



# Luke 13-24

# Luke 13



# Luke 14

# Luke 15





# THE PARABLE OF THE LOST COIN

Luke 15:8-10

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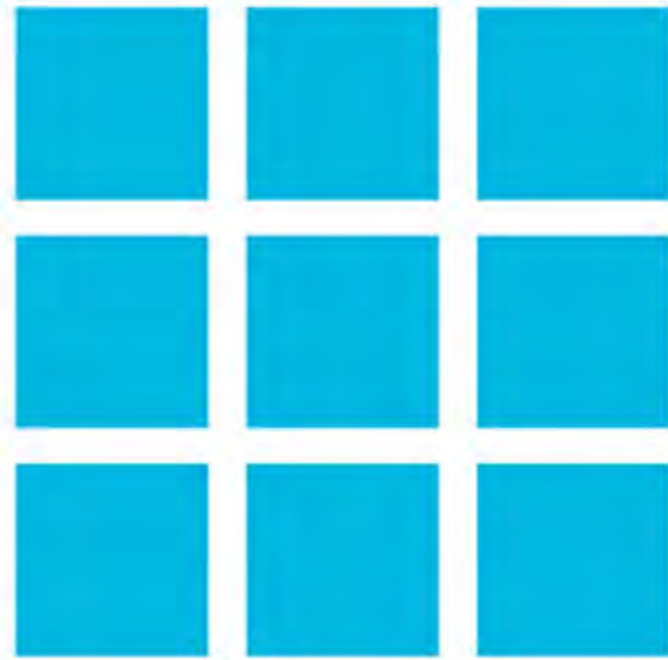












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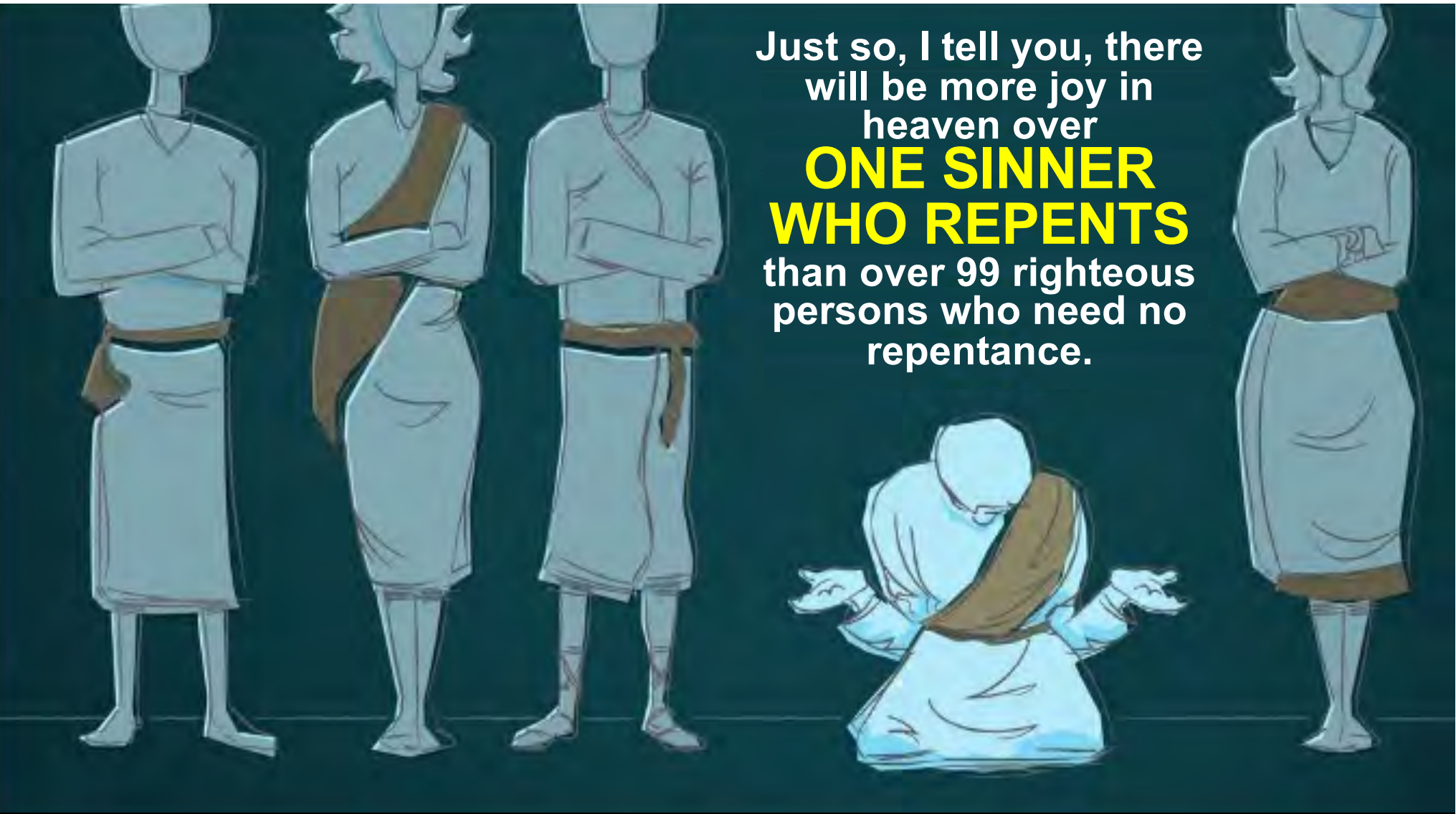
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Just so, I tell you, there  
will be more joy in  
heaven over

**ONE SINNER  
WHO REPENTS**

than over 99 righteous  
persons who need no  
repentance.

**Luke 15:7**



**We are sheep.**





**Sheep tend to stray.**





**Lost sheep get lonely.**





**Sheep tend to return.**





**But straying has a price.**







# THE PARABLE OF THE TWO SONS (Prodigal Son)

Luke 15:11-32



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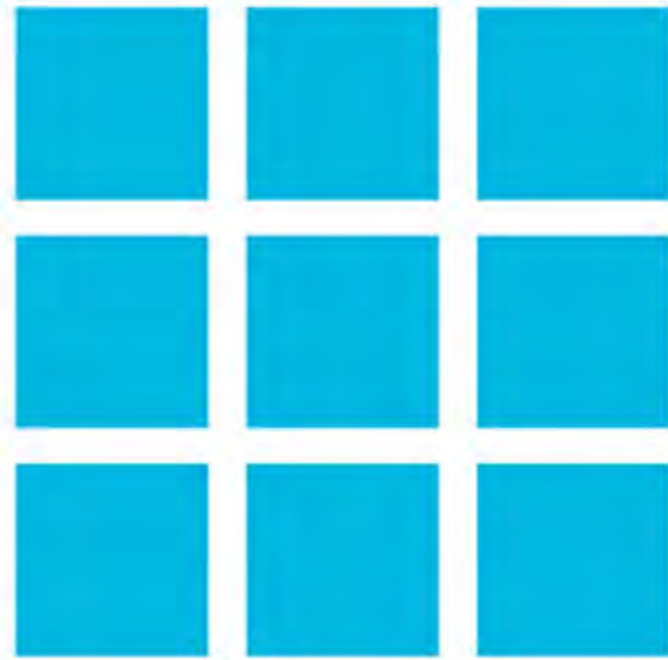












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# Luke 16

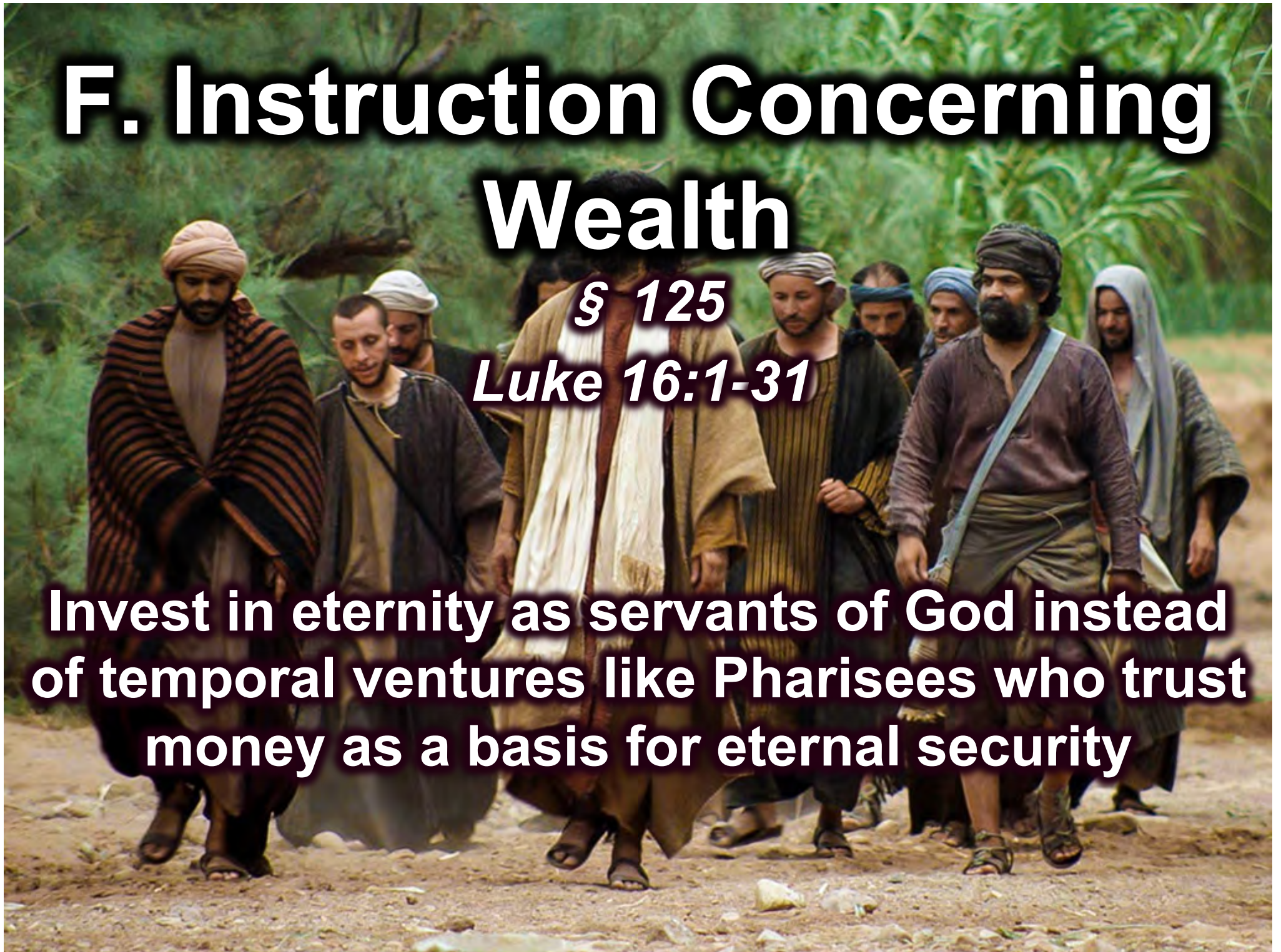


# F. Instruction Concerning Wealth

§ 125

*Luke 16:1-31*

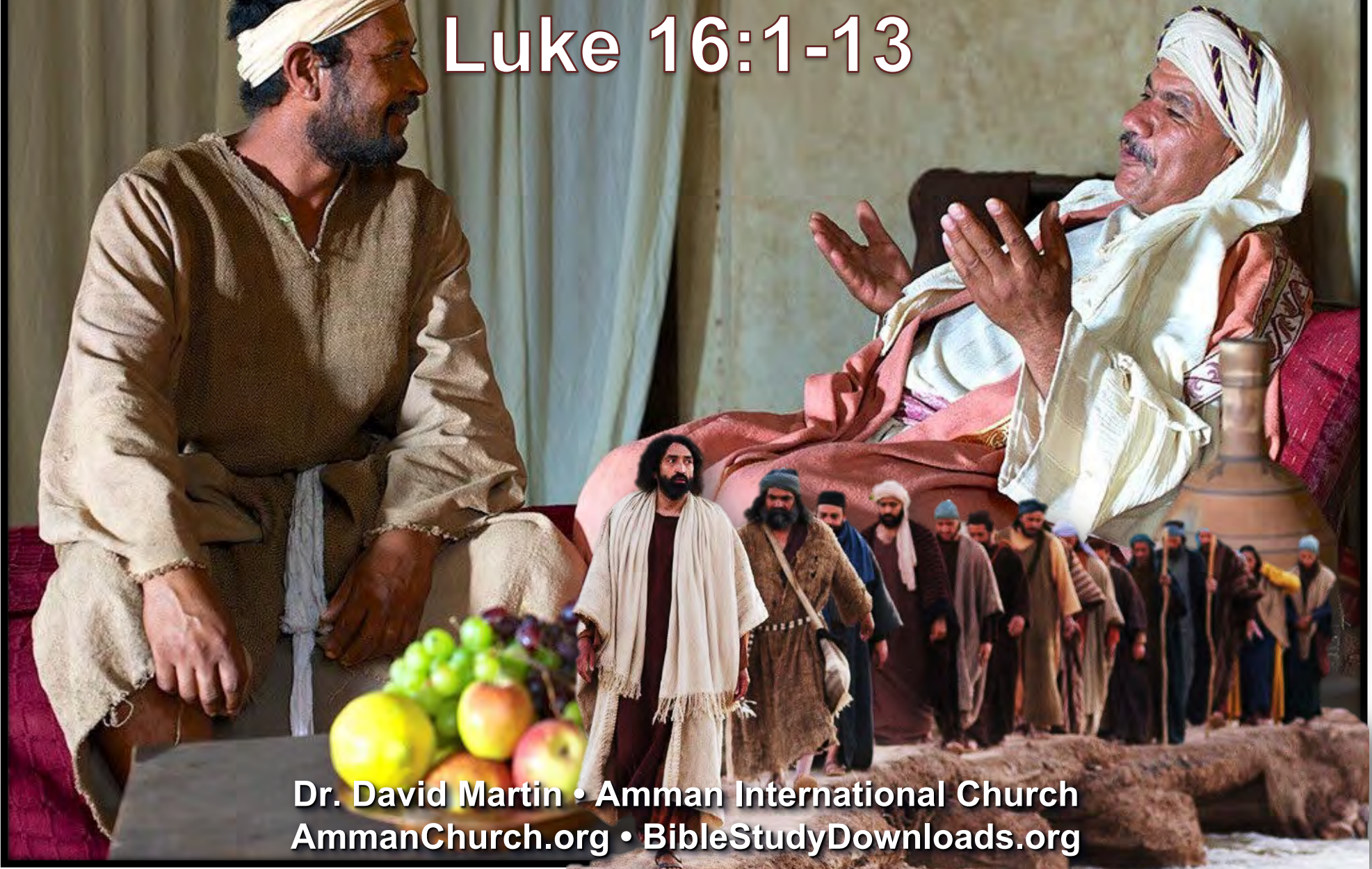
Invest in eternity as servants of God instead of temporal ventures like Pharisees who trust money as a basis for eternal security





# The Shrewd Manager

## Luke 16:1-13



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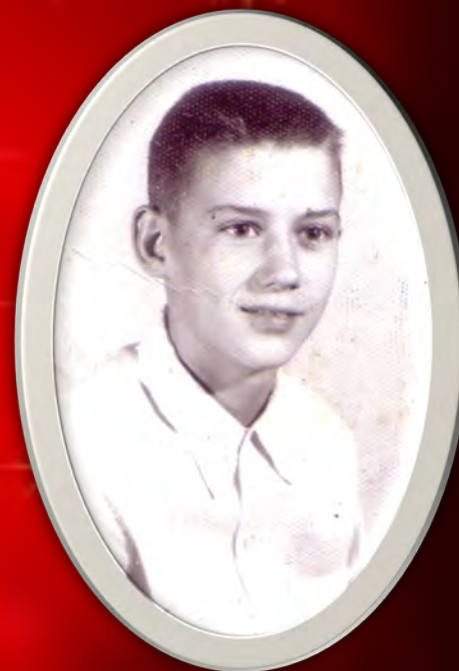
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## Luke 16.1-13

**The Issue:**  
A disciple's role  
as a steward

**Jesus addresses key misunderstandings:**

- ♦ Luke 15: Wrong attitudes towards people
- ♦ Luke 16: Wrong attitudes towards "mammon"



# PARABLE ON STEWARDSHIP



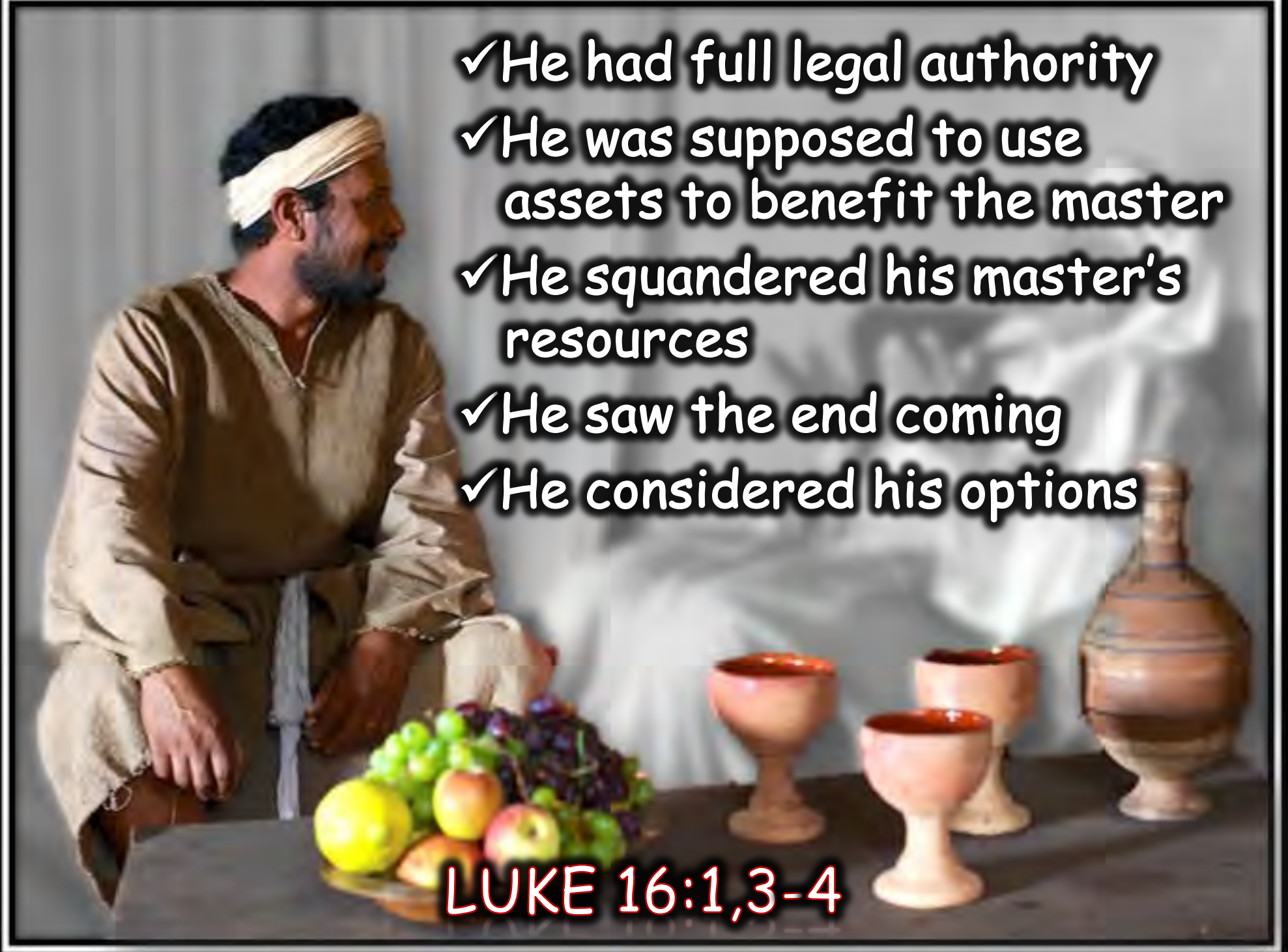


- ✓ He was very wealthy
- ✓ He was a big land owner
- ✓ He delegated complete management (cf. Gen. 39:1,4-6)
- ✓ He heard bad reports
- ✓ He held the steward accountable



**LUKE 16:2**



- 
- A man with a beard, wearing a brown robe and a white headband, stands behind a table. On the table are several items: a bowl of fruit including green grapes, red apples, and a yellow lemon; three small, reddish-brown chalices; and a large, dark brown ceramic jar. The background is a simple, light-colored wall.
- ✓ He had full legal authority
  - ✓ He was supposed to use assets to benefit the master
  - ✓ He squandered his master's resources
  - ✓ He saw the end coming
  - ✓ He considered his options

**LUKE 16:1,3-4**



**LUKE 16:5-7**



teward summoned all creditors  
gnificantly reduced each contract



Contract

I owe 50  
measures of  
olive oil

Signed:



Deuteronomy 23:19

"You shall not charge interest to  
your countrymen."



+100% =  
interest

50 measures borrowed

100 measures debt



Contract

I owe 80  
measures of  
wheat

Signed: 

+20% =  
interest

80 measures borrowed

100 measures debt



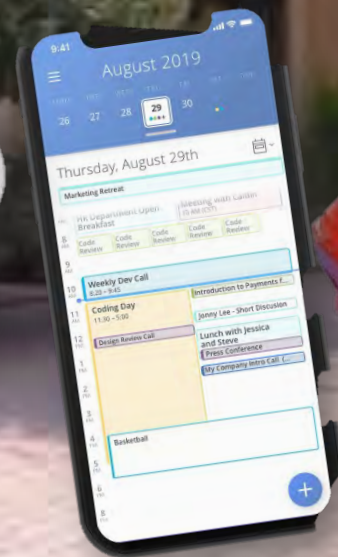
# THE STEWARD CANCELLED THE INTEREST

He was  
praised for  
being  
**shrewd**

- ✓ He had the authority
- ✓ It was completely legal
- ✓ He made **many** friends that day
- ✓ His future comfort was assured
- ✓ He also made the master look generous
- ✓ His quick planning/action changed his fate



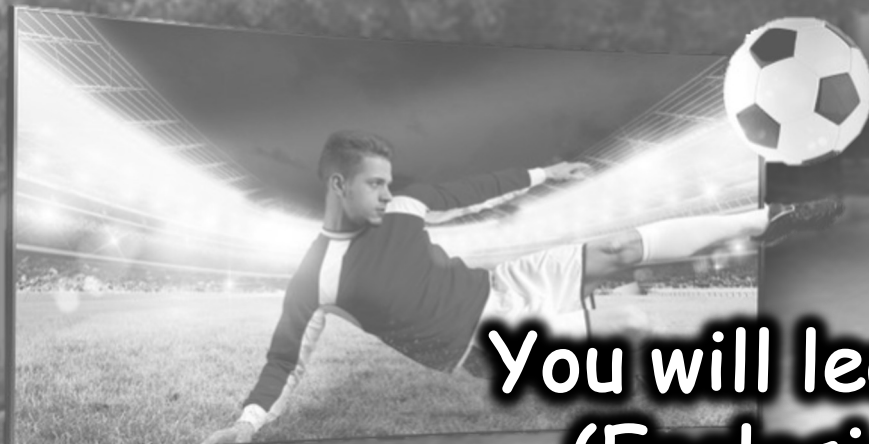
# Evaluate your stewardship while there is still time to make changes







**2 Cor. 5:10**



**You will leave this all behind!  
(Ecclesiastes 5:15; 2:19)**



1. Recognize that you are only a "steward" and not the "owner" of all that God puts in your hands (1 Chron. 29:14).

WHAT DO WE  
LEARN?





2. Invest your money, possessions, and time  
to enhance your welcome into heaven  
(Luke 16:9; Matt. 6:19-21)

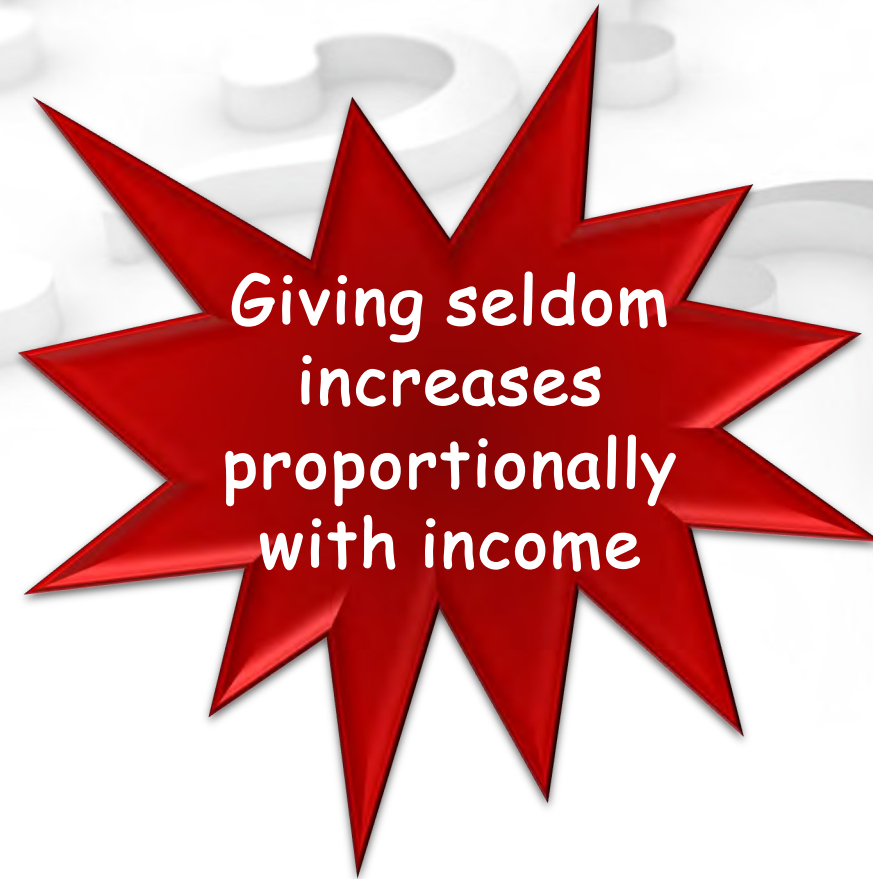
Will anyone be in  
heaven because  
of you?

WHAT DO WE  
LEARN?





3. Faithfulness in stewardship begins now  
with little things (Luke 16:10; 1 Cor. 4:2).



WHAT DO WE  
LEARN?





4. Wasting your money and opportunities limits how much God will use you now and reward you later (Luke 16:11; 19:17).

WHAT DO WE  
LEARN?





5. Become "shrewd." Act quickly to maximize your treasures in heaven by the way you invest your resources in God's work on earth (Phil. 4:15-17).

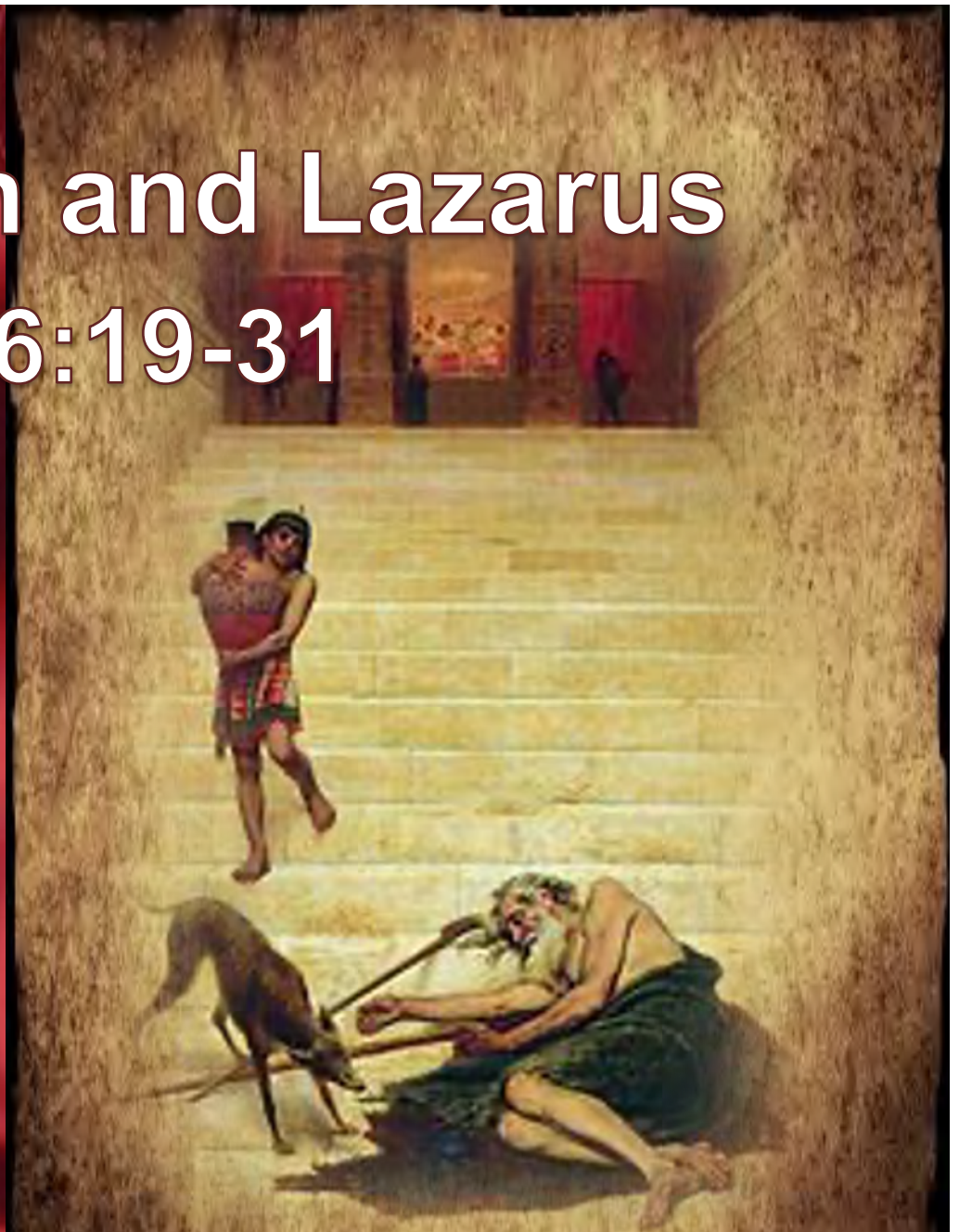
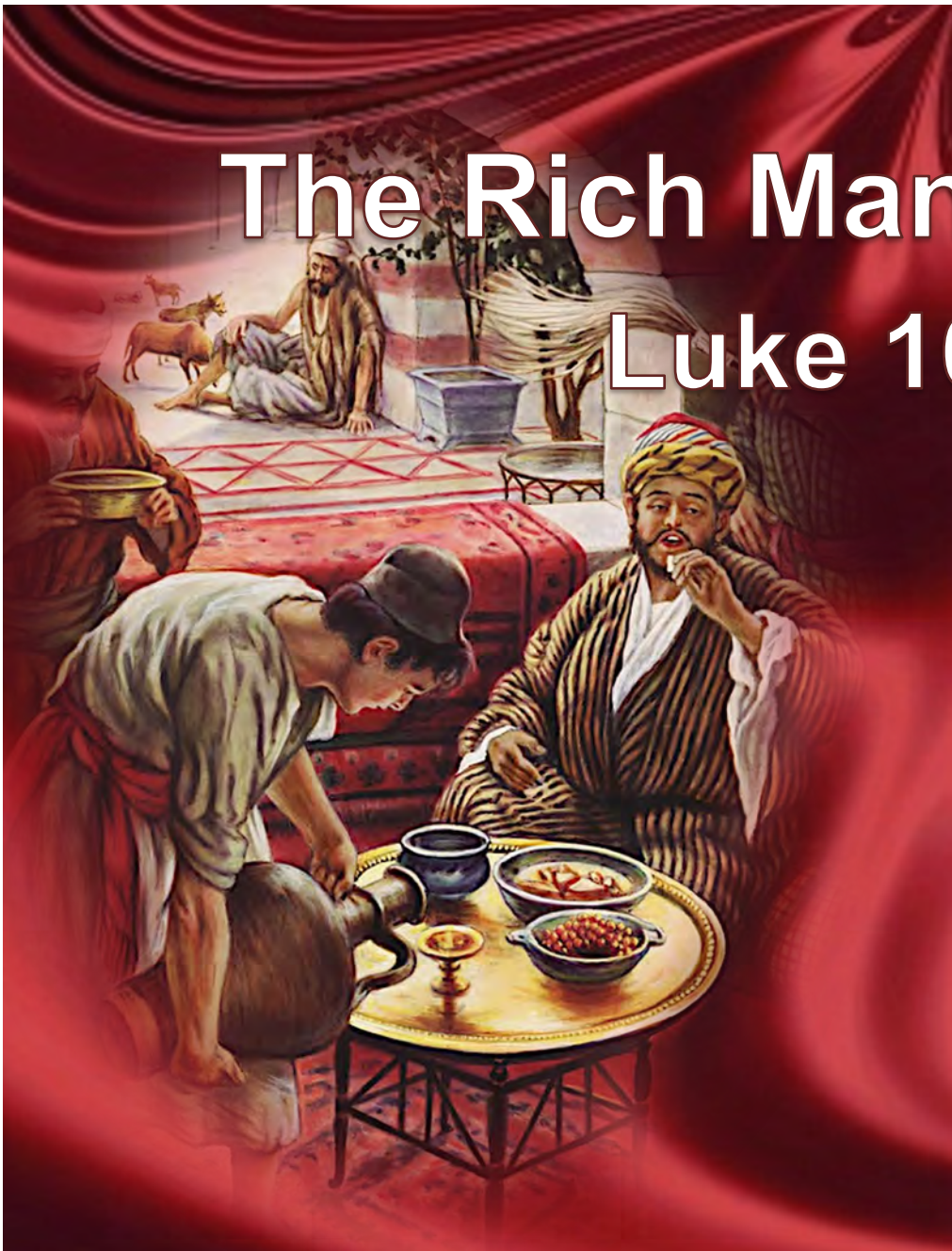
WHAT DO WE  
LEARN?





# The Rich Man and Lazarus

## Luke 16:19-31



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# JESUS' TEACHING ON MAMMON

(Luke 16)



The Shrewd Steward



Future oriented

The Rich Man/Lazarus



Here & now oriented



# THE CONTEXT OF THE PARABLE

Luke 16:13-15

Matthew  
19:23-25

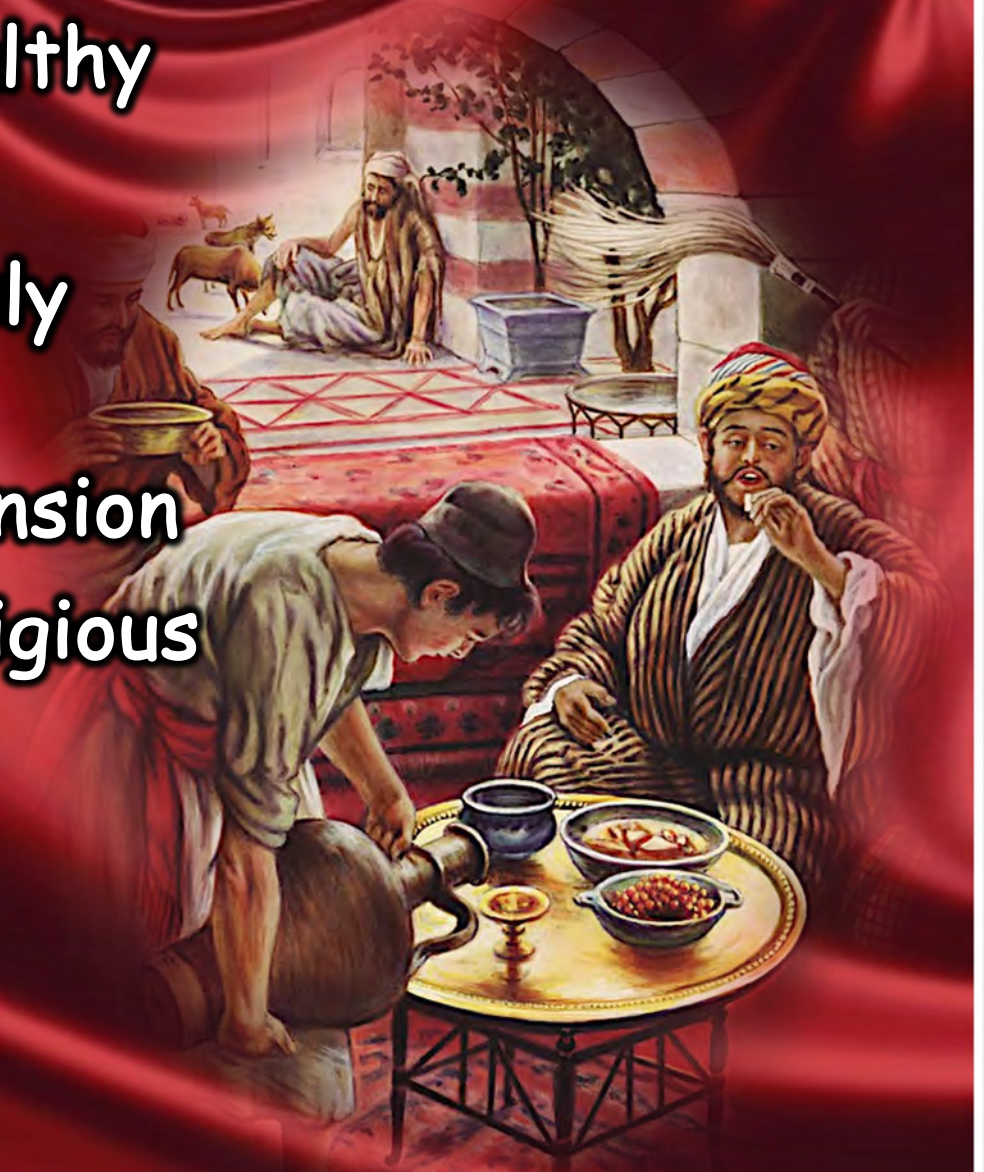
The Issue: Is wealth a sign of God's acceptance  
and poverty a sign of His rejection?





# THE RICH MAN

- ✓ He was extremely wealthy
- ✓ He dressed as royalty
- ✓ He feasted sumptuously every day
- ✓ He lived in a gated mansion
- ✓ He appeared to be religious
- ✓ He knew Lazarus but he ignored his needs
- ✓ He was unnamed





# LAZARUS

- ✓ He was a destitute beggar
- ✓ His name means  
"The one whom God helps"
- ✓ He was physically helpless,  
and covered with open sores
- ✓ He longed for table scraps







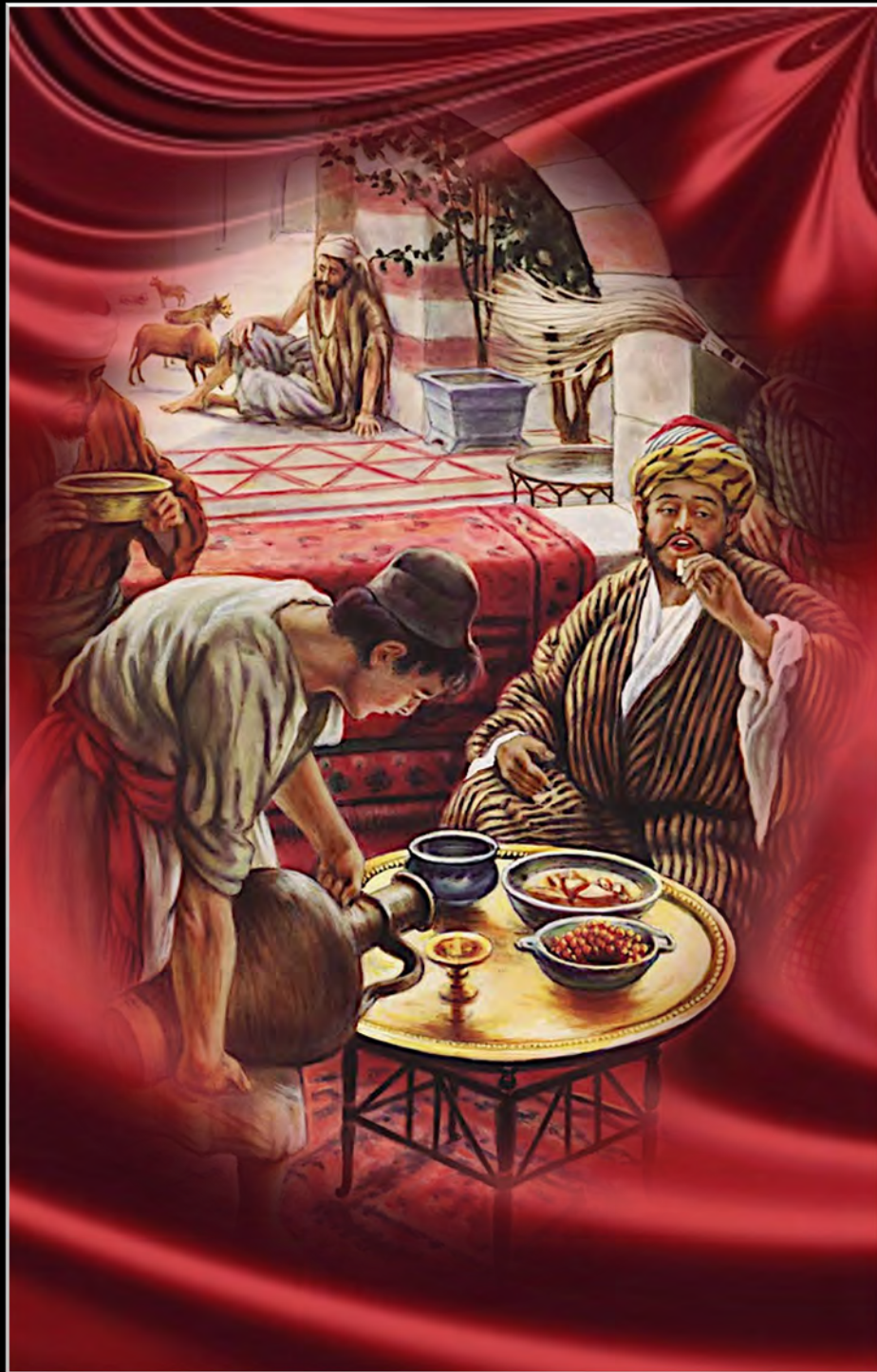


# LAZARUS

- ✓ He was a destitute beggar
- ✓ His name means  
"The one whom God helps"
- ✓ He was physically helpless,  
and covered with open sores
- ✓ He longed for table scraps
- ✓ Wild dogs licked his wounds









# THE RICH MAN

- ✓ He died and was buried (in splendor and pomp)





# LAZARUS

✓ He died and was not even buried



Valley of Gehenna



# THE RICH MAN

Riches did  
NOT indicate  
God's  
acceptance

✓ He woke up in Hades/Hell



# LAZARUS

Poverty did  
not indicate  
God's  
rejection

✓ He died and was carried by angels to  
"Abraham's bosom" (Bliss)



# THE RICH MAN

- ✓ He woke up in Hades/Hell
- ✓ He was in torment



# LAZARUS

The background of the slide features a silhouette of an angel with large, white, feathered wings. The angel is positioned in the center, facing away from the viewer towards a bright, glowing light source that creates a strong backlight effect. The overall color palette is dominated by warm, golden-yellow and white tones, giving it a heavenly or divine appearance.

- ✓ He died and was carried by angels to "Abraham's bosom" (paradise; heaven)
- ✓ He feasted in a place of honor (Matt. 8:11)



# THE RICH MAN

- ✓ He woke up in Hades/Hell
- ✓ He was in torment
- ✓ He cried to "Father Abraham" for mercy





# LAZARUS



- ✓ He died and was carried by angels to "Abraham's bosom" (paradise; heaven)
- ✓ He feasted in a place of honor (Matt. 8:11)
- ✓ He was in comfort



# THE RICH MAN

- ✓ He woke up in Hades/Hell
- ✓ He was in torment
- ✓ He cried to "Father Abraham" for mercy
- ✓ He had received good things in life, but his failure to repent resulted in eternal agony

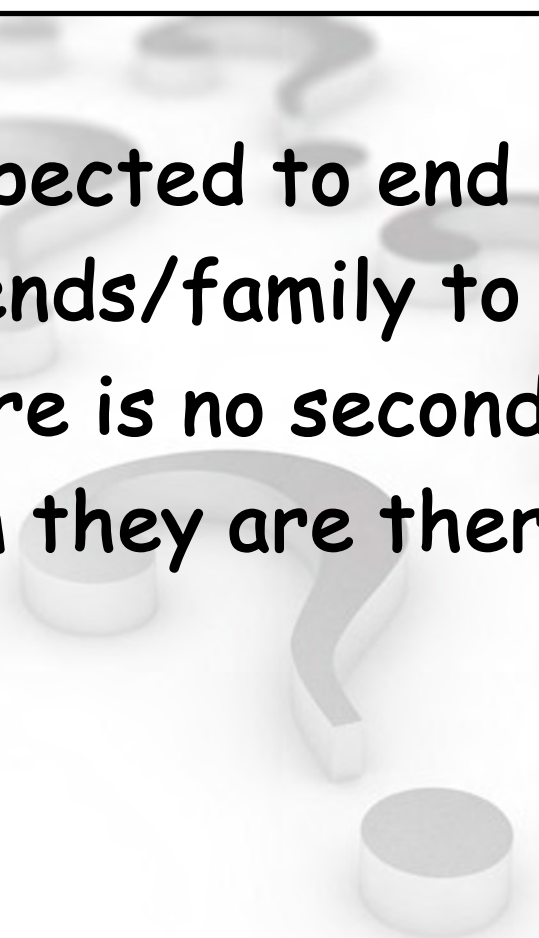


# LAZARUS

An angel with large, white, feathered wings stands in the center of the image, facing away from the viewer. The angel is silhouetted against a very bright, glowing light source, creating a halo effect. The background is dark, making the bright light and the angel's wings stand out prominently.

- ✓ He died and was carried by angels to "Abraham's bosom" (paradise; heaven)
- ✓ He feasted in a place of honor (Matt. 8:11)
- ✓ He was in comfort
- ✓ He had received bad things in life, but his trust in God resulted in eternal comfort




- 
- ➡ Most never expected to end up there
  - ➡ None want friends/family to join them there
  - ➡ All realize there is no second chance
  - ➡ None will claim they are there by mistake



WHAT DO WE LEARN  
ABOUT HELL?



A photograph of three men dressed as Pharisees in a village setting. They are wearing black robes with white sashes and black head coverings with gold bands. They are holding wooden staffs and appear to be in a heated conversation. The background shows a wooden building and a dirt path.

Luke 16:31

They were  
warned!

- ✓ The Scriptures are a sufficient warning
- ✓ Even miracles won't convince a hard heart
  - ☞ John 11:43-46,53 (Lazarus)
  - ☞ Matthew 28:11-15 (Jesus)



✓ Matthew 3:2 (John the Baptist)

✓ Matthew 4:17 (Jesus)

✓ Acts 2:38 (Peter)

✓ Acts 17:30-31 (The Apostle Paul)



Hebrews  
9:27

1) Repentance is a change of mind . . .

☞ about sin and its consequences

☞ about who Jesus is and what He did

2) Repentance results in a change in behavior

**WHAT DO WE LEARN  
ABOUT  
REPENTANCE/FAITH?**





# *The Transfer to Paradise*

Eph. 4:8-10

"...today you will be with me in paradise."

Luke 23:43

2 Cor. 12:2-4

"That is why the Scriptures say, 'When he ascended to the heights, he led a crowd of captives and gave gifts to his people.'<sup>9</sup> Notice that it says 'he ascended.' This clearly means that Christ also descended to our lowly world. <sup>10</sup>And the same one who descended is the one who ascended higher than all the heavens, so that he might fill the entire universe with himself."

"I was caught up to the third heaven...I was caught up to paradise"

S  
H  
E  
O  
L

Bliss

HADES



1 Pet.  
3:18-20

Luke 16:26

"Christ suffered for our sins once for all time. He never sinned, but he died for sinners to bring you safely home to God. He suffered physical death, but he was raised to life in the Spirit.

<sup>19</sup>So he went and preached to the spirits in prison— <sup>20</sup>those who disobeyed God long ago when God waited patiently while Noah was building his boat. Only eight people were saved from drowning in that terrible flood."

"...there is a great chasm separating us. No one can cross over to you from here, and no one can cross over to us from there."

"Then death and [Hades] were thrown into the lake of fire... <sup>15</sup>And anyone whose name was not found recorded in the Book of Life was thrown into the lake of fire."



# Luke 17



# Luke 18





# **A RICH YOUNG MAN QUESTIONS JESUS**

**Matthew 19:16-30; Mark 10:17-31; Luke 18:18-30**

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# Luke 19



# **R. Instruction Concerning the Kingdom Program**

**§ 137**

***Luke 9:1-28***

**Christ reiterates the delay of the millennial kingdom but also encourages any individual trusting in His person that his entrance into eternal life is guaranteed**



Isaiah:

442

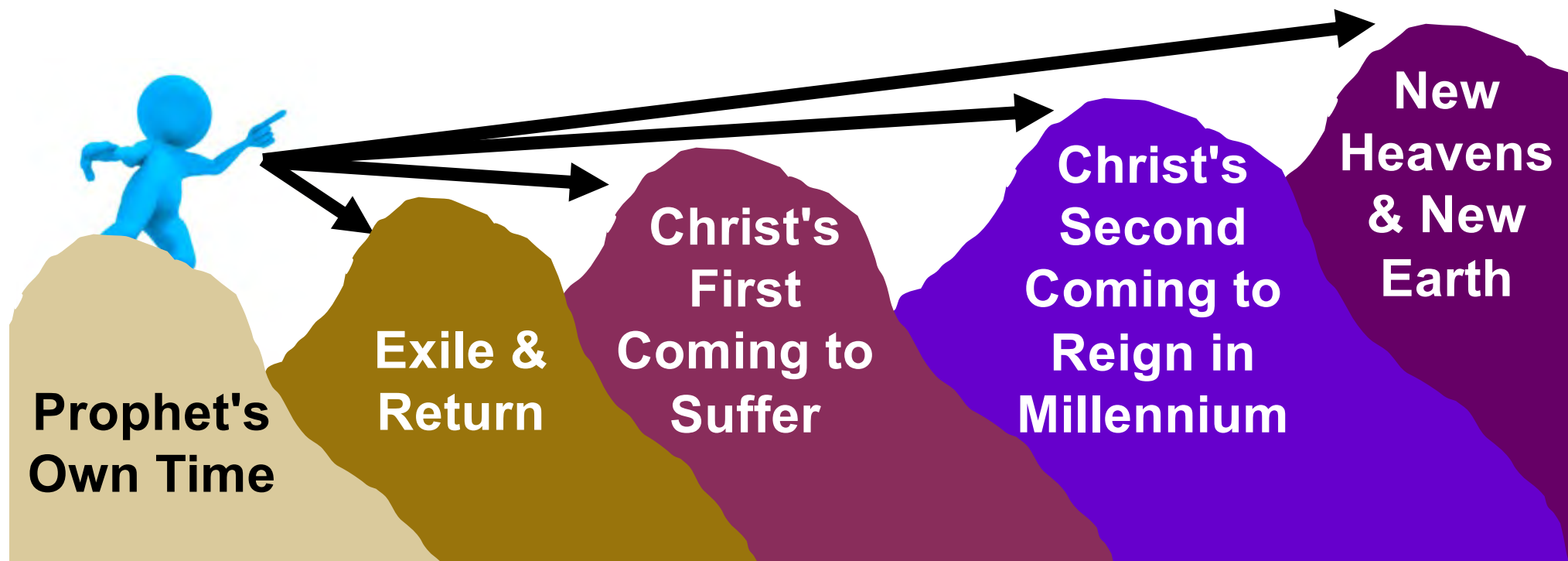
7–8

39–40

52–53

2, 11

25:8



# Time Periods of the Prophets

Adapted significantly from Salem Kirban, *Charts on Revelation* (1979), 49



# Premillennialism

**Second Coming = Second Advent**

**Church Age**

**Tribulation**

**7 years**

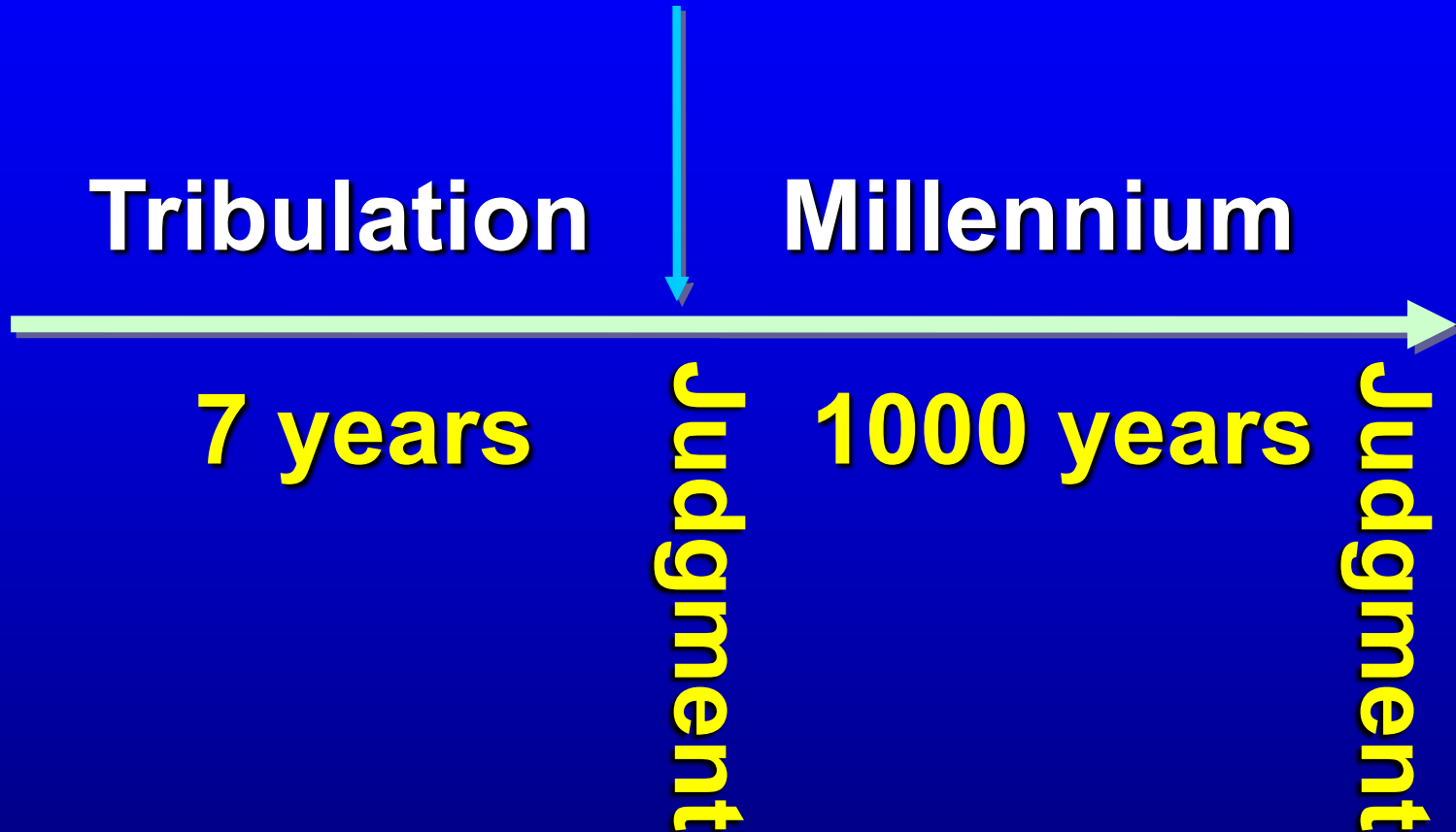
**Judgment**

**Millennium**

**1000 years**

**Judgment**

**Eternal Kingdom**





# Bethany Ruins





**Matthew 21:1-11**

**Mark 11:1-11**

**Luke 19:28-44**

**John 12:12-19**

**THE EASTER STORY**

# **TRIUMPHAL ENTRY** (Palm Sunday)

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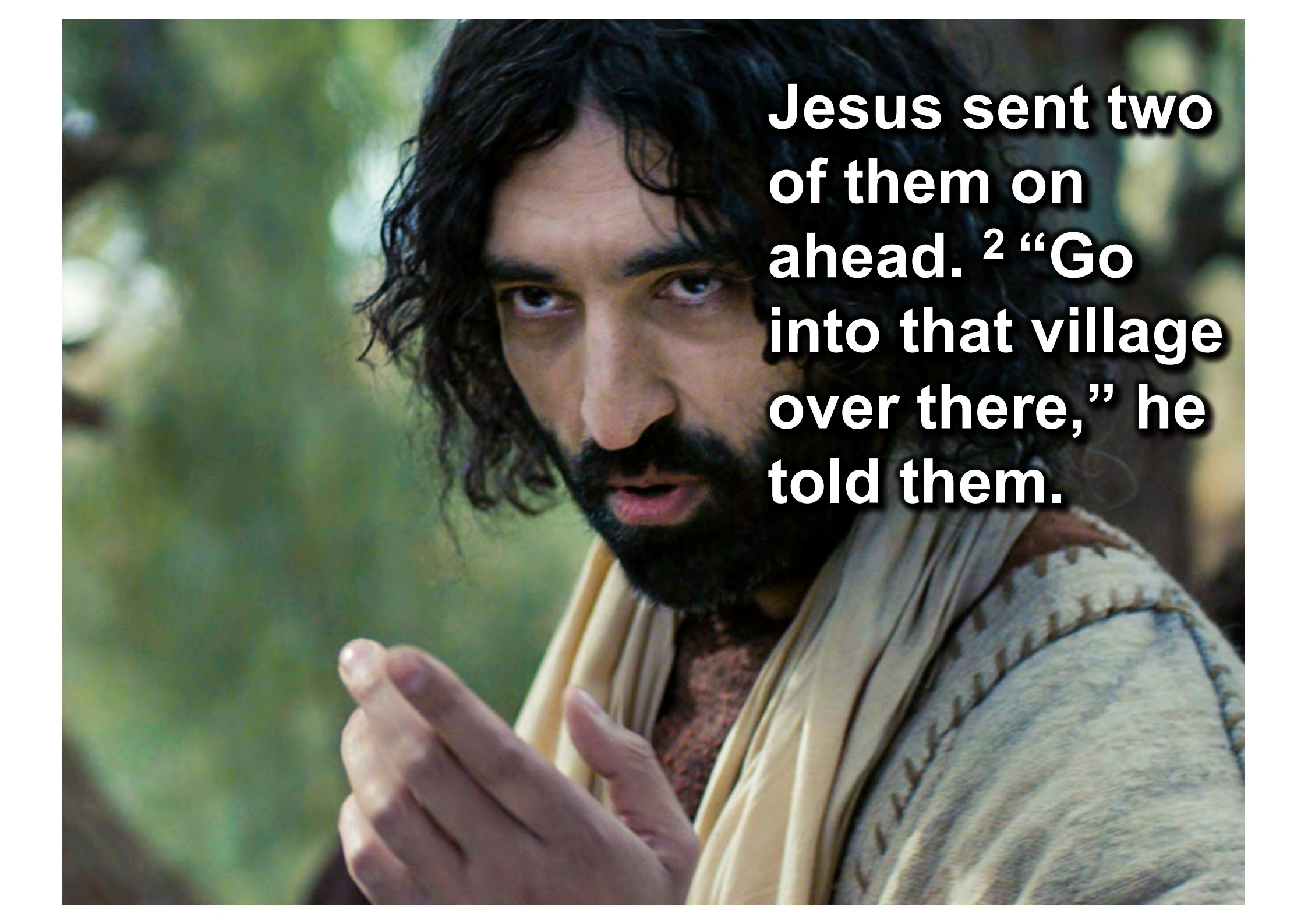


A cinematic photograph of Jesus and his twelve apostles walking along a dirt path on the Mount of Olives. Jesus, with long dark hair and a beard, wears a white robe over a brown tunic and leads the group. The disciples are dressed in traditional Jewish attire, including various head coverings and robes. The background is filled with lush green olive trees. The scene is captured in a naturalistic style with soft lighting.

**Mark 11:1-11**

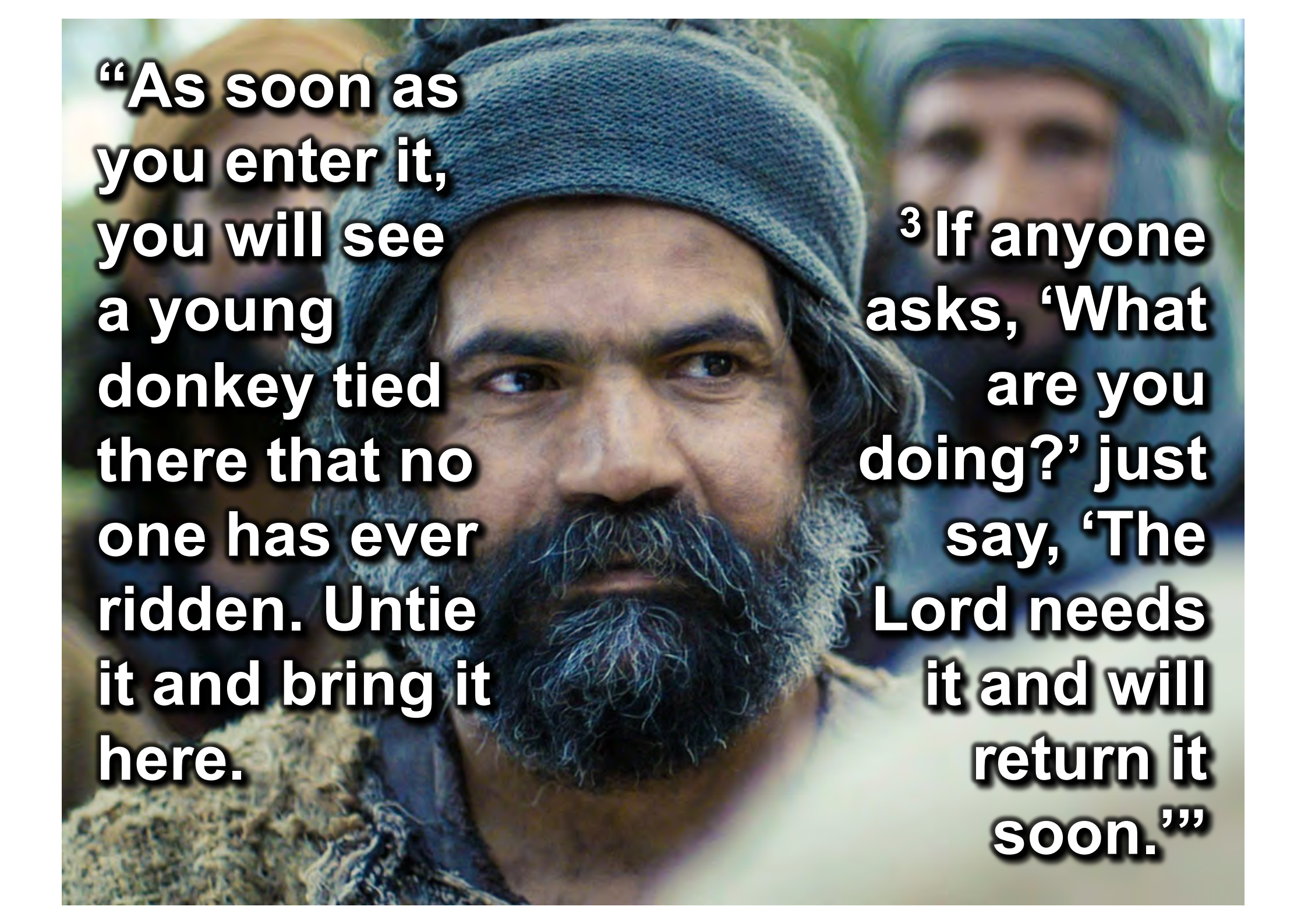
**As Jesus and his disciples  
approached Jerusalem, they came to  
the towns of Bethphage and Bethany  
on the Mount of Olives.**





**Jesus sent two  
of them on  
ahead. <sup>2</sup> “Go  
into that village  
over there,” he  
told them.**

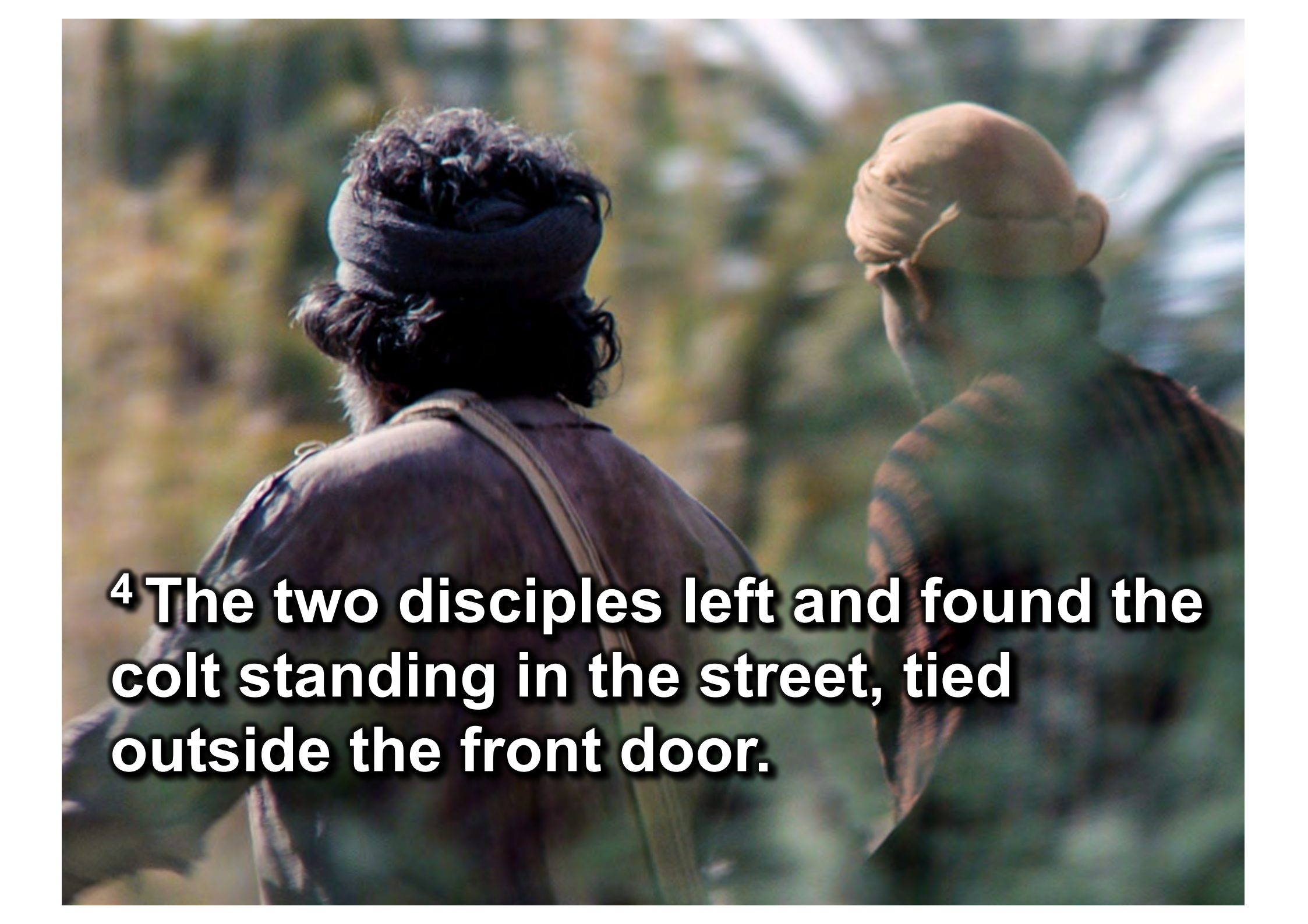




**“As soon as  
you enter it,  
you will see  
a young  
donkey tied  
there that no  
one has ever  
ridden. Untie  
it and bring it  
here.**

**<sup>3</sup> If anyone  
asks, ‘What  
are you  
doing?’ just  
say, ‘The  
Lord needs  
it and will  
return it  
soon.’”**

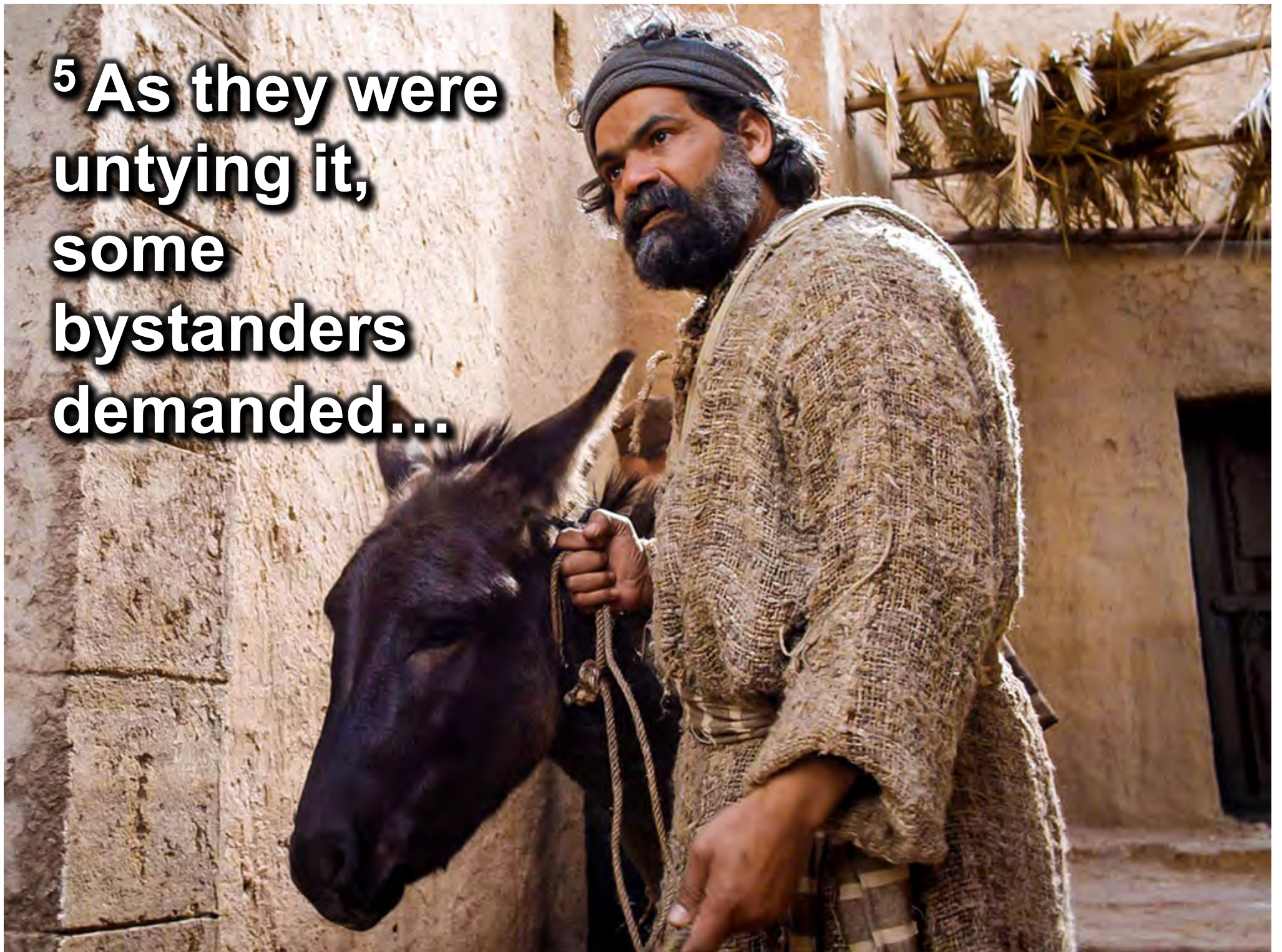


A photograph showing the backs of two men. The man on the left has dark, curly hair and wears a dark, textured headband. The man on the right has a shaved head with a small tuft of hair and wears a light-colored, possibly tan or brown, headband. They are both looking towards the right side of the frame. The background is a blurred outdoor scene with green foliage and a hint of a building or structure in the distance. The lighting is natural, suggesting daylight.

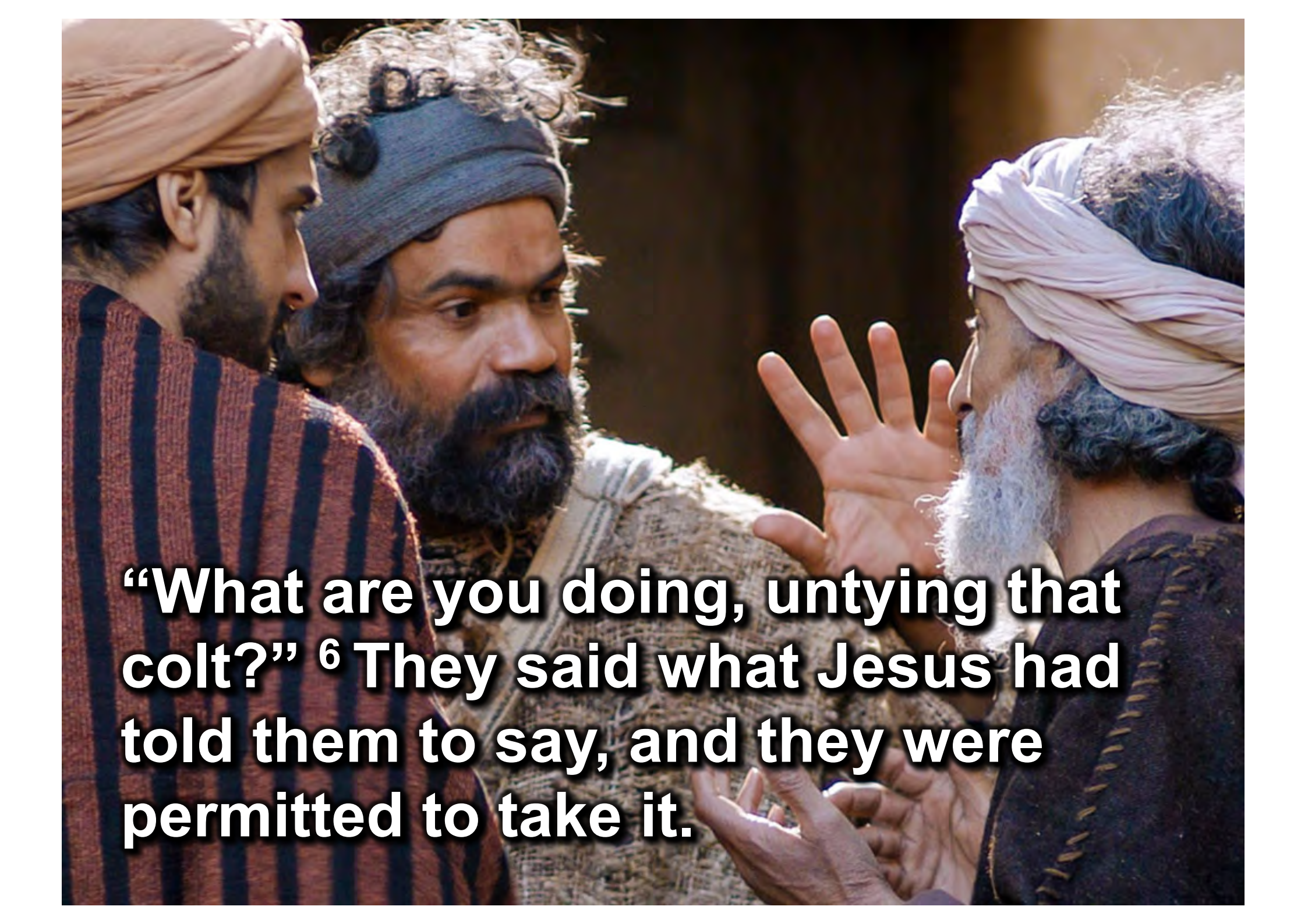
**<sup>4</sup>The two disciples left and found the colt standing in the street, tied outside the front door.**



**<sup>5</sup> As they were  
untying it,  
some  
bystanders  
demanded...**





A close-up photograph of three men in traditional Middle Eastern or biblical-style clothing. The man on the left wears a brown turban and a red and black striped tunic. The man in the center has a dark beard and a grey headband. The man on the right has a long white beard and a white headband, and he is gesturing with his right hand, palm facing forward. The background is dark and out of focus.

**“What are you doing, untying that colt?” <sup>6</sup> They said what Jesus had told them to say, and they were permitted to take it.**





**<sup>7</sup> Then they brought the colt to Jesus...**





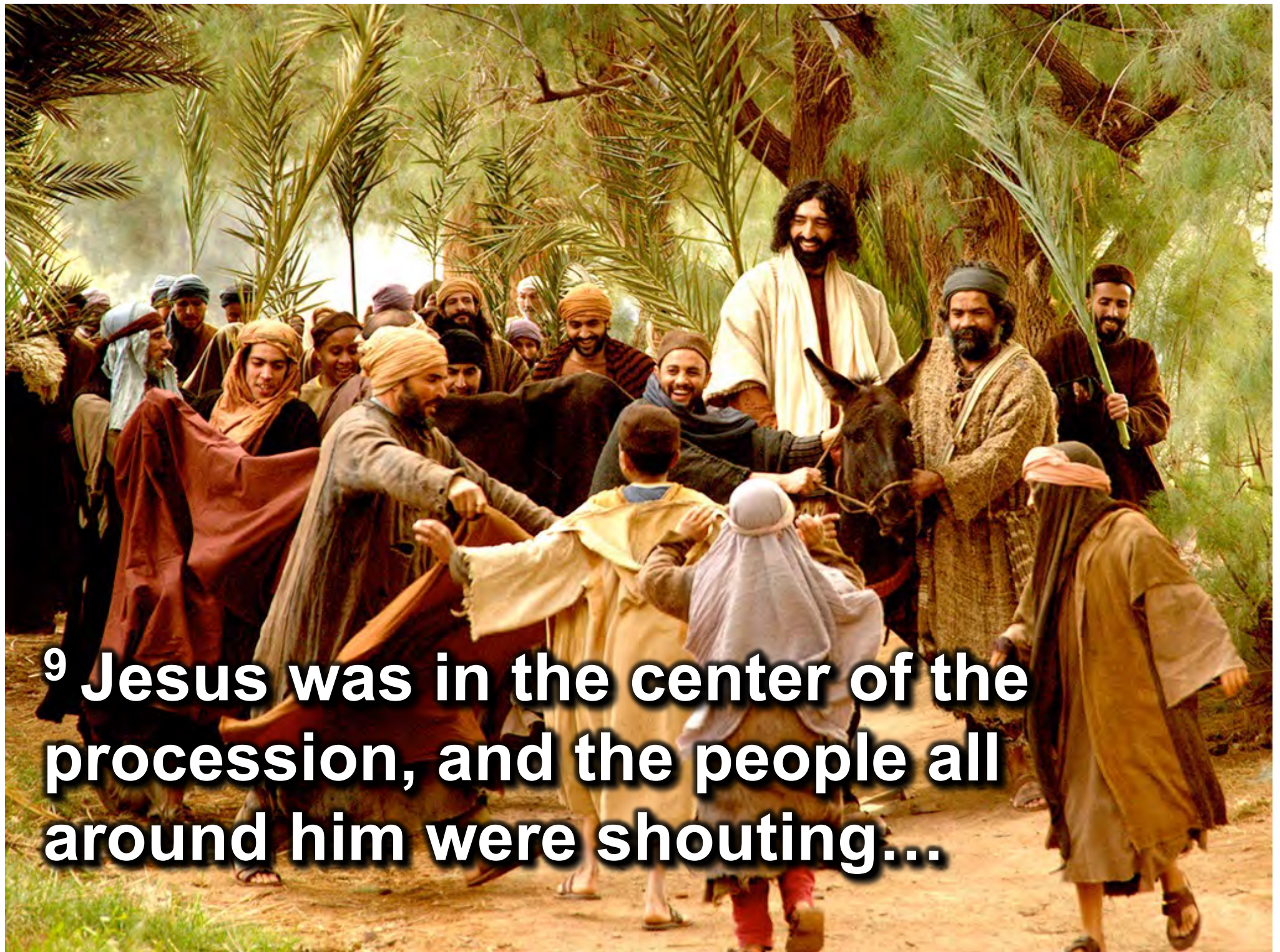
**...and threw their garments over it,  
and he sat on it.**





**<sup>8</sup> Many in the crowd spread their garments on the road ahead of him, and others spread leafy branches they had cut in the fields.**

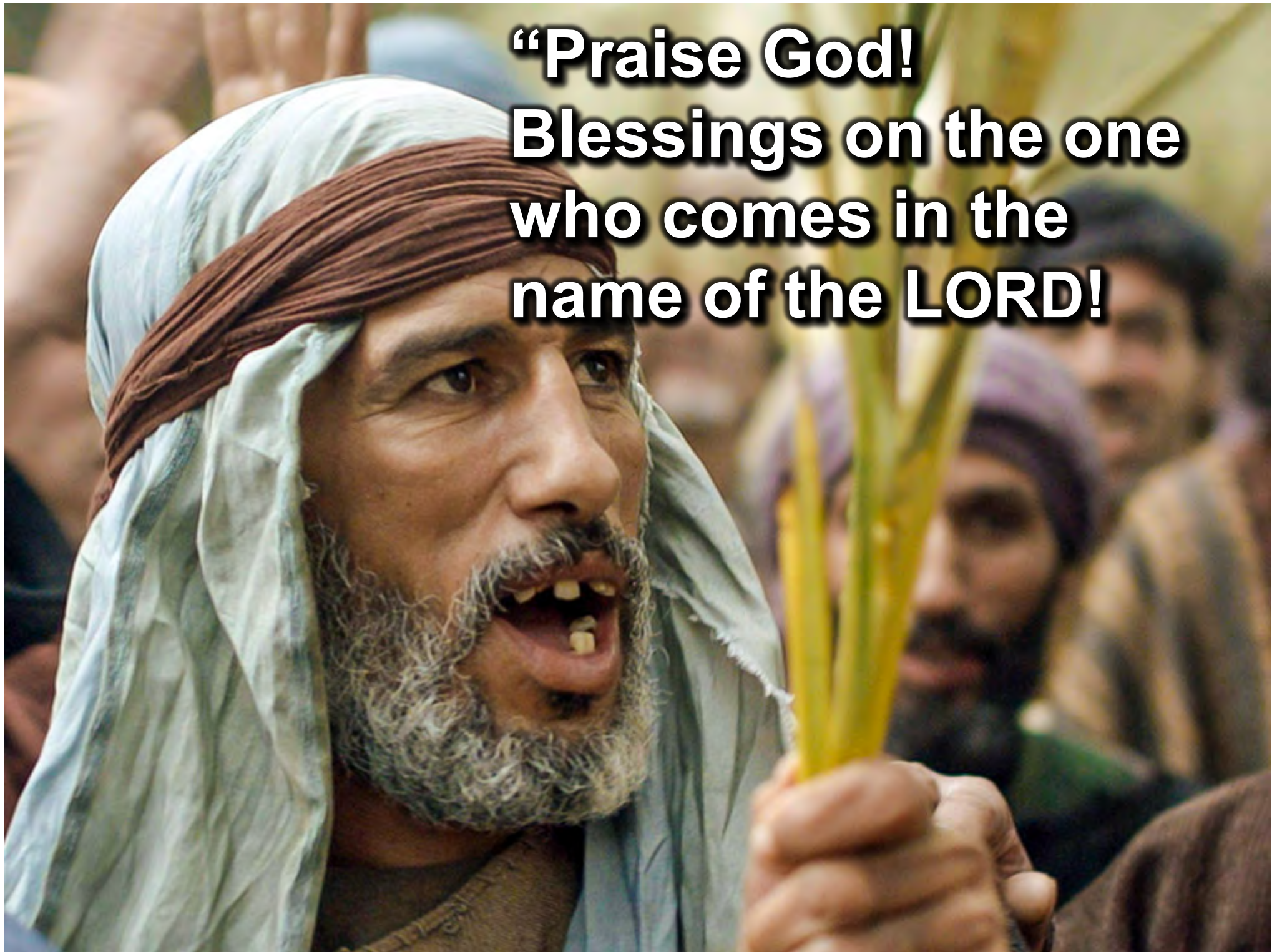




**<sup>9</sup> Jesus was in the center of the procession, and the people all around him were shouting...**



**“Praise God!  
Blessings on the one  
who comes in the  
name of the LORD!”**







**<sup>10</sup> Blessings on the  
coming Kingdom of  
our ancestor David!**





**"Praise God in  
highest heaven!"**



A close-up photograph of two men dressed in traditional white Jewish robes and head coverings (kippot). They have long, grey beards and are looking off-camera with serious expressions. The background is blurred, showing some greenery.

**Luke 19:39**

**But some of the Pharisees  
among the crowd said, “Teacher,  
rebuke your followers for saying  
things like that!”**





**Luke 19:40**

**He replied, “If they kept quiet,  
the stones along the road  
would burst into cheers!”**

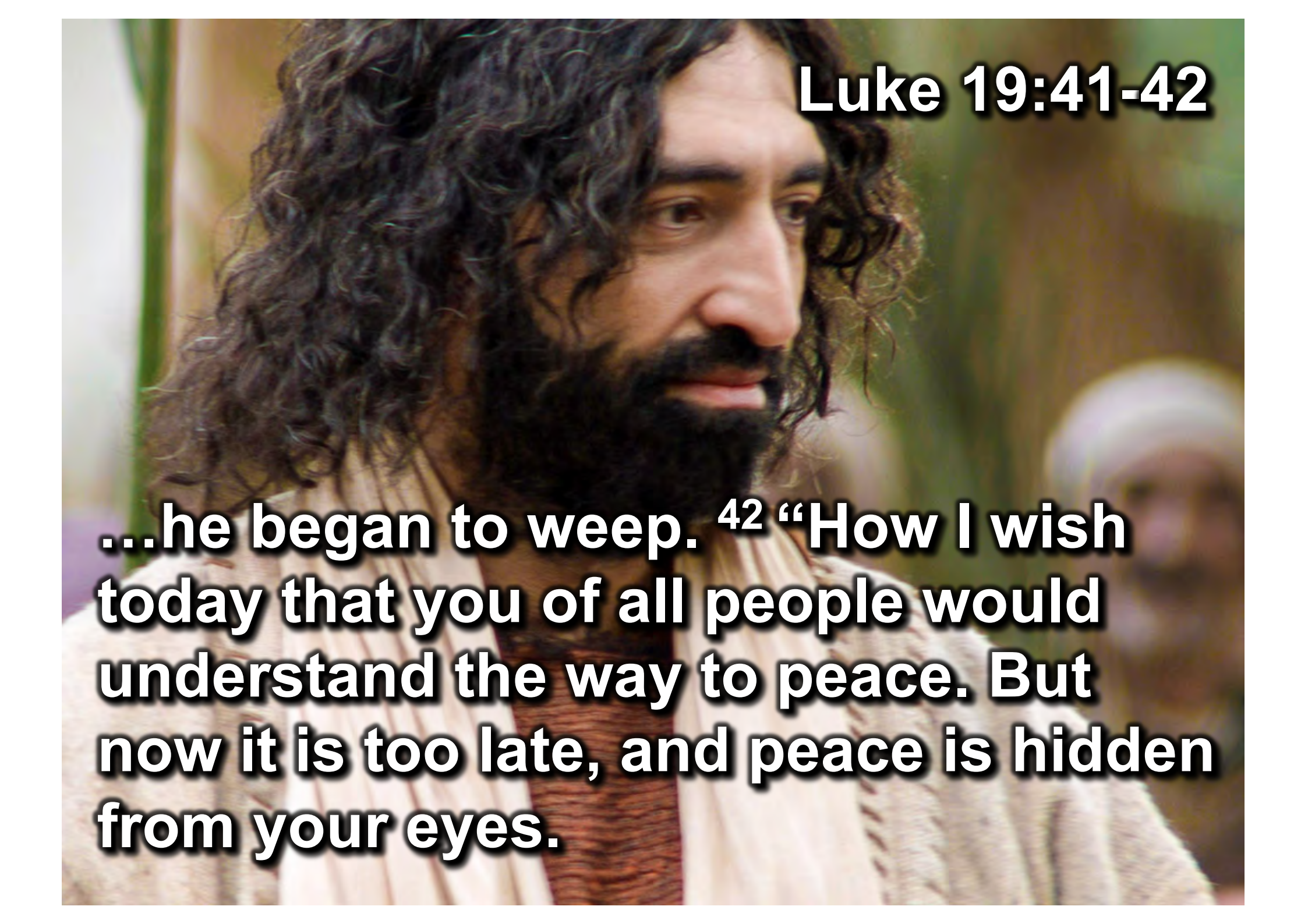


**Luke 19:41**



**But as he came closer to Jerusalem  
and saw the city ahead...**






**Luke 19:41-42**

**...he began to weep. <sup>42</sup> “How I wish today that you of all people would understand the way to peace. But now it is too late, and peace is hidden from your eyes.**



A group of people, seen from behind, are walking through a stone archway. They are dressed in traditional Middle Eastern clothing, including head coverings and long robes. Several individuals are carrying long palm branches. The scene is set in a sunlit, arid environment with stone walls and a clear blue sky visible through the archway.

**Luke 19:43**

**Before long your enemies will build  
ramparts against your walls and  
encircle you and close in on you from  
every side.**

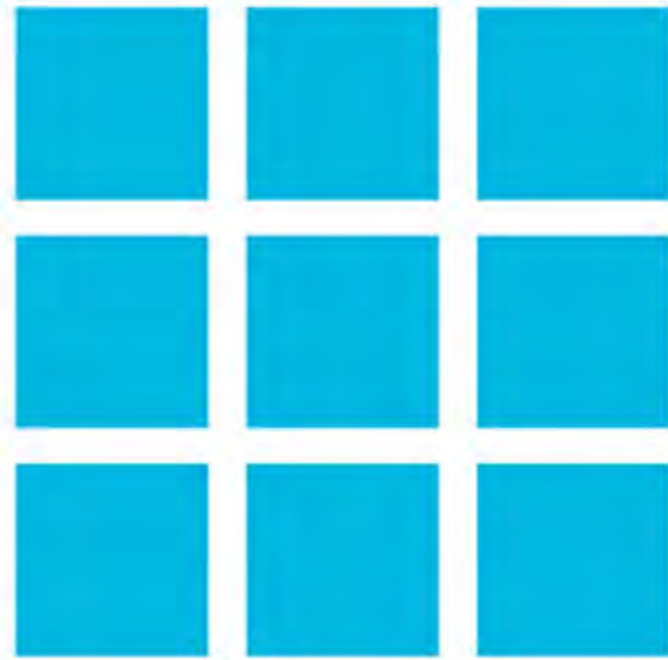




**Luke 19:44**

**They will crush you into the ground,  
and your children with you. Your  
enemies will not leave a single stone  
in place, because you did not  
recognize it when God visited you.”**





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*Palm*



**SUNDAY**









***Palms to Cross***





# TRIUMPHANT ENTRY

MATTHEW 21:9







# Triumphal Entry





The crowds that went ahead of him  
and those that followed shouted,

*“Hosanna to the Son of David!”*

*“Blessed is he who comes in the name of the Lord!”*

*“Hosanna in the highest!”*

MATTHEW 21:9







# Palms to Palms



**What's so good about  
Good Friday?**





A dramatic low-angle shot of the crucifixion of Jesus Christ. The wooden cross is the central focus, with Jesus' body visible on it. The background is a sky filled with clouds, illuminated by a bright, low sun, creating a golden, hazy atmosphere. The text is overlaid on the lower half of the image.

**How is Christ's death  
better than any  
sacrifice?**



The **WOMAN**  
with the  
**ALABASTER JAR**



Mary  
Magdalen  
and the  
Holy  
Grail

As featured in  
The  
Da Vinci  
Code

MARGARET STARBIRD

Was Mary  
Magdalene  
the Woman with the  
Alabaster Jar?

*No. In Luke she is not  
named but in the other  
gospels she is clearly  
Mary of Bethany*



# John 12 Events

64

## Unbelief Summary 12:37-50

## Predicts Death 12:21-36

## Triumphal Entry 12:12-20

## Anointing at Bethany 12:1-11

### 5. Day of controversy and parables

**TUESDAY** Mt 21:23—24:51;  
Mk 11:27—13:37; Lk 20:1—21:36

#### IN JERUSALEM

Jesus evaded the traps set by the priests.

#### ON THE MOUNT OF OLIVES OVERLOOKING JERUSALEM

(Tuesday afternoon,  
exact location unknown)

He taught in parables and warned the people  
against the Pharisees. He predicted the  
destruction of Herod's great temple and told  
his disciples about future events, including  
his own return.

### 6. Day of rest WEDNESDAY

Not mentioned in the Gospels

The Scriptures do not mention this  
day, but the counting of the days  
(Mk 14:1; Jn 12:1) seems to indicate  
that there was another day  
concerning which the Gospels  
record nothing.

### 7. Passover Last Supper THURSDAY

Mt 26:17—30; Mk 14:12—26;  
Lk 22:7—23; Jn 13:1—30

In an upper room Jesus prepared both himself and  
his disciples for his death. He gave the Passover  
meal a new meaning. The loaf of bread and cup of  
wine represented his body soon to be sacrificed  
and his blood soon to be shed. And so he instituted  
the "Lord's Supper." After singing a hymn they  
went to the Garden of Gethsemane, where Jesus  
prayed in agony, knowing what lay ahead for him.

### 8. Crucifixion—FRIDAY Mt 27:1—66; Mk 15:1—47; Lk 22:66—23:56; Jn 18:28—19:37

Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and  
mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was  
crucified with two other prisoners.

### 9. In the tomb

Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath  
began and all work stopped, and it lay in the tomb throughout the Sabbath.

### 10. Resurrection—SUNDAY Mt 28:1—13; Mk 16:1—20; Lk 24:1—49; Jn 20:1—31

Early in the morning, women went to the tomb and  
found that the stone closing the tomb's entrance  
had been rolled back. An angel told them Jesus  
was alive and gave them a message. Jesus  
appeared to Mary Magdalene in the garden, to  
Peter, to two disciples on the road to Emmaus, and  
later that day to all the disciples but Thomas. His  
resurrection was established as a fact.

### 1. Arrival in Bethany

FRIDAY Jn 12:1

Jesus arrived in Bethany six days  
before the Passover to spend some  
time with his friends, Mary, Martha  
and Lazarus. While here, Mary  
anointed his feet with costly  
perfume as an act of humility. This  
tender expression indicated Mary's  
devotion to Jesus and her  
willingness to serve him.

### 2. Sabbath — day of rest SATURDAY

Not mentioned in the Gospels

Since the next day was the  
Sabbath, the Lord spent the day in



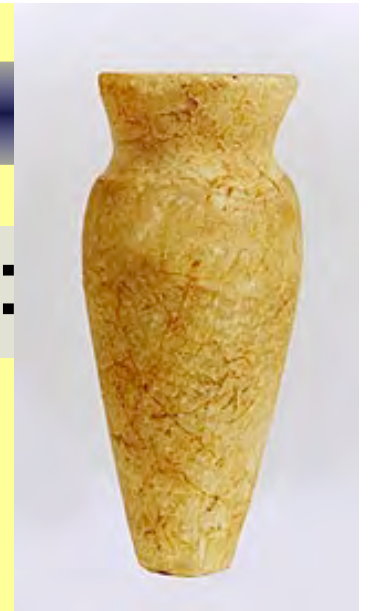
*Luke 7:36-50*  
*Jesus and the Sinful Woman*





# Anointings of Jesus

**Common to all four gospel accounts:**



1. Unannounced visit by woman
2. Anointed Jesus' head and/or feet
3. Wiped his feet with her hair
4. Complaint of waste by disciples/Judas
5. Disciples rebuked by Jesus
6. In a home
7. Alabaster jar (except in John)
8. Home owned by man called Simon





# The Two Anointings of Jesus



**Luke 7:36–50**

**Early in Ministry**

**Weeping**

**For worship, woman's  
sins forgiven (Luke 7:48)**

**By unnamed harlot at  
home of Simon the  
Pharisee (Luke 7:40) in  
an unknown town**

**Matt. 26:6–13**

**Mark 14:3–9**

**John 12:1–11**


**During Passion Week**

**No weeping noted**

**For burial, woman needed  
no forgiveness**

**By Lazarus' sister Mary at  
home of Simon the Leper  
(Matt. 26:6; Mark 14:3) in  
Lazarus' hometown of Bethany  
(John 12:1)**





Blessed is He Who Comes  
in the Name of the

LORD

Baruch Haba Bashem Adonai

Luke 19:29-40



And it came to pass, when He drew near to Bethphage and Bethany, at the mountain called Olivet, that He sent two of His disciples, saying, "Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring it here. And if anyone asks you, 'Why are you loosing it?' thus you shall say to him, 'Because the Lord has need of it.'"

So those who were sent went their way and found it just as He had said to them. But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?"

And they said, "The Lord has need of him." Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him. And as He went, many spread their clothes on the road.

**Luke 19:29-36**



Then, as He was now drawing near 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 they had seen,

Saying: “Blessed is the King who comes in the name of the LORD!” Peace in heaven and glory in the highest!”

And some of the Pharisees called to Him from the crowd, “Teacher, rebuke Your disciples.”

But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

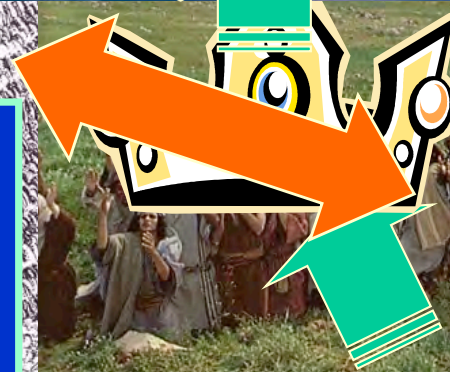
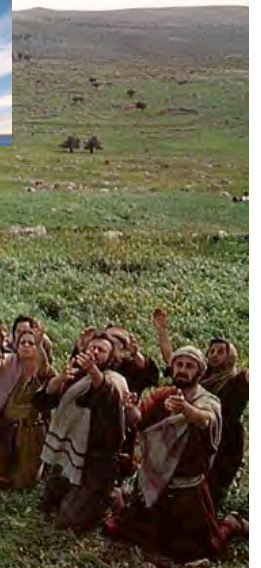
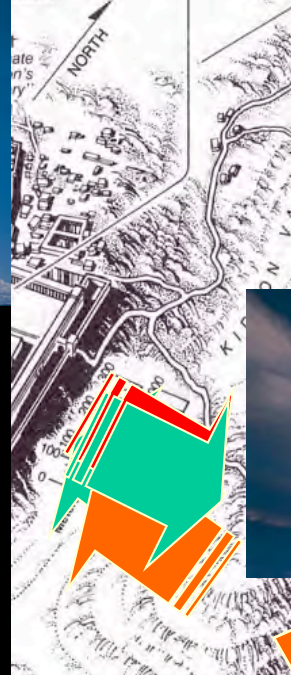
**Luke 19:37-40**



# Mt. of Olives



ned to the temple and  
Gentiles full of traders  
making a large profit  
sh coins in exchange  
Jesus drove them out  
ables.



a donkey, fulfilling an ancient  
prophecy (Zec 9:9). The crowd  
welcomed him with  
"Hosanna" and the words of  
Psalm 118:25-26.

Not mentioned in the Gospels  
Since the next day was the  
Sabbath, the Lord spent the day in  
traditional fashion with his friends.

Ezek. 8:4; 9:3; 10:4; 10:18-19; 11:23

Luke 19:37; 24:50; Acts 1:10

Acts 1:11; Zech. 14:4; Ezek. 43:1-5

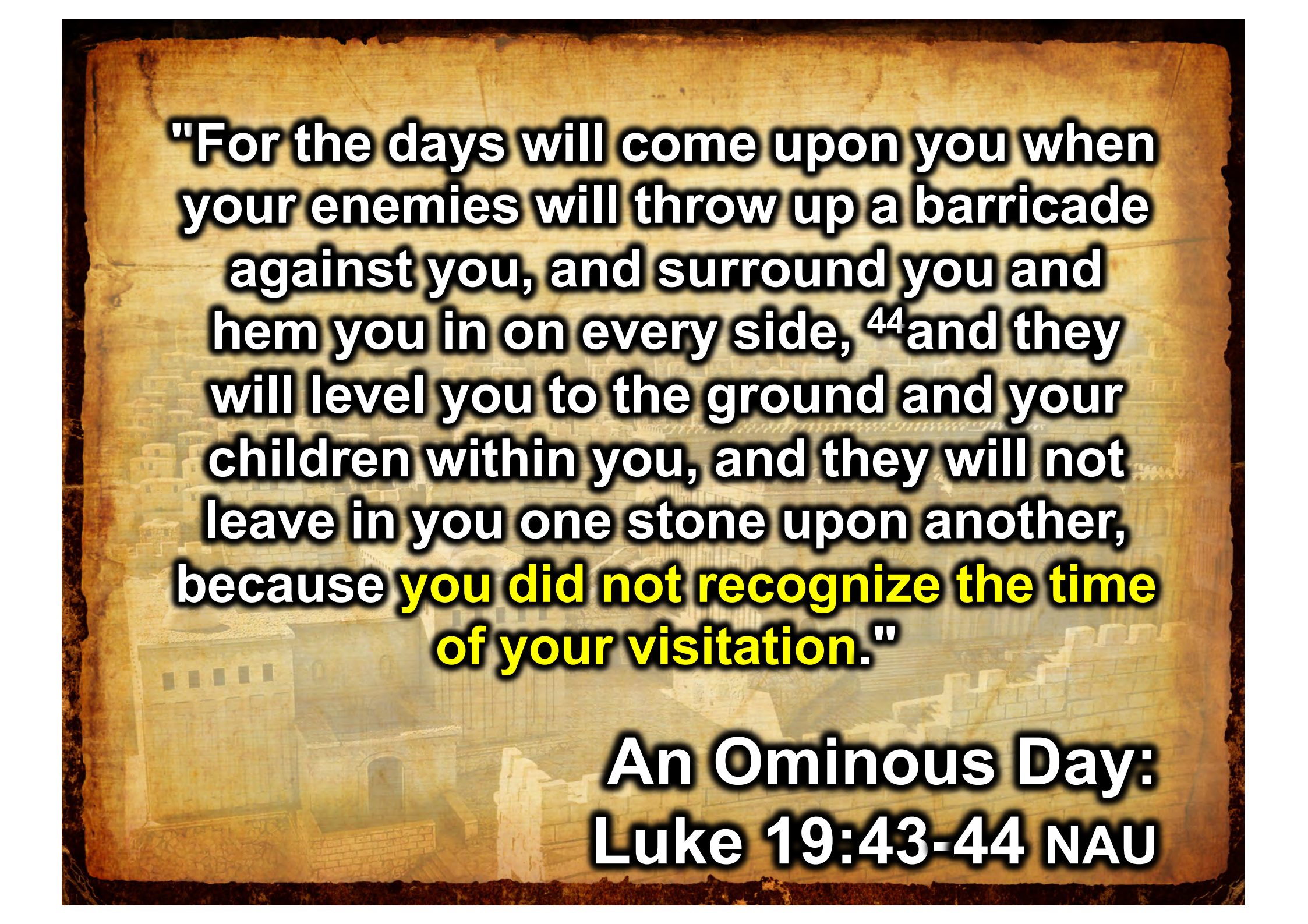
## The Spirit Leaves & Returns



**"When He approached Jerusalem, He saw the city and wept over it, <sup>42</sup>saying, 'If you had known in **this day**, even you, the things which make for peace! But now they have been hidden from your eyes.'"**

**An Ominous Day:  
Luke 19:41-42 NAU**



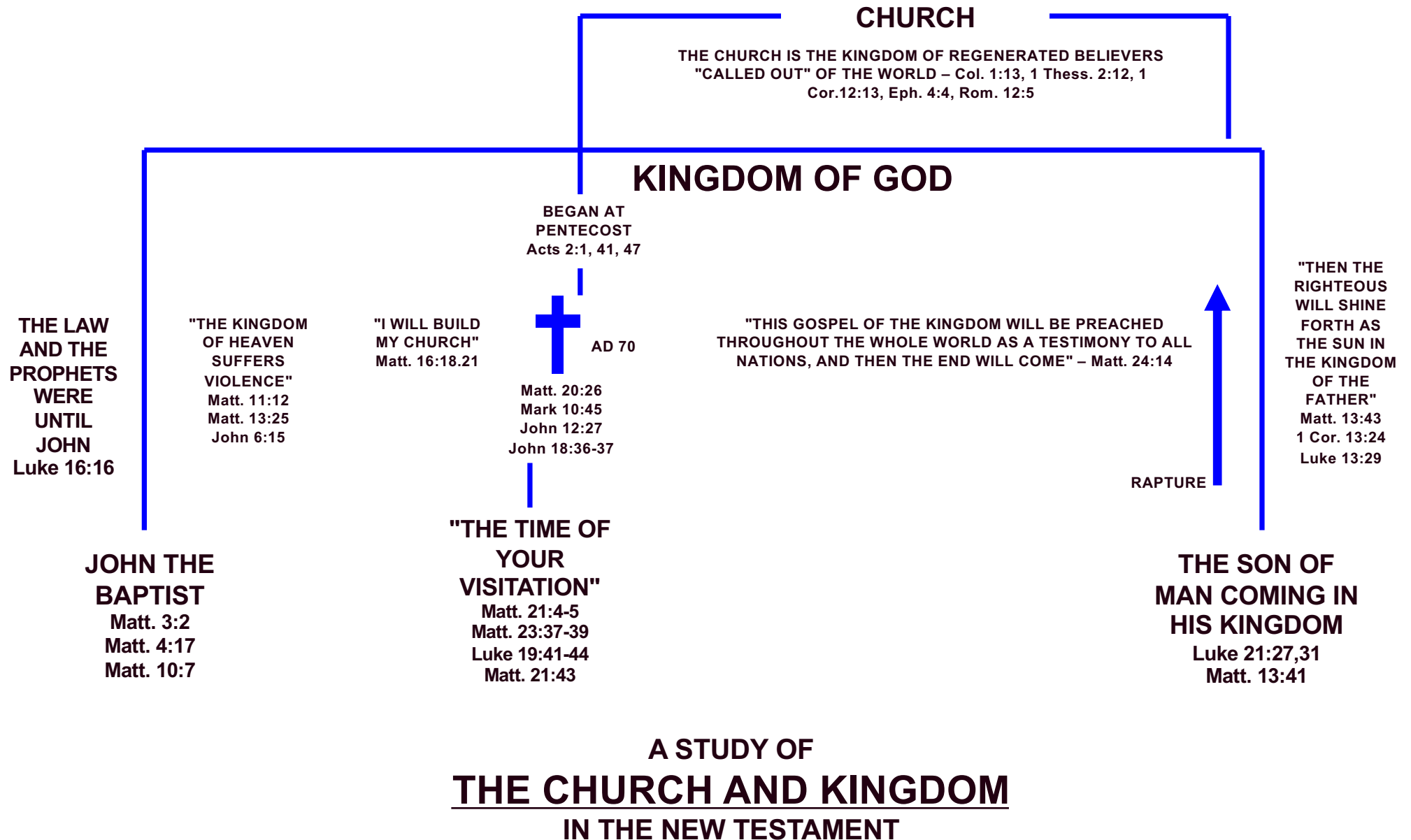


**"For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, <sup>44</sup>and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because **you did not recognize the time of your visitation.**"**

**An Ominous Day:  
Luke 19:43-44 NAU**



# The Church and Kingdom (Luke 19:41-44)





A photograph of Jesus with long dark hair and a beard, wearing a white robe, tearing at a yellow cloth. In the background, a man in a brown robe is visible. The scene is set in a temple with stone walls.

**Matthew 21:12-17**

**Mark 11:15-19**

**Luke 19:45-48**

**John 2:13-24**

**THE EASTER STORY**

# **CLEANSING THE TEMPLE**



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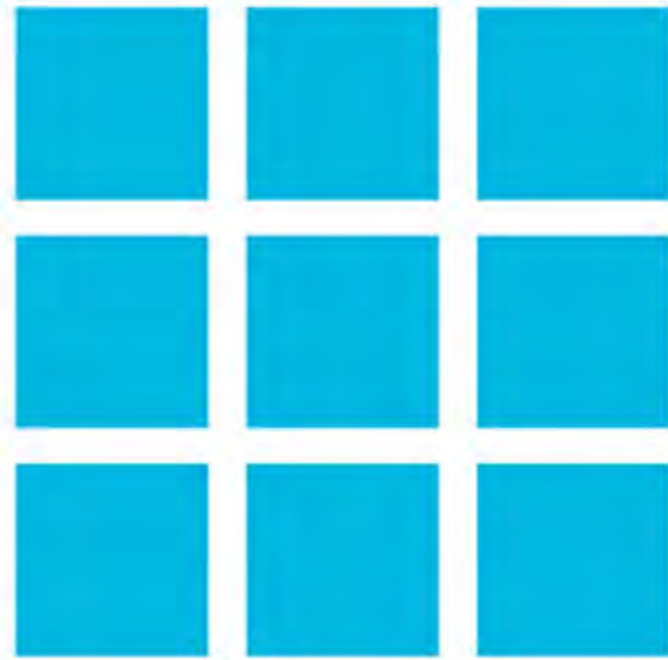












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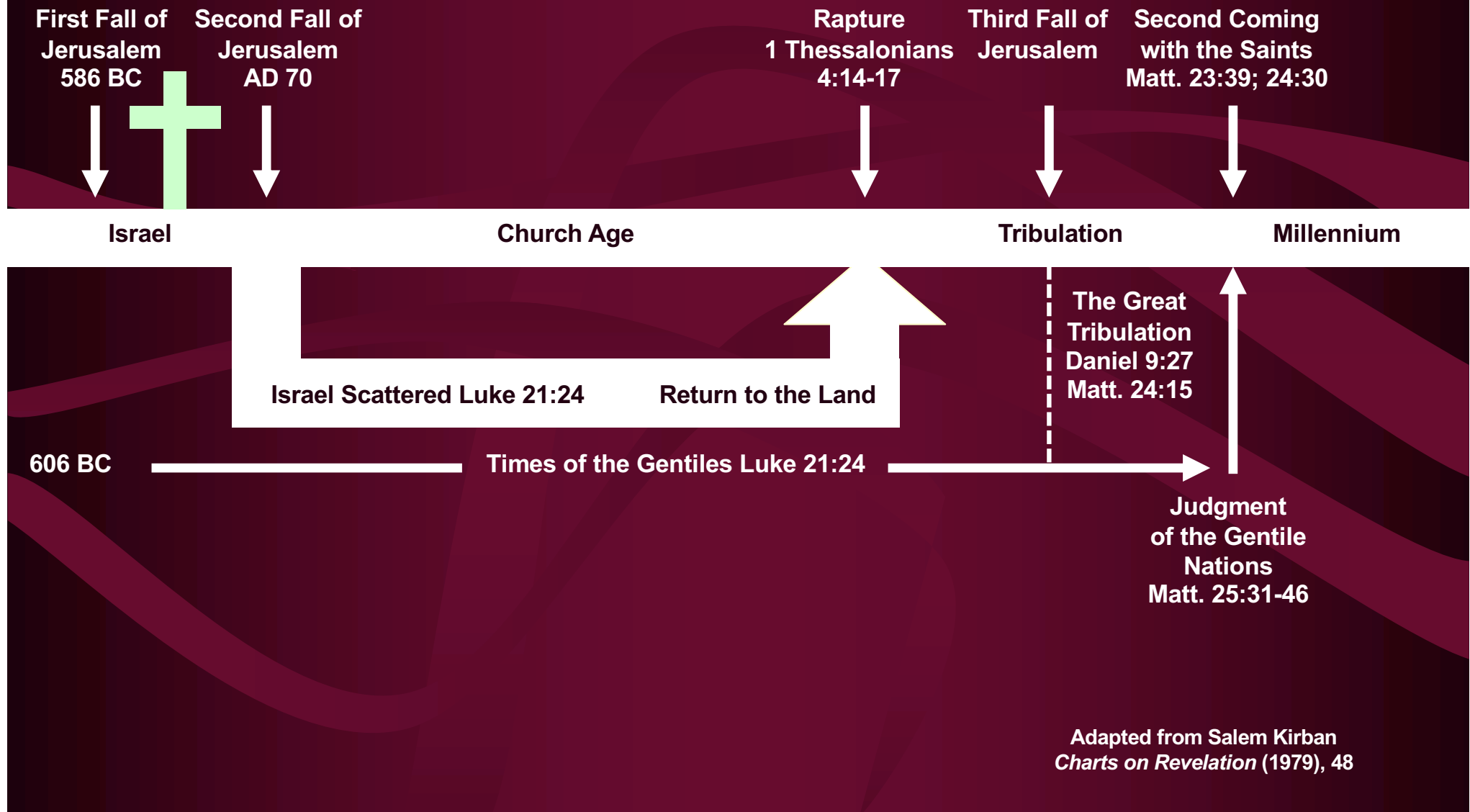
# Luke 20



# Luke 21



# Olivet Discourse Overview

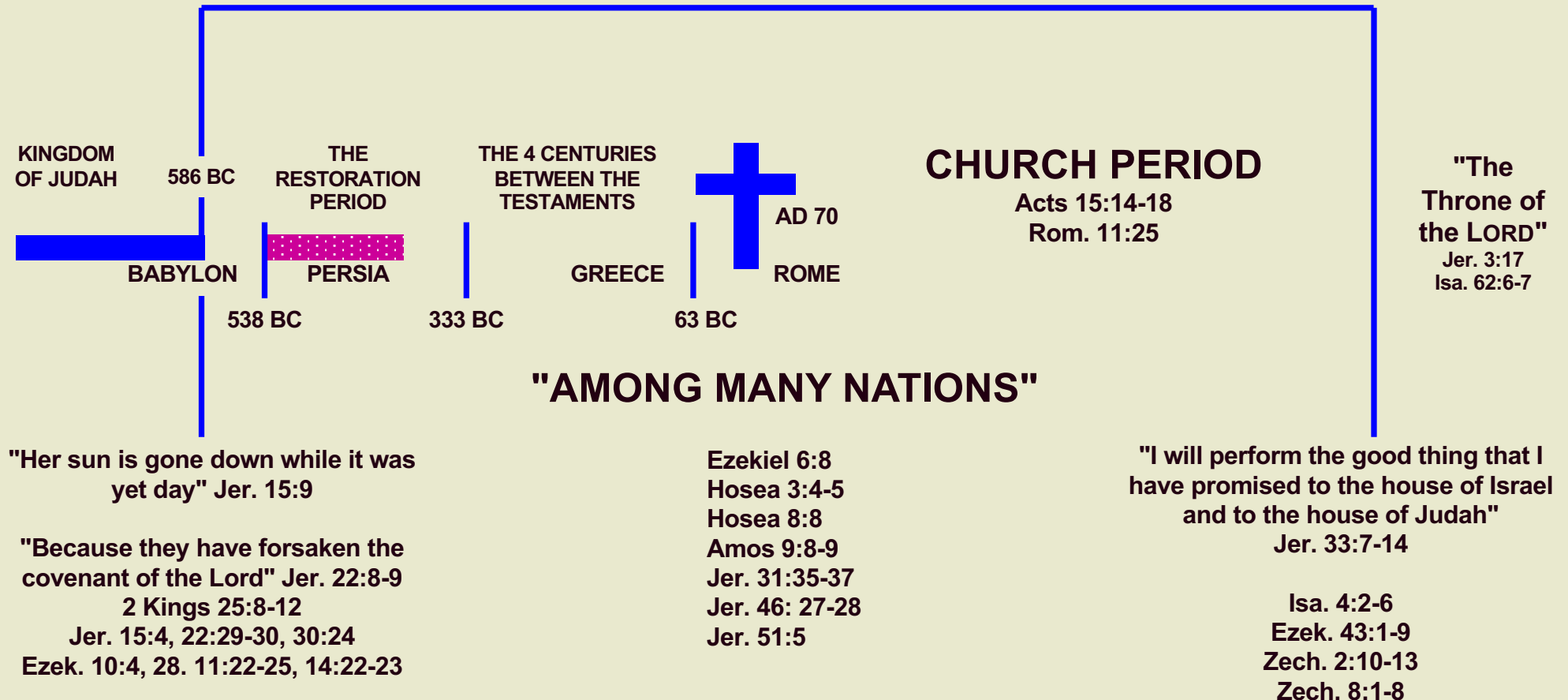




# Times of the Gentiles (Luke 21:24)

## "TIMES OF THE GENTILES"

Luke 21:24







**"And when you  
see Jerusalem  
surrounded by  
armies, then you  
will know that the  
time of its  
destruction has  
arrived."**

**Luke 21:20 NIV**





**Luke 21:20 NIV**



# Luke 22



How to be  
**confirmed...**

...in our belief  
in Jesus



No one killed Christ because he **willingly** offered his life for us all (Luke 22–23).

God's plan included Jewish **rejection** of Jesus to offer salvation to Gentiles (4:14–21:38).

God sent Jesus to be both Jewish and the **universal** Saviour (1:5–4:13).

Sources about Christ's life are **reliable** (1:1-4).





THE EASTER STORY

# THE LAST SUPPER

**Matthew 26:17-35**

**Mark 14:12-31**

**Luke 22:7-38**

**John 13:18-38**

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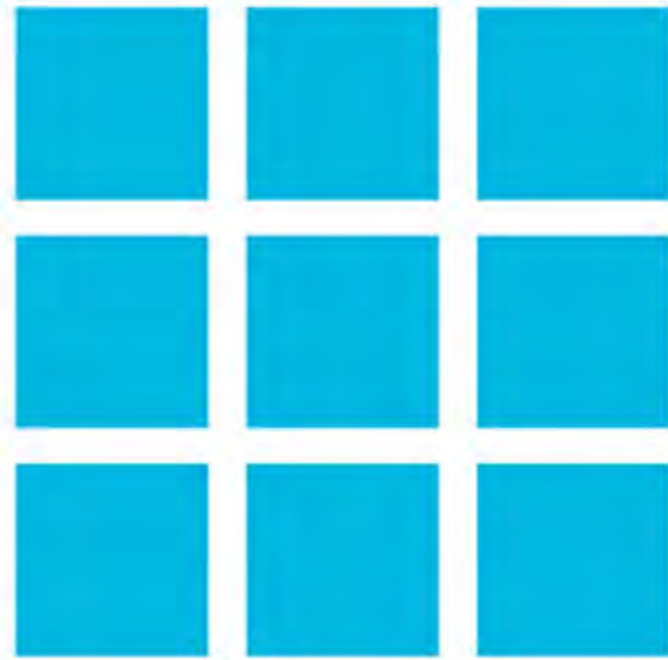












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# PESACH

*The Passover Meal*





# The Four Cups (Exod. 6:6-7)



Sanctification Plagues

Redemption

"Therefore, say to the Israelites:  
'I am the Lord, and I will bring you  
out from under the yoke of the  
Egyptians.

I will free you from being slaves to  
them,

and I will redeem you with an  
outstretched arm and with mighty  
acts of judgment.





*... This is my body*  
**GIVEN FOR YOU**  
*do this in*  
**REMEMBRANCE**  
*of me.*

**LUKE 22:19**

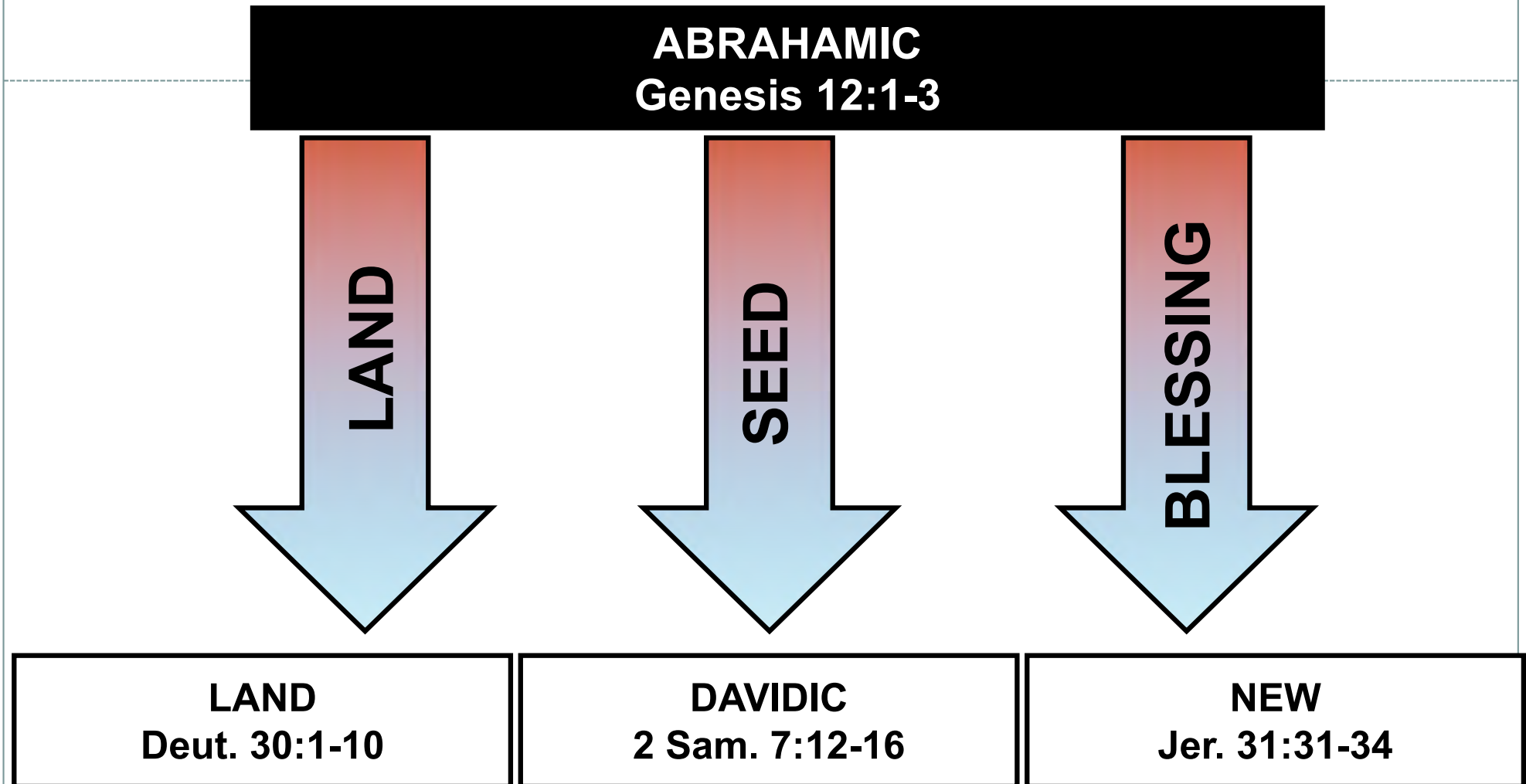


# **The New Covenant (Jeremiah 31:31-34)**





# Four Unconditional Biblical Covenants



The new covenant is God's unconditional amplification of the blessing promise in the Abrahamic Covenant where Judah and Israel will experience national and spiritual redemption.



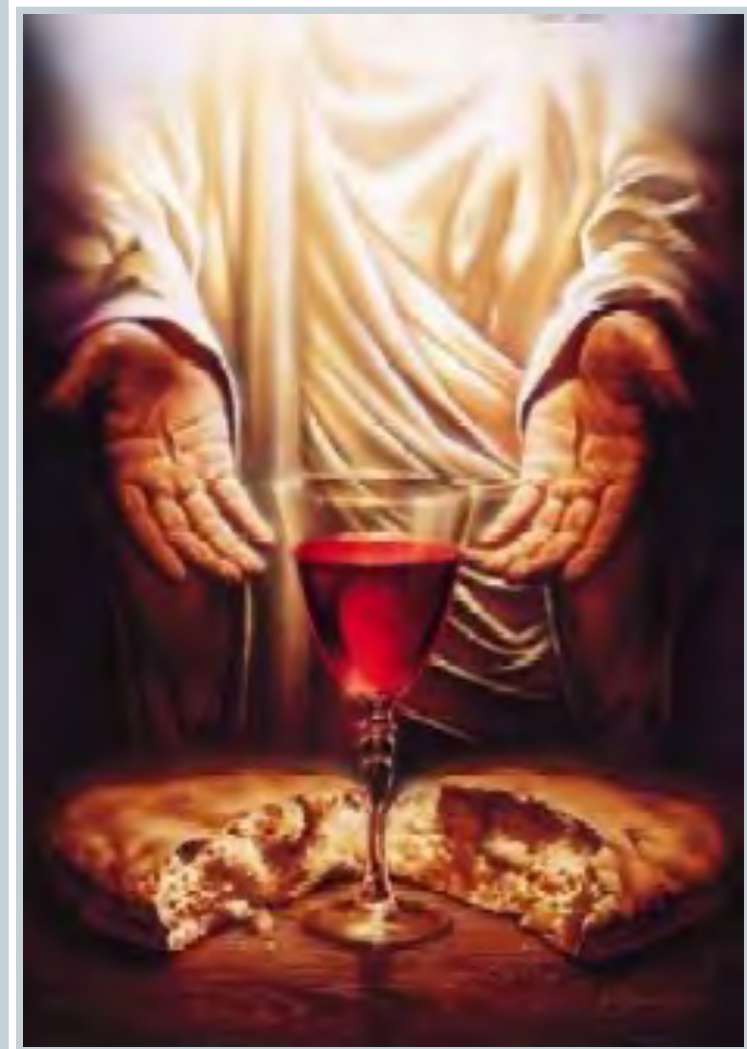
# The New Covenant

Jeremiah 31:31-34

<sup>31</sup>"The time is coming," declares the LORD, "when I will make a new covenant **with the house of Israel and with the house of Judah.**

<sup>32</sup>It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD.

<sup>33</sup>"This is the covenant I will make with the house of Israel after that time," declares the LORD.

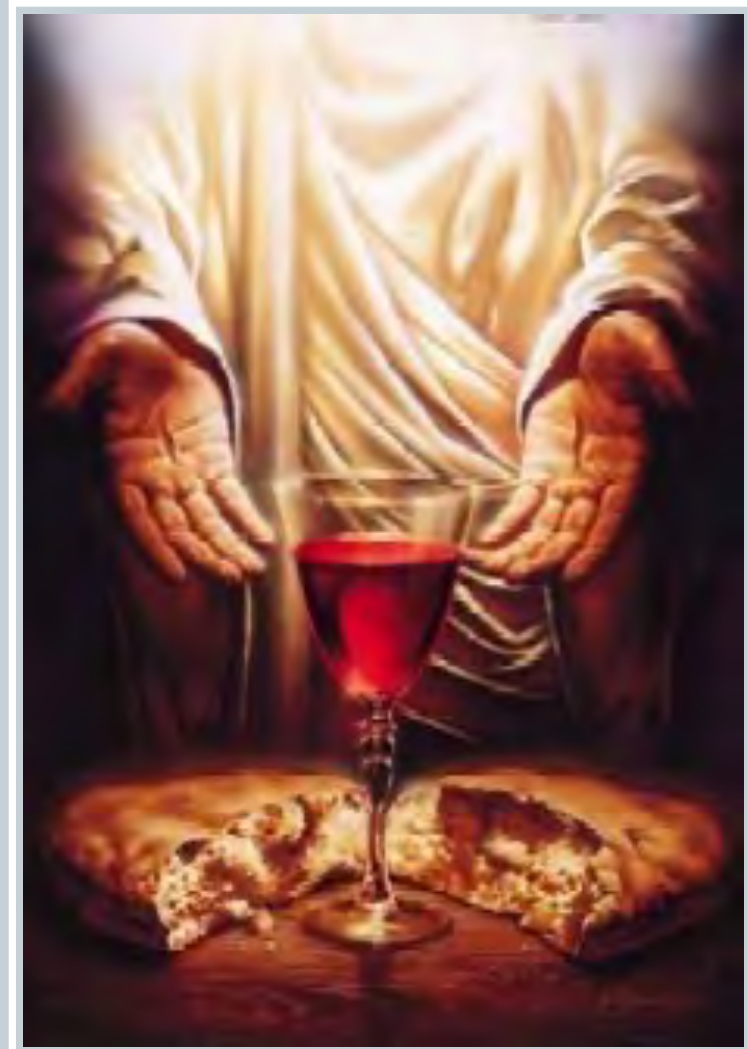




# The New Covenant

Jeremiah 31:31-34

33b "I will put my **law within them**, and I will write it on their hearts. And **I will be their God**, and they shall be my people. <sup>34</sup> And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for **they shall all know me**, from the least of them to the greatest, declares the LORD. For I will **forgive** their iniquity, and I will remember their sin no more."





# Unconditional Nature



**"God's love is unconditional. But you must act now. Offer may be withdrawn at any time. Void where prohibited by law."**

- A. Eternal (Jer. 31:36, 40; 32:40; 50:5; Isa 61:2. 8-9; 24:5; Ezek. 37:26)**
- B. Amplification of the Abrahamic Covenant, which is unconditional**
- C. Unqualified "I will" statements of God**





***The cup (not baptism) is  
the new covenant sign***

***... This cup is the  
NEW COVENANT  
in my blood, which is  
POURED OUT  
for you.***

**LUKE 22:20**





**How could Jesus apply the new covenant promises to his disciples when the other provisions were not fulfilled then?**

**(What about Israel and Judah reunified?  
What about all people knowing God?)**



# HOW TO RECONCILE?

Jeremiah 31:31-34 (for Israel)

*'everlasting covenant'*

*'a new heart'*

*'a new spirit'*

*'a covenant'      'a covenant of peace'*

Luke 22:20 (for church)



# Provisions



## FULFILLED

- Indwelling of the Holy Spirit (Jer. 31:33 with Ezek. 36:27)
- New nature, heart & mind (Jer. 31:33; Isa. 59:21)
- Forgiveness of sins (Jer. 31:34b)

## NOT YET FULFILLED

- Everyone will know the Lord (Jer. 31:34a)
- Israel and Judah will be reunited (Jer. 31:31)





# Views on the Time of Fulfillment<sup>477</sup>



Amillennialists often say all of the provisions of the New Covenant are being realized now in the church which they consider the “new Israel.” But are they?

## 1. Partial Fulfillment in the present church age

- a. Only one New Covenant for Israel (Darby)
- b. Two New Covenants: one for Israel and one for the church (Chafer)
- c. One New Covenant with a two fold- application: primarily to Israel, secondarily to the Church

## 2. Complete fulfillment after the return of Christ





# Views on the New Covenant

View	Explanation	Group	Problems
Restated Mosaic	There is no new Covenant	Critical	<ul style="list-style-type: none"> <li>• OC/NC distinction in text ignored</li> <li>• OC=conditional, NC= unconditional</li> <li>• OC=temporal, NC=eternal</li> <li>• OC=external, NC=internal</li> <li>• OC=no enablement, NC=enablement</li> <li>• NC=peace, prosperity, sanctuary and Spirit</li> </ul>
Church Alone	No Israel Participation	Amil / Postmil	<ul style="list-style-type: none"> <li>• Ignores OT data - Israel =Church</li> <li>• NC introduced not equal to fulfilled to Israel</li> <li>• Present need to know YHWH</li> <li>• AD 70 Jerusalem vs. Jer. 31:40</li> </ul>



# Views on the New Covenant (2)

View	Explanation	Group	Problems
Israel Alone	No Church Participation	Misc/ Classical Dispensational	<ul style="list-style-type: none"> <li>• Ignores NT Data               <ul style="list-style-type: none"> <li>○ Christ's Last Supper words</li> <li>○ Paul's statements in Romans</li> <li>○ Hebrews application to Church</li> </ul> </li> <li>• Ignores present work of Spirit</li> </ul>
Two New Covenants	NC for Israel NC for Church	Early 1900s Dispensational	<ul style="list-style-type: none"> <li>• Same terminology for OT &amp; NT NCs</li> <li>• Israel/Church distinction too sharp</li> <li>• Basis of forgiveness is the same</li> <li>• If 2NCs then there's no OC for Church</li> <li>• Church doesn't possess Israel's promises</li> </ul>
Church Participation	Primarily for Israel Secondarily for the Church	Misc / Present Dispensational	<u>Support</u> <ul style="list-style-type: none"> <li>• Primary fulfillment future – Rom 11</li> <li>• Deals with both OT and NT data</li> <li>• Forgiveness/ Spirit = Blessings now</li> <li>• NC has new law</li> <li>• Rebuttals to above views</li> </ul>





**“This cup is the new covenant in my blood” (لوقا 22:20)**

- **Refers back to Jeremiah 31:31-34**
- **The new covenant replaces the old**
- **The church participates in the covenant promised to Israel**
- **Never does Scripture say that the church replaces Israel since God has not rejected the nation (Rom. 11:1; cf. Jer. 31:35-37)**



# Contrasting the Covenants (2 Cor. 3-4)

## Old Covenant

## New Covenant

166c

initiated by Moses (3:8)

initiated by Christ (3:4)

of the letter (3:6a)

of the Spirit (3:6a, 18b)

kills (3:6b, 7a)

gives life (3:6b)

engraved on stone (3:3b, 7a)

engraved on hearts (3:3b; Jer. 31:33)

glorious (3:7a)

more glorious (3:8, 10)

glory faded (3:7b, 11a, 13b)

glory ever-increases (3:11b, 18)

condemns men (3:9a)

brings righteousness (3:9b)

deception (3:13)

boldness (3:12)

veiled face of Moses (3:13b)

unveiled faces (3:13a, 18a)

veiled minds (3:14a)

unveiled minds (3:14b; 4:3-6)

veiled hearts (3:15)

unveiled hearts (3:16)

dullness (3:14a)

freedom (3:17)

Moses reflected God's glory

all believers reflect Son's glory (3:17)

non-transforming (3:7)

transforming (3:18)

lack of zeal (3:13)

confidence, steadfastness (3:4-5; 4:1)

deception (3:13)

sincerity (4:2)



# Signs of the Covenants

166e

<b><i>Covenant</i></b>	<b><i>Definition</i></b>	<b><i>Promise</i></b>	<b><i>Fulfillment</i></b>	<b><i>Sign</i></b>
<b>Noahic</b>	Unconditional promise not to flood earth again	Gen. 9:12-17	No more sea (Rev. 21:1)	Rainbow (Gen. 9:12-17)
<b>Abrahamic</b>	Promise to provide Israel a land, rule, and spiritual blessing	Gen. 12:1-3; 15:13-18	Continues at present (Gal. 3:17) but Israel still has a future (Rom. 11:25-27)	Circumcision (Gen. 17:11)
<b>Mosaic</b>	Conditional stipulations for blessing on Israel	Exod. 19-31; Deut. 28	Death of Christ (Rom. 7:4-6)	Sabbath (Exod. 31:13)
<b>Land</b>	Promise of <u>physical</u> land from the Wadi of Egypt to the River Euphrates	Deut. 30:1-10	Land blessed (Amos 9:13-15)	No sign (that I know of)
<b>Davidic</b>	Promise of eternal, <u>political</u> rule of a descendant of David	2 Sam. 7:12-17	Rule renewed (Amos 9:11-12)	Christ seated at the Father's right hand (Acts 2:34-36)
<b>New</b>	Promise of <u>spiritual</u> indwelling of the Spirit ("law written on hearts"), forgiveness, and total evangelization of Israel	Jer. 31:31-34	Paul & the Apostles (2 Cor. 3-4) All Israel saved (Rom. 11:26-27)	Cup of the Lord's Supper (Luke 22:20; 1 Cor. 11:25)





**Matthew 26:36-56**  
**Mark 14:32-52**  
**Luke 22:39-53**  
**John 18:1-12**

**THE EASTER STORY**

# **JESUS PRAYS IN GETHSEMANE**

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**Matthew 26:69-75**

**Mark 14:66-72**

**Luke 22:54-62**

**John 18:15-27**

**THE EASTER STORY**

**PETER DENIES JESUS**

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**Matthew 26:57-67**

**Mark 14:53-65**

**Luke 22:66-71**

**John 18:15-27**

**THE EASTER STORY**

# **JESUS BEFORE THE SANHEDRIN**

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# Luke 23



# Passion Week

64

## 4. Clearing of the temple MONDAY

Mon  
Mt 21:10-17  
Mk 11:15-19  
Lk 19:45

The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit. They gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.

## 5. Day of controversy and parables

Tues  
TUESDAY Mt 21:23-24:51;  
Mk 11:27-13:37; Lk 20:1-21:36

Tues

Jesus evaded the traps set by the priests.

THE MOUNT OF OLIVES  
ENTERING JERUSALEM

(Tuesday afternoon, exact location unknown)

He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

## 6. Day of rest WEDNESDAY

Not mentioned in the Gospels

Wed

The Scriptures do not mention this day. The counting of the days (Jn 12:1) seems to indicate that there was another day concerning which the Gospels record nothing.

## 7. Passover Last Supper THURSDAY

Thurs  
Mt 26:17-30; Mk 14:12-26;  
Lk 22:7-23; Jn 13:1-30

Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him.

Fri

Crucifixion—FRIDAY Mt 27:1-66; Mk 15:1-47; Lk 22:66-23:56; Jn 18:28-19:37

Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was crucified with two other prisoners.

Sat

In the tomb  
Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

Sun

Resurrection—SUNDAY Mt 28:1-10; Mk 16:1-7; Lk 24:1-49; Jn 20:1-31

Early in the morning, women went to the tomb and found the stone closing the tomb's entrance rolled back. An angel told them Jesus was alive and gave them a message. Jesus

appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

## 3. The Triumphal Entry SUNDAY

Sun

Mt 21:1-11; Mk 11:1-11;  
Lk 19:28-44; Jn 12:12-19

On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

## Arrival in Bethany

FRIDAY Jn 12:1

Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

## Sabbath—day of rest

THURSDAY

Not mentioned in the Gospels

Since the next day was the Sabbath, the Lord spent the day in Bethany with his friends.

Sat





**Matthew 27:27-37**

**Mark 15:16-25**

**Luke 23:26-34**

**John 19:16-27**

**THE EASTER STORY**

**JESUS IS CRUCIFIED**

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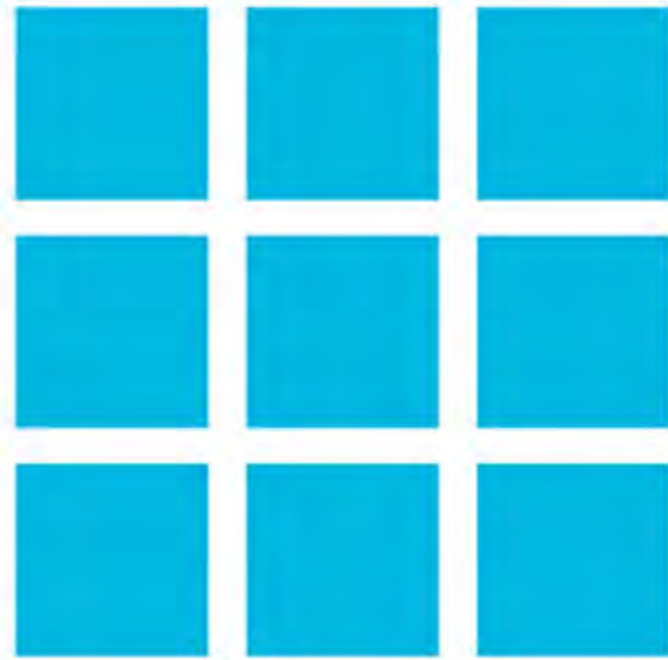
ישוע מלך ד' על נצרת תהוד'ם

JESVS NAZARENVS REX

IVDAEORVM

ΙΗΣΟΥΣ ΝΑΖΩΡΑΤΟΣ Ο ΒΑΣΙΛΕΥΣ  
ΤΩΝ ΙΟΥΔΑΙΩΝ





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**Matthew 27:38-66**

**Mark 15:25-47**

**Luke 23:35-56**

**John 19:28-42**

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**JESUS DIES ON THE CROSS**

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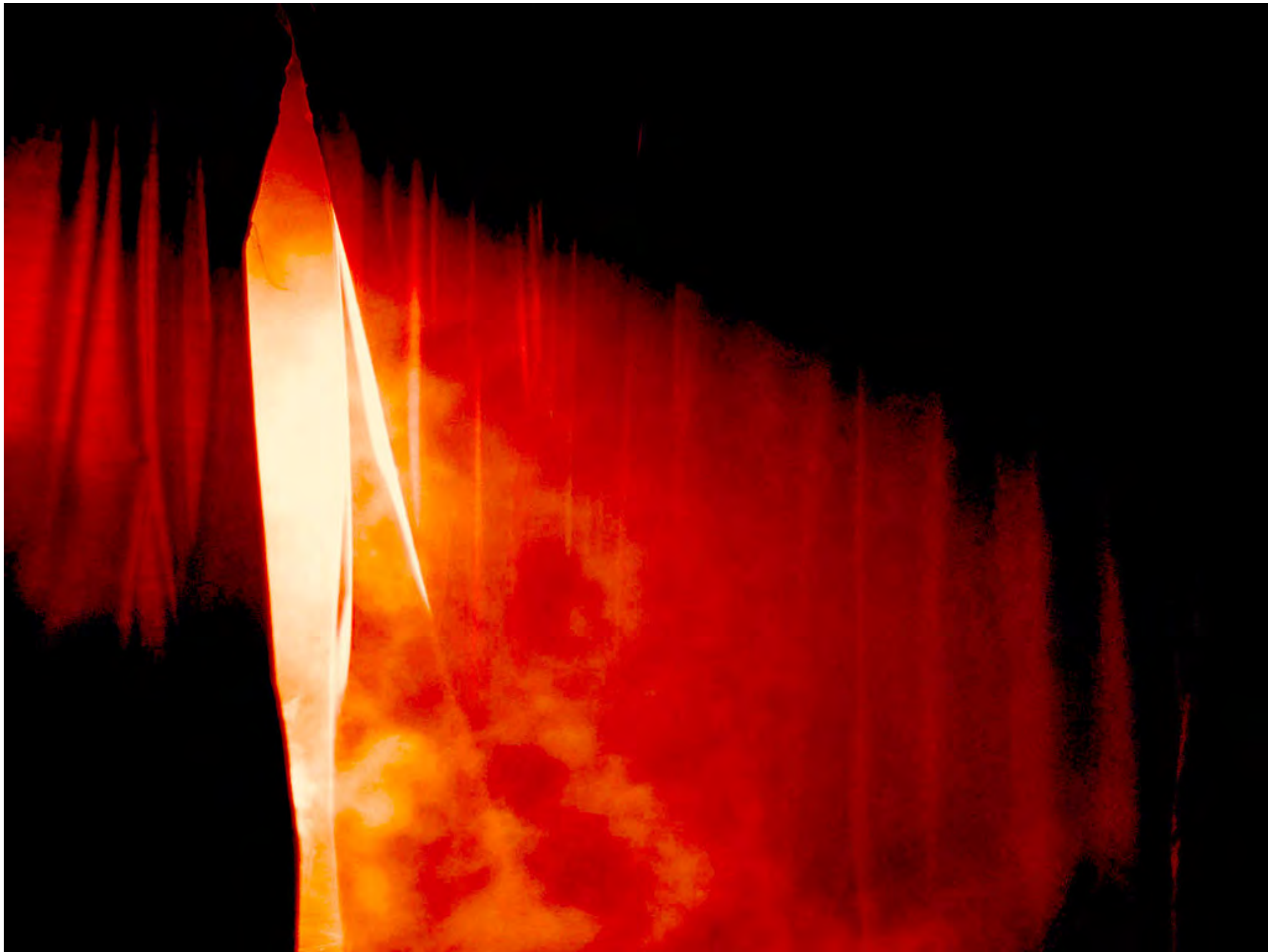




































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# Luke 24



How to be  
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...in our belief  
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We can proclaim a **risen** Saviour to the  
world (Luke 24)

No one killed Jesus

Jesus is Jewish but also the  
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Jesus  
(4:14–21:38).

Jesus to be both Jewish and the  
**universal** Saviour (1:5–4:13).

Sources about Christ's life are **reliable** (1:1-4).



**Matthew 28:1-15**

**Mark 16:1-20**

**Luke 24:1-47**

**John 20:1-29**



**THE EASTER STORY**

**JESUS IS ALIVE**

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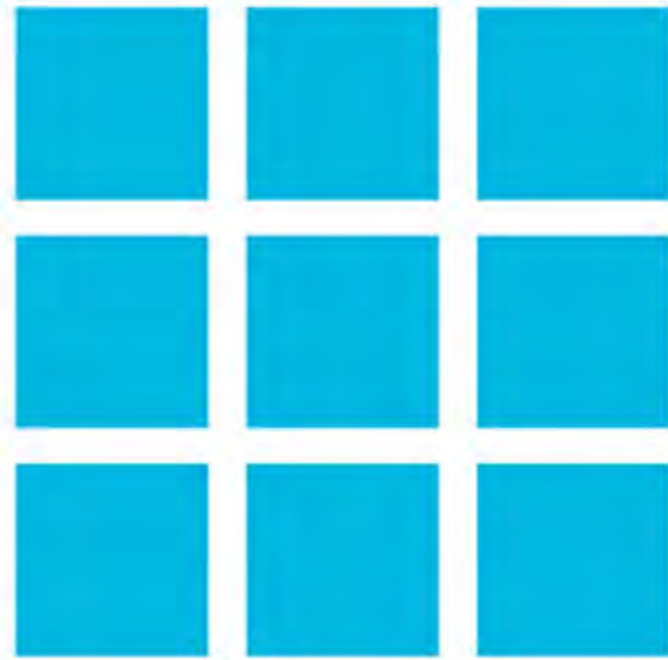












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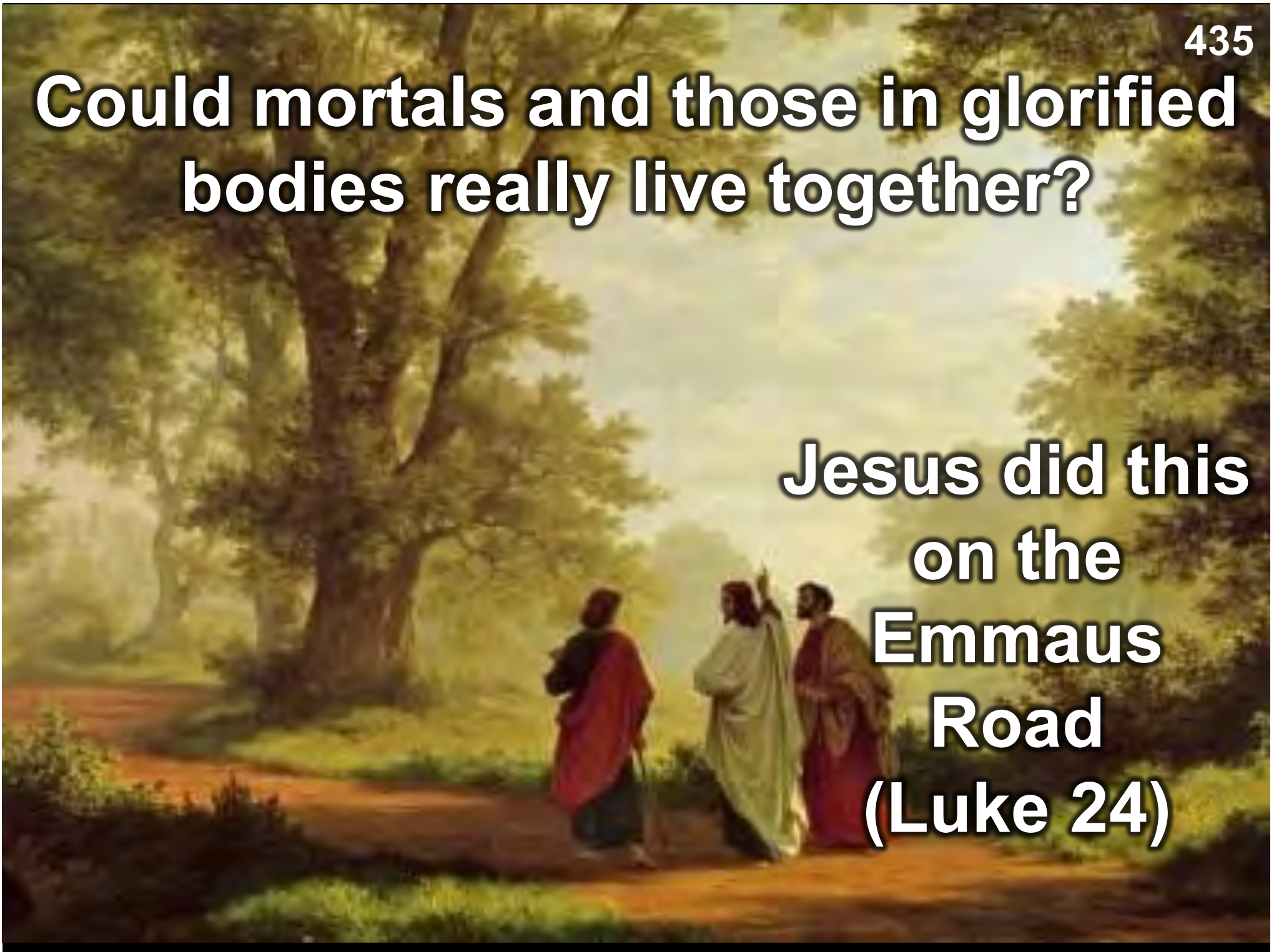
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**Could mortals and those in glorified  
bodies really live together?**

**Jesus did this  
on the  
Emmaus  
Road  
(Luke 24)**

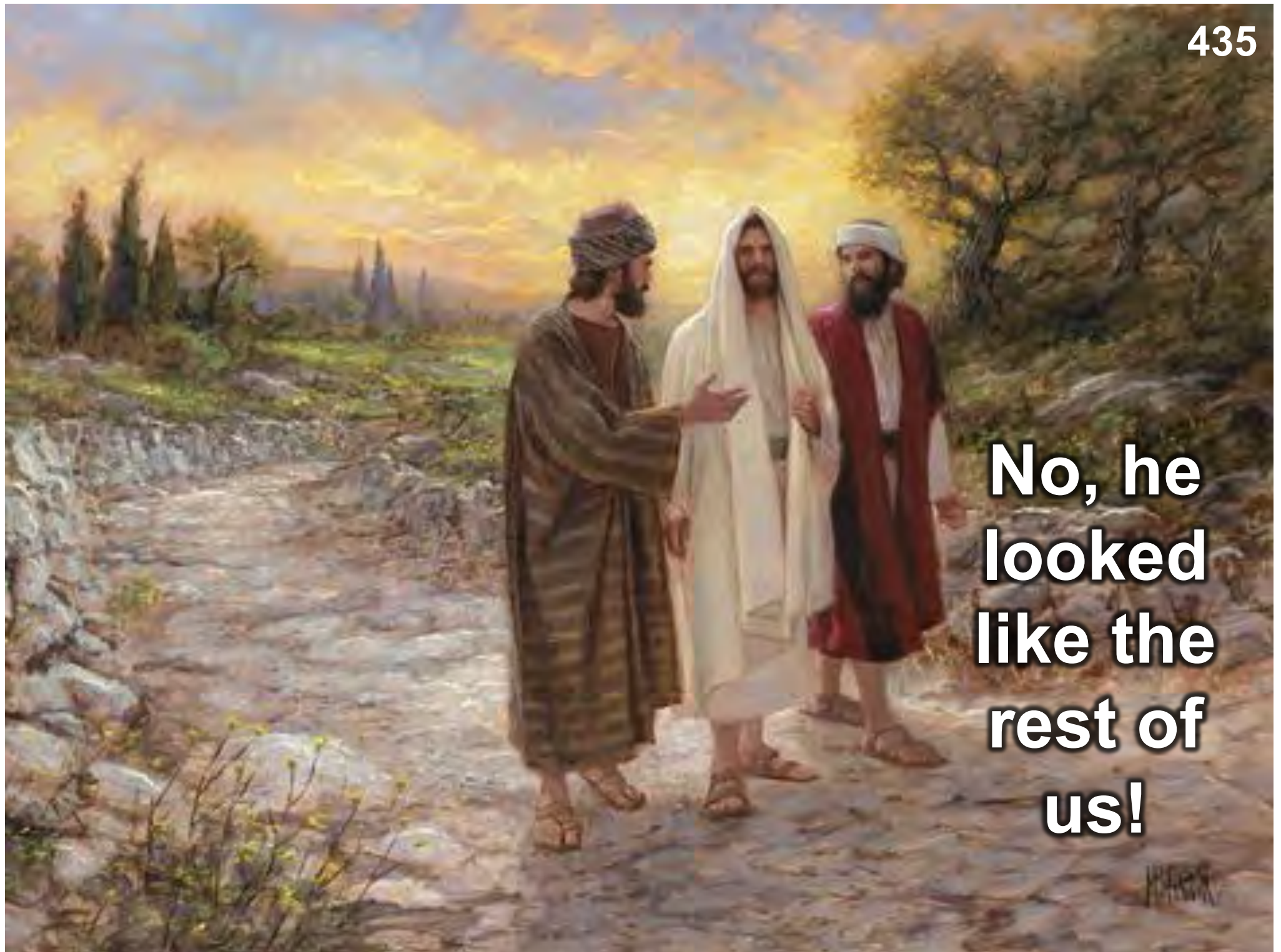






**Remember when Jesus  
GLOWED?**





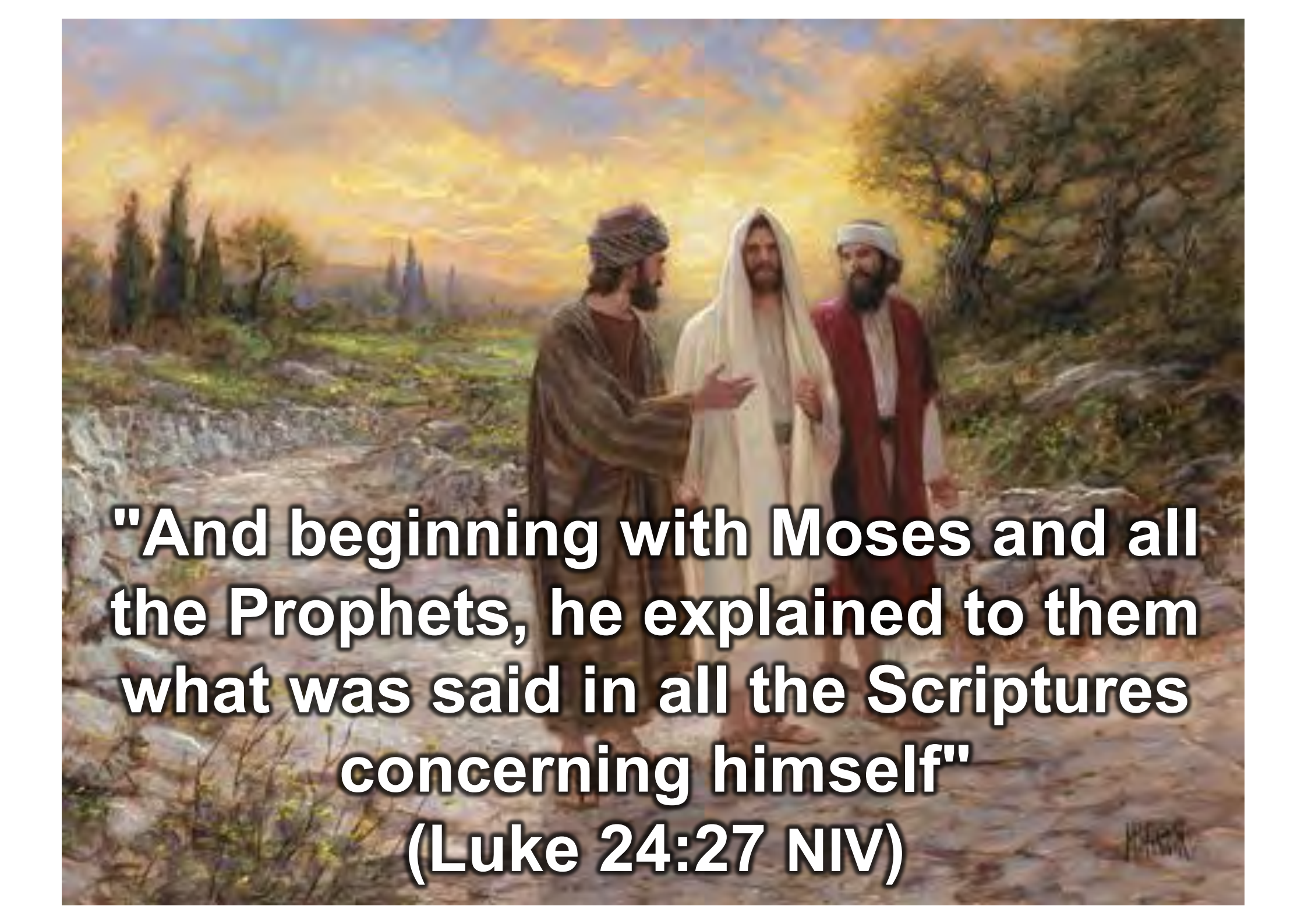
**No, he  
looked  
like the  
rest of  
us!**





**Only at dinner did they  
recognize Jesus**





**"And beginning with Moses and all  
the Prophets, he explained to them  
what was said in all the Scriptures  
concerning himself"  
(Luke 24:27 NIV)**





THE EASTER STORY

# JESUS APPEARS TO THE DISCIPLES

Luke 24:36-49  
John 20:19-23

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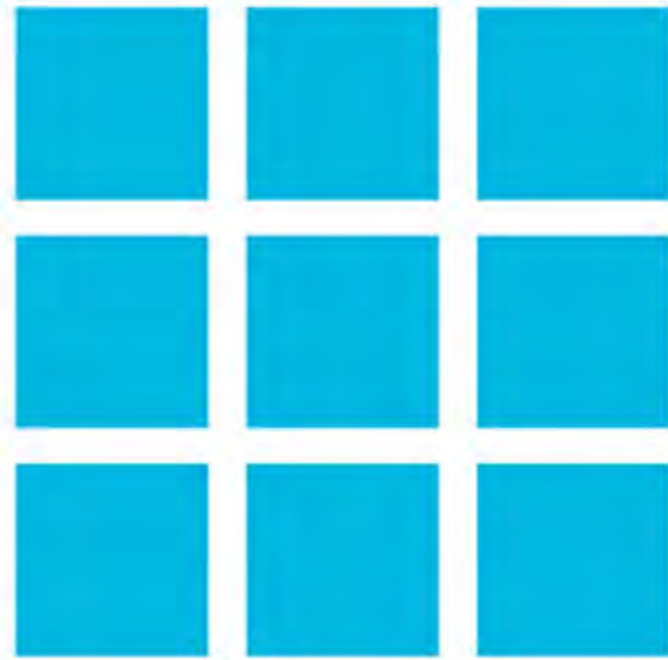












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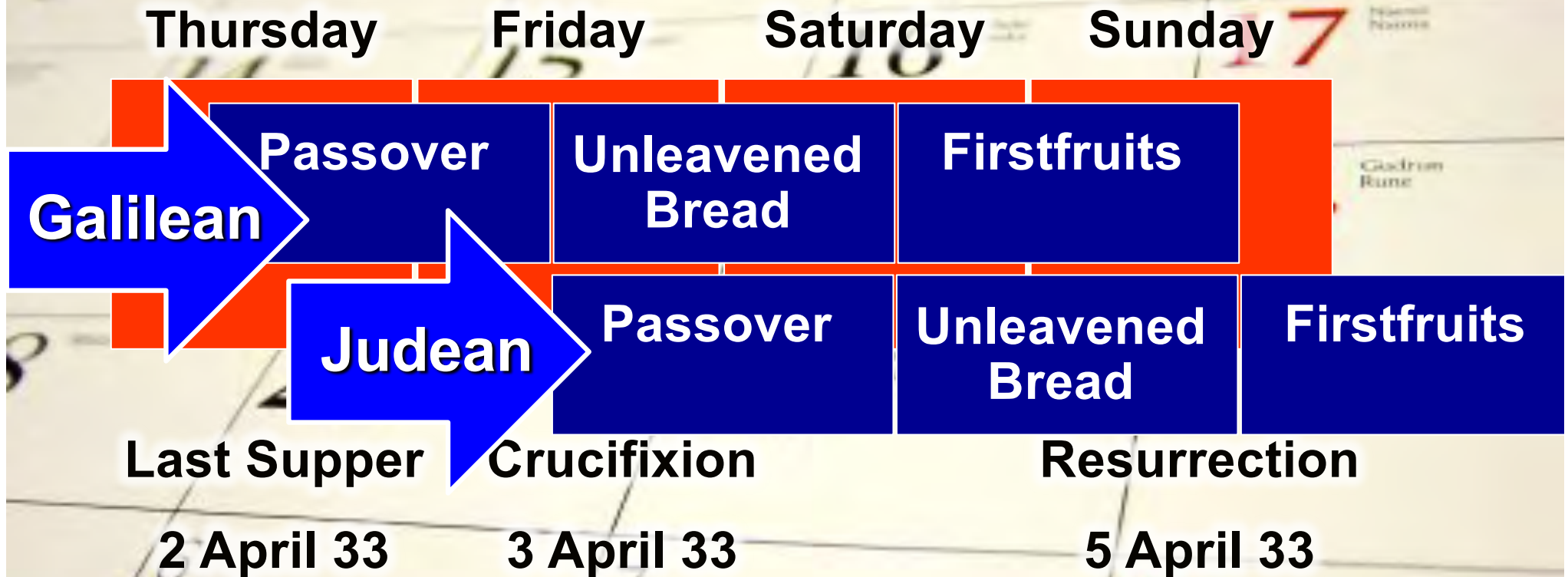
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# A Prophetic Weekend



**“But now Christ has been raised from the dead, the first fruits of those who are asleep” (1 Cor 15:20 NAU).**

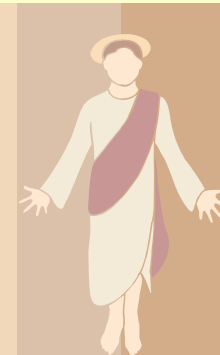
**Christ is the only one ever resurrected, but as such, he is also the first among many who will join a resurrected body.**



# Resurrection Appearances



EVENT	DATE	Matthew	Mark	Luke	John	Acts
At the empty tomb outside Jerusalem	Early Sunday morning	28:1-10	16:1-8	24:1-12	20:1-9	
To Mary Magdalene at the tomb	Early Sunday morning		16:9-11		20:11-18	
To two travelers on the road to Emmaus	Sunday at midday			24:13-32		
To Peter in Jerusalem	During the day on Sunday			24:34		15:5
To the ten disciples in the upper room	Sunday evening		16:14	24:36-43	20:19-25	
To the eleven disciples in the upper room	One week later				20:26-31	15:5
To seven disciples fishing on the Sea of Galilee	One day at daybreak				21:1-23	
To the eleven disciples on the mountain in Galilee	Some time later	28:16-20	16:15-18			
To more than 500	Some time later					15:6
To James	Some time later					15:7
At the Ascension on the Mt. of Olives	Forty days after the resurrection			24:44-49		1:3-8





How to be  
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...in our belief  
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We can proclaim a **risen** Saviour to the  
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No one killed Jesus

Jesus is Jewish but also the  
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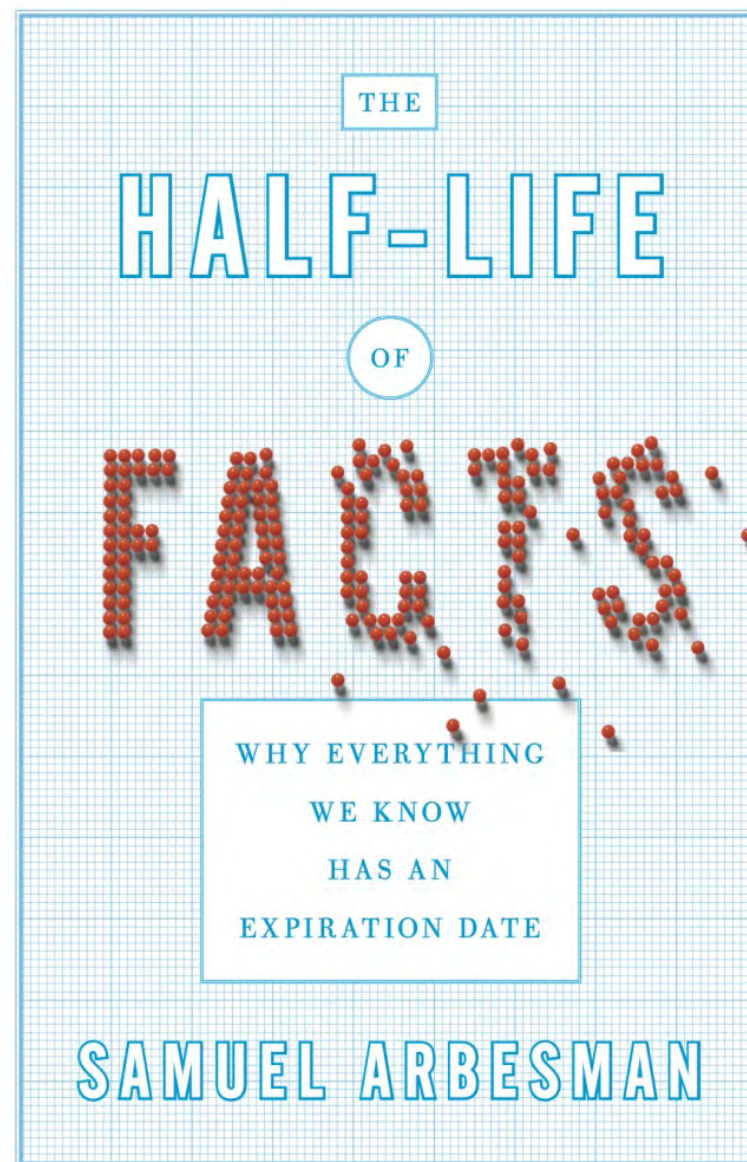


# The Half Life of Facts



In medical school, they tell you half of what you are about to learn won't be true when you graduate — they just don't know which half.

In every field of knowledge, half of what is true today will one day be updated with better information, and it turns out that we actually know when that day will come for many academic pursuits.





# The Half Life of Facts

**“In medical school, they tell you half of what you are about to learn won’t be true when you graduate — they just don’t know which half.**

**“In every field of knowledge, half of what is true today will one day be updated with better information, and it turns out that we actually know when that day will come for many academic pursuits.”**

David McRaney, “The Half-Life of Facts,” *BoingBoing*, 27 Aug 2017,  
[https://boingboing.net/2017/08/21/the-half-life-of-facts.html?utm\\_medium=referral&utm\\_source=idealmedia&utm\\_campaign=boingboing.net&utm\\_term=68704&utm\\_content=2143287](https://boingboing.net/2017/08/21/the-half-life-of-facts.html?utm_medium=referral&utm_source=idealmedia&utm_campaign=boingboing.net&utm_term=68704&utm_content=2143287)



# The Half Life of Facts

**“This is what author Sam Arbesman calls ‘the half-life of facts.’ The premise is that for every domain, silo, discipline, and school of knowledge, the facts contained within are slowly being overturned, augmented, replaced, and refined — and in medicine, for example, the rate of that overturning is high enough that if you never really complete your education. Medical school, in other words, never ends.”**

David McRaney, “The Half-Life of Facts,” *BoingBoing*, 27 Aug 2017,  
[https://boingboing.net/2017/08/21/the-half-life-of-facts.html?utm\\_medium=referral&utm\\_source=idealmedia&utm\\_campaign=boingboing.net&utm\\_term=68704&utm\\_content=2143287](https://boingboing.net/2017/08/21/the-half-life-of-facts.html?utm_medium=referral&utm_source=idealmedia&utm_campaign=boingboing.net&utm_term=68704&utm_content=2143287)



# The Half Life of Facts

**“... For instance, in physics, about half of all research findings will be disconfirmed within 13 years. In psychology, it’s every seven. In other words, if you graduated with a degree in psychology seven years ago, half of the information in all your textbook is now inaccurate.”**

David McRaney, “The Half-Life of Facts,” *BoingBoing*, 27 Aug 2017,  
[https://boingboing.net/2017/08/21/the-half-life-of-facts.html?utm\\_medium=referral&utm\\_source=idealmedia&utm\\_campaign=boingboing.net&utm\\_term=68704&utm\\_content=2143287](https://boingboing.net/2017/08/21/the-half-life-of-facts.html?utm_medium=referral&utm_source=idealmedia&utm_campaign=boingboing.net&utm_term=68704&utm_content=2143287)



# The Unchanging Bible

Jesus is the **Universal** Saviour—  
but do you need to **be confirmed**  
that he is **your** Saviour?



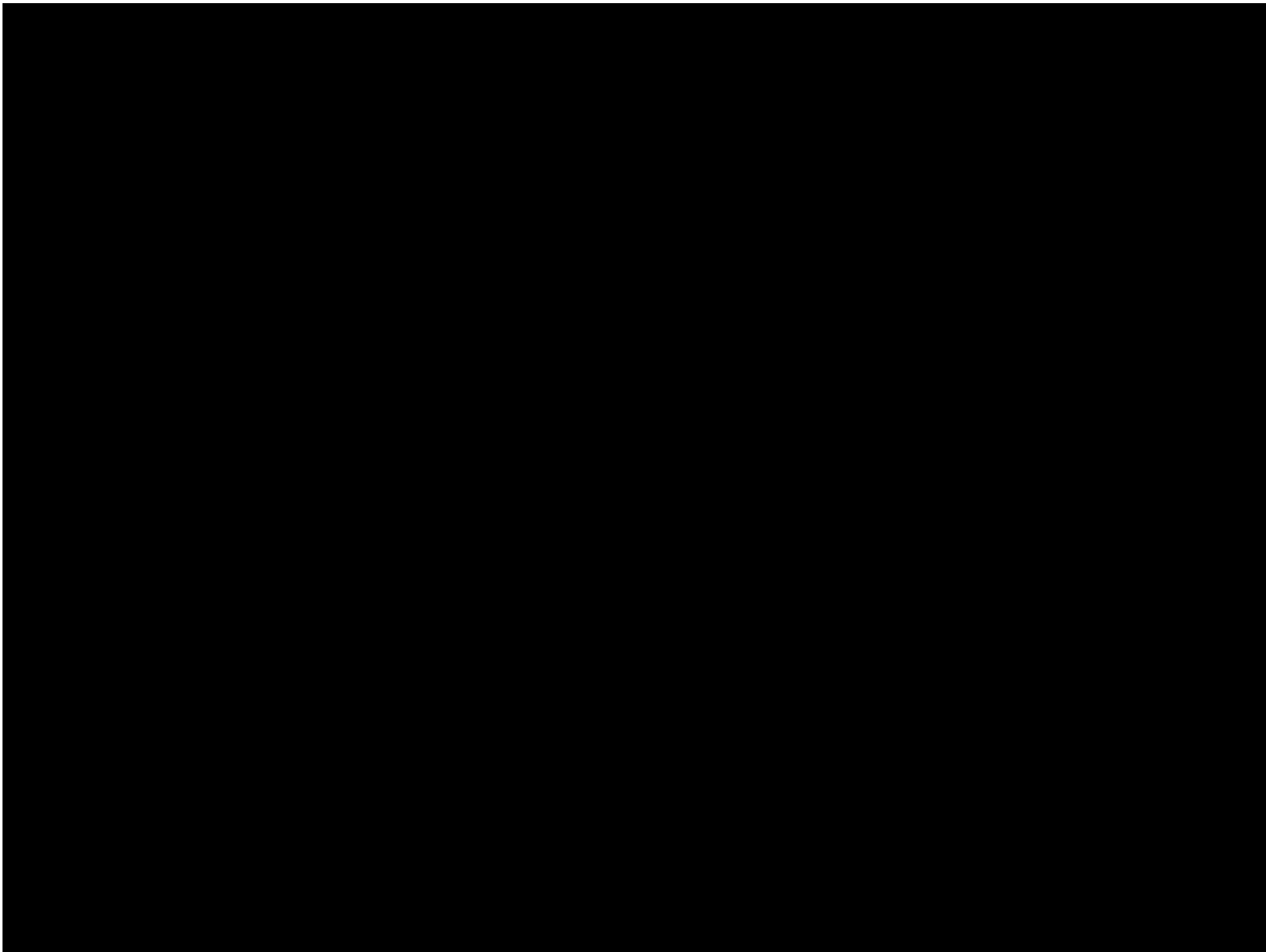
# **The Unchanging Bible**

**“The grass withers and the flowers fall,  
but the word of our God endures  
forever” (Isaiah 40:8).**

---

**“For I tell you truly, until heaven and  
earth pass away, not a single jot, not a  
stroke of a pen, will disappear from the  
Law until everything is accomplished”  
(Matthew 5:18).**







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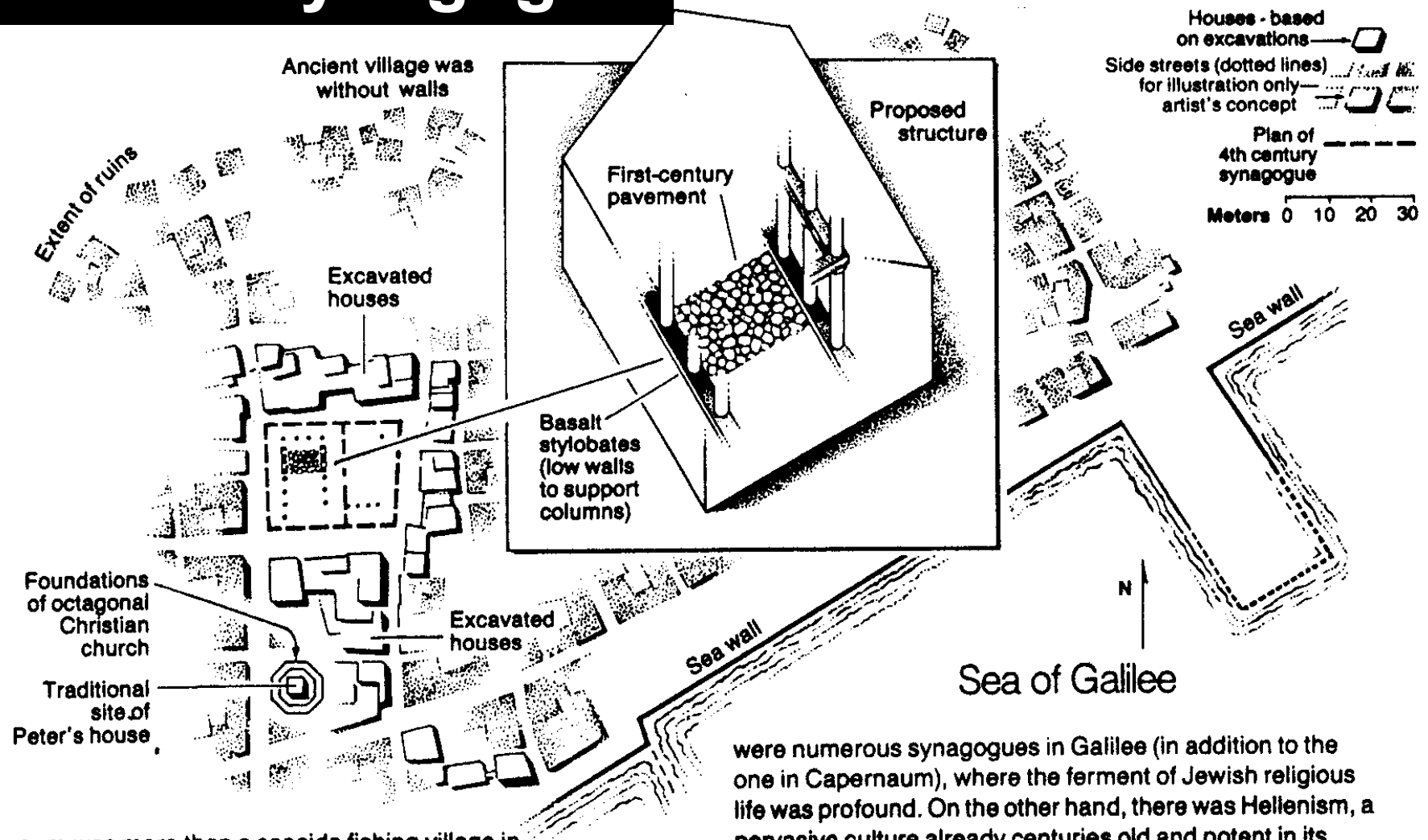
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# Capernaum Synagogue

105



Capernaum was more than a seaside fishing village in the days of Jesus. It was the place that Christ chose to be the center of his ministry to the entire region of Galilee, and it possessed ideal characteristics as a point of dissemination for the gospel.

There were good reasons for this. The town itself was named *Kepharnahum*, "village of (perhaps the prophet), Nahum" and was the centerpiece of a densely populated region having a bicultural flavor. On the one hand, there

were numerous synagogues in Galilee (in addition to the one in Capernaum), where the ferment of Jewish religious life was profound. On the other hand, there was Hellenism, a pervasive culture already centuries old and potent in its paganism—a lifestyle that influenced manners, dress, architecture and political institutions as well.

Recent archaeological work at Capernaum has revealed a section of the pavement of a first-century synagogue below the still-existing ruins of the fourth-century one on the site. A private house later made into a church and a place of pilgrimage has yielded some evidence that may link it to the site of Simon Peter's house (Lk 4:38).



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