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Life of Christ

"B" Course

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LIFE OF CHRIST " B "

Outline of Course - Three Major Parts.

PART ONE - The Last Journey to Jerusalem.

- (a) From leaving Galilee till the Feast of Dedication.
- (b) From the abode at Bethabara till the raising of Lazarus.
- (c) From the retirement to Ephraim till the arrival at Bethany.

PART TWO - The Passion Week. (Betrayal, Trial and Crucifixion)

- (a) The events preceeding the Last Supper.
- (b) From the Last Supper to the Cross.
- (c) The Crucifixion and Burial.

PART THREE - The Crucifixion till the Ascension.

- (a) The Visits to the Tomb.
- (b) The Appearance and Ascension.
- (c) The Conclusion.

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PART ONE

THE LAST JOURNEY TO JERUSALEM

A. FROM THE LEAVING OF GALILEE TILL THE FEAST OF DEDICATION.

Scripture: - Luke 9:51-56; 57-10:24; 10:25-29; 30-37; Luke 13:10-17.

EVENTS

1. Christ Rejected by Samaria - Luke 9:51-56
 - (a) Departure from Galilee to Jerusalem (Matt. 19:1; 20:18) necessitated another trip through Samaria. cf. John 4:1-3.
 - (b) Preparation and Reception. vss. 52-53.
 - 1. Resolute purpose revealed in Christ's manner.
 - 2. Hindrances of religious prejudice.
 - (c) Vindictive spirit of the Disciples. vs. 54. (2 Kings 1:10-12)
 - 1. The Lord's Rebuke. vs. 55. cf. Matt. 16:21,22.
 - 2. Purpose of Incarnation. vs. 56 (to save lives as well as souls. Cf. John 8:3-11).
2. The Mission of the Seventy. Luke 9:57-10:24.
 - (a) Qualification of Kingdom Discipleship. Luke 9:57-62.
 - N. B. See Mat.8:5; vs. 18-22, 28 for time element. Not on last journey to Jerusalem, but on leaving Capernaum to land of Gergesenes.
 - 1. A whole-hearted sacrifice (material comforts and blessings v.58)
 - 2. Abandonment of worldly ambition. vs. 59,60. (Jewish homes).
 - 3. Concentration of Purpose. vs. 61,62 (Willing to sever earthly relationships. Cf. Col. 3:1-4.
 - N. B. A complete and whole-hearted surrender, not "Me first".

(b) The Appointment. Luke 10:1.

1. The Manner. (Two and Two).
 - a. For Witness. Deut. 17:6; Matt. 18:16.
 - b. For Encouragement. Eccl. 4:9-12.
 - c. Diverse Gifts. 1 Cor. 12:4-12, also talents and personalities.
 - d. Counsel or Advice. Proverbs 15:22.
2. Purpose. vs 2. (More Laborers).

(c) His Instructions to Them. vs. 4-11.

1. No provision for Journey.
 - a. Entirely dependent upon God. Cf. Luke 22:35
 - b. Labourer is worthy of his hire.
2. Salute no man by the way. vs. 4.
(O.C. long salutations) (would hinder - 2 Kings 4:29 , cf.
1 Kings 13 especially verse 14.)
N.B. Progress and results in the work of God necessitate
careful planning of time and energy.
3. Select their abiding places. vs. 6.
(Place of peace - among Godly remnant) cf. 2 Jn. 1:9,10.
4. Not to go from house to house. vs. 7. Cf. Acts 2:46; 20:20
5. Mission:
 - a. To bring blessing upon the homes that sheltered them. vs 5.
Matt. 10:11-13.
 - b. Heal the Sick. vs. 9
 - c. Herald the approach of the Kingdom of God. vs. 9

(d) Retribution.

1. Shake of dust of any city that did not receive them well. vs. 10, 11. (Symbolic answer - made of dust, return to dust - leave behind the dust of city.)
2. Give a parting reminder of disregarded privilege. vs. 11.
3. A solemn warning of future judgment. vs. 12-15.

N. B. Greater opportunity and greater light carry greater responsibility. e.g. Compare degrees of punishment of Tyre and Sidon with Capernaum.
Chorazin - North West corner of Sea of Galilee.
Capernaum's Responsibility ; - Matt. 4:13; 8:5;
Mark 1:21, 23, 30, 32, 35-37; Luke 4:23; John 4:46;
John 6:17, 24, 59.

(e) Exalted position of Christ's Ministers. vs. 16.

1. Represented Christ and God. (Heareth you - heareth me)
2. An aspersion or slander cast upon them fell upon Him.
3. Reaches beyond Christ to God. vs. 16.

(f) The Result of the Mission - Vs. 17

1. Rejoicing over successful work.
2. The promise of greater ultimate success. Vs. 18, 19.
3. Christ directed them to true basis of joy. Vs. 20.
N.B. Basis of rejoicing must be in finished work of Christ, and our inheritance in Him and not in successful service. (Eph. 1:10 - 12).
4. Rejoicing of Christ. Vs. 21, 22. (Faithful service brings joy to the heart of the Saviour).
5. Spiritual Discernment. Vs. 21-24.
 - (a) Only for the few. Vs. 21. (1 Cor. 2:14)
 - (b) Many great have desired, but not seen, things revealed to the simple.

3. The Lawyer's Question. Luke 10:25-29.

- (a) Statement contained two-fold error.
 1. A thing earned is not inherited. ("Do" - If earned then debt)
 2. Eternal life is not earned. -- Lawyer's purpose was to try or prove. He was not sincere.
- (b) Christ's method of answer. Vs. 26-28. Rom. 2:7
 1. Has lawyer answer his own question. Vs. 26
 2. Impossibility of the thing required. Illustrated the helplessness of mankind. (Law cannot give us the right heart attitude to our fellow-men).
- (c) The second question. Vs. 29.
The purpose - self-justification. Luke 16:17.

4. The Story of the Good Samaritan. Luke 10:30-37

N. B. - Purpose of Parables. Matt. 13:10-15.

The Elements Involved:-

- (a) A certain man -- Man in general.
- (b) Jerusalem -- Place of temple; God's place (City of Peace)
- (c) Jericho -- World (Place of Destruction)
- (d) Thieves -- Fellowmen, agents of Satan.
- (e) Raiment -- Morality, reputation and testimony.
- (f) Priest -- Ordinances and Ceremonies.
- (g) Levite -- Law (Could only look down in judgment)
- (h) Samaritan -- Christ.
- (i) Oil -- Revealed Word of God.
- (j) Wine -- Symbolic of the Blood - Used by the Spirit to cleanse. Cf. Matt. 26:27,28; 1 John 1:7, Rev. 1:5.
- (k) Beast -- One that bears Christ. Cf. Matt. 21:5. (The Holy Spirit upon the Christian bearing witness of Christ. Cf. John 15:26; Acts 1:8)
- (l) Inn -- Church (Place where God's people are nourished and edified.) Cities of Refuge.
- (m) Two Pence -- Testimony provided by God for the spiritual need of those brought into the Church.
- (n) Host - Inn Keeper (Pastor)
- (o) I will repay thee "Thou spendest more"- Promise of future reward.

5. The Infirm Woman Luke 13:10-17.

- (a) Setting of Event. Vs. 10, 11.
- (b) Healing. Vs. 12, 13.
- (c) Cause of her condition - Satanic Power. Vs. 16.
- (d) The woman - A daughter of Abraham. (Godly remnant)
- (e) Result of healing.
 - 1. Made straight.
 - 2. Glorified God.

N. B. - Believer - Satan permitted to afflict body, Job, Paul, Hezekiah.

- (f) Religious prejudice. Vs. 14, 15.

6. The Man With Dropsy. Luke 14:1-6.

- (a) The setting. Vs. 1, 2.
- (b) Christ's Question. Vs. 3. (Conscious of their criticism).
- (c) The act of healing. Vs. 4.

N. B. - Religious antagonism perverts judgment. Criticism should be made before and never after work has been done.

7. The Great Supper. Luke 14:7-24. (Kingdom)

N. B. - Addressed to two classes, Vs. 7, 12. Vs. 7 - Guests. Vs. 12 - Host.

- (a) Introduction. Vs. 7-15.
 - 1. To those bidden. Vs. 8-11.
 - 2. To Host. Vs. 12-14.
- (b) Parable. Vs. 16-24. Spoken to one prepared to receive truth.
- (c) Elements Involved: -
 - 1. Man -- God.
 - 2. Supper - Marriage Supper.
 - 3. The first invited guests - Israel (Jews)
 - 4. Servant - Holy Spirit and Christ.
 - 5. Second Guests - (Substitutes - Vs. 21, 23) Tribulation Jews - "Halteth" - Micah 4:6, 7. Zeph. 3:19.

There are three groups:

- (1) Self-righteous deceivers (Made excuses) Vs. 18-20.
- (2) Those who gladly respond. Vs. 21
- (3) Those who were hindered by indifference. (Urged).

Time Element:- At the beginning of the Millenium. Luke 14:15.

8. Jesus at the Home of Mary and Martha. Luke 10:38-42.

- (a) The setting of events:
 - 1. Martha receiving. Vs. 38.
 - 2. Mary serving. (Had been). Vs. 40. "Also" "Hath left me".
 - 3. Sitting at His feet.
- (b) Quietness of spirit, fellowship and communion are essential to effective service.
 - 1. Martha troubled and irritated with much serving.
 - 2. Mary had chosen the better part - "one thing needful".
Spiritual things before natural. (Martha criticized Christ, not Mary.) "Cumbered" - burdened or oppressed.

N. B. - Worship must not be neglected for service.

9. Jesus at the Fest of Dedication. - John 10:22-39

- (a) Setting of events. vs. 22, 23
- (b) The Jews question. vs. 24
- (c) His reply. vs. 25-30
N.B. Scepticism and unbelief make an understanding of Divine revelation impossible.
- (d) Obedience to word is evidence of regeneration. vs. 26, 27
- (e) Doctrine of eternal security. vs. 28, 29.
- (f) Cause of their antagonism. vs. 30-33. (Made himself God)
- (g) His defence:
 - 1. The works. vs. 32.
 - 2. His position with God and His mission. vs. 32, 36.
 - 3. The evidence of the Fathers works. vs. 37, 38.

FROM THE ABODE AT BETHABARA TILL THE RAISING OF LAZARUS.

Scripture:- John 10:40-42; Luke 15:1-32; 16:1-31; John 11:1-46.

The Events analyzed:

1. The Mission in Perea. John 10:40-42.

- (a) Christ departs from Jerusalem.
 - (b) Takes up abode where John baptized.
 - (c) Results:
 - 1. Received because of John's testimony. vs. 41.
 - 2. Made many Disciples.
- N.B. One sows and another reaps.

2. Parable of the Lost Sheep. - Luke 15:1-7.

- (a) Setting. Vs. 1, 2.
N.B. Note attitude of Scribes and Pharisees--murmuring and grumbling over Christ's association with those in need.
- (b) Parable.
Elements involved:-
 - 1. Owner of sheep --Christ.
 - 2. Hundred sheep--1st all Israel; 2nd Church.
 - 3. Lost sheep--1st. Backslider of Israel. (Publicans and sinners Vs. 1)
2nd. Worldly Christian.
 - 4. Ninety and nine--Scribes and Pharisees. (self-righteous)
2nd. Christian without graces. (formal)
 - 5. Wilderness--Spiritually barren. (Jews under law) out of the place of God's blessing.
 - 6. Search--Christ or Holy Spirit.
 - 7. Friends and neighbors--The Godhead and holy angels. Vs. 7.

1st. Applies directly to God's chosen people. Christ is searching for the lost --Backslider of Israel. Note proportion - 1%.

2nd. Applies in principle to Christian.

3. Parable of the Lost Coin - Luke 15:8-10.

- (a) The Elements involved:-
 - 1. Woman--Judaism. 2nd. Application in principle--Church Organism.
 - 2. Ten Pieces of Silver--All Israel or Children of Judaism.
 - 3. One piece of Silver--One who has broken covenant with God.
 - 4. Candle--Word of God.
 - 5. Sweep--Clear away rubbish--Worldliness, falsity (Conviction & confession)

6. Search--Christ or Holy Spirit through the faithful.

N.B. Note diligence in seeking objective--"Lights, sweeps and seeks diligently.

7. House--World, i.e. 1 John 2:15,16.

Percentage of apostacy has increased to 10%.

Applies directly to God's people.

4. The Parable of the Prodigal Son. - Luke 15:11-32.

(a) Elements involved:-

1. Father--God.

2. Two Sons--Older-Scribes and Pharisees; Younger--Publicans and sinners.

3. Inheritance--Blessings and position in Kingdom. Matt. 25:21, 34.

4. Far Country--World, i.e. 1 John 2:15, 16.

5. Citizen--Heathen, Gentile; unconverted.

6. Famine--Dearth of God's Word.

7. Swine--The unclean; defiled. e.g. Bar tender, Dance halls, Houses of Ill-fame etc.

8. Husks--Baser things, Lusts of Flesh

9. Hired Servants - Angels Heb. 1:13,14.

10. Bread--Providence of God--Physical and Spiritual.

11. Robe--Robe of Reconciliation. (Position recognized by garment worn.)

12. Ring--Signet of restored authority through renewed covenant.

13. Shoes--Preparation for service. (walk)

14. Fatted Calf--God's Favour or blessing.

15. Feast--(That which satisfies hunger and brings joy) Truths of God's Word assimilated.

16. Elder Son--Scribes and Pharisees. (Abide by law, unsympathetic)

N.B. Sympathetic understanding of another's troubles acquired through suffering. c.f. Christ's suffering.

(b). Application is to God's people--Directly to Israel, and in principle to the Christian. Note percentage of apostacy is increased to 50%. These three parables reveal the heart of God in His love and care for the wanderers, and emphasizes rejoicing in the things that count.

5. The Parable of the Unjust Steward.-- Luke 16:1-8.

N.B. Spoken to His disciples. Vs. 1.

(a) Elements involved:-

1. Richman--God. (dealt in oil and wheat)

2. Steward--One responsible for goods entrusted to him. (Disciple; Christian with gifts).

3. Accuser--Satan - Rev. 12:9, 10.

4. Wheat--The Word of God. Matt. 13:3, 4, 19.

5. Oil--That which is used to give light--The Word revealed by the Holy Spirit. c.f. Psa. 119:105 with Matt. 25:1-9; 1 Cor. 2:9-14.

6. Debtors--Those with an obligation because of revealed truth. (e.g. Rom. 1:14; 8:12; 15:27; Gal. 5:30).

7. Mammon--(God of riches) Wealth; Temporal things. c.f. Matt. 7:24, 25.

(b) The Steward's problem or fault.

Gave out and received no returns.

(c) Solution:

1. Gave a discount for immediate settlement.

2. Received commendation of his master.

(d) Application to Christians, vs. 9-13.

1. We should not give out the word without expecting returns and faithfully urging people to act in accord therewith.
2. It is wise to use our earthly possessions and means to make friends of God's people and the unsaved, that we may influence them to act according to the truth of God's Word.
3. Vs. 10-12. Faithfulness in the small things prepares us for greater service. Vs. 13. "No servant can serve two masters". If your heart is set on earthly possessions you cannot be faithful to God. So let us turn our earthly possessions into Heavenly dividends by using them for the glory of God.

6. The Rich Man and Lazarus. Luke 16:19-31.

(a) Not a parable, but a historical narrative.

1. Parables never use proper names.
2. Parabolic form would intensify its meaning.

(b) Three major truths brought to us:

1. The fact of life after death.
2. The terrible reality of physical and mental suffering of unsaved.
3. The impossibility of altering conditions after death.

N.B. That the memory of this life is retained after death. vs. 27, 28.

That there is no stronger testimony to man than the Word of God, the Bible is the authority. Vs. 29-31.

Luke 16: Presents a three-fold picture of Stewardship.

1. (Inferred) Faithful Steward--assumes responsibility to God and fellowman.
2. Untrue to God, but good to fellowman.
3. Assumes no responsibility to God or fellowman. (Rich man Vs. 19-31)

7. The Summons to Bethany -- John 11:1-16.

(a) The occasion. Vs. 1, 2.

(b) The summons. Vs. 3, and their attitude toward Christ.

N.B. Note purpose of Lazarus' sickness and death. Vs. 4.

8. Raising of Lazarus -- John 11:17-54.

(a) Setting is the preceeding incident:

1. Circumstances.
2. Purpose. Vs. 15 teaches Disciples. Vs. 4 teaches sisters.

(b) The message to the bereaved.

Resurrection Hope. Vs. 23-27; 1 Thess. 4:13-18.

(c) Jesus at the grave side. Vs. 38-43.

1. Rolling away of the stone.
2. Prayer.

(d) The Resurrection and the Results. Vs. 44-54.

Vs. 44 Resurrection--deliverance from utter helplessness.

(Grave clothes of old life often carried too long in spiritual life).

Results of Resurrection:

1. Many Jews believed. Vs. 45.
2. Many skeptical and reported incident to Pharisees.
3. Council of Pharisees:

A. Reason that if he is left alone all men will believe on him, Vs. 47-48.

b. Was expedient that one should die. Vs. 49-52--Prophecy of High Priest.

c. Took counsel to put Him to death.

4. The Lord was forced to retire to Ephraim.

This event bears overwhelming evidence to the Deity of Christ. If it were not for skepticism and Satanic influence this truth would be universally accepted.

C. FROM THE RETIREMENT TO EPHRAIM TILL THE RETURN TO BETHANY.

Scripture: - John 11:54-57; Luke 17:11-19; Matt. 19:3-9; Luke 17:20-37;
18:1-34; Matt. 20:1-34; Luke 19:1-27; John 12:1-9.

Events Analyzed:

1. Departure to Ephraim - John 11:54-57.

(a). The antagonism in Jerusalem:

1. Withdrawal of Christ, vs. 54

2. Man through antagonism deprives himself of the blessing of God.

(b). The idle curiosity and questioning concerning Christ's future action vs. 54
N.B. Note general trend of increasing antagonism.

(c). Hostility of Priests and Pharisees, vs. 57.

2. The Curing of the Ten Lepers: - Luke 17:11-19

(a). The setting, vs. 11, 12.

(b). The appeal and cleansing, vs. 13, 14.

(c). The ingratitude of His own people and praises from outcast Samaritan,
vs. 15, 16. (outside of providence of God).

N.B. Ingratitude is a characteristic of fallen human nature.

3. The Question of Divorce Dealt with - Matt. 19:3-9.

(a). No divorce in the beginning, vs. 4-6; vs. 8; Gen. 2:23, 24.

(b). Divorce in dispensation of law, vs. 7, 8; Deut. 24:1-4

(c). Condition of divorce in Kingdom, vs. 9; Matt. 5:32; Luke 16:18.

(d). In Dispensation of Grace, Rom. 7:1-3; 1 Cor. 7:1-13, 39. (Remarriage
is permissible only upon the grounds of one of the married being dead).

N.B. Separation permissible, but no grounds, and an appeal to remain.

4. The Establishment of the Kingdom - Luke 17:20-37.

(a). Within--(In the midst).

N.B. Not in the hearts of men. He was speaking here to self-righteous,
Christ-rejecting Pharisees.

1. The Kingdom was already in their midst in that Christ was their
King (but rejected) and they were children of the kingdom.

c/f. Matt. 8:11, 12; Luke 19:14; Matt. 21:43; Luke 22:28-30.

(b). His Message to the Disciples:

1. The entire world would see him, vs. 24.

2. Description of the Second Coming.

3. Reference to the two advents, vs. 24, 25. (Interval of Grace)

4. Characteristics of time of Second Coming.

a. Universal corruption and indifference toward God, vs. 26-30.

N.B. Confirmation of miraculous events of the Old Testament:

1. The flood, vs. 26-27

2. Destruction of Sodom and Gomorrah, vs. 28-30.

3. Lot's wife, vs. 32.

(c). Battle of Armageddon, vs. 33-37: (Rev. 16:12-21; 19:17-20; Ezek. 39:
17-20)

These are taken by Anti-Christ in the Tribulation, not by Christ in
the Rapture. c/f. Zech. 14:2. (Anti-Christ conscripts his choice).

5. The Parable of the Unjust Judge - Luke 18:1-8.

(a). Purpose, vs. 1, Contrast throughout--shows necessity of prayer.

(b). The helpless widow--The judge only, could avenge.

(c). The character of the judge: (Contrast, c/f 1 John 5:14, 15)

1. No regard for God nor man.

2. Reason for granting request, vs. 5 Persistency.

- (d). God is not an unjust judge. He is willing to avenge His elect vs. 7,8.
- (e). Lack of faith at time of Second Coming; just the faithful remnant will call unto God. Zech. 12:10-14.

This is a Kingdom parable applying to time of Second Coming.

N.B. Attention called to Judge, vs. 6. "Hear what the unjust judge saith. c/f Trouble with judge - trouble with us. Have we any reason to doubt the promises of God?"

6. The Parable of the Pharisee and the Publican - Luke 18:9-14.

- (a). Character of those to whom he applied the parable:

- 1. Trusted in their own righteousness.
- 2. Despised others. (Eph. 2:9)

- (b). Parable, vs. 10-13.

- (c) The Pharisee, vs. 11, 12:

- 1. Sought a public place of worship.
- 2. His audience was himself.
- 3. His righteousness was superabundant:
 - a. A negative goodness, (didn't do)
 - b. Practised frequent fasting. (twice a week).
 - c. Gave tithes of all he possessed.

- (d). The Publican, vs. 13.

- 1. Stood afar off. (Unworthy)
- 2. Would not so much as lift up his eyes to heaven. (recognized sin in his life).
- 3. Smote upon his breast. (agony--intensity).
- 4. Cried for mercy. (guilt--knew punishment was due him).

N.B. Helplessness and recognition of sin within are steps toward the Salvation of God, vs. 14.

7. The Blessing of the Little Children - Luke 18:15-17.

- (a). Demonstration of Human shortsightedness.
- (b). Necessity of Child relationship, vs. 16.
- (c). Child-like attitude necessary, vs. 17.
(Simple faith and trust essential).

8. The Rich Young Ruler - Luke 18:18-30; Mark 10:17-30; Matt. 19:16-30.

- (a). Characteristics of young man:

- 1. Confidence in Christ--"came running". (Mark 10:17).
- 2. Anxiety--kept the commandments and came to Christ.
- 3. Showed reverence--kneeled to Christ.

- (b). His Speech: (Christ's Question)

- 1. Re: goodness of Christ--Deity was veiled in flesh, vs. 18.
- 2. He endeavoured to draw forth a testimony from the young man--
"Thou art God". c/f Matt. 16:13-17.

- (c). Christ's attitude regarding righteousness:

- 1. Appearance of man's righteousness by the law in God's sight, vs. 19, c/f Isa. 64:6.
- 2. Young man's desire to do something, vs. 18.
 - a. Tested by the law, vs. 19,20. Had failed in 2nd great commandment, vs. 22.
 - b. Folly of placing confidence in anything but Christ, vs. 26,27.
 - c. Hindrance of riches--grieved vs. 23- trusted in riches for salvation.

- (d). Invitation: 1. Come, vs. 22.

- 2. Not an easy path--one of sacrifice. N.B. Impossible to be saved if there is any obstacle in the way, vs. 25,26.
- 3. God can remove hindrances, vs. 27.

9. THE THIRD ANNUNCIATION OF HIS PASSION. Mark 10:32-34; Luke 18:31-34.
- (a) Outline of events. Luke 18: 31-34. Going to Jerusalem
 - (b) Attitude of Disciples. Mark 10:32
 - (c) Lack of understanding. Luke 18:34.
Evidence of unregenerate state. 1 Cor. 2:14 - Delivered Gentiles.
10. PARABLE OF THE LABORERS Matt. 20:1-16.
- (a) Elements involved:
 - 1. Householder - Christ
 - 2. Laborers - His Children
 - 3. Vineyard - Israel (Isa. 5:7) (Place of service)
 - 4. First ones hired - Hired by agreement or contract
 - 5. Others hired later - Vs. 3-7 - No stated wage
 - 6. Steward - Holy Spirit.
 - 7. Paying time - At Second Coming. (Appearing)
 - (b) Hours of Service.
Greater opportunity near end of Dispensation, but harder work.
 - (c) No time service in the kingdom of God.
 - 1. Intensity of purpose rather than length of time.
(Quality not quantity).
 - 2. The Reward is not the most important thing.
 - 3. The Lord will give reward according to His own sovereign will. Vs. 13-16.
 - (d) Continual call for laborers.
 - (e) The last first, and the first last. Cf. Matt. 19:30. Many called, but few chosen. Vs. 16 (Few are fitted) This Parable seems to correct the attitude of Peter (Matt. 19:27) regarding what he had given up and should receive in payment
11. THE SONS OF ZEBEDEE. Matt. 20:20-28. Cf. Mt. 4:21,22; Mark 5:37; Matt. 17:1; 26:37; Acts 12:2/
- (a) The request - vs. 21
She had faith in Him and looked forward to the time when they would sit upon the throne.
 - (b) Reason for their request at this time.
The fear that He would be killed at Jerusalem. Mt. 20:17-19.
 - (c) Qualifications necessary for reigning. - Vs. 22.
 - 1. Drink of the cup - suffering, agony of soul - would have to die for him.
 - 2. Be baptized with the Holy Spirit (Baptism with fire)
Mt. 3:11, 12. Purging process - Mal. 3:2, 3. Isa. 4:4; 1:25.
 - (d) Giving of Rewards.
 - 1. Father gives position.
 - 2. Prepares it for one to whom it is given. Vs. 23.
 - 3. Basis of high position is service, Vs. 27. (If any would be great he must be a minister, vs. 26). A chief-vs 27 - (A bond servant)
 - (e) Christ tells His disciples that their position in the Kingdom depends upon His death - (a ransom) Vs. 28.
N. B. - Great are not ones who exercise authority, but that serve. Vs. 25, 26.

12. Jesus at Jericho (fragrance). Also it was the "place of the curse".

Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43.

- (a). The need, Vs. 30.
- (b). The cry--"Son of David"--foreshadowing of deliverance to Israel by the One who was to sit upon David's throne.
- (c). Rebuke of the multitude. Vs. 31.
Lack of human sympathy and understanding.
- (d). Response of Christ to their need. Vs. 32-34.
This miracle of giving sight to the blind took place near Jericho,
"The place of the curse", (Foreshadowing of deliverance clearly shown.)

13. Zacchaeus the Publican - Luke 19:1-10

- (a). He had an open enquiring mind and was willing to investigate.
- (b). He used strategy to overcome hindrances.
- (c). He responded to the invitation of Christ.
(Sycomore tree--heavy foliage--couldn't see him--knew his name).
He came boldly and joyfully. Vs. 6.
- (d). Murmuring of the people. Vs. 7.
- (e). Zacchaeus realizes his responsibility. Manner of living would have brought reproach upon the name of Christ.
N.B. Christian influence is important. Christ is often hidden by a wall of religion to those who are seeking for him--should overcome obstacles.

14. Parable of the Pounds - Luke 19:11-27.

- (a). Setting and occasion. - Near Jerusalem - Reason:
 - 1. Educational ministry nearly finished.
 - 2. To correct false theory regarding the Kingdom of God.
 Elements Involved:
 - 1. Nobleman--Christ.
 - 2. Far Country--John 14:1-3
 - 3. Kingdom--Millennial Kingdom.
 - 4. Servants--Disciples.
 - 5. Pounds--(Gifts for Service) Opportunity.
 - 6. Citizens--Jews.
 This parable shows:
 - 1. God's requirement.
 - 2. Man's responsibility
 - c/f 10 { 5--Responsibility-Judg. 18:2; 1 Sam. 17:40; Matt. 25:1-13.
 - { 2--Testimony - Num. 35:30; Matt. 18:16
 - { 2 5's--Responsibility in Testimony
- (b). Purpose of Parable--to explain the delay in the coming of the Kingdom.
- (c). Man is responsible to use that which God has entrusted to him. He should take advantage of whatever opportunity he has. There is in the world a law of natural increase.
- (d). Application:
 - The faithful use of opportunities fits us for greater service. Vs. 24, 26.
- (e). The day of opportunity closes when the time of reckoning comes. Vs. 15, 26.
N.B. "Occupy till I come". Vs. 13.
God's children should live as though Christ were coming today, but should work as though never coming. (2 Thess. 3:10, 11.)

PART TWO -- THE PASSION WEEK
(Betrayal, Trial & Crucifixion)

A.
EVENTS PRECEDING THE LAST SUPPER.

- 1. The Arrival at Bethany - John 12:1-9; Matt. 26:6-13; Mark 14:3-8.

(a) Setting:

Jesus' visit to the home of Simon the Leper before he entered Jerusalem, Matt. 26:6,7; John 12:12.

(b) The anointing by Mary, John 12:8; cf. John 11:2, & Luke 7:36-38.

(c) The murmuring of Judas and the Disciples, vs 4-6; Matt. 26:8.

N.B. Note characteristic of Judas:

1. Irreverence.

2. Selfishness.

3. Hypocrisy--cared not for the poor.

(d) Jesus' commendation to Mary, vs 7,8; Matt. 26:13; Mark 14:6-9.

(e) Anointing was prophetic of His death and burial.

The time was before the Crucifixion.

2. THE TRIUMPHAL ENTRY INTO JERUSALEM Matt 21:1-11; Mark 11:1-10; Luke 19:28-44

(a) Setting--Coming from Bethany.

(b) Sending of Disciples for the ass, vs 1,2; Mark 11:1-4.

Fulfilment of prophecy, vs 4,5. (Zech. 9:9).

(c) The praise of the Multitude:

1. Demanded by the importance of the occasion. Even nature would have been used to fulfil prophecy if men had not.

2. Not sincere vs 11, "prophet of Nazareth"---"Can any good thing COME OUT OF Nazareth". John 1:46. Galilee--Jerusalem didn't like Galileans. Same multitude a few days later cried, "Crucify Him".

(d) His weeping over the city, Luke 19:41,42.

(e) He viewed the condition of the temple, Mark 11:11. (2nd time)

(f) Returned to Bethany with his disciples and spent the night, Mark 11:11.

3. CURSING OF THE FIG TREE Mark 11:12-14; Matt. 21:18-22.

(a) Setting:

1. On his way from Bethany to Jerusalem. (On the day following the triumphal entry).

2. He was hungry.

(b) Sought fruit from a wayside fig tree.

(c) Tree had only leaves--Picture of boastful insincerity. (Crudents Bible encyclopedia)

(d) Pronouncement of the curse.

N.B. The Fig Tree is a type of Judah--barren and unfruitful.

(e) The following morning they saw that it had withered. cf. Matt. 24:32; Luke 13:7.

4. THE CLEANSING OF THE TEMPLE Mark 11:15-18; Matt. 21:12-16; Luke 19:45-48.

(a) He drove out the merchants and money changers.

(b) Stopped them crossing the temple courts for short-cuts.

(c) Result--Aroused the hatred of the religious leaders.

(d) Left the city again for Bethany, vs 19; Matt. 21:17.

(Goes out of the city every night for protection.)

5. HIS AUTHORITY QUESTIONED Mark 11:27-33.

(a) Had gained enmity of religious leaders who were frequenters of the

(b) Questions:

1. By what authority, vs 28.

2. By whom given?

N.B. His works were evidence of authority--also their own scriptures.

(c) A counter question, vs 30.

(d) Their reasoning, vs 31,32.

N.B. Dared not answer His question. Their position forced them to profess ignorance.

Feared public opinion. cf. Matt. 23:4-7 with Gal. 1:10; Luke 16:25.

6. PARABLE OF THE TWO SONS Matt. 21:28-32.

- (a) First son said he would not go, but afterward repented and went.
 - (b) Second son said he would go, but went not.
 - (c) Application was directed at the religious leaders.
 - 1. They had pretended to do the will of God but had rejected the witness of John the Baptist. vs 32.
 - 2. Sinners who had been openly disobedient, repented at the call of God.
- N. B. Insincerity in the Christian life.

7. ANOTHER PARABLE OF THE VINEYARD Matt. 21:33-46; Mark 12:1-12; Luke 20:9-19

- (a) Elements Involved:
 - 1. Householder--God the Father.
 - 2. Vineyard--House of Israel or Kingdom vs 43.
 - 3. Husbandmen--Rulers of Israel - Apostate. (John 12:42)
 - 4. Far country--Heaven.
 - 5. Servants--Prophets.
 - 6. Son--Christ Jesus.
 - 7. Out of the Vineyard--Rejected Him as their King & Delivered Him into the hands of the Romans. (Gentiles) Luke 19:32
 - (b) The Kingdom of God taken from them and given to a nation bringing forth fruit (vs 43) refers to the Faithful or believing Jews.
 - (c) The stone which the builders rejected was Christ, Isaiah 8:14, 15
 - 1 Peter 2:6-8.
 - 1. Those who fell upon the stone--Jews, Isaiah 8:14,15; Rom 9:31-33. 1 Peter 2:6-8--were broken nationally and individually.
 - 2. Those upon whom the stone will fall are the Gentiles at the Second Coming, Dan. 2:24, 35, 44, 45.
- N.B. These two parables (the Two Sons--Matt. 21:28-32, and the Vineyard Matt. 21:33-46) show three attitudes toward the things of God:
- 1. Those who refuse to hear but later repent. vs 29.
 - 2. Those who accept the word but do not act upon it, vs 30.
 - 3. Open rebellion, vs 38.

8. PARABLE OF THE MARRIAGE FEAST Matt. 22:1-14.

- (a) Elements Involved:
 - 1. King--God.
 - 2. Son--Christ.
 - 3. Marriage--Marriage feast of the Lamb. Rev. 19:7-9; (Millennium)
 - 4. Servants--Prophets; workers; Disciples.
 - 5. Bidden Guests--The indifferent & rebellious Jews. (Scribes and Pharisees)
 - 6. Armies--Roman Armies--fulfilled under Titus 70 A.D.
 - 7. City-- Jerusalem.
 - 8. Second Group of Guests--Elect Jews of tribulation.
 - 9. Wedding Garment--Robe of authority: cf. Ex. 28:3,40,41; 29:21. ("Wedding Garment", taken from root word, meaning, to be endued, or clothed with power)--(Baptism of the Holy Spirit).
- N.B. The man was speechless--there was no excuse; the Wedding Garment was provided, but he either wouldn't or neglected putting it on. None can attend the feast of the King without a marriage robe. Outer darkness--away from the immediate presence of the Lord--away from Jerusalem.

9. QUESTIONS OF THE HERODIANS, SADDUCEES & PHARISEES. Matt. 22:15,46.

(a) Herodians (Political Party).

1. Purpose--to entangle him. vs 15.
Tried flattery vs 16. He turns it back on them later--"Ye hypocrites." "Regardest not the person of men."
2. Question--Not religious, but political.
N.B. The Pharisees and Herodians were enemies, but were united in their hatred toward Christ.
3. Omniscience, vs 18.
4. His denunciation of Them, vs 18.
5. His reply, vs 20,21--not only lawful but a duty. Reminds them of their obligation.
6. Result, vs 22--marvelled at His Wisdom.
N.B. 1. Had expected that He would compromise Himself either with the Roman Gov't, or the Jews.
2. God's people are not to resist authority but to accept its obligations and at the same time remember their duty toward God.

(b) Sadducees: Matt. 22:23-33.

Rationalists--did not believe anything they could not understand by reasoning.

1. The Question, vs 24-28.
 - a. Did not believe the doctrine upon which their question was based.
 - b. An extreme case, stated no doubt to bring ridicule upon Him.
 - c. Law to which they referred was given by Moses, Deut. 25:5-10.
2. The Answer:
 - a. Tells them first of their own ignorance:
 1. Of the Scriptures.
 2. Of the power of God.
 - b. No marriage in Heaven.
 - c. Proof of the resurrection was also given by Moses vs 31,32; cf. Exodus 3:6.

(c) Pharisees (Ritualists)

1. The Situation.

Upon hearing that the Herodians and Sadducees had been silenced, the Pharisees gathered together to try and entangle Him, vs 34.

- a. A lawyer puts the question, vs 35, 36.
Thought He would disclaim the law.
- b. The answer to lawyers question:
 1. The first and Great commandment, vs 37.
 2. The second like unto it, vs 39.
 3. Upon these two hang all the law and the Prophets.
The entire law would be fulfilled in these two.

N.B. The ten commandments fall into two parts:

1. Four deal with man's responsibility to God.
(Four, is universal--All are responsible.)
2. Six deal with man's responsibility and relationship to man. (Six, is the number of man.)--Rev. 13:18.
- c. They were speechless as the others.
- d. The Lord asked them a question concerning himself, vs 42-45
He declared His Deity.
- e. Result--They were silenced permanently.

10. THE GREAT DENUNCIATION Matt. 23:1-36.

- (a) Addressed to two groups of people, vs 1. (vs 1-12)
- (b) Religious authority, vs 2.
Moses' Seat--Law--place of religious authority.
- N.B. It is necessary to recognize religious authority. Those in place of authority must be faithful in their relationship to God and His authority.
- (c) Characteristics of the Pharisees:
 - 1. Inconsistent, vs 3. Say and do not. (Doctrine and practice must go hand in hand, you cannot separate them.)
 - 2. They were inconsiderate, vs 4.
The yolk of the law plus their tradition, and they wouldn't take one of these rituals away.
 - 3. Self-exalted, vs 5-7.
 - 4. Hypocritical, vs 23-28.
 - 5. Self-righteousness, vs 29, 30.
- (d) Result of the works of the Pharisees.
 - 1. Block the sinners way to Heaven, vs 13.
 - 2. Convert others for their own greed, vs 14, 15.
(Proselyte--Gentile converted to Jewish faith)
 - 3. Religious legalism, vs 16-22.
- N.B. The righteous blood shed throughout all time shall be upon the apostate church, Rev. 18:24; Cain--Type of Pharisees.
Pharisees were the apostate church of that time, vs 35.

11. THE WIDOWS MITE Luke 21:1-4.

- (a) Her small Gift.
 - 1. Not amount given but the faithfulness of spirit with which it is given, Luke 16:11.
 - 2. Christ judges what we have left, not what we give.
- (b) The right use of money is a responsibility, 2 Cor. 9:6-10.

12. THE VISIT OF THE GREEKS John 12:20-50.

- Philip seemed reluctant to expose Christ to the questioning of the master minds of the Greeks, vs 22.
- (b) Greek philosophy--Believed that all wisdom and attainment should be accomplished in this life and that death ended all.
- N.B. It might have been that they did not wish to have Him troubled, or feared what they might do.
- (c) Christ's application of the Truth.
If we believe the truth concerning Christ, we should prove it by following Him, vs 25, 26; cf vs 24, 1 John 3:16.
- (d) The Holy Spirit's explanation of why they did not follow Him, vs 37-41.
- (e) Christ spoke not His own words but the Father's, vs 49, 50.

13. DISCOURSE ON THE LAST THINGS Matt. 24:--

- (a) Disciples asked three questions:-- vs 3.
 - 1. Christ's sermon following questions, vs 4-51.
 - 2. Uses analytical method of teaching--opposite to synthetic.
- (b) Development of conditions, vs 9-14.
 - 1. Affliction and hatred, vs 9, 10.
 - a. Holy Spirit taken away--2Thess. 2:7.
 - 2. False Prophets (Jewish) vs 11.
 - 3. Many backsliders--those who were religious before the Rapture.
 - 4. Final end of the world, vs 14.

N.B. End of world:-

- Rapture--end of Grace.
- End of tribulation.
- End of Millennium.

End of world also refers to physical destruction, 2 Peter 3:10-12;
Rev. 21:1.

(c) Details of conditions, vs 15-30;

1. Image of Anti-Christ set up in the Holy of Holies in Temple, vs 15.
2. Great haste necessary for Jews to escape Anti-Christ.
3. The Anti-Christ will try to deceive them to get them out of their hiding places, vs 23,24.
4. The Second Coming of Christ will be sudden and visible from East to West, vs 27.

5. The carcass and the eagles, vs 28 cf. Rev. 19:17-21
Battle of Armageddon.

N.B. vs 31, Israel always spoken of as "Elect".

6. Signs of Second Coming, vs 29, 30.

a. Sun and moon darkened.

b. Stars fall.

c. Powers shaken--evil powers cast out of second heaven, Eph. 6:12;

d. Sign of second coming, vs 30--May be a star-- (Job 1:6,7.
the same as at the first coming.

e. Tribes shall mourn because they had rejected him, Zech. 13:6;12:10.

(d) Time Element of Second Coming, vs 32-39:

1. "Putteth forth leaves"--Implies effort, cf Zionist movement.

2. Fig Tree--Judah; Vine--Israel, cf Isa. 5:1-5; Luke 13:6.

3. Rapidity, vs 34. Begins and finishes within one generation.

4. Assurance, vs 35, That statements will come true.

5. Secrecy, only God knows, vs 36.

6. Unexpected by vast majority, vs 37-39. (cf time, to time of Noah--
(everyday happenings; not expecting; physical satisfaction; INDIFFERENT)

(e) Application, vs 42,-51.

N.B. God has given warning--foreknowledge is our greatest protection.
Forewarned is forearmed.

14. PARABLE OF THE TEN VIRGINS Matt. 25:1-13.

(a) Elements:

1. Virgins--Israel. Some will be prepared and some not.

2. Lamps--

3. Bridegroom--

4. Oil--

5. Vessels

6. Them that sell--

7. Marriage--

8. The ten--Made up of two fives:-5-Responsibility; 2-Testimony--
human responsibility to bear a testimony. (God's requirement).

(b) Virgins were tarrying or waiting for coming of Bridegroom with His Bride.

1. Gods word gives instructions concerning the Kingdom--Five virgins
were not equipped. We should have sufficient knowledge of the Word
to prepare us for every circumstance.

(c) The time Element, vs 1. "Then"--after the tribulation at the
second coming of Christ.

15. PARABLE OF THE TALENTS Matt 25:14-30.

(a) Elements:

1. Man--Christ.

2. Far country - Heaven.
3. Servants - Those in service of God.
4. Goods or Talents - Opportunities in Service.
5. Ability - Gifts (several) Eph. 4:7; 1 Cor. 12:11.
N.B. Each had the opportunity
to serve according to his ability.

(b) Application.

Take advantage of every opportunity in the service of God.
You never stand still in the service of God. You either go forward
or back.

16. JUDGMENT OF THE NATIONS - Matt. 25:31-46

(a) Points of distinction from the Great White Throne Judgment.

<u>Nations</u>	<u>Great White Throne.</u>
Beginning of the Millenium Vs. 31	1. Time - end of Millenium
Nations of the world, Vs. 32.	2. People - Unbelieving dead.
Throne of His Glory Vs. 31 at Jerus.	3. Place - Great White Throne.
Treatment of the Jews Vs. 40.	4. Basis - Unbelief.

(b) Some are given a place near Jerusalem and others are put in farthest corners of the earth. (Rev. 20:7-9).

N.B. Goats will go to destination after Millenium.
Individuals in each nation have responsibility.
Sheep also must be saved individually. Vs. 46.

17. PLOTTING OF JUDAS WITH THE PRIESTS - Matt. 26:1-4; 14-16.

(a) The Lord warned them of His betrayal.

(b) The time - two days before the feast.

(c) While they plotted in the house of Caiaphas, Judas went to them to bargain with them for thirty pieces of silver - \$16.96.

N.B. From this time Judas watched for an opportunity to deliver Him.
(John 6:70 "Son of perdition")

8.

FROM THE LAST SUPPER TO THE CROSS.

1. THE LAST SUPPER - Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13.

(a) The Preparation.

Two Disciples Peter and John (Luke 22:8) sent ahead to prepare the passover.

(b) The Supper - Matt. 26:20.

This is not the passover Feast. For Christ Himself was the passover Lamb that was to be slain to fulfill the type of Exodus 12: c/f 1 Cor. 5:7.
See also John 12:1,12,20; c/f 13:1,2; 13:29 "Against the feast".

John 19:31; The next day was the beginning of the Passover, a holy convocation. c/f Ex. 12:16. (Other sabbaths besides seventh day).

(c) Events of the Supper - Matt. 26:

1. Warning of betrayal - Vs. 21

2. Strife among disciples - Luke 22:24-30.

a. Kingdom law of greatness - vs. 26,27.

b. Future reign with Him - Vs. 30

3. Washing of Disciples feet - John 13:

a. Washing was typical of daily cleansing.

b. Picture of Christ's life - Vs. 3,4,12

c. Greatness will be given according to the way we serve.

Simon Peter refused Christ's water to wash.

4. Departure of Judas - John 13:18-30.

a. Annunciation of Betrayal - Vs. 21

b. Perplexity of Disciples - Vs. 22

1. Their Question - Mark 14:19; Matt. 26:22.

2. John's question John 13:25.
3. Judas' question Matt. 26:25.
5. Institution of the Communion Luke 22:18-20.
 - a. Not the Lord's Supper, 1 Cor 11:20; Luke 22:17,20.
 - b. Paul gave the Church of Grace Divine authority for holding the communion, 1 Cor. 11:23. ("Unworthily" vs 27, an Adverb -- refers to the manner of receiving it. Unworthy--An adjective would refer to the person, 1 Cor. 11:27-29.
- N.B. Christ has three bodies: 1. Physical; 2. Mystical; 3. Spiritual.

We recognize in the communion:

 1. Physical death of Christ now in glorified resurrection body--
 2. Our place in His mystical body. (same flesh).
 3. Partake of the Spiritual body.

(Bread not His body, but Emblem--1 Cor. 11:24 cf. John 19:36.)

If we neglect this ordinance we become spiritually weak.

This leads to spiritual sickness, which is dangerous because it is contagious through Christian influence.

2. THE LAST DISCOURSES John 13:31-14:31.

- (a) Time of fellowship with eleven.
 1. Peter's denial foretold, John 13:36-38.
 2. His message of comfort concerning his departure. 14:1-4.
 3. The promise of the Comforter. 14:16-26.

(Comforter--One who goes alongside to help and strengthen)
 4. His gift of Peace 14:27, 28.

Four ways:

 1. His commandment.
 2. His written word.
 3. His presence.
 4. His return.

Chapter 15.

Spoken on the way to the Garden of Gethsemane.

1. The Vine and the Branches--Spoken to the Jews.

(Vine was Israel)

 - (a) The Vine--Christ the True Vine, distinguished from the vine Israel. (The vine is a symbol for the Jews). Psa. 80:8,14.
 - (b) Christians have their position in the mystical body.
 1. All that bear fruit are purged.
 2. If we bear much fruit the father is Glorified.
 3. If we bear no fruit we are cast out.
 4. We are placed in the vine or mystical body by the baptism of the Holy Spirit. 1 Cor. 12:13.
 5. The place of joy in serving. vs 11.

N.B. Only by abiding in (the Vine) Christ can we serve. vs 5,6.

- (c) The commandment to love one another. vs 12-17.

N.B. Note the manner, "As I have loved you."

The love was within Christ it did not depend upon them.

Our love does not depend upon the ones loved, it is the love of God in our hearts that is extended to them.

e.g. Love of God toward sinners. Rom. 5:8.
- (d) A New Basis of Relationship, vs 15.
 1. It is not hard to get someone to work for you (servants).
 2. It is more difficult to get someone to work with you (Friend)

(Acts 5:32 Holy Ghost and we--Witnesses.)
 3. He has chosen us, not we Him. vs 16.
 4. Service builds up prayer life.

- (e) Hatred of the world, vs 18-20.
 - 1. Directed against the Master particularly.
 - 2. Directed against the Christians because of Him. (2 Tim 3:12)
- (f) Knowledge of truth puts men under a responsibility to act in accordance with it, vs 22.
- (g) He that hateth Christ hateth God also vs 24.
He that hateth Christians hateth Christ also.

Chapter 16.

This Chapter presents to the Kingdom Church truth similar to that in 1 Thess. 4: in the Church of Grace.

- (a) It is their strength and comfort. vs.1 (Spoken word)
 - (b) The world will be under a delusion. 2 Thess. 2:
 - (c) The work of the Holy Spirit. vs 7-15.
 - 1. Convicts of sin in three ways. vs 8-11. (Acts 17:31)
 - 2. He was to finish the revelation of God. vs 12-15.
(For he shall not speak of himself, not in his own authority)
 - (d) Distinction between the people of God and the world. vs 20-22.
 - 1. God's people endure sorrow but in the end rejoice greatly. vs 20.
 - (e) Their Confidence in Him. vs 29,30.
 - 1. Because they believe in Him.
("Believing on Him", is a stage where we can appropriate him to our-
(selves.
 - (f) He speaks to them of his departure. vs 32,33.
 - 1. Would be scattered. vs 32.
 - 2. They would desert him. (Gethsemane)
 - 3. His victory over the world.
 - a. In the world--tribulation.
 - b. In Christ--Peace and cheer and victory.
- N.B. Tribulation--Connected with world. (Time of Tribulation)
Persecution--Connected with God's people. Matt. 5:10-12; Psa 55:12-14.

Chapter 17.

The Lord's Prayer.

- (a) Eternal life is in Christ and in God. vs 3.
(1 John 5:11; Col 3:3; 1 Cor 3:23; 1 John 5:20; John 10:29)
- (b) The fulfilment of His purpose. vs 4.
This should be the aim of every christian. 15:8; 17:18.
- (c) The eternal existence of Christ. vs 5, 24.
 - 1. Verbal inspiration. vs 8 (the words) Matt 24:35.
 - 2. Divine preservation of God's children vs 9-12.
The believer is God's gift to Christ. Christ commits them to the Father for safe keeping. Our security therefore rests upon God's faithfulness to Christ. (John 10:28,29).
 - 3. Distinction between His children and the world. vs 14, 15. (Hatred-Love)
- (d) Sanctification. vs 17.
 - All three forms of sanctification:
 - 1. Declared to be holy--Heb. 10:8-10.
 - 2. Set apart--Lev. 8:30.
 - 3. Wholly Cleansed--Eph 5:25-27.
- (e) Prayed that they should be kept from the evil of the world not that they should be taken out of the world. Prayed for them that should believe through their word.
- (f) Unity of believers. vs 21.
In spite of divisions in God's people they have unity in Christ.
(Gal. 3:28) Wasn't Christ's prayer answered? (Eph. 4:13)

Summary.

- (a) Christ made seven petitions.
 - 1. That He might be glorified and might in turn glorify the Father. vs 1.
 - 2. For restoration of the eternal glory that had been His. vs 5.

3. For the safety of believers: (a) From the world. vs 11.
(b) From evil. vs 15.
4. For Sanctification of Believers. vs 17.
5. For spiritual unity of believers. vs 21.
6. That the world might believe that He had been sent by the Father. vs 21.
7. That believers should be with Him in heaven. vs 24.
- (b) Seven times he says "Believers were given Him by the Father". vs 2,6,9,11,
(12,24.
- (c) Christ's Gifts to Believers.
 1. Eternal life. vs 2.
 2. Father's name. vs. 6, 26; John 20:17.
 3. His joy. vs 13.
 4. The Father's Words. vs 8, 14. (Inspiration)
 5. His glory. vs 22.

3.

3. THE GARDEN OF GETHSEMANE.

A. PRELIMINARY INCIDENTS. Matt. 26:31-35; John 18:1,2.

1. Peter's confidence in himself and the Lord's declaration that Peter should deny Him.

B. Events in the Garden. Matt. 26:36-46.

1. Left His disciples and went apart with Peter, James and John. vs 36, 37.
 - (a) He was sorrowful. This is the first mention of His own suffering and sorrow.
 - (b) He was heavy, depressed from weight of Satanic oppression.
 - (c) He left these disciples and went a little further alone. vs 38,39.

2. The Agony.

- (a) The cup. Matt. 26:22; John 18:11.

It was his sacrificial death (Not physical suffering and death) when His soul was made an offering for sin. Isa. 53:10; 1 Peter 2:24; 2 Cor. 5:21; Isa. 53:6.

N.B. The human mind will never grasp the reality of the Holy sinless God, standing in the sinner's place with the entire weight of the accumulated sin upon Him. 1 John 2:2.

(b) The Effect.

1. He fell to the ground. Mark 14:35; upon His face. Matt. 26:39.
2. Sweat as it were great drops of blood. Luke 22:44.
3. The Betrayal. Matt. 26:47-59; Luke 22:47-53; John 18:3-12.
 - a. The agreed method. Matt 26:48,49; betrayed by a kiss.
 - b. Jesus speaks to the leaders, John 18:4; then to the multitude. Matt. 26:55.
 - c. Peter's resistance, John 18:10; Christ's healing. Luke 22:51.

N.B. Christ came not to destroy life but to give it.

4. The Disciples desertion. Matt. 26:55.
5. Taken to house of Caiphas the High Priest to be tried. (Taken to house of Annas first) John 18:13; Matt. 26:57; Luke 22:54; Mark 14:55.

4.

4. THE TRIALS AND CONDEMNATION.

A. General information.

1. The Sanhedrin. (A council of 71 members, with an inner circle of 23. (Special committee).

(a) Its function.

1. Political.
2. Religious.
3. Municipal.
4. Judicial.
5. Legislative.
6. Educative.

- (b) Each member was to possess seven qualities.
- | | |
|----------------|----------------------------|
| 1. Wisdom. | 5. Hatred of mammon. |
| 2. Gentleness. | 6. Love of Truth. |
| 3. Sobriety. | 7. A blameless reputation. |
| 4. Piety. | |

N.B. At the time of Christ the Sanhedrin had degenerated into a legal instrument of the perverting of Judgment. The qualifications WERE IGNORED AND MANY OF THE MEMBERS HAD BOUGHT THEIR SEATS. The council was so prejudiced against Christ that they had held two secret meetings to discuss means of putting Him to death. John 11:46-53; Matt. 26:3-5; Matt 26:14,15.

2. THE LAW then in Effect.

- (a) The Talmud--A collection of the interpretations of the Mosaic Law.
 (b) The Mishna--A collection of very ancient statutes, safeguarding the rights of the one accused.

Extracts from the Law.

1. No testimony may be heard in the absence of one accused.
 2. No man may be condemned unless present at the court.

(c) Illegal Aspects of the Trial.

1. Under Jewish law, the witnesses had to make the charge, and until it was publicly given, the man was counted innocent.
 2. A charge could only be made on the testimony of two sworn witnesses. No trial could be held without a charge.

N.B. In this case there was no agreement among them so no charge could be made. Mark 14:55-59.

3. No one could be condemned upon his own confession.

N.B. Because no charge could be made, Caiphas questioned Him and formulated a charge himself upon the answer. Mark 14:60-64.
 (Illegal in two points)

4. No legal business could be conducted after sunset.

N.B. This trial was illegal in that it was conducted by night.

5. A capital trial that ended in condemnation could not be concluded upon the day begun.

N.B. This trial was concluded and sentence past and executed within a few hours.

6. Some of the members were conspiracy with the betrayer. Ex. 28:1,2

7. The judges participated in the arrest. Matt 26:47-49. (6-8.

8. The Trial was not for the purpose of enforcing law, but for the murder of an innocent man plotted against by the court.

Matt. 26:14,15; Mark 15:10.

B.

B. THE TRIALS. (JEWISH)

1. At the Palace of the High Priest. Mark 14:53-72; John 18:13-27; Matt 26:57-66

- (a) Taken first to Annas (John 18:13) who bound him and sent him to Caiphas, vs 24.

1. Conducted at night. (Illegal)
 2. Judge in each case sat alone. (Illegal) Deut. 19:16-18.
 3. They sought to make Him incriminate Himself (Illegal) Matt 26:63-66.
 4. The indictment charge was vague (John 18:29,30) No specific charge could be made by Caiphas.
 5. Witnesses were not sworn.
 6. Known to be false before they testified. They were not furnished according to law, (bearing false testimony) Deut. 19:16-19.
 7. The prisoner was assaulted. John 18:22: Luke 22:63,64.

- (b) The Repetition in the morning, Luke 22:66-71.

1. This trial was held only to give the first one an appearance of legality.
2. The result was that He was taken to Roman court. Matt. 27:1; Mark 15:1; Luke 23:1.

2. The Roman Trials.

- (a) The first one before Pilate, John 18: (trial began legally)
 1. Pilate asked for the accusation.
 2. The Jews only replied, that was a malefactor.
 3. Pilate suggested that they try Him (vs. 31) Pilate thought it a simple matter that they could settle among themselves.
 4. Their reply--Not lawful for them to put any man to death.
 5. Pilate demanded a charge so they charged the accusation of one of blasphemy to the following: (Luke 23:2)
 - a. Perverting the nation.
 - b. Forbidding to give tribute to Caesar.
 - c. Claiming to be a King.
 6. Pilate questioned Him. Luke 32:3; John 18:33-38.
 7. The trial ends--verdict is not guilty, Luke 23:4; John 18:38.
- (b) The Trial Before Herod, Luke 32:7-11.
 1. Herod could not find Him guilty, vs 14, 15.
 2. Herod and his soldiers mocked Him and sent Him in a gorgeous robe back to Pilate, vs 11.
- (c) The Second Trial Before Pilate, Luke 23:13-16.
 1. This trial was illegal, because He had been tried and pronounced innocent twice, Luke 23:14,15.
 2. Pilate's first attempt to release Him, vs 16
 3. Pilate's second attempt to release Him, vs 20.
 - a. Gave them a choice between Christ and Barabbas, Matt 27:16-17.
 - b. The message from Pilate's wife, Matt 27:19.
 - c. The Jews choice was Barabbas, Matt. 27:21.
 - d. Pilate asks the people for a verdict vs 22.
- (d) Pilate's Third attempt to release Him, John 19:1-5.
 1. He scourged Him, John 19:1-5.

M.B. The purpose may have been to effect a compromise or to appeal to the mob for pity.
 2. The purple robe and crown of thorns, Matt. 27:23-30; Mk 15:17-19 John 19:2,5.
 3. Pilate again declares Him innocent, John 19:4,5.
 4. The infuriated Priests and officers bring out the real charge

M.B. This proof that Jesus did claim to be the Son of God. (vs6,7.

3. Pilate's Private Examination John 19:8-16

- (a) Pilate was afraid because the Jews said He was the Son of God.
- (b) Jesus did not answer Pilate's question. (There can be no question of the Deity of Christ--No argument.)
- (c) Pilate again endeavored to release Him, vs 12.
- (d) The Priests blackmail Pilate, vs 12.
- (e) The Priests demand His crucifixion, Luke 23:23; John 19:14,15.
- (f) Pilate washed his hands of the matter, Matt. 27:24.
- (g) God's people, the Jews, accept the responsibility for his death. Put themselves on record, Matt. 27:25.
- (h) The sentence by Pilate, Luke 23:24.

He was tried four times (seven in all if examinations are included) and found innocent each time, but was condemned to death.
- (i) Barabbas released, Matt. 27:26.

He was a robber--John 18:40, who had committed murder in an insurrection (uprising) Mark 15:7; Luke 23:25. He was a prisoner in Jerusalem at the time of Christ's trial. Matt 27:16.

5. THE CRUCIFIXION.

A. THE EVENTS ON THE WAY TO THE CROSS.

1. The Journey to Golgotha.
 - (a) Started with Jesus bearing His cross, John 19:17.
 - (b) When he could no longer bear His cross they compelled Simon the Cyrenian who passed by to carry it, Matt 27:32; Mark 15:21; Luke 23:26.
2. Christ's address to the multitude that followed, Luke 23:27-31.
Addressed particularly to God's people.
3. Two thieves were led with him to be crucified, Luke 23:32.
4. Arrived at Calvary, vs 33.

B. THE EVENTS AT THE CROSS. Matthew 27.

1. Offer of the stupefying drink refused, vs 34.
It would have dulled His senses. The thief was to be saved. He had statements to make that would convince some who were watching.
2. He was raised on the cross between the two thieves, Luke 23:33; John 19:18 Isa. 53:12.
3. The first cry on the Cross--"Father forgive them", Luke 23:34.
4. Superscription put upon the cross, vs 38; Luke 23: ; John 19:19; Matt. 27:37; Mark 15:26.
5. Parting of His garments, Luke 23:34; John 19:23,24.
(Cloak divided into 4 parts) (Coat left whole) Matt. 27:35.
6. Mocking of the crowd--Mark 15:29-32; Matt. 27:39-44.
7. The repentance of the thief, Luke 23:39-42. (42-43)
(1. Soul Sleeping; 2. Purgatory; 3. Location of Paradise; 4. Present not (future.
8. Second cry from the cross--Today shalt thou be with me in Paradise.
Luke 23:43.
9. Supernatural darkness, Luke 23:44.
N.B. It was at this time that God was laying upon Christ the sin of the world.
10. Fourth cry--"My God, why hast thou forsaken me," Mark 15:34; cf Psa 22:1; Matt. 27:46.
N.B. Three hours of silence during the darkness.
11. The fifth cry -- "I thirst" John 19:28; Matt. 27:48.
12. The sixth cry -- "It is finished" John 19:30.
13. The seventh cry -- "Father into thy hands I commend my spirit" Luke 23:46.
14. He dismissed His spirit, Matt 27:50.
N.B. Note the effect upon the centurion and others. Mark 15:39; Luke 23:47 48; Matt 27:54.
15. The rending of the veil. Matt. 27:51; Mark 15:8; Luke 23:45.
16. The earth quaked, Matt 27:51.
17. Breaking of the legs of the two thieves. John 19:31-33 & 36.
18. Piercing of His side, John 19:34; cf Psa. 22:16. (Rev 1:7; Zech 13:6
19. Graves were opened, Matt. 27:52, 53. (12:10.

6. THE BURIAL. John 19:38-42; Luke 23:50-53; Mk 15:42-47; Matt 27:62-66.

- (a) It was conducted by Joseph of Armathea and Nicodemus. John 19:38,39.
- (b) A Roman guard was set to watch and the tomb was sealed (work of Jews) Matt. 27:62-66.
N.B. The body of Christ was placed in Joseph's new tomb situated in a garden where He was crucified. John 19:41; Matt 27:60; (Isa. 53:9)

7. FULFILLED SCRIPTURE.

1. The betrayal. Zech 11:12,13; Psa. 41:9.
2. Parting of His garments, Psa 22:19.
3. Vinegar to drink, Psa 69:21.

4. The mocking, Psa. 22:6-8.
5. His suffering, Isa. 53:3,5,7, 12; Psa 22.
6. His bones not broken, Exod. 12:46; Psa 34:20.

PART THREE -- FROM THE CRUCIFIXION TO THE ASCENSION.

A. THE VISITS TO THE TOMB.

Four separate times must be distinguished.

1. Early when it was yet dark--John 20:1.
2. As it began to dawn--Matt 28:1.
3. At the rising of the sun--Mark 16:2.
4. Very early in the morning--Luke 24:1

John 20:1 -- 1. Mary Magdalene came alone.

- (a) Came while it was yet dark and saw the stone rolled away.
- (b) Being alone, she naturally hesitated and departed to find some one else.

Matt. 28:1 --2. Mary Magdalene brings the other Mary.

- (a) They came as it began to dawn.
- (b) They saw an angel sitting upon the stone outside.
- (c) His message to the women. vs 5-7.

Mark 16:2 -- 3. Three women returned.

- (a) At the rising of the sun.
- (b) They enter and see a man sitting on the right side.
- (c) His message, Mark 16:6-8.
- (d) They fled and told no man for fear.

Luke 24:1 -- 4. They met the other women and all returned to the tomb.

- (a) They entered the tomb.
- (b) The appearance of the two men.
- (c) Their message, vs 5-7.
- (d) Remembering the words of Christ, they went and told the disciples. (Didn't believe them, vs 10,11.)

John 20:2-10 5. Peter and John run to the tomb.

- (a) Their visit was a result of Mary's message.
- (b) They saw the linen napkin and the clothes.
- (c) Went away to their own homes.

John 20:11-13 6. Mary Magdalene returns weeping.

- (a) She saw two angels in the sepulchre.
- (b) The question of the angels, vs 13.

B. CHRIST'S APPEARANCES AFTER HIS RESURRECTION.

1. To Mary Magdalene at the tomb. John 20:14-18.

He forbade Mary to touch Him, because He had not entered into the Heavenlies to plead the merits of His shed blood. Heb 9:17-25; Job 25:5.

2. Christ's second appearance, Matt. 28:9,10.

- (a) The group of women had returned to the tomb and were on their way to interview the disciples. As they went Jesus met them.
(Able to touch Him -- had been to Heaven).

- (b) His message, vs 10.

3. To Simon Peter, Luke 24:34.

4. To the two on the way to Emmaus, Luke 24:13-33.

5. To the group at Jerusalem, Luke 24:36-48.

6. To about 500 brethren, 1 Cor 15:6.

7. To the group of eleven, John 20:26-29.

- (a) This took place a week after the resurrection.

8. Appeared to James, 1 Cor. 15:7.

9. Appeared to disciples at Sea of Tiberias, John 21:1-22.

10. To the eleven upon a mountain in Galilee, Matt 28:16-20.

11. At the time of His ascension, Luke 24:40-51; Acts 1:4-9.

CONCLUSION

1. Christ's commandment and promise.

N.B. Two outstanding events were dependant upon the ascension of Christ.

- (a) Coming of the Holy Spirit in His third relationship to mankind,
- (b) The consummation of man's redemption, Heb 9:28; (John 16:7.

1. John 3:1-3; John 14:1-3.

2. The Ascension and Angelic Messengers.

(a) Manner of His ascension, Acts 1:1-11.

1. Literal. 2. Visible. 3. Bodily.

(b) The message of the two witnesses.

1. Described manner of His return.

(a) Personal. (This same Jesus)

(b) Same manner and place. (Zech 14:4)

(c) In bodily form.

(c) Evidence of Christ's Ascension & Exaltation.

1. The witness of the disciples, Mk. 16:19; Lk 24:51; Acts 1:9.

2. The witness of Angels, Acts 1:10,11.

3. The outpouring of the Holy Spirit, Acts 2:32,33.

4. The vision of Stephen, Acts 7:55,56.

5. Paul, Acts 9:3-6; 1 Cor. 15:8.

(d) Evidence of Christ's near return.

1. Religious conditions, 1 Tim. 4:1-3. (outgrowth of apostacy)

(a) Departure from truth.

(b) Fallen spirits will exercise strange powers. 1 John 4:

(c) Spiritism will increase.

(d) Deception will abound.

N.B. See also 2 Tim. 3:1-13 -- Advanced stages.

2. Social conditions -- Luke 17:26-30.

SUMMARY OF THREE YEARS OF ACTIVE SERVICE.

Following His baptism and enduement with the Holy Spirit, Christ spent some time in the country around Nazareth. His active service began with His visit to Jerusalem for the feast of the Passover in the spring of A. D. 27. John 2:13.

The second year started with His visit to Jerusalem for the Passover. in the spring of A. D. 28. It began with the healing of the Impotent man.

The Third year began with the dispute with the Pharisees and ended with the cross in the spring of A. D. 30.

The last three months of his ministry began with the raising of Lazarus

The sixth day before the crucifixion He was anointed by Mary. March 31, 30 A.D. He was crucified April 4, 30 A.D. (Exodus 12:3,6.)

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