ 69****Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39**

In the face of opposition from Israel's leaders, Christ verifies His authority over a legion of demons that controlled swine to show that He was not controlled by Satan since He controlled Satan's host

**4. Power Over Disease and Death****§ 70****Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56**

Christ shows his royal authority as Israel's king by healing an unclean woman with a flow of blood and raising Jairus' daughter by allowing to be touched and by touching the dead

**5. Power Over Blindness****§ 71****Matthew 9:27-34**

Two blind men praise Christ as Messiah and appeal for a messianic miracle that he performs for them when they trust in him to show his willingness to remove Israel's spiritual blindness if the nation responds in faith

**I. Rejection in Nazareth****§ 72****Matthew 13:54-58; Mark 6:1-6a**

Christ's rejection in His hometown of Nazareth because He had not been taught by an accredited teacher demonstrates the extent of blindness and inability to receive spiritual light evident in these unbelievers

**J. Death of the Herald****§ 73****Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9**

The ultimate opposition to Christ and rejection of His offer of the kingdom is foreshadowed in Herod's execution of John for righteousness' sake

**IV. Instruction of the Twelve By the King §§ 74-97**

The Messiah no longer devotes Himself to a public ministry but withdraws to teach the apostles how to continue the ministry the Father had entrusted to Him since His rejection would soon end in death

**A. Feeding the Five Thousand****§ 74**

**Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-13**

Christ feeds 5000 as the New Moses of Deuteronomy 18:15 to teach how to shepherd with sufficiency in him, to confirm the believing, and to establish spiritual blindness of the unbelieving

**B. Rejection of an Offer to Make Christ King****§ 75**

**Matthew 14: 22-23; Mark 6:45-46; John 6:14-15**

Jesus rejects the offer of the 5000 to make him king as the New Moses of Deuteronomy 18:15 since Israel's leaders remained unbelieving so his rule would be only over Galilee

**C. Instruction Through the Storm****§ 76**

**Matthew 14:24-33; Mark 6:47-52; John 6:16-21**

Jesus walks on the water to rescue His disciples on the Sea in order to teach them that when obstacles come as they do His will His help is available and must be claimed by faith

**D. Reception in Gennesaret****§ 77**

**Matthew 14:34-36; Mark 6:53-56**

Christ instills in His disciples through continued healings that what He accomplished in the physical realm represents what He desired to perform for people in the spiritual realm if they trust Him in faith

**E. Instruction Concerning the Bread of Life****§ 78**

**John 6:22-71**

Through His claim to be the true bread from heaven Christ teaches His disciples that He did not come to give physical bread but the new heavenly bread, which is eternal life

**F. Instruction Concerning Defilement****§ 79**

**Matthew 15:1-20; Mark 7:1-23; John 7:1**

Christ trains the disciples in the real, inner source of defilement to reveal how the Pharisees violate the law with their traditions in their uncleanness due to their heart condition

**G. Reception in Tyre and Sidon****§ 80**

**Matthew 15:21-28; Mark 7:24-30**

Through the healing of the Canaanite woman's demon-possessed daughter Christ schools His disciples how while it was premature for Gentiles to receive kingdom blessings until Israel repents, personal needs can be met through individual faith in His person



**H. Reception in Decapolis****§ 81****Matthew 15:29-38; Mark 7:31-8:9a**

By healing the deaf and dumb man and feeding the four thousand Gentiles, Christ instructs His men on the need to minister to Gentiles as well as Jews and, though inadequate for the task, to do this through His power

**I. Rejection in Magadan****§ 82****Matthew 15:39-16:4; Mark 8:9b-12**

Jesus refuses to give another sign to the unbelieving religious leaders except for His resurrection because they were rejecting Him in unbelief, not because sufficient signs had been lacking

**J. Warning Against Rejection****§ 83****Matthew 16:5-12; Mark 8:13-26**

Christ warns His disciples against the hypocritical attitude of the Pharisees and Herod that led them to reject Him so His men would be aware of possible attitudes in themselves

**K. Confession of Peter****§ 84****Matthew 16:13-20; Mark 8:27-30; Luke 9:18-21**

Upon Peter's affirmation of Christ's deity, Jesus reveals for the first time that Peter and all the Twelve will exercise authority to make official pronouncements already made by God in a new organism, the Church

**L. Instruction Concerning His Death****§ 85****Matthew 16:21-23; Mark 8:31-33; Luke 9:22**

Christ tells the disciples that he would soon die in Jerusalem by the religious leaders but would rise the third day, which Peter opposes because he did not see the need for Christ's sacrifice for sin

**M. Instruction Concerning Discipleship****§ 86****Matthew 6:24-28; Mark 8:34-9:1; Luke 9:23-27**

A true disciple must submit not to the Pharisees but to Jesus since he would judge Israel and rule as Messiah

**N. Revelation of the Kingdom****§ 87****Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36**

Three disciples see Christ's glory as he promised a week earlier as a foretaste of his reign at the Second Advent and to authenticate Christ as One worthy of obedience

**O. Instruction Concerning Elijah****§ 88****Matthew 17:9-13; Mark 9:9-13**

Jesus tells the Transfiguration disciples that Elijah will precede the kingdom but John the Baptist fulfilled Malachi's prophecy of his coming so that they might harmonize the need of Christ's sacrifice before his glorification

**P. Instruction Concerning Dependence****§ 89****Matthew 17:14-21; Mark 9:14-29; Luke 9:37-43a**

When disciples cannot exorcise a demon, Christ shares how he could deliver Israel if the nation believes and to teach the disciples that they will succeed only by trusting in Christ

**Q. Additional Instruction Concerning His Death****§ 90****Matthew 17:22-23; Mark 9:30-32; Luke 9:43b-45**

Jesus again predicts His death and resurrection to the disciples to enable them to understand that suffering must precede glory in the same Messiah, not two Messiahs

**R. Instruction Concerning Sonship****§ 91****Matthew 17:24-27**

Jesus directs Peter in paying their voluntary temple tax to prevent cause for accusation from the authorities even though as the authority over the temple Christ and His disciples were exempt from the tax as related to the One to whom the temple was dedicated

**S. Instruction Concerning Humility****§ 92****Matthew 18:1-5; Mark 9:33-37; Luke 9:49-50**

Following the disciples' argument regarding which of them would be greatest in the kingdom Christ uses a child to tutor them on humility and dependence necessary for positions of greatness in the kingdom

**T. Instruction Concerning Pride****§ 93****Matthew 18:6-14; Mark 9:38-50; Luke 9:49-50**

Jesus rebukes his disciples' pride over others trying to exorcise a demon so they would prize humility since God prioritizes what man deems insignificant

**U. Instruction Concerning Forgiveness****§ 94****Matthew 18:15-35**

Christ teaches the disciples that they are to forgive both unconditionally and completely in the way God has forgiven them

**V. Instruction Concerning Discipleship****§ 95****Matthew 8:19-22; Luke 9:57-62**

Christ trains His disciples in the costly nature of true discipleship through three men who wanted only His provision, would not give up his father's authority, or loved family more than Christ

**W. Challenge by His Brothers****§ 96****John 7:2-9**

Christ rejects the tainted counsel of His brothers to go to Jerusalem and publicly reveal Himself because He needs to move according to God's timetable not only as King but as the Passover Lamb as well

**X. Journey to Jerusalem****§ 97****Luke 9:51-56; John 7:10**

Having completed His instruction of the Twelve to carry on His ministry in His absence, Christ passes through unrepentant Samaria to face the opposition of the religious leaders that would culminate in His death and resurrection

**V. Opposition to the King §§ 98-119**

The Jewish leaders resist Jesus in many conflicts over his person and miracles as they question his authority as God.

**A. Conflict At the Feast of Tabernacles****§ 98****John 7:11-52**

Christ's authority and person are questioned and responded to by Him at the Feast of Tabernacles, giving the unbelieving Jews further motivation to put Him to death

**1. Christ's Authority Questioned****John 7:11-15**

The crowds at Jerusalem wonder how Christ could teach with authority apart from rabbinical training, thus setting up the scene for Christ to reveal His true nature

**2. Christ's Explanation****John 7:16-24**

Christ explains that the Pharisees should submit to his teaching as authoritative as was Moses since the Father (not rabbis) taught Jesus

**3. Christ's Person Questioned****John 7:25-27**

The crowds disbelieve in Jesus as the Christ because the Pharisees do not arrest Him, and because they assume he was born to Joseph in Nazareth rather than discovering the facts

**4. Christ's Explanation****John 7:28-30**

Christ explains that His origin is heaven rather than Nazareth and His Father is God the Father rather than Joseph that they may know His identity as the Son of God

**5. Response****John 7:31-36**

The response to Christ's explanation is mixed, with some believing and the leaders more committed to killing Him for blasphemy even if He tries to escape their clutches

**6. Christ's Invitation****John 7:37-52**

Jesus uses the Feast's golden pitcher ceremony (recalling God giving water to Israel) to show that he can satisfy their spiritual thirst and receives a mixed response

**B. Conflict Over the Law****§ 99****John 7:53–8:11**

Jesus avoids a Pharisee trap by not judging a woman caught in adultery, thus both denying the Law as too stringent and not approving their watered-down views of the Law

**C. Conflict Over the Light****§ 100****John 8:12-20**

The Pharisees reject Christ's claim to be the Light of the World as witnessing of himself, so Jesus says that the Feast of Tabernacles and the Father witness of him

**D. Conflict Over His Person****§ 101****John 8:21-59**

Christ's declaration of Messianic identity and deity elicit open opposition and attempted but unsuccessful execution by stoning from the Jewish leaders

**E. Conflict Over the Healing of the Blind Man****§ 102****John 9:1-41**

Through the Sabbath healing of the man born blind Christ authenticates His claim as Light to those in darkness and is worshipped as God

**F. Conflict Over the Shepherd****§ 103****John 10:1-21**

Christ declares that a remnant of Israel followed Him as the true, good, only, and obedient Shepherd and calls to Him those following the Pharisees as false shepherds

**G. Witness of the Seventy-two****§ 104****Luke 10: 1-24**

Christ sends 72 disciples to tell the crowds that He is Messiah offering the kingdom to show that both the leaders and common people had begun to debate over His person

**H. Conflict Over the Question of Eternal Life****§ 105****Luke 10:25-37**

Christ tells the Good Samaritan parable to a self-justifying lawyer that he must help anyone in need to be rewarded kingdom blessings

**I. An Example of Fellowship****§ 106****Luke 10:38-42**

Christ favors the fellowship of Mary over the service of Martha, thus showing that occupation with Christ is more important than an occupation for Christ

**J. Instruction in Prayer****§ 107****Luke 11:1-13**

Jesus teaches us to persist in prayer to the only One who can meet our needs in order to encourage prayer for the coming of the Spirit after His death and resurrection

**K. Conflict Over the Healing of the Dumb Man****§ 108****Luke 11:14-36**

After the people accuse Christ of exorcism by Satan's power, He says that God will judge Israel's refusing the revelation it received so its state is worse than before John's ministry

**L. Conflict Over Pharisaic Ritualism****§ 109****Luke 11:37-54**

Christ claims that the Pharisee traditions mislead Israel from the true intent of the law so that reconciliation between Christ and the Pharisees cannot happen

**M. Instruction of the Disciples****§§ 110-118**

Christ addresses the believers among the multitude concerning Pharisaic practices and the program of God in view of Israel's rejection

**1. Hypocrisy****§110****Luke 12:1-12**

Christ encourages the crowd to break with the hypocritical Pharisees to secure their eternal destiny by putting their faith in Him

**2. Covetousness****§ 111****Luke 12:13-34**

Jesus warns that the Pharisees trust in riches as evidence of their acceptance before God stemmed from greed so that His disciples would trust him alone

**3. Watchfulness****§ 112****Luke 12:35-41**

Christ warns that the delay of the kingdom should motivate the disciples prepare for His return to establish the kingdom

**4. Faithfulness****§ 113****Luke 12:42-48**

Christ teaches that those who are watchful must also be faithful since it will determine degrees of both rewards and punishments

**5. The Effect of His Coming****§ 114****Luke 12:49-53**

Christ teaches that when He returns there will be a judgment that brings division over the person of Christ to encourage the people to separate from Pharisaism and embrace Him

**6. The Signs of the Times****§ 115****Luke 12: 54-59**

Christ rebukes the crowd for being able to interpret the weather but not the signs authenticating His person in order to urge them to seek reconciliation with the Judge

**7. Concerning Repentance****§ 116****Luke 13:1-9**

Christ refutes the common teaching that tragedy only befalls sinners to warn the crowd that their entire generation would be judged if they refuse to repent

**8. Concerning Israel's Need****§ 117****Luke 13:10-17**

Christ heals a crippled woman on the Sabbath to picture Israel's need for Him as Messiah and to demonstrate what He was prepared to do if the nation would trust Him in faith

**9. Concerning the Kingdom Program**

**§ 118**

**Luke 13:18-21**

Jesus knew people would disbelieve but the kingdom's small start would grow quietly, pervasively, and irreversibly into a large, new form

**N. Conflict at the Feast of Dedication**

**§ 119**

**John 10:22-39**

Jesus shows that the Jews reject him as Messiah of God despite his words and works—not for lack of evidence

**VI. Preparation of the Disciples by the King §§ 120-137**

Christ ministers privately to the twelve disciples to prepare them for the ministries they will have after His departure

**A. Withdrawal from Judea****§ 120****John 10:40-42**

Christ withdraws from Judea so that He might die by crucifixion at God's appointed time rather than being stoned prematurely by a mob, because all doors for ministry are closed in Judea, and so that He might instruct His disciples how to minister in His behalf

**B. Instruction Concerning Entrance Into the Kingdom****§ 121****Luke 13:22-35**

Since Israel as a nation has rejected Christ, He invites individuals to decide for Him and enjoy the kingdom in order to encourage those who were fearful due to His rejection and to prepare the apostles for future ministry

**C. Instruction in a Pharisee's House****§ 122****Luke 14:1-24**

Christ teaches that Pharisees will miss the kingdom by trusting their descent from Abraham but "unworthy Jews" and Gentiles will enter by faith so that the Pharisees would accept his invitation to blessing

**D. Instruction Concerning Discipleship****§ 123****Luke 14:25-35**

Christ warns that, given Israel's rejection, being his disciple is a decision to make him priority over every other relationship, count the cost, and then identify with Christ so as not to profess discipleship and then later defect

**E. Instruction Concerning God's Attitude Toward Sinners****§ 124****Luke 15:1-32**

Since the Pharisees believed that God hated and withdrew from sinners Jesus told three parables to emphasize God's love for sinners which seeks them out and experiences great joy in their repentance

**F. Instruction Concerning Wealth****§ 125****Luke 16:1-31**

Christ advises using wealth for eternal rather than temporal ventures so that the disciples would renounce material gain in favor of becoming servants of God and to caution against the Pharisaical perspective of trusting money as a basis for eternal security

**G. Instruction Concerning Forgiveness****§ 126****Luke 17:1-6**

Christ teaches that disciples can hate the teachings of Pharisees without hating these teachers themselves to help them come to Christ and also forgive other believers



**H. Instruction Concerning Service****§ 127****Luke 17:7-10**

Christ reminded His disciples that responsibility to Him as servants of the Master is never fulfilled so that they would realize that obedience is their minimal duty to Christ

**I. The Raising of Lazarus****§ 128****John 11:1-54**

Christ raises Lazarus from the dead to teach that resurrection and life are found only in Him, not in some program of God

**1. The Miracle of Restoration****John 11:1-44**

Christ restores life to Lazarus to confirm the faith of those who had already believed in Him

**2. Conflict Over the Miracle****John 11:45-54**

The miracle of Lazarus' restoration results in the confirmation of the disciples' faith, several new believers, and further rejection of Christ in the planning of His death by the religious leaders

**J. Instruction Concerning Thankfulness****§ 129****Luke 17:11-19**

Christ commends a cleansed leper for thanking him and condemns the other nine cleansed lepers for their ingratitude to contrast the indebtedness of the disciples with the rejection by Israel despite their blessings

**K. Instruction Concerning His Coming****§ 130****Luke 17:20-37**

Christ teaches that although the kingdom and King are among them He was rejected and would suddenly return in the judgment of Israel at the Second Advent to take away the unsaved from the earth

**L. Instruction Concerning Prayer****§ 131****Luke 18:1-14**

Christ teaches that people should persist in prayer for the kingdom even though its political aspects have been delayed and one who trusts God's provision for sin in Him as the Lamb of God must offer that acceptable prayer

**M. Instruction Concerning Divorce****§ 132****Matthew 19:1-12; Mark 10:1-12**

Christ teaches that God prohibits divorce except by canceling the Jewish betrothal period marriage contract, thus avoiding the Pharisee debate over divorce and escaping the trap to slander Herod for marrying his brother's wife

**N. Instruction Concerning Entrance Into the Kingdom****§ 133****Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17**

Jesus blesses little children to illustrate to the disciples that confidence and trust in Christ are necessary to enter the kingdom

**O. Instruction Concerning Eternal Life****§ 134****Matthew 19:16-20; 16; Mark 10:17-31; Luke 18:18-30**

Christ shows the impossibility of entering the kingdom through riches to refute the Pharisaical belief that material wealth indicates divine approval and eternal life

**P. Instruction Concerning His Death****§ 135****Matthew 20:17-28; Mark 10:32-45; Luke 18:31-34**

Christ announces His coming death and resurrection to His disciples to instruct them about the importance of being servants rather than lords

**Q. Instruction Concerning Israel's Need****§ 136****Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43**

Jesus heals two blind men as illustrations of Israel's spiritual blindness and His ability to help the nation see if it would turn to Him in faith

**R. Instruction Concerning the Kingdom Program****§ 137****Luke 9:1-28**

Christ reiterates the postponement of the kingdom but also encourages any individual trusting in His person that his entrance into the kingdom is guaranteed

**1. A Lesson in Personal Faith****Luke 19:1-10**

Christ accepts the corrupt but repentant Zacchaeus to demonstrate that He would forgive anyone who places faith in Him, thus allowing them to enter the kingdom by simple faith

**2. Instruction Concerning the Postponed Kingdom****Luke 19:11-28**

Christ instructs the disciples through the parable of the man of noble birth how the kingdom had been postponed until Christ returns at the Second Advent to judge Israel

**VII. Official Presentation of the King §§ 138-149**

Christ officially presents Himself to Israel as Messiah but is challenged as to His authority, followed by His announcement of impending judgment upon the nation for rejecting Him

**A. The Arrival in Bethany****§ 138**

**John 11:55–12:1, 9-11**

As people gather and prepare for the Passover and Christ arrives in Bethany, the Jewish leaders try to kill both Jesus and Lazarus to supposedly protect Israel from Roman invasion if Christ sets his kingdom

**B. The Triumphal Entry****§ 139**

**Matthew 21:1-11, 14-17; Mark 11:1-11; Luke 19:29-44; John 12:12-19**

Christ enters Jerusalem to officially present Himself to the nation Israel as Messiah and Fulfiller of the Messianic prophecies

**C. The Authority of the King****§ 140**

**Matthew 21:12-13, 18-19; Mark 11:12-18; Luke 19:45-48**

Christ curses the fig tree to symbolize the hypocrisy of the nation as falsely professing to bear fruit for God and cleanses the temple a second time to reveal His right to judge as Messiah

**D. Invitations by the King****§ 141**

**John 12:20-50**

Jesus declares that following His death the Gentiles will not have to approach Him through Israel so that all men might know that they can believe in His death and resurrection for all men

**E. Proof of the Authority of the King****§ 142**

**Matthew 21:20-22; Mark 11:19-25; Luke 21:37-38**

The fig tree that Christ cursed withers to indicate that the judgment pronounced upon the nation would fall quickly and to call for faith in His person

**F. The King's Authority Challenged****§§ 143-146**

The authority of Jesus as Messiah is challenged by the various religious and political leaders of His day to show their rejection of Him and His message

**1. By the Priests and Elders****§ 143**

**Matthew 21:23–22:14; Mark 11:27–12:12; Luke 20:1-19**

Jesus refuses to answer the priests and elders concerning the Source of His authority but instead tells parables of Israel's rejection in order to declare Gentile entrance in response to national rejection despite centuries of preparation by divinely sent prophets

**2. By the Pharisees and Herodians****§ 144****Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26**

Jesus declares that we must have allegiance first to God but also to the government to evade the political debate between the Pharisees and Herodians that might alienate him from Israel or incite the people to rebel against Rome

**3. By the Sadducees****§ 145****Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40**

Jesus shows high regard for the Law in affirming the resurrection to the disbelieving and cunning Sadducees by proving that Abraham, Isaac, and Jacob must be resurrected to take part in the promises of the Abrahamic Covenant

**4. By the Pharisees****§ 146****Matthew 22:34-40; Mark 12:28-34**

Jesus summarizes obedience to the law as completely fulfilling one's responsibilities to both God and man in order to convince the Pharisees that since no one could adequately fulfill these requirements one must turn to Christ to receive the salvation He offered

**G. Challenge by the King****§ 147****Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44**

Jesus reveals from Psalm 110 that the Messiah is both human as the Son of David and God as David's Lord to confront the Pharisees both to accept His claims about His person and to refute their claim that He was a son of hell

**H. Judgment by the King****§ 148****Matthew 21:1-39; Mark 12:38-40; Luke 20:45-47**

Christ pronounces a series of woes upon the Pharisees for the purpose of delineating reasons why God's judgment must fall on them and their hypocritical Pharisaic system

**I. Instruction at the Treasury****§ 149****Mark 12:41-44; Luke 21:1-4**

Christ contrasts the hypocrisy of the faithless practices of the Pharisees with the sacrificial commitment of a poor widow in order to show that she was a true disciple who would enter the kingdom

**VIII. Preparation for the Death of the King §§ 150-167**

Christ prepares for his death in predictions about Israel's future, by events in the last days of his life, and by his precepts and prayers

**A. Predictions by Christ****§ 150**

**Matthew 24:1–25:46; Mark 13:1-37; Luke 21:5-36**

Christ foretells the events that will accompany his Second Advent so that Israel might know that he will appear as Judge

**1. The Question**

**Matthew 24:1-3; Mark 13:1-4; Luke 21:5-7**

Jesus predicts the destruction of the temple and Jerusalem in response to the disciples' questions about His return and Jerusalem's destruction

**2. The Tribulation**

**Matthew 24:4-26; Mark 13:5-23; Luke 21:8-26**

Jesus predicts the seventieth week of Daniel 9:27 as a seven-year tribulation before his Second Advent so Israel might know the signs of His coming and the judgments to follow

**a. The First Half**

**Matthew 24:4-8; Mark 13:5-8; Luke 21:8-11**

The signs of the first three and one-half years of the Tribulation forewarn Israel of the coming judgment at Christ's Second Advent

**b. The Second Half**

**Matthew 24:9-14; Mark 13:9-13; Luke 21:12-19**

The signs of the second three and one-half years of the Tribulation forewarn Israel of the coming judgment at Christ's Second Advent

**c. Repetition and Explanation**

**Matthew 24:15-26; Mark 13:14-23; Luke 21:20-26**

The terror of the Tribulation focuses on the Antichrist to identify him as *the sign* that will forewarn Israel of the approaching Second Advent

**3. The Second Advent**

**Matthew 24:27-30; Mark 13:24-27; Luke 21:27-28**

Jesus predicts His return to the earth in power and glory to subject the earth to His authority in order to fulfill man's destiny as authority over the earth

**4. The Regathering of Israel**

**Matthew 24:31**

Jesus predicts Israel's supernatural restoration to its land after having been scattered by military invasions

**5. Parenthetical Exhortations**

**Matthew 24:32-51; Mark 13:28-37; Luke 21:29-36**

Christ provides practical exhortations in light of His coming as Judge to further stress the need to be watchful, prepared, and faithful in light of the Second Advent

**a. The Fig Tree****Matthew 24:32-44; Mark 13:28-37; Luke 21:29-36**

The budding of the fig tree illustrates that signs will be given to Israel that the nation might recognize that Christ's judgment is imminent and be watchful and prepared

**b. The Faithful Servant****Matthew 24:45-51**

The illustration of the faithful servant warns Israel to be faithful since the nation will not know when Christ will return

**6. Judgment on Israel****Matthew 25:1-30**

Two parables predict judgment on living Israel to teach the nation's failure as a light for the Gentiles and to prepare Jews to enter the Millennium by trusting in Jesus

**a. The Ten Virgins****Matthew 25:1-13**

The parable of the ten virgins illustrates that only those prepared through faith in Him are taken into the banquet of the millennial feast

**b. Talents****Matthew 25:14-30**

The parable of the talents teaches that living Israel will be judged so that the consequences of the nation's faithlessness as a light to the Gentiles might be accomplished

**7. Judgment on Gentiles****Matthew 25:31-46**

Jesus predicts that living Gentiles will be judged based upon their treatment of Israel to separate saved from unsaved Gentiles for determining entrance into the millennial kingdom

**B. Preparation for Christ's Death****§§ 151-160**

Various events follow their divinely prescribed order to prepare for the death of the Messiah as a sacrifice for the world's sin

**1. The Prediction of His Death****§ 151****Matthew 26:1-2; Mark 14:1a; Luke 22:1**

Christ pinpoints the exact day of His death as the Passover to inform the disciples that He would fulfill prophecy by being God's sacrificial Lamb on that very day

**2. The Plan of the Rulers****§ 152****Matthew 26:3-5; Mark 14:1b-2; Luke 22:2**

The Sanhedrin takes Caiaphas' recommendation to put Christ to death by actively planning His execution at some time other than during the feast to prevent a riot

**3. The Pouring of the Ointment****§ 153****Matthew 26:6-13; Mark 14:3-9; John 12:2-8**

Mary anoints Christ as King but Jesus states that her anointing actually anticipated His upcoming death

**4. The Promise to Betray****§ 154****Matthew 26:14-16; Mark 14:10-11; Luke 22:3-6**

Judas presents himself to the Sanhedrin as the chief witness in an official indictment to testify against Christ in His upcoming trial, thus revealing his bitterness and disappointment with the Lord

**5. The Preparation of the Passover****§ 155****Matthew 26:17-19; Mark 14:12-16; Luke 22:7-13**

Jesus sends Peter and John to prepare the Passover supper for Him and the disciples so that they may fully obey the law's demands to observe the feast

**6. The Passover Observance****§ 156****Matthew 26:20; Mark 14:17; Luke 22:14-16, 24-30**

Jesus noting at Passover its fulfillment in God's kingdom prompts his disciples to assume that their positions at the table would be their future positions in the kingdom and thus to argue for their own greatness

**7. The Provision of an Example****§ 157****John 13:1-20**

Christ loves the disciples enough to become their servant by washing their feet to illustrate that the one who rules must become one who serves

**8. The Prediction of Judas' Betrayal****§ 158****Matthew 26:21-25; Mark 14:18-21; Luke 22:21-23**

Christ predicts Judas' betrayal through the passing of the sop in order to offer forgiveness to Judas if he accepts salvation by placing faith in Christ

**9. The Prediction of Peter's Denial****§ 159****Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38**

The Lord foretells Peter's denial and prays that the Twelve's faith would not fail so that they all would be restored after denying Him as Lord

**10. The Provision of a Memorial****§ 160****Matthew 26:26-30; Mark 14:22-26; Luke 22:17-20**

Jesus establishes memorials of His person in the cup and bread in order that in the future whenever they eat bread or drink the cup they would remember His sacrificial death

**C. Precepts By Christ****§§ 161-165****John 13:31-16:33**

Christ provides His last precepts for the disciples at the Last Supper in order to prepare them for His departure and for their ministry apart from His bodily presence

**1. Prologue****§ 161****John 13:31-35**

Jesus commands the disciples to love one another with the same love He showed to them—an unconditional, mutual, serving love—as a sign of identification with Himself and a means of providing for one another as Christ had provided for them

**2. Problems****§ 162****John 13:36, 14:1-24**

Jesus promises His troubled disciples a new intimacy with the triune God by being the only way to God and through the Spirit who would soon replace Him

**3. Promises****§ 163****John 14:25-31**

Jesus promises that the Holy Spirit would teach them what still did not make sense to them so that they could proclaim His words and have His peace to dispel fear

**4. Instruction Concerning Their Present Experience****§ 164****John 15:1-16:4**

Jesus instructs the disciples concerning their need to be vitally related to Him through the Holy Spirit in the midst of opposition from the world so that they might experience success in ministry and be prepared for spiritual conflict

**a. Fruit bearing****John 15:1-17**

Christ likens Himself to a vine and the disciples to connected branches nurtured by the Father to show that their Christ-like character and ministry success depends on their relationship to Him as their Source

**b. The Foe of the Disciples****John 15:18-16:4**

Christ warns the believers of opposition from the world even unto death that they might depend upon the Spirit and be prepared for spiritual conflict

**5. Instruction Concerning the Future****§ 165****John 16:5-33**

Jesus gives the disciples instruction on the future ministry of the Spirit, the resurrection, and His presence to give power for effective ministry, unlimited prayer access, and peace

**a. The Ministry of the Holy Spirit****John 16:5-15**

The coming of the Spirit depends upon His departure so that the Holy Spirit might indwell them for an effective ministry

**b. The Result of the Resurrection****John 16:16-28**

The resurrection will be preceded by great grief but Christ will be restored to them again with great joy that they might have unlimited access to the Father in prayer through Christ



**c. Conclusion****John 16:29-33**

Christ will not abandon the disciples so that they might know His peace as they wait for the fulfillment of His promise to overcome the world

**D. Prayer by Christ for Believers****§ 166****John 17:1-26**

Christ prays for Himself but especially for His disciples and future believers to enable them to minister successfully in His behalf after His departure

**1. His Prayer for Himself****John 17:1-5**

Jesus prays for the reunion of His soul and body after death (resurrection) and that He would be brought out of spiritual death (glorification), revealing His subjection to God in His approaching death and His confidence in God for his resurrection

**2. His Prayer for His Disciples****John 17:6-19**

Jesus prays for the disciples' protection and joy, then sets them apart for ministry (ordination) so that they might make the Father known to the world

**3. His Prayer for the Family of Believers****John 17:20-26**

Jesus prays that the future believers resulting from the disciples' ministry would have unity, glorification, and love for one another to match the love the Father has for the Son

**E. Prayer in the Garden****§ 167****Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46; John 18:1**

Christ prays that the Father might accept His death as full payment for the sin of the world and that He would be raised to full fellowship with the Father so that He might not be separated from God for eternity

**IX. Rejection of the King §§ 168-183**

The Messiah is rejected by the nation in His arrest, trials, procession to Calvary, crucifixion, burial, and sealing of the tomb so that He might bear the sins of the world on the cross

**A. The Arrest****§ 168**

**Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12a**

Christ voluntarily and aggressively allows Himself to be betrayed and arrested in Gethsemane, all the time being in complete control with authority over His adversaries

**B. The Religious Trial****§§ 169-173**

Christ is illegally tried by religious authorities on religious grounds as to His following, teaching, and supposed blasphemy that this unjust treatment might lead Him to the cross as the sacrifice for sin

**1. The Examination before Annas****§ 169**

**John 18:12b-14, 19:23**

Annas, the deposed high priest who is recognized by the Jews, illegally evaluates 'Jesus's following and teaching and allows the religious trial to continue by sending Christ to Caiaphas

**2. Examination before Caiaphas****§ 170**

**Matthew 26:57, 59-68; Mark 14:53, 55-65; Luke 22:54a, 63-65; John 18:24**

Caiaphas, the unrecognized high priest of the Jews, and the Sanhedrin illegally evaluate Christ's testimony and charge Him with blasphemy based on His own confession, concluding that He is worthy of death

**3. Denial by Peter****§ 171**

**Matthew 26:58, 69-75; Mark 14: 54, 66-72; Luke 22:54b-62;**

**John 18:15-18, 25-27**

Peter denies the Lord three times, thus demonstrating the truthfulness of Christ's prediction and his inadequacy apart from Jesus' presence while in the company of His adversaries

**4. Condemnation by the Sanhedrin****§ 172**

**Matthew 27:1; Mark 15:1a; Luke 22:66-71**

The entire Sanhedrin illegally tries Jesus before dawn to ratify what had illegally taken place during the night when only a portion of the court had been present at the house of Caiaphas, sentencing Him to death for blasphemy

**5. Death of Judas****§ 173**

**Matthew 27:3-10**

Judas returns the thirty coins to the temple and commits suicide by hanging in unrepentant remorse but the money is used to purchase a burial place for foreigners so that the prophecies of Zechariah (11:12-13) and Jeremiah (18:1-4; 19:1-3) might be fulfilled

**C. The Civil Trial****§§ 174-177**

Jews could not legally execute anyone, so the religious leaders bring Jesus before the Romans and change the religious charge of blasphemy to the political charge of treason, which, after three trials, succeeds in having Him mocked and led away for crucifixion

**1. Trial Before Pilate****§ 174**

**Matthew 27:2, 11-14; Mark 15:1b-5; Luke 23:1-5; John 18:28-38**

Pilate declares Christ innocent of the ambiguous charges laid against Him and makes several attempts to save Him from the cross, concluding that His kingdom was no threat to Rome

**2. Trial Before Herod****§ 175**

**Luke 23:6-12**

Pilate, seeking to avoid making a judgment on Christ, sends Him to Herod, who ruled over Galilee, but Herod also declares Christ innocent of treason

**3. Trial Before Pilate****§ 176**

**Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:1, 4-16a**

Pilate declares Jesus innocent of treason but releases Barabbas, flogs Jesus, seeks to absolve himself from blame, and sends him for crucifixion fearing Rome, the crowd, and possible judgment from a deity if Jesus is indeed God

**4. Mockery****§ 177**

**Matthew 27:27-30; Mark 15:16-19; John 19:2-3**

Since Christ was condemned for being a king, the Roman soldiers act out a mock coronation but also repeatedly beat Him and spit upon Him before taking Him away for crucifixion

**D. Procession to Calvary****§ 178**

**Matthew 27:31-34; Mark 15:20-23; Luke 23:26-33; John 19:16b-17**

Christ attempts to carry His cross to Calvary but since He is unable to do so Simon of Cyrene is forced to bear it, indicating the severity of the beating Jesus received from the guards

**E. The Crucifixion****§§ 179-181**

Christ is crucified for the sins of the world with signs at His death to show that the people had executed their own Messiah

**1. First Three Hours****§ 179**

**Matthew 27:35-44; Mark 15:24-32; Luke 23:34-43; John 19:18-27**

Christ's three statements on the cross from 9 AM to noon forgive his tormentors, save a thief beside Him, and entrust his mother to John to care for others even while dying

**2. Second Three Hours****§ 180****Matthew 27:45-50; Mark 15:33-37; Luke 23:44, 46; John 19:28-30**

Christ's four statements on the cross from noon to 3 PM show his separation from the Father from bearing man's sin, his thirst to fulfill Psalm 22:15, the reality of his final sacrifice for humanity, and his sovereignty over his own voluntary death

**3. Accompanying Signs****§ 181****Matthew 27:51-56; Mark 15:38-41; Luke 23:45, 47-49**

Christ's death tears the temple veil for all people to come to God, the earth shakes to redeem creation, and the saints rise as Christ's victory over death will result in the resurrection of all believers

**F. The Burial of Christ****§ 182****Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56;****John 19:31-42**

Christ is quickly buried in Joseph of Arimathea's nearby tomb because of the approaching Sabbath and the defilement that dead bodies would have brought to the area

**G. The Sealing of the Tomb****§ 183****Matthew 27:62-66**

The Sanhedrin succeeds in securing Pilate's permission to guard and seal the tomb for fear of a deception of resurrection initiated by the disciples, which really only increases the number of witnesses to the resurrection

**X. Resurrection of the King §§ 184-198**

The Messiah comes back to life again as Victor over death to prove his deity and give proof for the disciples' proclamation of the gospel to all nations

**A. The Preparation by the Women****§ 184**

**Matthew 28:1; Mark 16:1**

Following the Sabbath, early on Sunday morning Mary Magdalene, Mary the mother of James, and Salome proceed to the tomb with spices to show their devotion to Christ by anointing His body

**B. The Opening of the Tomb****§ 185**

**Matthew 28:2-4**

Christ resurrects when in a violent earthquake an angel rolls back the stone and sits upon it so that witnesses may see that Christ's body is gone, the angel's glory scaring the Roman guard so that they at first shook, then became as corpses, then left the site

**C. The Visit of the Women****§ 186**

**Matthew 28:5-8; Mark 16:2-8; Luke 24:1-8; John 20:1**

As the three women discuss how to open the tomb, they see it already open and after entering see two angels, one of whom announces Christ's resurrection and commands the women to tell Peter and the disciples to meet Christ in Galilee

**D. The Report to the Disciples****§ 187**

**Luke 24:9-12; John 20:2-10**

The women tell the disciples that they do not know the location of the body to show that they do not see the meaning of the resurrection, which prompts Peter and John to run to the tomb to investigate the matter themselves, resulting in John's belief

**E. The Appearance to Mary****§ 188**

**Mark 16:9-11; John 20:11-18**

Mary Magdalene returns to the tomb, speaks with Christ, and returns to the disciples with the news that He has resurrected but they do not believe her, indicating that their unbelief prevents them from even believing an eyewitness account

**F. The Appearance to the Women****§ 189**

**Matthew 28:9-10**

The other women return to the tomb and see Christ also, who tells them to report to the disciples to meet Him in Galilee that He might give them parting instructions and a final commission

**G. The Report of the Guard****§ 190**

**Matthew 28:11-15**

The guards report the resurrection to the chief priests, who, with the Sanhedrin, bribe them to lie that the disciples stole Christ's body while they were asleep as a futile attempt to discredit the disciples based on the religious leaders' stubborn unbelief

**H. The Appearance to the Two on the Emmaus Road****§ 191****Mark 16:12-13; Luke 24:13-32**

Christ first appears to two men on the Emmaus Road who do not at first know him and cannot harmonize the Messiah's suffering with his glory, but they accept his explanation relating the cross to the throne and recognize him at dinner

**I. The Report of the Two to the Disciples****§ 192****Luke 24:33-35**

These two disciples report to the Eleven that they have seen the Lord, thus verifying the earlier report of the women

**J. The Appearance to Several Disciples****§ 193****Mark 16:14; Luke 24:36-43; John 20:19-25**

Jesus appears to the disciples (minus Thomas) as the two disciples share about his appearance, and later the ten disciples relate this to Thomas who remains unconvinced, showing that faith alone is insufficient for some to believe

**K. The Appearance to the Eleven****§ 194****John 20:26-31**

One week later Christ appears to the ten disciples while Thomas is with them and invites him to touch him, but Thomas declares his submission to Him as Lord and deity so that all the disciples witness the things that they will preach in the coming years

**L. The Appearance to Seven Disciples****§ 195****John 21:1-25**

Christ appears to seven of the Eleven at the Sea of Galilee to further confirm His resurrection and to reinstate Peter, who thrice had denied Christ, in a threefold declaration of love for Christ and commitment to do His will

**M. The Commission to the Disciples****§ 196****Matthew 28:16-20; Mark 16:15-18**

Christ commissions all the apostles on a mountain in Galilee to make disciples throughout the world and promises His own assistance along with that of the Holy Spirit so that the apostles would have the authority and power to be His witnesses

**N. The Final Commission****§ 197****Luke 24:44-49**

After some time with the apostles in Galilee, Christ returns to Jerusalem with them so that they may comprehend the Scriptures and to encourage them to stay in the city until they receive baptism with the Spirit for ministry empowerment

**O. The Ascension of Christ****§ 198****Mark 16:19-20; Luke 24:50-53**

On the Mount of Olives Jesus blesses His disciples and is received into heaven in their sight to sit at the right hand of God that He might carry on His present ministry for the saints