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: Life:
of
Christ
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"A" Course

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General Information in Relation to the Course:

This Course centres around the life of Jesus Christ, the promised Messiah and Saviour of the World, the Lord and Head of the Christian Church.

The name "Jesus" is the Greek equivalent of the Hebrew "Joshua" Acts 7:45, meaning "Jehovah-Saviour". This is the name which the angel instructed was to be given to Mary's son. Matt. 1:21. It is the name most commonly used in the Gospels and Acts.

"Christ" is the Greek equivalent of the Hebrew "Messiah" meaning "Anointed". It designates Jesus as the fulfiller of the Messianic hopes of the Old Testament and the Jewish People. After the resurrection it became the current title for Jesus in the apostolic church. In the Epistles He is most frequently called "Jesus Christ", sometimes "Christ Jesus." Eph. 1:1, Rom. 8:1. etc.

Not infrequently is our Saviour referred to as the "Lord Jesus Christ". Acts 11:17, Rom. 1:7.

The four gospels contain the principal source of our knowledge of Jesus Christ.

A. A Combination of Contrasting Elements:

1. Innocence with Dignity:

Christ is pictured as the meek lamb; yet He has kingly dignity being depicted as the LAMB ON THE THRONE. His gentleness attracts children; but, on the other hand, His aloofness and dignity are shown in His triumphal entry as well as before Pilate and the Sanhedrin.

2. Sinlessness in Daily Contact with Sinfulness:

He was tempted but temptations affected Him no more than acid affects pure gold. Nitromuriatic Acid dissolves gold. The holiest of saints confess their sins but Christ had none to confess. He was sinless. This sinless Being lived in a world of sin and voluntarily bore our sin. 2Corinthians 5:21.

3. His Lowliness and His Lofty Claim.

Christ was born in lowly surroundings, reared in humble circumstances. He came not to be served, but to serve. Nevertheless He claimed that He came from the Father, that He was the Light of the world, the Bread of Life. "I and My Father are One" Any mere man making such claims would have been mocked but Christ's life and ministry sustained His claims.

4. Heavenly Majesty and Interest in the Poor and Outcast:

Great ones often consort only with those who are near their own social rank. If they come in contact with the poor, it is only to receive their patronage. Not so with Him Who came, clothed in Heavenly Majesty. He came preaching the Gospel to the poor and was accused as the Friend of Sinners. Yet this same Jesus appears in sublime dignity on the Mount of Transfiguration.

5. Heavenly Patience and Burning Indignation:

He showed infinite patience with His blundering disciples yet He was not devoid of resisting power. True indignation is righteous resentment to sin and wrong. This helps us to understand such as Rom. 1:8; Matt. 23; Matt. 21:12.

6. Local Origin and Universal Program:

Think of a Nazarene carpenter's son, brought up to despise Gentiles, coming forth with a plan of Salvation to embrace the whole human race. To carry out His program He appointed twelve humble apostles

and then went home in confidence.

7. Weakness of Authors and Perfection of their Records:

He Actually lived and exhibited the character portrayed in the Gospels or he was a mere man surrounded by a halo of imagination and tradition. We have four men, without collusion, writing four records of a character that the greatest minds in Philosophy could not conceive. We cannot fathom the mystery of His Person, but we know that His Glorious Being was among us.

B. Sphere and Scope of the Complete Course:

1. The study deals only with the earthly life of the Incarnate Word.
2. It commences with the Incarnation and Virgin Birth and terminates with the ascension 40 days after the Resurrection. Acts 1:3.
3. It is not a complete biography but the revelation of a Personality both human and Divine.
4. It embraces all the recorded events in the earthly life of Christ selected by the Spirit and preserved in the Divine Record.

C. Purpose of the Course.

1. To acquire knowledge that will open our own personal relationship with Christ.
 - a. Visualizing His earthly life in its entirety makes real to us the fact of His Incarnation and His relationship to mankind.
 - b. Enables us to more fully comprehend the eternal purposes of God and His attitude toward the problems of the human race.
 - c. This knowledge is essential to a closer personal relationship to Christ.
2. To arrange and study the events in their chronological order.
 - a. Each Gospel does not record all the events nor are they chronologically arranged.
 - b. The events recorded in each are selected and arranged around a particular viewpoint.

Matthew:	"Christ as Israel's Promised King"
Mark:	"Condition of the Subjects - Helpless"
Luke:	"Practice and Principles of True Service"
John:	"Cause of Delay of Christ's coronation and Necessary Preparation".

Each record reveals truth in a two-fold manner:

1. By direct historical narrative.
2. By illustration and comparison.
- c. Reasons for studying events in chronological order.
 1. The purpose of God in recording each event can best be discovered by studying other events in conjunction.
 2. Establishes Divine Inspiration of the Gospels by showing perfect harmony.
 3. It unfolds the purpose for which the Holy Spirit selected each particular event.

D. Introduction:

1. Preparation of the Human race preceding the Incarnation.

(a) Gentile:

The preparation for the coming of Christ was commenced as soon as man fell. Gen. 3:15; Rom. 16:20. During the ages of Conscience and Human Government God taught man by experience and revelation.

- (1) His attitude toward sin and its terrible reality.
- (2) His attitude toward the sinner.

- (3) Man's Human helplessness
- (4) The requirements of divine justice and the essentials of a way of Salvation. (Heb. 9:22)
The Gentiles were instructed through God's dealing with Israel:
- (1) In the requirements of God's justice and holiness.
- (2) In the blessings of fellowship with God.
- (3) In the hopelessness of their position. Eph. 2:11, 12.

(b) Jewish:

The nation of Israel was especially prepared for the coming of their Messiah.

- (1) The divine revelation was committed to them.
- (2) They were instructed in the requirements of Divine justice and the necessity of redemption.
- (3) Old Testament Preparations: (c. Establishment of the / Luke
a. Specific promises to Abraham. Gal. 3:16. (line of David. 1:32,33)
b. Inspired prediction of Moses. Acts 7:37, Deut. 18:15.
a. Decentralization of the Jewish religious teaching and widespread dispersion of the race.

(Pre-exilic)

(Post-exilic)

This began early. Jews in exile began to travel into other countries for the purpose of business, and they went far and wide. Egypt was a favorite resort. At the time of Christ there were 900,000 Jews in Egypt; 600,000 at the time being in Alexandria. Acts
b. A marked sharpening of Messianic expectation.

2. The Outward Situation:

a. Political:

Political unrest, tyranny and confusion, marked the years preceding the birth of Christ, with a growing degeneracy of rulers and nations.

Herod the Great ascended the throne in 37 B.C. His reign was marked by crime and bloodshed. Matt. 2:3-8, 16. Upon his death (Matt. 2:19) his dominion was divided under the rule of his three sons:

- (1) Archelaus: Judaea and Samaria. Matt. 2:22.
- (2) Herod Antipas: Galilee and Perea. Matt. 14:1.
- (3) Philip: North Jordanic Territory. Luke 3:1.

In 7 A. D. Archelaus, owing to his tyranny was banished to Gaul, after which Judaea and Samaria were controlled by a Roman procurator, Pontius Pilate.

b. Religious.

Characterized by prominent sects differing from and conflicting with one another. Four especially should be noted:

(1) The Scribes:

Their special duty was to guard, develop, and expound the law and with it, innumerable regulations intended to preserve it, became the standard of righteousness. The scribes were the real teachers of the people and were men of authority. In Christ's day they were in full possession of spiritual authority among the people.

(2) The Pharisees

These were a party of religious legalists who developed from the scribes. They gloried in the observance of the external forms and ceremonies of the Law. The great body of scribes and rabbis belonged to this party, and its powerful influence was eagerly sought.

(3) The Sadducees:

The aristocratic, political clique into whose possession the honors of the High Priesthood and other influential offices hereditarily passed. They accepted only the Law of Moses and interpreted it in a cold, literal, secularistic manner.

They rejected the Pharisees' traditions and believed in neither resurrection, angel, nor spirit. Acts 23:8.

(4) The Herodians:

These were the followers of King Herod - not religious, only political in their view-point.

c. Contribution of the Greek and Roman Civilization:

The Grecian period began with the conquest of Alexander the Great. The Greek empire sought to impose everywhere the Greek language and civilization. It became convenient to know Greek. In the providence of God, this language was ready to receive the New Testament.

The Romans Helped Christianity:

(1) By allowing local liberty.

(2) By establishing the Roman roads which incidently provided for the passage of the gospel.

(3) By the strict administration of justice and protection.

The Roman gov't on the whole, protected Christianity until the time of the bitter persecution arose.

3. The Chronology:

a. Christ's Birth:

The birth of Christ was an event so stupendous as to affect the civilized world's calculation of time. It is recognized as the central point from which all time is reckoned either as B.C. or A.D. While the accuracy of the number of years since the event is very uncertain, this in no wise alters the significance of the recognition.

The date, Dec. 25, is incorrect, and was first observed in west, as the birth of Christ in the 4th century. The eastern date was Jan. 6th but like Dec 25th, was in all probability borrowed from a Pagan festival.

By close figures it is generally accepted that Christ was born in 4 B.C. according to our method of recording time.

b. Date of Baptism:

John is said by Luke to have begun to preach and baptize in the "fifteenth year of Tiberius" - Luke 3:1; and Jesus was "About thirty years of age" - Luke 3:23 when he was baptized. This would bring the date of His baptism to about 26 A.D.

c. Length of Public Ministry:

The period of active public ministry was three years in duration commencing with Christ's visit to Jerusalem at the Feast of the Passover, on which occasion He cleansed the temple and terminating with His crucifixion on the day of the Passover three years later.

d. Date of His Crucifixion:

Fixing dates: Daniel 9:24-27; Neh. 2:1-8; John 2:20; Luke 3:23; Gal. 4:4. Jewish year is 360 days - Gen 7:11; 8:4; cf 7:24.

Our days are $365\frac{1}{4}$ in one year.

$69 \times 7 = 483$ Jewish years equals $\frac{483 \times 360}{365.25}$ equals 476 years 21 dys.

The decree to build the city and temple was issued in March 14th 445 B. C. 476 years and 21 days later would bring us to April 4th A. D. 30.

PART ONE

From the Nativity to the Commencement of the Public Ministry

A. The Nativity: Luke 1:1-38; Matt 1:18,19; Luke 1:39-56; Matt 1:20-21; Luke 1:57-2:20.

1. The Introduction: Luke 1:1-4.

- (a) The information was imparted by eye-witnesses.
- (b) The purpose was to establish certainty.

2. Events Analyzed:

1. Annunciation of the Birth of John the Baptist. Luke 1:5-25.

- a. The Characters involved: vs 5-7.
- b. The Occasion: . vs 8-10
- c. The Annunciation: - vs 11-17.
- d. The Outcome: - vs 18-25

N. B. Doubt and unbelief are insults of Divine Veracity.

11. Annunciation of the Birth of Jesus: Luke 1:26-38.

a. The Situation: - vs 26-27.

b. The Salutation: - 28, 29.

c. The Annunciation: vs 30-33.

1. Human reason cannot comprehend the Virgin Birth. vs 34

2. God's Omnipotence removes impossibilities. vs 37.

Four Reasons for belief in the Virgin Birth:

1. Predicted in O.T. Isaiah 7:14; 9:6. Mic 5:2.

2. Recorded by both Luke and Matthew.

3. Embodied in all early Church creeds.

4. It is a corollary, Necessary to the idea of the Sinless One.

(An angel gave counsel to Joseph: Matt. 1:21.

111. Mary's Visit to Elizabeth Matt 1:18,19; Luke 1:39-56.

a. Caused by Joseph's doubt of Mary's testimony and his changed attitude toward her. A sympathetic understanding is helpful in the solution of the problems and distresses of life.

b. Elizabeth's significant greeting. vs 41 - 45.

c. The effect upon Mary: vs 46-55.

1. The God conscious spirit incites the awakened soul to expression through the body. vs. 46, 47.

2. The Duration of Mary's visit was 3 months. vs 56.

IV Joseph's Vision: Matt. 1:20,21; 24-25.

a. God deals with Joseph. vs 20.

1. The angel corroborates Mary's statement.

2. The testimony of scripture to the same effect. vs. 22, 23.

b. Joseph yields to revelation. vs. 24, 25.

V. The Birth and Infancy of John the Baptist: Luke 1:57-80.

a. The event of his birth: vs 57, 58.

b. The circumcision and naming; vs 59-64. Obedience is the only source of recovery from the results of unbelief.

c. The effect upon the people. vs. 65, 66.

d. Zacharias' prophecy. vs 67-79. vs. 70 Inspiration

VI. The Birth of Jesus at Bethlehem: Luke 2:1-7.

a. The decree of taxation. vs 1-3.

1. Were late because they doubtless travelled slowly.

2. Policies of men work out God's eternal purposes.

b. The Virgin Birth. vs 6,7.

N. B. The literal fulfilment of prophecy (Isaiah 7:14; Mic 5:2)

God's reply to scepticism and unbelief.

VII. The Annunciation to the Shepherds: Luke 2:8-20. (Heb 1:6)

- a. These were the first human witnesses. vs 15, 16.
- b. Their testimony vs 17.
- c. The effect. vs 18-20.

B. The Years of Silence. Luke 2:21-38; Matt 2:1-23; Luke 2:40-52; Luke 3:1-18; Matt 3:13-17; Matt 4:1-11.

1. The Circumcision and Presentation: Luke 2:21-38.

a. Named - 8 days old (Lesson - Obedience to Word)

b. Presented - 41 days.

Period of purification was 41 days. Lev 12:1-4

Kind of Sacrifice: Lev. 12:8. Redemption price Num. 18:16.

Testimony of Anna; vs 38-38.

11. The Visit of the Wise Men: Matt. 2:1-12.

a. Occasion - vs 1,2. Almost 2 years old; cf. vs 7-16, vs 11.

b. The effect - vs 3-6.

c. The outcome: vs 7-12. Herod had faith enough to believe, but was so foolish as to think he could thwart God's plan.

111. The Flight into Egypt: Matt. 2:12-23. Luke 2:39,40.

a. The Flight: vs. 12-15. (Heb. 1:14)

b. The Massacre of the children. vs. 16-18.

c. The return to Nazareth. Vs. 19-23.

IV. His Visit to Jerusalem: Luke 2:41-52.

a. Physical and mental development reveal perfect humanity.

b. At the time of this visit ~~Jesus~~ was twelve years old.

1. Occasion was the feast of the Passover. - Vs. 41.

2. The child tarried in Jerusalem. - vs. 43.

3. He was found after three days, in the temple. - vs. 46.

--Testimony of His dual nature. 46-52.

--The outcome; vs 48-52

--Doctors and Scribes were amazed.

V. Commencement of John's Public Ministry: Luke 3:1-18.

1. He was a true prophet of the Lord.

2. There was readiness for revival (Luke 3:15) and the People were looking in accordance with Mal. 4:5 for the return of Elijah. John seemed similar to the iconoclastic prophet.

3. He had a vital message.

4. He made a definite demand dealing with different classes individually.

Information on John's Ministry:

a. General situation: vs 1,2.

b. The scene: vs 3; Matt 3:1-4; Mark 1:2-8, N.B. Luke 16:16.

c. His Message: vs. 4;-14.

VI. The Baptism of Jesus Christ: Matt. 3:13-17.

Note the testimony to the purity of Christ's life. of.

John 1:32,33 with Matt. 3:14.

a. Purpose:

Enduement is essential to fruitful Christian service;

ACTS 1:8; John 15:4; 1 Cor. 12:13.

Water Baptism is the initial step towards the enduement of the Holy Ghost. Acts 8:14-17; Acts 19:1-6; Rom. 6:1-4.

b. The Occasion: vs 13-15.

Christ would not enter His earthly service without the enduement of the Holy Spirit.

c. The Event: vs 15-17.

1. He was baptized by immersion. John 3:23; Acts 8:36-39. Romans 6:4.
2. Testimony to the Doctrine of Trinity: vs. 16, 17 Dietz also.

VII. The Temptation in the Wilderness: Matt. 4:1-11.

- a. The Time: Immediately following the enduement of the H.S. vs. 1
 1. Satan recognizes results of enduement.
 2. His purpose is to sidetrack the one endued.
 - b. The Manner of Temptation:
 1. Appeal to Demonstration: vs. 2-4.
 - (a) Opportune time: alone and hungry.
 - (b) Enduement with Spiritual power is not for demonstration nor self-satisfaction. vs. 4: Deut 8:3.
 2. Appeal to Self-exaltation: vs 5-7.
 - (a) Setting indicates the use of spiritual enduement to gain religious prominence by supernatural power.
 - (b) Purpose is not for gratification of desires, for recognition as being able to perform that which is impossible to others.
 - (c) Intrusion of self into the operation of spiritual gifts immediately renders them ineffective for their intended purpose.
 - (d) The temptation was to overstep the bounds of humility and dependance which were imposed upon Him as a Son; to play with signs and wonders in His work as Messiah. Temptor is foiled by Scripture.
 3. Appeal to forsake Divine Purpose. vs. 8 - 10.
 - (a) The use of spiritual enduement for immediate personal recompense is idolatrous.
 - (b) We should foster the full development of the gifts through exercise in the purpose for which they were bestowed. (1 Tim. 4:14, 2 Tim. 1:6)
- Jesus was constantly tempted to:
1. Spare Himself.
 2. To gratify Jewish sign-seekers.
 3. To gain power by sacrifice of the right.

C. The commencement of the Public Ministry: John 1:19-51; 2:1-2.

1. John the Baptist's Second Testimony: John 1:19-36.

- A. John was interviewed by a delegation of Pharisees. John 1:19,24.
- B. He established his authority from scripture: vs. 23.

Negatively: 1. He is not Messiah.

2. He is not Elijah. (Mal. 4:5)

3. He is not that prophet. (c. f. two witnesses)
c.f. Mark 1:6, Rev. 11:3-6

Positively: He is a voice..i.e. It is the message that must be thought of and not the person.

C. His Message:

1. A preparation: vs. 23 c.f. Isaiah 40:3. John's mission was to awaken a sense of sin and to create a need for the Messiah.
2. A Prediction: vs. 26, 27, 33. Jesus will baptize with the Holy Spirit and take precedence over John.

II. Call of the First Disciples: John 1:37-51

John and Andrew: Simon Peter vs 41; Philip vs 43; Nathanael vs. 45-51.

III. The Marriage of Cana of Galilee: John 2:1-11.

- a. In Christ's reply to his mother there is a two-fold assertion
 1. His independent position.
 2. His great purpose before Him.

b. There are three stages of Importance:

1. Water pots empty; illustrative of unregenerative man.
2. Water pots filled; do regenerate man.
3. Water changed to wine do Christian baptized with the Holy Spirit.

N.B. Illustrates the outline of the Gospel of St. John.

Chapter 3- 8; six characteristics of the unregenerate.

9 -14; " " " " regenerate.

15 -20; " " " " spiritually endued.

IV. First Recorded Visit to Capernaum: John 2:12

- a. The party consisted of Christ, his mother, his brethren, and his disciples. Matt. 13:55; Mark 6:3.
- b. The scene of many of Christ's miracles.
Matt. 8:5-17; 17:24-27; John 4:46-53; 6:16-65.

Part Two

The Early Judean Ministry.

A. The First Visit to Jerusalem: John 2:13-25; 3:1-36

1. The cleansing of the temple: John 2:13-25.

- (a) Occasion was the feast of the Passover. vs 13.
- (b) Reveals attitude of God toward commercialized religion.
vs. 14- 17.
- (c) Christ declared His Deity to be grounds of authority.
vs. 19. Omniscience in vs. 24, 25 testify of Deity.

11. The Conversation with Nicodemus: John 3:1-21.

- (a) Incident illustrates the spiritual blindness of the unregenerate man regardless of religious training of nature. vs. 4,9.
- (b) Regeneration is the supernatural impartation of the spiritual life to a creature previously dead in trespasses and sins. It is performed by the Holy Spirit, through the Word. The word is the seed, the soul is the soil; the Holy Spirit causes the seed to germinate and the new nature is the result.
1 Cor. 3:6.

N.B. The divine attribute of omnipresence:- wholly everywhere at one time - John 3:13.
Everlasting life includes physical life.
Eternal life refers only to spiritual life.

111. John's last Public Testimony to Christ: John 3:22-36.

- (a) The occasion: vs. 22-26.
 - (b) John's testimony: vs. 27-36.
 1. Fact of Christ's deity; vs. 27-31.
 2. Compare vs 30 with Acts 5:34-39.
 3. Reliability of Christ's testimony. vs. 32-34.
 4. No neutrality in God's economy. - vs. 36.
- N.B. Shortly after this incident John was imprisoned by Herod Antipas. Matt. 14:3-5.

B. The Journey to Galilee: John 4:1-44.

1. Christ's Departure from Judaea: John 4:1-3.

- (a) Publicity hinders the work of the Holy Spirit.
- (b) Rising opposition of the Pharisees.
- (c) Imprisonment of John the Baptist. Matt. 4:12; 14:3-5.
'Mark 1:14; 6:17-20; Luke 4:14; 3:19, 20.

11. Discourse with the Woman of Samaria: John 4:4-42.

Samaria was first a city. After the exile it became a province. The city had been built by King Omri. (1 Kings 16:23,24). It was destroyed in 721 B.C. by Shalmaneser. Influential people were removed from Samaria and replaced by foreigners. Hence a mixed population resulted. They were a mongrel race. In 536 B.C. When the temple was being built, (Ezra 3:10), these Samaritans offered to take part. They were promptly refused, (Ezra 4.), because it was desired to preserve the purity of the race.

Manasseh, the brother of a high priest married the daughter of the heathen governor of Samaria. Bidden to give her up, he refused to do so. Sanballat, in order to reward him for his loyalty, made him a temple on Mount Gerizim. This is the origin of the Samaritan temple.

This rival temple increased exceedingly the hatred between the Jew and Samaritan. There is often no hatred so bitter as religious animosity with little cause for it.

The Samaritans had much in common with the Jews;

1. The pentateuch.
2. The sabbath.
3. Sacred Feasts.

(a) Establishment of a point of contact: vs. 5-7. vs 6. Humanity

(b) The conversation: vs 9-26.

1. Living water: symbolic of death that produces life.
2. Christ reveals His deity by His omniscience. Diety Jn 4:16-18.
3. Conversation reveals the religious prejudice and formalism as a characteristic of even the lowest unregenerate individual. Vs 20.

(c) Outcome: vs 28-42.

1. Result of testimony: vs 28, 30, 39.
2. Christ tarried 2 days - the result. vs 40-42.

111. His Arrival in Galilee: John 4:43-45.

Reputation had become known.

God frequently employed feast occasions as mediums for propagation of important truths.

N.B. It is a wise policy to begin active service in a field removed from former activities. vs 44.

Visit to Cana vs 46.

PART THREE.

The Galilean Ministry and Visits to the Feasts:

Section one: "From the beginning of the Ministry in Galilee till the Mission of the Twelve".

A. The Opening Incidents: John 4:43-54; Luke 4:16-31; Luke 5 :1-11. of. Matt. 4:17-22); Luke 4:32-34.

1. Healing of the Nobleman's Son: John 4:46-54.

- (a) News of anything supernatural spreads rapidly.
- (b) Seeking after signs is destructive to faith. vs. 48, 50.
 1. Christ did not go as requested.

2. Noblemen relied upon Christ's word.

3. The outcome: vs. 51-53. N. B. Second Miracle.

11. The Visit to Nazareth: Luke 4:16-30.

- (a) His scripture reading: vs 17-19 (cf. Isaiah 61:1,2.)
- (b) His application. vs 21.
- (c) Intrusion of doubt. vs 22.
- (d) Christ replies to scepticism by illustrations:
 - (1) The Widows of Israel. vs. 25, 26.
 - (2) Lepers of Israel. vs. 27.
- (e) Scepticism robs individuals of the blessings of God.
- (f) Christians must learn to honor all of God's messengers.
- (g) The Outcome: vs 28-31.

111. The Miraculous Draught of Fishes: Luke 5:1-11.

- (a) The setting: Christ teaching. vs 1-3.
- (b) Command to Peter. vs. 4.
 - 1. Peter was sceptical but obedient. vs 5.
 - 2. Obedience to the Word of God is always rewarded. vs 6,7.
- (c) The outcome: vs 8-11.
 - 1. Conviction of sin always affects the individual's power of judgment. vs 8.
 - 2. Mankind is not prepared to receive the abundance of God's provision. vs. 9.
 - 3. The four disciples were called vs 11. cf. Matt. 4: 15-22
Mark 1:16-20.

IV. The Ministry at Capernaum: Luke 4:31-44.

- (a) The Healing of the Demoniac. vs 33-37. (Deity)
- (b) The Raising of Peter's Mother-in-law. vs 38, 39. (Deity)
- (c) The Ministry of healing: vs 40-44. (Deity)
N.B. The outcome: He went into a desert place to renew strength and power by close communion with God.

B. From the First Galilean Circuit to the Choice of the Apostles:
Mark 1:35-45; Luke 5:12-32; John 5:1-47; Matt. 12:1-8; Mark 3:1-9;
Matt. 10:1-4; Luke 6:12-16.

1. The Healing of the Leper: Mark 1:35-45.

- (a) A night of prayer: preparation. vs 35: (Humanity)
- (b) All seek for Him.
- (c) Preached in synagogues.
- (d) Meet leper beseeching - has no doubt of His power - but doubts His willingness. (World taught him this.)
- (e) Christ heals the leper. (Compassion embodies sympathy in action.)
Instantly charged him - put him under responsibility.
- (f) He published the miracle abroad. - hindered the Spirit's work.

11. The Man with the Palsy: Luke 5:17-26.

- (a) Power of God present to heal - hindered by critical attitude.
- (b) Sick man brought to Christ through roof by four men.
- (c) Christ saw faith of men and healed sick man. It is possible, to be blessed through the faith of others. (Praying Christian friend).
- (d) Scribes and Pharisees began to reason about the healing.
- (e) Point - "sins forgiven" - world did not believe.
"rise and walk" - manifestation of God's work. Combat scepticism
- (f) Approach the world through the medium of practical things, then apply spiritual. (N.B. Salvation then service.)

111. The Call of Levi: Luke 5:27-32.

- (a) Publican - tax collector. Left everything: money, future, business and all. vs 27, 28.
- (b) Made great feast - wealthy. 29.
- (c) Quarrel arose over eating with Publicans and sinners. 30
- (d) Christ declares great principle of salvation:
Man must admit his need of a Saviour. vs. 31, 32.

1V. The Healing of the Impotent Man: John 5:1-18.

- (a) Time: a feast of the Jews at Jerusalem.
- (b) Place: Jerusalem (peace), near sheep market (sacrifice), a pool called Bethesda (place of mercy).
- (c) Pool possessed supernatural powers.
- (d) Impotent man is illustration of Human Helplessness.

V. Christ's testimony to the Jews: John 5:19-47.

- (a) Relationship between Father and Son. vs 19, 20.
- (b) Christ declares the various offices He holds as Son.
 - 1. Life-giver: vs 21, 25.
 - 2. Judge: vs 22, 27. Therefore deserves honor. vs 23.
 - 3. Raiser of the dead: vs 28, 29.
- (c) The Basis of Eternal Life: vs 24. Three conditions: Rom. 10:17.
 - 1. The word.
 - 2. He that heareth my word.
 - 3. And believeth on Him that sent Me.

N.B. No Christian will ever stand before the Great White Throne.

(d) The Witness of Christ's Deity:

- 1. John the Baptist: vs 33.
- 2. His Divine works vs. 36.
- 3. The Father: (Mt. 3:17) vs 37
- 4. The Bible: vs 39, 46.

(e) Evidences of Man's total Depravity:

- 1. Unbelief. vs 38.
- 2. Rebellion vs 40.
- 3. Spiritually dead. vs 42.
- 4. Materialistic and short-sighted. vs 43 of. 2 Thess. 2:8-11.
- 5. Prejudiced and spiritually blind. vs 45-47.

VI. Christ's discourse on the Sabbath: Matt. 12:1-8.

Christ defends the disciples' action by quoting O.T. precedents and also asserting His authority over the Sabbath. vs 3-5.

VII. The Man with the Withered Hand. Mark 3:1-9.

Illustrates the New Birth. vs 5.

VIII. The Ordination of the Twelve: Matt. 10:1-4. Luke 6:12-16.

Choice made after a night of prayer.

- | | |
|-----------------|----------------------------------|
| 1. Simon Peter. | 2. Andrew - Peter's brother. |
| 3. James | 4. John - sons of Zebedee. |
| 5. Philip. | 6 Bartholomew. |
| 7. Thomas | 8. Matthew (Levi) |
| 9. James | 10. Judas (Lebbaeus or Thaddeus) |
| 11. Simon | 12. Judas Iscariot. |

Kingdom apostles: Acts 1:21,22. Apostles of Grace. 1 Tim. 3:1-7.

C. From the Sermon on the Mount to the Parables of the Kingdom.
Matt. 5:6,7; 8:1-14; Luke 7:1-50; 8:1-3; Matt. 12:22-50; 13.

1. The Sermon on the Mount: Matthew 5, 6, 7.

A Kingdom sermon dealing with conditions in the Millenium, Distinguish from the sermon on the plain. Luke 6:17-49. The Sermon on the Mount has a two-fold application;

- a. Literal to the Millenium.
 - b. Moral and in principle to all dispensations.
- Mis-application is common source of error.

Divisions:

(a) Matt. 5: RIGHTEOUSNESS OF THE BELIEVER.

Vs 2-12: Beatitudes;

N.B. Prophetic transport: The one speaking is being carried by the Holy Spirit into the future. (Isaiah 53, the cross of calvary 700 years before it took place.)

What Israael will say at the beginning of the Millenium. The Beatitudes teach us of the blessing that God has in store for H is children.

Vs. 13-16: Testimony;

Bearing your testimony is a means of staying corruption in the world. "salt" - "lost its savour". Influence of test, effective.

1. Preserver: Keeping powers. Romans 10:9.

2. Thirsty: Water of life necessary to quench.

Vs 17-20: Perfect righteousness.

Our righteousness must be perfect through Christ. It must exceed the righteousness of the scribe and pharisees. Phil 3:3-9.

Vs. 21-26: God's high standard.

Men overlook the high standard which God expects of each of us. God not only judges by the method but by the motive. "He that hateth his brother is a murderer." God's righteousness must be from the heart, not self-righteousness.

Vs. 27-37.

If anything hinders you from coming up to God's standard of righteousness it is your duty to get it out of your life. see Gal. 5:19-21.

N.B. Divorce: God never intended separation nor divorce.

Under Law: by hardness of the heart.

Kingdom: No separation apart from fornication.

Grace: Rom. 7:1-3; 1 Cor 7:27. (Engagement - verse 28)

No marriage after divorcement without sin. cf vs 11 & 39

Vs 38-42: (Cf. Romans 12:17-21)

This will be possible in the Millenium when Christ is Reigning in righteousness.

(b) Matt. 6 Theme: SERVICE AND WORSHIP OF THE BELIEVER

Vs 1-4:

Giving of alms not for the sake of publicity.
"but thy Father shall reward thee openly".

Vs. 5-15:

Prayer in secret. Vain repetitions to be avoided. (Luke 18:1-8) "Our Father - possible only with relationship with Christ.

- "Which" - praying to the three members of the trinity.
Hallowed be thy name" reverent worship. Vs. 10, 11;
God's things should be before the material things.
Prayer for salvation of souls before sickness and material needs.
"Thy kingdom come" - be able to say this in tribulation.
and Jews will be praying for it.
- Vs. 11 "Give us this day our daily bread" - they will have need. Mark of the beast required in order to buy or sell. Here they pray to God to supply it for 45 days.
- Vs. 13 "Lead us not into temptation" - God's permissive will in allowing us to be tempted. We should always pray that God's directive will may be exercised in our lives.
- Vs. 16-18 "Fasting" - in order that the new nature may become pre-eminent and to defy the appeals of the flesh.
- Vs. 19-23 "Enterprise" - Wherever your affections are, you are mostly interested in those things. The things you are doing on earth should be towards one purpose and one end.
- Vs. 21 Your treasure is the thing your affection is centred on.
- Vs. 24-34 Importance of Decision. - God's sufficiency. Mammon; anything materialistic. Age of Grace: Crisis hour of Christian experience.
- (c) Matthew 7. "Walk of the Believer"
- Vs. 1-5: Consistency: don't do anything to another when you should be doing it to yourself.
- Vs. 6 Discernment: Don't throw the Word of God around; discretion.
- Vs. 7-12 "Secret of Progress" vs 12 - The Golden Rule will reign in the millenium.
Ask first that the Lord will give you what you need, do what the Lord wants you to do.
- Vs. 13, 14 "The Importance of the Start"
Strait: long narrow passage-way runs from New Birth to Rapture.
- Vs. 15-20:
"The First Grave Danger". False prophets call themselves the servants of Christ, but preach not His doctrine.
"sheeps clothing" profess to be the children of God.
John 10:27; ravening wolves - destroyers of God's people.
- Vs. 16 The way to know them is by their fruits.
- Vs. 17: The universal law of God's creation: everything produces its like.
False teachers produce false teachers, heresies etc.
- Vs. 21-23: "Deception".
Profession only from the lips: Confession must come from the heart.
Put yourself in your words.
Christ pays no attention to their works - will be cast with the rest of the wicked.
- Vs. 24-29: Doctrine and practice must go hand in hand. "Wherefore" is intermediate stop: "Therefore" - conclusion.

ILLUSTRATION

House on sand - storm - it fell with great fall.
He that heareth and doeth not is like unto this.
House on rock - storm - stood against it.
He that heareth and doeth is going to stand.

11. The Healing of the Leper: Matt. 8:1-4.

Leprosy: internal fermentation - manifests itself by irritation. It gradually appears on hands and feet. These parts lose all feeling and gradually fall away.

111. The Healing of the Centurion's Servant: Luke 7:1-10.

The centurion came to Christ through the Jews. The Christian should realize that grace comes through the Jews. The unsaved man has no audience with God:

John 9:31; cf Prov. 15:29; 28:9.

Two ways to get audience with God.

1. Jews: through covenant with Abraham.
2. Christian: by the New Birth. Both on the basis of sacrifice. ive

Three essentials of effect~~ive~~ appeal for Divine favor:

1. God's people are assured an audience. vs 3.
2. Lack of merit and utter dependance upon Grace. vs 6,7.
3. The Authority and Omnipotence of Christ. vs. 7,8.

IV. The Raising of the Widow's Son: Luke 7: 11 - 17.

Human helplessness appeals to Divine compassion.

Christ touched the bier frame not the body. He demonstrated His resurrection power. The Doctrine of the Resurrection is illustrated.

V. Christ's Testimony Concerning John: Luke 7:18-35.

John was doubting if Jesus really was the Christ - he who had been so out and out for Him.

Reasons for John coming to this state:

1. He had been disappointed.
 Had expected Christ to set up the Millenium.
2. He had been cut off from active service;
 Disappointed - open to doubt - in prison Matt. 11:2;
 Mark 6:21-28.

Christ performed miracles thus fulfilling what was in Old Test. He knew that John would believe when he saw them fulfilled.

Isaiah 61:1,2.

Two Lessons:

The Omnipotence of Christ. vs 21.

Genuine assurance must be based upon the written word of God. Vs. 23: 'offended' - separated for any reason. cf John 6:60,61,66. 'to go back' - walk no more with Him. The blessing of God is promised to the faithful; those who go through with Him to the end. Vs. 24-30. Rhetoric questions not expected to be answered.

Vs. 28. John the Baptist greatest by physical birth. Anyone having the New Birth is greater than John.

The greatest work a Christian can do is proclaim the Word of God. Common people were glad when Christ exalted John because they had been baptized by him.

The pharisees were angered because Christ exalted John in His sight.

Vs. 31-35: The inconsistency of Human Nature.

Christ likens the people to children in the market place.

Vs. 35. The position that wisdom takes is always superior no matter what 'the children' do.

VI. The Anointing in the House of Simon: Luke 7:36-40.

Simon doubts Christ's Deity because He allowed the woman to anoint Him. Trust in human wisdom always produces doubt. Vs. 39.

VII. Parable of the Two Debtors: Luke 7:40-50.

Two Debtors:

One owed 500 pence, the other 50 pence. Neither could pay. Both were forgiven. The first would love most. Simon learned a great lesson. The woman was forgiven because of her faith, not her act nor works.

Note Doctrine of Forgiveness and Omniscience. Vs. 39, 40.

VIII. The Second Circuit Through Galilee: Luke 8:1-3.

Nature of the ministry: preaching, not healing.

Support: voluntary contributions. - 'ministered of substance'.

IX. Discourse on the Unpardonable Sin: Matt. 12:22-50.

Unbelief or rejection of Christ is not the unpardonable sin. It is rather Blasphemy against the Holy Ghost: ascribing the work of the Holy Spirit to the Power of Satan. Vs. 31. No sins are forgiven beyond this life.

"World" is used in Scriptures as synonym for Dispensation.

Vs. 32:

Demon possession may affect individual in different way: (blind and dumb). Compare Acts 16:16-18. Christ healed. The Blasphemous charge: Christ using Satan's power.

Vs. 25 Omniscience. Their charge illogical.

Vs 27, 28:

The devil is overpowered by the Spirit of God.

Vs. 29:

Christ has to bind the powers of Satan before He can set up His kingdom. cf. Rev. 20:1-3.

Vs. 28. Proof of deity. He must have been the Messiah because 'casting out of devils' was foretold.

Vs. 30. There is no neutral position in the service of God.

Vs. 31-32: The Unpardonable Sin:

Attributing to Satan that which we know is done by the Holy Spirit, generally by the people in high religious reform who will not receive the things of God. Heb. 6:4-6; 10:26-29.

- THREE STAGES
- (1. Deliberate violent rejection of the Son of God.
 - (2. He turns violently against the only remedy which has been provided for remission of sins.
 - (3. He turns against the only Agent that can impart to him Salvation by the Grace of God.

Note:-

"Spirit of Grace" - The Holy Spirit in His office of

1. Giving to Christians the mercies bestowed by Grace.
2. Administering Grace to the unsaved.

(A Christian cannot commit the unpardonable sin. Acts 13:38, 39.)

Vs 33-37: A man's words always tell the attitude of his heart.

Man is to be judged by every word.

Vs. 38-42 The only sign the people had was the story of Jonas who was a type of Christ. Was Jonah dead in the Whales belly? Yes, Jonah 2:2.

Vs. 43-45: Importance of a person keeping away from religious reform.

The reformed individual has not the indwelling Spirit of Christ.

The last state is always worse then the first. cf. 2 Peter 2:20-22.

Vs. 46-50: There is a relationship which comes by the Spirit of God which is just as real as in the physical realm. And more so in the fact that the flesh will pass away. Spiritual kinship consists in fidelity to the will of God.

X. The Series of Parables: Matthew 13:

- (a) Why did Jesus speak in parables? Vs. 11.
 - 1. Preparation is necessary to receive the truths of God. 1 Cor. 2:1-14
 - 2. Purpose is to hide from some and to reveal to others. To hide particularly from those who are hostile and unreceptive.
 - 3. People do not want to hear. They are used to break down the unwillingness of man.
- (b) The parables:
 - 1. The parable of the Sower. Vs. 1-23.
 - 2. The parable of the Wheat and Tares. Vs 24-30; 36-40.
 - 3. The parable of the Mustard Seed. Vs 31,32.
 - 4. The parable of the Leaven. Vs. 33.
 - 5. The parable of the Treasure. Vs 44.
 - 6. The parable of the Pearls. Vs 45-46.
 - 7. The parable of the Drag-net. Vs 47-50.

D.

From the Visit to the Gadarenes till the Mission of the Twelve. Mark 4:35-41
Mark 5: 1-43; 6:1-13.

- 1. The Storm on Galilee: Mark 4:35-41.
 - Lesson: When we try to run our own lives we fail.
 - Note: Doctrine of Christ's two Natures.
 - Tired - yet Omnipotent. Vs 38,39.
- 11. The Man of the Gadarenes: Mark 5 :1-20.
 - 1. His condition. Vs 2-5.
 - 2. The Demons recognize Christ. Vs 6-8.
 - 3. Demon's aversion to disembodiment. Vs. 9-12. Man pleads for them, wants to cling to that which will destroy him.
 - 4. His deliverance: Vs 13-20.
 - a. Satanic powers are subject to the will of God.
 - b. Supernatural power produces fear in the natural man.
 - 5. The Delivered man's testimony. Vs. 20.
 - Lesson: Worldly Shortsightedness. The world cannot judge values properly. They value material things above spiritual.
 - Note: Doctrine of Man's Depravity: God's Omnipotence.
- 111. The Raising of Jairus' Daughter: Mark 5:21-43.
 - (a) The appeal: Vs 21-23. Attitude changed by personal need.
 - (b) The woman with the issue of blood.
 - 1. Human skill had failed.
 - 2. She came in faith.
 - 3. The abounding all-sufficiency of Divine grace.
 - 4. Her confession and assurance.
 - (c) At the Home of Jairus.
 - girl had died: Human helplessness.
 - "sleep" applies to the body, not the soul.
 - Professional mourners put out: No place for sham and superficiality in the things of Christ.
 - astonished: supernatural power does this to the people of the world, but should not when we know the power of Christ.
 - Omnipotence reveals deity. Doctrine of Resurrection. Vs. 42.

IV. The Second Rejection at Nazareth: Mark 6:1-6.

A new evangelistic tour including the healing of the two blind men and the curing of the demoniac who was dumb. Matthew 9:27-34.

Rejected at Nazareth:

Astonishment and doubt; few miracles.

They discredited His deity preventing the impartation of Divine grace.

Lesson: The attitude of the heart is frequently deciding factor in the reception of Divine blessing.

V. The Commission of the Twelve:; Mark 6:7-13.

(a) Sent out two by two.

1. They can encourage and strengthen each other. (Fellowship)

2. Testimony of two is stronger: (Jewish law - 2 witnesses)

3. Balance of personality: (Peter and John) gifts differ,

(b) Their commission:

Wait till Christ tells you to go; He will also direct the service.

(c) Success of their ministry:

They were preparing Israel by sowing seed. - Progressive of. 1 Cor. 3:6,9.

SECTION TWO

"From the Death of John the Baptist till the Departure from Galilee."

A. From the death of John the Baptist till the discourse on the Bread of Life.
Mark 6:14-56; John 6:22-71.

1. The Execution of John the Baptist: Mark 6:14-29.

Herod was first angry: Matthew 14:1-5.

Then friendly: Mark 6:20. Finally sorry: Vs. 26. He had dallied too long and his own word trapped and condemned him. cf. Luke 23:8,11.

Note: John's preaching even while in prison. Vs. 20.

Lesson: Undismayed in the face of trouble. Vs. 20.

11. Feeding of the Five Thousand: Mark 6:30-44.

(a) Disciples returned weary. Christ told them to rest.

-one is easily discouraged when tired. 30-31.

(b) Multitude awaited their landing. Christ taught them.

-compassion denotes action. 32-34.

(c) Disciples wished to send away, but Christ fed them.

-Creative power: Deity shown by omnipotence.

Five loaves: Five equals Human responsibility. (senses)

Two fishes Two equals witness or testimony.

God holds us responsible for our testimony.

Twelve baskets: Six equals man; Two equals Testimony.

Lesson. Man is blessed by his own testimony to others. More left after than when they started.

111. Christ Walking on the Sea: Mark 6:45-51.

(a) He sent the disciples away alone. Vs 45.

(b) A season of solitary prayer. Vs 46.

(c) The miracles:

1. Effect on the disciples. Vs. 49-41.

2. Peter walked on the sea. Matt. 14:28-32.

3. Wind ceased (Deity) Vs 51.

Lesson. There is no rest away from the presence of God.

IV. The Discourse on the Bread of Life: John 6:24-71.

- (a) The motive: Vs. 24-26. People wanted bread. Material blessing.
- (b) Christ's advice: Vs. 27. 'labour not for meat that perisheth but for that meat which endureth unto everlasting life!
'sealed' - baptized with the Holy Spirit. Eph. 1:13.
- (c) Soul hunger cannot be satisfied with Material things.
'Manna' is a type of Christ. Gives life from day to day for the preservation and strength of the saints.
Vs. 37: 'shall come' obligation.
Vs. 42: Denial of Deity prevents man from eternal life.
- (d) Result of the Address: Vs 60-71.
'hard saying': one that demands action, requires decision.
-will not always have opportunity: Vs. 65.
Christ never forces anyone to believe.
Many were offended: i.e. they chose to walk no more with the Christ.
Note: End of the Second Year's Ministry.

B. From the Disputes with the Pharisees till the Transfiguration.
Mark 7:1-37; 8:1-30; 9:1-29.

1. The Dispute with the Pharisees: Mark 7:1-23.

The Disciples ate with unwashed hands: cf. Jewish traditions.

Contrast: Jews washed hands but were 'holding' traditions.

-so busy with non-essentials.

-kept from the real things of profit.

Note the fulfilment of prophecy. Vs. 6.

Vain worship is linked with the doctrines and commandments of man.

Lesson: Material things must never be put before spiritual.

Doctrine: Depravity of man. - his fallen state. Vs 21-23,

Characteristics of the unregenerate nature of man.

- | | | |
|------------------|---------------|-------------------|
| 1. Evil thoughts | 2. adulteries | 3. Fornications |
| 4. Murders | 5. Thefts | 6. Covetousness |
| 7. Wickedness | 8. Deceit | 9. Lasciviousness |
| 10. Evil eye | 11. Blasphemy | 12. Pride |
| 13. Foolishness | | |

- all come from within and defile the man.

11. The Syrophoeician Woman: Mark 6:24-30.

Christ seeking rest but in vain. - bestows rest.

Woman had no claim upon Christ - alien - dog. Eph. 2:12.

But the Father always provided enough for the children and the dogs.

We see here God's bountiful provision.

Note also the prophetic aspect: Day of Grace.

111. The Visit to Decapolis: Mark 6:31-37.

People tell Christ how to heal him: "Put hand on". Christ went through a peculiar method but restored speech and hearing.

'spoke plain' - man testified in simple plain words to power of Christ.
People again had eyes on miracles instead of Christ's teaching.

IV. Feeding the Four Thousand: Mark 8:1-9.

Disciples manifest human short-sightedness. Vs 4. Seven is the complete number. Christ's deity shown. Incident illustrated the Bread of life blessing to the fullest extent. "The Inexhaustible Providence of God".

V. Journey through the Regions of Dalmanutha: Mark 8:10-21

Note Pharisees question: seeking a sign - lack of faith.

"Beware of leaven" - Disciples misunderstanding. 1 Cor. 5:6-8 & Gal 5:7-9.
 Leaven of Pharisees: formalism and hypocrisy.
 " " Sadducees: rationalistic skepticism.
 " " Herodians: worldliness.

VI. Healing of the Blind Man: Mark 8:22-26.

Christ took him by the hand out of Bethsaida: (gentle)
 Touched eyes: Men as trees; touched again: saw clearly. Vs 24, 25.
 Illustration. New Birth: conviction and belief.

God uses stages to bring things to pass. Phil. 1:6.

Conviction may distort vision. (Spiritually)

VII. The Visit to Caesarea Philippi: Mark 8:27-38.

Question: Whom do men say that I am? Many answers.
 Personal: Whom do ye say that I am? "Thou art the Christ"
 "Tell no man" Why, Did not come as king; came to die and rise. Mark 8:31,
 He began to teach the cross and wanted the disciples to tell that. 32.
 He is the son of man (Humanity) and also the Son of God (Deity).
 Peter rebuked Him; wanted Him to fulfil His human office only - as king
 and leave His divine office alone - as suffering Messiah.

Note qualifications of kingdom discipleship: vs. 34-38

1. Let him deny himself. (Let go of something valuable:)
2. Take up his cross. (Suffering for Christ's sake)
3. Follow me. (confident that Christ can pick your pathway)
4. Rightly judging the values of life.
5. Not ashamed of Christ.

Vs. 35: Tribulation: mark of the beast. Can save physical life but will
 lose soul. "Endure to the End." Matt 24:9 cf 13.

Vs. 36: What profit? How much gained?

Vs. 37: Soul not your own.

Lesson of Values: Material things no value to spiritual.

Christ's soul is the only one the devil has no grip on, but
 tried to get it in the wilderness.

VIII. The Transfiguration: Mark 9:1-13.

They saw Christ as He will be when He comes in glory.

Note: 1 Cor. 15:40.

Bodies - Terrestrial: earthly: Christ had in flesh.

Celestial: heavenly: angels, Christ appearing to Abraham.

Glorified Terrestrial: Jews at second Coming, Christ

transfigured.

Glorified Celestial: Christians at Rapture, Christ after
 resurrection.

Note: Shadowy fulfilment of the Second Coming and Resurrection.

Doctrines: 1. Second Coming of Christ. 2. Resurrection - as king
 and leave His 3. Recognition after death. 4. Souls don't sleep.

IX. Incident of the Demoniac Boy: Mark 9:14-29.

At the foot of the mount. Disciples helpless. Vs. 14.

Christ distressed at the People. - Unbelief.

Evil spirit tries to destroy life. Suicide

Unbelief is the only thing that shuts out God's blessing. Vs. 23.

Put the 'if' in the right place. Not on God's part.

Prayer and fasting essential in God's work - it deepens our personal
 relationship to Christ.

Doctrines: Faith; Demon possession; Deity of Christ.

C. From the Private journey through Galilee till the ~~Return from the~~ Feast of Tabernacles. Mark 9:30-32 (Matt. 17:22-27) Matt 18:1-35; John 7:1-53 9:1-41; 10:1-42, 8:1-59

1. The Private Journey Through Galilee: Mark 9:30-32

A secret journey: teaching only disciples.
Second annunciation of the passion: death and resurrection.
Lesson of God's preparation, preparing disciples for future.
Doctrine: Omniscience.

11. Incident of the Tribute Money: Matt. 17:24-27.

Question concerning the temple tax: Peter's blunder.
Christ knew Peter's thought: Omniscience. Vs 25.
Reasons from the temporal to the spiritual. To prevent offence He provided through the fish. Omnipotence. Vs. 27.
Lesson of God's care and provision.

111. Discourse on the Laws of the Kingdom: Matthew 18:1-22.

A. Who is the greatest in the Kingdom of Heaven?

Using the child as an object lesson Christ answers that the humblest will be the greatest in the Kingdom of Heaven.
Lesson of humility is most important.

B. Cannot prevent offences: 'Woe': Terrible distress.

Must have right attitude - rather lose physical member than be separated from the will of God.

"Despise not" - the attitude that leads to offence: jealousy.

Vs. 10: protection - guardian angels.

Vs. 11-14: God's attitude towards straying ones.

C. When Offence comes:

When the other person is in the wrong, you go to him.
You lose if you do not regain his fellowship. If he doubts your words then take witnesses. As last resort take it before the church. If he still will not be reconciled then he shuts himself out of fellowship and takes the offence into eternity. cf. Stephen, Christ forgave before. Note vs. 19, 20 realm of prayer affected; power in unity.

D. Vs. 21, 22: Peter's question. 70 X 7 - times of Israel - Dan. 9:25.

Keep forgiving until I come back. Christ will then deal with injustices.

1V. Parable of the Two Debtors: Matthew 18:23-35.

'Take account' - means to reckon their standing.

Talent: of silver is about \$1,000; gold is about \$30,000. If it was only silver talents the debt was 9 or 10 million dollars.

Story illustrates the unregenerate:

Bankrupt - justice demands the last farthing - casts into torment where there is no chance of getting out. The appeal for mercy brings forgiveness and the account is marked paid - sealed by the blood of Christ.

Fellow-servant owed 100 pence about \$17. Wanted more time and promised to pay all but received no forgiveness.

Cf. Disciples prayer: Matthew 6:12-15.

Lesson: The terrible consequence of despising mercy and forgiving grace.

V. Jesus at the Feast of Tabernacles: John 7.

Jews sought to kill Christ.

Brethren, not believers, wanted manifestation.

The world hates Christ because He testifies of evil.

Jews did not know their Bibles and therefore did not recognize Him.

Did not investigate Mic. 5:2 (born in Bethlehem.) Note Nicodemus in John 3:2 "A Teacher".

Theme: Characteristics of Religious Prejudice:

1. No agreement. Vs 12.
2. Silences testimony. Vs 13.
3. Hinders investigation. Vs. 15-17.
4. Perverts judgment. Vs. 24.
5. Produces falsehood. Vs. 20.
6. Open antagonism. Vs 32.
7. Creates divisions. Vs 43.

VI. The Incident of the Adulterous Woman: John 8.

(a) Self-righteousness of the Scribes and Pharisees. Vs. 1-11.

(b) Hypocrisy or the righteousness that is not genuine. vs. 12-59.

Illustrates the characteristic of Self-righteous Hypocrisy.

Christ is the light of the world. Two groups:

1. Those follow Him have the true light.
2. Others walk in darkness.

Hypocrisy thrives only in darkness - Divine truth dispels it.

Vs. 13: Hand in hand with hypocrisy is unbelief.

Vs. 14, 15: Unbelief comes from the flesh - fallen nature.

Vs 16-18: Refuted by two witnesses - Son and Father: Baptism and Transfiguration Vs. 18.

Vs. 19-23: Hypocrisy is always materialistic in outlook.

Vs. 24: Self-righteous cannot justify himself for his own sins.

Vs. 25, 26: Christ's words were given from the Father.

Vs 27-30: Hypocrisy breaks fellowship with Father. Vs. 28 Deity

Vs. 34: Anyone who serves sin is bound up in its power.

Vs. 37-49: "Fatherhood of God" and "Brotherhood of Man".

They first claimed Abraham, then God.

Christ replied that the devil was their father.

Hypocrisy puts man in a peculiar position: they cannot recognize sin.

Vs. 46: Christ's deity.

Vs. 48 of Vs 4: Hypocrisy creates injustice.

Vs. 51-59: Dispute re. Abraham.

'I am' - Christ's Deity.

He was not yet 50, 20 years younger than that, but had borne much sorrow and trouble and looked older.

VII. Miraculous healing of the man blind from birth. John 9,

The first characteristic of regeneration is Spiritual sight.

Man born blind spiritually, God must open the eyes. Vs. 4-5: Christ, the light, now gone away. Ye are the light of the world. (Night till Second Coming).

Note process of healing: power of God combined with man's obedience.

of The New Birth: Power of Holy Spirit, obedience of sinner.

Neighbors saw the change and brought up the past. Vs. 34. They

do not like to see another blessed. Can't expect new-born to know all.

Vs. 25, 12. Pharisee cast out, Christ found and established.

VIII. Discourse on the Good Shepherd: John 10.

True Religion: Regenerate man always receives Christ as Saviour.

Vs. 1: Only one way to Heaven. Acts 4:12 Two Shepherds 1,2,8,10,11

Christ is both the door and the Shepherd, Vs. 7, 11.

The Holy Spirit is the porter.

Vs. 9: 'go in' - devotional; 'go out' - service. (fed as we feed others.)

Vs. 10: Christian life not mean or narrow as some think.

Vs. 11. Good Shepherd gives life for the sheep.

Vs. 12-15: Christ protects His own.

Vs. 16: Two folds; 'this one' - Israel: 'other fold' - Gentiles.

Vs. 17, 18: Christ died voluntarily. Not just martyr. Deity.

Vs. 19-26: Division between sheep and others.

Vs. 27: 1. Hear His voice 2. Obedience Vs 28, 29 Eternal Security.

Vs. 30: He declares plainly that He is the Christ.

Vs. 31 of 24: Inconsistency - turned against the Christ. (not satisfied)

Vs. 36 Sanctified: Set apart for a purpose.

Vs. 38: His works testify to His sanctification.

They could not arrest Him. Many believed who heard John's Testimony.

GENERAL SUMMARY

1. Nativity to the Beginning of the Public Ministry.

a. Nativity: 7 events

b. Years of Silence 7 events

c. Commencement of Public Ministry. 4 events (first miracle)

2. Early Judaeon Ministry:

a. First Visit to Jerusalem. 3 events.

b. The Journey to Galilee. 3 events.

3. Galilean Ministry and Visits to Feasts:

Section One Beginning of Galilean Ministry till Mission of Twelve.

a. Opening incidents. 4 events 3 miracles.

b. First Galilean Circuit to Choice of Apostles. 8 events, 4 miracles.

c. Sermon on Mount to Kingdom Parables. 10 events, 4 miracles
8 parables.

d. From Visit to Gadarenes to Mission of Twelve. 5 events, 4 miracles.

Section Two. Death of John Baptist till Departure from Galilee.

a. John's death till talk on Bread of Life. 4 events, 2 miracles.

b. Disputes with Pharisees till Transfiguration. 9 events 5 miracles.

c. Private Journey through Galilee till return from Feast of
Tabernacles. 8 events, 2 miracles, 2 parables.