

AN OUTLINED STUDY GUIDE TO

THE LIFE OF CHRIST

By

Bruce A. Brown

“And the Word was made flesh, and dwelt among us”

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METHOD OF STUDY

This study guide is dedicated to the examination of Jesus' life among men as recorded in the four "gospel accounts" of the Bible - Matthew, Mark, Luke and John. Because of the unique features of each account, one may lend itself more readily to a particular type of study than does another. For the purposes of the present study, the gospel of Luke will be used as the primary text. It is the most detailed account written for non-Jewish readers. The other gospels will be consulted for supplementary material not found in Luke.

The "harmony" of Christ's life, as contained in Section II, provides the major points to be covered in this study. The chart sets forth the events of Jesus' life in chronological order, and gives the portions of the gospel accounts which record them. On the pages following the "harmony", the third section of the outline, each event is summarized to present its central thrust or message.

It is suggested that the student read the summary either immediately before or after reading the passage under consideration from his Bible. Do not, however, substitute reading the summary for reading the biblical text itself. Our purpose is to study the Bible, not merely a lesson guide.

SPECIAL ACKNOWLEDGEMENT

The "Chronological Harmony of the Life of Christ" found in Section II is borrowed from R. C. Foster, and is reproduced from the book, "The Christ of the Four Gospels" by C. J. Sharp, Standard Publishing Company, Cincinnati, Ohio, 1942. Many such harmonies are available for comparison, but we believe this to be one of the most useable for this type of study.

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SECTION I

“THE FOUR GOSPELS”

“THE FOUR GOSPELS”

INTRODUCTION

- A. The “gospels” form a link between the Old and New Testaments.
 - 1. The incidents recorded took place during the Mosaic dispensation.
 - 2. The New Testament, Christ’s covenant with His people of the Christian dispensation, did not take effect until His death (Heb. 9:15-17).
 - a. Jesus, therefore, lived His life under the law of Moses, and He faithfully observed its teaching.
 - b. Yet, the “gospels” are rightly considered a part of New Testament scripture, since they contain the teaching and facts upon which the Christian dispensation is founded.
 - 3. The “gospels”, then, serve as a transition from one testament to another.

- B. The “gospels” are not biographies as such.
 - 1. The “gospels” do indeed present certain events from Christ’s life, and are, therefore, in a general sense biographical in nature.
 - 2. However, a true biography would trace the entire life of Christ describing all the important facts and outstanding events in chronological order.
 - 3. The four gospels do not even claim to present all the events of Jesus’ life, nor do they assert that the incidents recorded are placed in the exact order of their occurrence (John 20:30-31; 21:25).
 - a. The purpose of the biblical writers is not to present an academic discussion of Christ’s life detailing everything, or even most of the things, which he did or said.
 - b. Instead, they each seek to establish some truth concerning the person or nature of Christ - His deity, or humanity, or messiahship.
 - c. The writers have selected from Jesus’ life and teaching those things which contribute to the achievement of their individual purposes.
 - 4. It has been said that the “gospels” are “books of evidence, rather than biographies.”

I. MATTHEW

- A. Author:
1. Matthew Levi (Mt. 9:9; Mk. 2:14; Lk. 5:27).
 2. Tax collector for the Roman government - "Publican" (Mat. 9:9, etc.).
 3. Called to serve as an apostle (Mt. 10:3; Mk. 3:18, Lk. 6:15; Acts 1:13).
- B. Written to Jews:
1. Genealogy begins with Abraham - Forefather of the nation of Israel (Mt. 1:1).
 2. Apparent purpose is to prove that Jesus is the promised Messiah.
 - a. Stresses Jesus' fulfillment of O.T. prophecies.
 - b. Events are repeatedly spoken of as having fulfilled prophecy (Mt. 1:22; 2:15, 17, 23, etc.).
 - c. He thus demonstrates that Jesus is the Messiah for whom the Jews looked.
 3. Emphasizes the kingdom - One of the outstanding promises of the O.T.

II. MARK

- A. Author:
1. John Mark (Acts 12:12, 25; 15:37).
 2. Cousin of Barnabas (Col. 4:10).
 3. Accompanied Paul and Barnabas as they began their first missionary journey, but then turned back (Acts 12:25; 13:5;13).
 - a. Because of this, when Paul and Barnabas prepared for their second journey, they disagreed over taking Mark with them. They, therefore, chose to separate with Silas accompanying Paul, and Mark going with Barnabas (Acts 15:36-41).
 - b. Mark apparently matured in later years, and Paul speaks highly of him (II Tim 4:11; Phile. 24).
 4. Associated with Peter.
 - a. Mark was the son of Mary of Jerusalem (Acts 12:12).
 - b. Peter knew her, and even went to her home immediately following his miraculous release from prison.
 - c. The fact that brethren gathered at her home indicated that she was a prominent Christian in Jerusalem, and Peter undoubtedly knew her and Mark well.
 - d. Peter refers to Mark as "son" emphasizing the closeness of the two (I Pet. 5:13).
 - e. Therefore, while Mark was not an apostle himself, he had access to one who had known Jesus from almost the beginning of His public ministry.

- B. Written to Romans:
1. While it cannot be proven that Mark specifically had the Romans in mind as he wrote his gospel account, his style of presentation would appeal to the Roman way of thinking.
 2. His narrative is brief and characterized by action. He keeps the account moving forward by frequent use of the words "immediately" and "straitway".
 3. Emphasizes the power and majesty of Christ. He dwells on the miracles and passion (events leading up to and including Jesus' death).

III. LUKE

- A. Author:
1. Luke, like Mark, was not an apostle.
 - a. In fact, Luke was not even a Jew by race.
 - b. He was the only gentile writer of inspired scripture.
 2. Also wrote "Acts" which is actually just a continuation of N.T. history from the point at which his gospel account leaves off.
 3. Physician (Col. 4:14).
 4. Closely associated with Paul (II Tim. 4:11, Phile. 24; Acts 16:10-12, etc.). Like Mark in this respect also, Luke was in frequent contact with an apostle.
- B. Written to gentiles:
1. Specifically addressed to Theophilus (Luke 1:1-4; Cf. Acts 1:1-3).
 2. Genealogy stretches back beyond Abraham all the way to Adam - The ancestor of all men. (Luke 3:38).
 3. Emphasizes the humanity of Jesus.
 - a. Luke provides the intimate details of Jesus' birth, and speaks of his growth as a man (Luke 2:52).
 - b. Shows Christ's contact with other people. Prominently displayed is the concern which Jesus had for individuals and the help he provided for them.
 4. It should be pointed out, however, that while the overall theme of Luke's gospel is the "humanity" of Christ, and Mark's gospel impresses one with the "power" of Christ, we cannot draw sharp lines of distinction between the two. In reality, Luke records, not only more acts of mercy by Jesus, but more of the miracles (and even parables) than does Mark or any other gospel account.
 5. A characteristic expression of Luke is, "and it came to pass."

IV. JOHN

- A. Author:
1. Probably the youngest of Jesus' apostles, and among the first disciples (Mt. 4:21-22).
 2. Known as "the disciple whom Jesus loved" (Jn 21:20).
 - a. Leaned on Jesus' breast at the last supper.
 - b. Went boldly into the court area when Jesus was on trial.
 - c. At cross, Jesus committed his mother, Mary, to John's care.
 - d. Lived to an old age - tradition says that John was the only apostle to die a natural death.
 3. Several N.T. books to his credit - Gospel of John; I, II, III Epistles of John and the Book of Revelation.
- B. The "Universal" Gospel:
1. John makes it clear in his gospel account that Christ is the Son of God sent for the redemption of all men (Cf. John 3:16).
 2. Distinctly states his purpose in writing - John 20:30-31.
 3. Emphasizes the "deity" of Christ.
 4. John obviously did not write for the benefit of Jews alone, since he explains Jewish terminology and culture. This would be unnecessary if he were writing for Jewish readers (Cf. John 1:38; 41:42; 4:9; 7:22; 9:7; 19:31).

CONCLUSION:

- A. Matthew, Mark, and Luke are frequently referred to as the "synoptic" gospels.
1. The word "synoptic" comes from "syn", referring to "one", and "optic", meaning "sight" or "see".
 2. As a whole, the word means "to see as one" or to have a common perspective.
 3. The term is applied to the first three gospels because of the similarities in subject matter. Their accounts often overlap one another as a glance at the "harmony" in the next section reveals.
- B. John, on the other hand, duplicates little material covered by the other writers.
1. This does not mean that John was "inventing" the events he writes about, nor does it mean that the "synoptic" writers copied from one another.
 2. The difference in John's account is probably due to the fact that he wrote several years later than the others, and the events related by

the "synoptists" had been widely circulated already.

3. Also, it must be remembered that John distinctly wanted to prove that Jesus is the Son of God. Therefore, he chose certain events, which were typical of many others in Jesus' life, to present as evidence of His deity. While all the gospel writers selected from the life and teaching of Christ those things which would help them achieve their objectives, John is especially adept at isolating particular occurrences which demonstrate the various aspects of Jesus' supernatural abilities.
- C. Finally, the element of inspiration must not be overlooked in studying the four gospels. Each writer deals with Jesus' life in his own distinctive way, presenting the information in his own individual style, but the Holy Spirit directed the process insuring the absolute accuracy of each account (Cf. John 14:26; 15:26-27; 16:13).

SECTION II

“CHRONOLOGICAL HARMONY”

CHRONOLOGICAL HARMONY OF THE LIFE OF CHRIST

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
<u>PART ONE: THE PROLOGUE</u>			1:1-4	
<u>PART TWO: THE ETERNAL PRE-EXISTENCE OF CHRIST AND THE INCARNATION</u>				1:1-18
<u>PART THREE: THE GENEALOGIES</u>				
1. Genealogy according to Matthew.	1:1-17			
2. Genealogy according to Luke.			3:23-38	
<u>PART FOUR: THE BIRTH AND CHILDHOOD OF JOHN AND JESUS</u>				
1. The birth of John announced.			1:5-25	
2. The birth of Jesus announced.			1:26-38	
3. Mary visits Elisabeth.			1:39-56	
4. The birth and naming of John.			1:57-80	
5. Announcement to Joseph of the birth of Jesus.	1:18-25			
6. The birth of Jesus.	2:1		2:1-7	
7. The angels and the shepherds.			2:8-20	
8. Jesus circumcised and named.			2:21	
9. Jesus presented in the temple.			2:22-38	
10. The visit of the Wise-men.	2:2-12			

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
11. The flight into Egypt and the slaughter of the infants.	2:13-18			
12. The return from Egypt and the settlement at Nazareth.	2:19-23		2:39	
13. The youth of Jesus.			2: 40-52	
<u>PART FIVE: THE MINISTRY OF JOHN THE BAPTIST</u>				
1. Beginning of John's ministry.	3:1-6	1:1-6	3:1-6	
2. An example of John's preaching,	3:7-12	1:7-8	3:7-18	
<u>PART SIX: THE BEGINNING OF CHRIST'S MINISTRY</u>				
1. The baptism of Jesus.	3:13-17	1:9-11	3:21-22	
2. The temptation of Jesus.	4:1-11	1:12-13	4:1-13	
3. John's defense of his ministry.				1:19-28
4. John's identification of Jesus as the Christ.				1:29-34
5. The first disciples of Jesus.				1:35-51
6. The first miracle				2:1-11
7. The change of residence to Capernaum.				2:12
8. The first cleansing of the temple.				2:13-22
9. The conversation with Nicodemus.				2:23-3:21
10. Jesus' growing ministry in Judea, and John's waning ministry at AEnon.				3:22-36
11. The ministry in Samaria.				4:1-42

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
<u>PART SEVEN: THE GALILEAN MINISTRY</u>				
1. The arrest of John the Baptist.			3:19-20	
2. Introductory statements of the Galilean ministry.	4:12-17	1:14-15	4:14-15	4:43-45
3. Healing of the nobleman's son.				4:46-54
4. His first rejection at Nazareth.			4:16-30	
5. The calling of four fishermen.	4:18-22	1:16-21	5:1-11	
6. Teaching and miracles in Capernaum.	8:14:17	1:21-34	4:31-41	
7. The first general tour of Galilee.	4:23-25	1:35-39	4:42-44	
8. The cleansing of a leper.	8:2-4	1:40-45	5:12-16	
9. The healing of the paralytic.	9:1-8	2:1-12	5:17-26	
10. The call of Matthew and the controversy about eating with sinners.	9:9-13	2:13-17	5:27-32	
11. The controversy about fasting.	9:14-17	2:17-22	5:33-39	
12. The healing and controversy at the pool of Bethesda.				5:1-47
13. Another controversy about breaking the Sabbath.	12:1-8	2:23-28	6:1-5	
14. The healing of a man with a withered hand and further controversy.	12:9-14	3:1-6	6:6-11	
15. Jesus and the multitudes: Teaching and healing.	12:15-21	3:7-12		
16. The calling of the twelve apostles.	10:1-42	3:13-19	6:12-16	
17. The Sermon on the Mount.	5:1 - 8:1		6:17-49	
18. Healing the centurion's servant.	8:5-13		7:1-10	
19. Raising the widow's son at Nain.			7:11-17	

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
20. John's doubt and Jesus sermon on John.	11:2-19		7:18-35	
21. Condemnation of unbelief of surrounding cities: The great invitation.	11:20-30			
22. Scene and sermon in the house of Simon the Pharisee.			7:36-50	
23. Second preaching tour of Galilee.			8:1-3	
24. Blasphemous charge of Pharisees that Jesus was in league with the devil.	12:22-37	3:19-30		
25. Scribes and Pharisees demand a sign.	12:38-45			
26. Attempt of Jesus' mother and brethren to interrupt His ministry.	12:46-50	3:31-35	8:19-21	
27. The great sermon in parables.	13:1-35	4:1-34	8:4-18	
28. Further private instruction in parables.	13:36-53			
29. A conversation about following Jesus.	8:18-22		9:57-62	
30. Stilling the tempest.	8:23-27	4:35-41	8:22-25	
31. Healing the Gadarene demoniacs.	8:28-34	5:1-20	8:26-39	
32. Healing of woman who touched Christ's garment, and raising of Jairus' daughter.	9:18-26	5:21-43	8:40-56	
33. Healing of two blind men and a dumb demoniac.	9:27-34			
34. Last visit to Nazareth.	13:54-58	6:1-6		
35. The Twelve sent on evangelistic campaign: Jesus third tour of Galilee.	9:35-11:1	6:7-13	9:1-6	
36. Herod's conscience stricken: Confusion of John the Baptist and Jesus.	14:1-12	6:14-29	9:7-9	

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
37. Retirement of Jesus with the apostles: Feeding the five thousand.	14:13-21	6:30-44	9:10-17	6:1-14
38. Jesus refusing the crown: Walking on the water.	14:22-33	6:45-52		6:15-21
39. Miracles at Gennesaret.	14:34-36	6:53-56		
40. Collapse of Galilean campaign because of Jesus' refusal to be a political Messiah.				6:22-71
41. Attack of Jerusalem Pharisees concerning traditions.	15:1-20	7:1-23		7:1
42. Retirement to Phoenicia and healing of Syrophenician woman's daughter.	15:21-28	7:24-30		
43. Third retirement and ministry in Decapolis.	15:29-38	7:31-8:9		
44. Brief visit to Magadan and the demand for a sign from heaven.	15:39-16:4	8:10-12		
45. Fourth withdrawal to eastern side of lake: Warning to the disciples.	16:5-12	8:13-26		
46. Peter's great confession at Caesarea Philippi.	16:13-20	8:27-30	9:18-21	
47. First distinct prediction of His death.	16:21-28	8:31-9:1	9:22-27	
48. The transfiguration.	17:1-8	9:2-6	9:28-36	
49. Discussion of the vision.	17:9-13	9:9-13	9:36	
50. Healing of a demoniac boy.	17:14-20	9:14-29	9:37-43a	
51. Third prediction of His death.	17:22,23	9:30-32	9:43b-45	
52. Jesus and the temple tax.	17:24-27			
53. Discussion of who shall be greatest.	18:1-5	9:33-37	9:46-48	
54. The unknown worker of miracles.		9:38-41	9:49-50	
55. The question of stumbling blocks.	18:6-14	9:42-50		

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
56. Discussion of mistreatment and forgiveness.	18:15-35			
57. Jesus and His unbelieving brethren.				7:2-9
58. Private journey through Samaria to Jerusalem.			9:51-56	7:10
<u>PART EIGHT: THE LATER JUDEAN MINISTRY</u>				
1. Jesus at the Feast of Tabernacles.				7:11-52
2. Discussion about a woman taken in adultery.				7:53-8:11
3. Sermon on the light of the world.				8:12-59
4. Jesus heals a man born blind.				9:1-41
5. Sermon on the good shepherd.				10:1-21
6. The mission of the seventy.			10:1-24	
7. The parable of the good Samaritan.			10:25-37	
8. Jesus and Mary and Martha.			10:38-42	
9. Discourse on prayer.			11:1-13	
10. Discussion of the charge that Jesus was in league with the devil.			11:14-36	
11. Denunciation of the Pharisees.			11:37-54	
12. Disciples warned against fear of men.			12:1-12	
13. The parable of the rich fool.			12:13-21	
14. Exhortation to trust in God.			12:22-34	
15. Watchfulness: Parable of the waiting servants and the wise steward.			12:35-59	
16. Discourse on repentance.			13:1-9	
17. Discussion of healing on the Sabbath and of the coming kingdom.			13:10-21	
18. Jesus at the Feast of Dedication.				10:22-39

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
<u>PART NINE: THE LATER PEREAN MINISTRY</u>				
1. Retirement from Jerusalem to Perea.				10:40-42
2. Discussions in Perea.			13:22-35	
3. Healing in a Pharisee's home on the Sabbath.			14:1-24	
4. Sermon on the cost of discipleship.			14:25-35	
5. Parables of the lost sheep, coin and son.			15:1-32	
6. Parable of the unjust steward.			16:1-13	
7. Parable of the rich man and Lazarus.			16:14-31	
8. Parable of the unprofitable servant.			17:1-10	
9. The raising of Lazarus.				11:1-44
10. Plots to kill Jesus.				11:45-54
11. The healing of the ten lepers.			17:11-19	
12. Sermon on the time of the coming of the kingdom.			17:20-37	
13. Parable of the unjust judge.			18:1-8	
14. Parable of the Pharisee and the publican.			18:9-14	
15. Jesus in Perea: teaching concerning divorce.	19:1-12	10:1-12		
16. Jesus and the little children.	19:13-15	19:13-16	18:15-17	
17. The rich young ruler.	19:16-22	10:17-22	18:18-23	
18. Discussion of the peril of riches and the reward of the disciples.	19:23-30	10:23-31	18:24-30	
19. Parable of laborers in the vineyard.	20:1-16			
20. Another prediction of death of Jesus.	20:17-19	10:32-34	18:31-34	
21. Rebuke of James and John for asking the chief honors.	20:20-28	10:35-45		
22. Healing of the blind men in Jericho.	20:29-34	10:46-52	18:35-43	
23. Jesus and Zacchaeus.			19:1-10	
24. The parable of the pounds.			19:11-28	

Matthew**Mark****Luke****John****PART TEN: LAST PUBLIC MINISTRY IN JERUSALEM**

1. The arrival at Bethany.				11:55- 12:1, 9-11
2. The anointing of Jesus by Mary.	26:6-13	14:3-9		12:2-8
3. The triumphal entry.	21:1-11	11:1-11	19:29-44	12:12-19
4. Cursing the fig tree: Second cleansing of the temple.	21:18,19, 12-17	11:12-18	19:45-48	
5. Discussion about the withered fig tree.	21:20-22	11:19-25	21:37-38	
6. The authority of Jesus challenged by His enemies.	21:23-27	11:27-33	20:1-8	
7. The parable of the two sons.	21:28-32			
8. The parable of the vineyard.	21:33-46	12:1-12	20:9-19	
9. The parable of the wedding garment.	22:1-14			
10. The question of tribute to Caesar.	22:15-22	12:13-17	20:20-26	
11. The question of the resurrection.	22:23-33	12:18-27	20:27-40	
12. The question of the greatest commandment.	22:34-40	12:28-34		
13. The question about the Son of David.	22:41-46	12:35-37	20:41-44	
14. Denunciation of the scribes and Pharisees.	23:1-39	12:38-40	20:45-47	
15. The widow's mite.		12:41-44	21:1-4	
16. Sermon on significance of life and death.				12:20-50
17. Prediction of the fall of Jerusalem and the second coming.	24:1-51`	13:1-37	21:5-36	
16. Parable of the ten virgins.	25:1-13			
19. Parable of the talents.	25:14-30			
20. Discussion of the final judgment.	25:31-46			
21. Fifth prediction of Jesus' death.	26:1-5	14:1,2	22:1,2	
22. The plot of Judas to betray Jesus.	26:14-16	14:10-11	22:3-6	
23. Preparation for the Passover meal.	26:17-19	14:12-16	22:7-13	
24. The Passover meal.	26:20	14:17	22:14-16, 24-30	
25. The disciples' feet washed by Jesus.				13:1-2

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
26. Judas pointed out as the traitor.	26:21-25	14:18-21	22:21-23	13:21-30
27. The disciples warned.	26:31-35	14:27-31	22:31-38	13:31-38
28. The Lord's Supper instituted (I. Cor. 11:23-26).	26:26-29	14:22-25	22:17-20	
29. Jesus' farewell discourse.				14:1-31
30. The parable of the vine.				15:1-27
31. Further solemn instruction.				16:1-33
32. The prayer of Jesus.				17:1-26
33. The agony in the garden.	26:30, 36-46	14:26, 32-42	22:39-46	18:1
34. The arrest.	26:47-56	14:43-52	22:47-53	18:2-12
35. The trial before Annas.				18:13,14, 19-23
36. The trial before Caiaphas.	26:57, 59-68	14:53, 55-65	22:54, 63-65	18:24
37. The denials of Peter.	26:58, 69-75	14:54, 66-72	22:54-62	18:15-18, 25-27
38. The final condemnation by the Sanhedrin.	27:1	15:1	22:66-71	
39. The death of Judas (Acts 1:18,19).	27:3-10			
40. The first trial before Pilate.	27:2, 11-14	15:2-5	23:1-5	18:28-38
41. Jesus before Herod.			23:6-12	
42. The second trial before Pilate.	27:15-26	15:6-15	23:13-25	18:39-19:16
43. The torture by the Roman soldiers.	27:27-30	15:16-19		
44. The way to Golgotha.	27:31-34	15:20-23	23:26-33	19:16,17
45. The death of Christ.	27:35-50	15:24-37	23:33-46	19:18-30
46. Miracles accompanying the death of Christ.	27:51-56	15:38-41	23:45, 47-49	
47. The burial.	27:57-60	15:42-46	23:50-54	19:31-42
48. The watch at the tomb.	27:61-66	15:47	23:55,56	
49. The resurrection of Christ.	28:1-8	16:1-8	24:1-8	20:1
50. The report of the women and the visit of Peter and John.			24:9-12	20:2-10
51. The appearance to Mary.		16:9-11		20:11-18
52. The appearance to the other women.	28:9,10			

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
53. The report of the Roman guard.	28:11-15			
54. The appearance to the two disciples.		16:12,13	24:13-32	
55. The report of the two: Appearance to Peter (I. Cor. 15:5).			24:33-35	
56. Appearance to the ten.		16:14	24:36-43	20:19-25
57. Appearance to the eleven (I. Cor. 15:5).				20:26-31
58. Appearance to seven by the Sea of Galilee.				21:1-23
59. Appearance to five hundred: The Great Commission (I. Cor. 15:6).	28:16-20			
60. Appearance in Jerusalem: The Great Commission repeated.		16:15-18		
61. The appearance to James (I. Cor. 15:7).				
62. Appearance to the disciples, with further commission (Acts 1:3-8).			24:44-49	
63. The ascension (Acts 1:9-12).		16:19,20	24:50-53	
<u>PART ELEVEN; THE EPILOGUE</u>				21:24.25

SECTION III

“SUMMARY OF THE BIBLICAL TEXT”

PART ONE:**THE PROLOGUE (Lk. 1:1-4).**

Unlike the other "gospel writers," Luke has one specific individual in mind as he writes. This man, Theophilus, was the original recipient of both of Luke's writings - the gospel of Luke, and the book of Acts. But, while this gospel account was written initially to Theophilus, it is of tremendous value to all who study the life of Christ. It provides us with one of the most detailed, and yet easily understood, presentations of Jesus' life on earth. (See introductory remarks on "Luke").

Luke begins by acknowledging that many others had written on the same subject. Obviously, since Christ's life had had such a dramatic impact upon men and society in general there would be many who would attempt to prepare a record of his ministry. Some of these accounts, like Luke's, would be inspired, but undoubtedly many uninspired men would also write about the life of Jesus from their own knowledge of it.

Because of Luke's understanding of the Lord's life, he is determined to make his contribution to a clearer and more complete portrayal of the subject. As a result of his thorough account of the life of Christ, readers such as Theophilus, can have greater assurance of the truthfulness of those things taught and believed by Christians.

PART TWO:**THE ETERNAL PRE-EXISTENCE OF CHRIST AND THE INCARNATION****(Jn. 1-1-18)**

The Apostle John's "gospel account" begins by taking us all the way back to creation. In so doing, he emphasizes that Christ's existence did not begin at his birth on earth. Rather, he existed as the "Word" even in the beginning. And, strikingly, John does not teach that the "Word" began with the beginning of other things, but instead he says the "Word" was already present (already in existence) in the beginning, and was the source of the beginning. That is, being God or deity himself, he was the agency by which all things were created "in the beginning".

Moreover, he is the source of spiritual life and light. But, even though John the Baptist (one of God's messengers) testified to this light and pointed men to it, for the most part Jesus was unaccepted when he arrived on the scene. Fortunately, however, while the majority reject him, those who receive him are, nonetheless, made sons of God possessing a new life in him. Jesus brings life and light to men, and reveals God to them as they have never seen Him before.

PART THREE:

THE GENEALOGIES

1. GENEALOGY ACCORDING TO MATTHEW (Mt. 1:1-17).

Matthew's genealogical record traces Jesus' ancestry, through David, ultimately to Abraham. King David, the foremost monarch in Israel's history, had been promised that the Messiah would arise from his lineage to reign on his throne (Cf. 11 Sam. 7:12-13; Psa. 132:11; Acts 2:30-31). Abraham, the great forefather of the nation of Israel, had similarly been promised that through his lineage, and specifically in one of his descendants, all nations would be blessed (Cf. Gen. 22:18; Acts 3:25-26; Gal. 3:8, 16).

With the first verse of his account, then, Matthew begins demonstrating that Jesus is the Messiah promised of old. It is essential to the apostle's purpose to show that Jesus is of the correct lineage. His claims to being the Messiah must, therefore, be seriously considered.

It should be noted that Matthew follows Jesus heritage through his "adoptive" father, Joseph, rather than through his natural mother, Mary. While Joseph is not Jesus' natural father, as Matthew will proceed to show, Christ's royal lineage, which would give him right to the Davidic throne, must come from the father. The fact that Joseph is not Jesus' physical father is of no consequence. He is still regarded as the legal father, and the one through whom all rights of heredity are passed.

2. GENEALOGY ACCORDING TO LUKE (Lk. 3:23-38).

Luke, likewise, traces Jesus' ancestry through his legal father, Joseph. There are, however, two marked differences between Matthew and Luke's accounts.

First, Luke pursues the genealogy all the way back to Adam, whereas Matthew only goes as far as Abraham. Since Matthew was writing, at least primarily, to Jewish readers, proving Jesus is a descendant of Abraham and in the royal lineage of David was sufficient. Luke, in writing to gentiles, identifies Christ with all men of all nationalities by referring to the original ancestor common to all.

The second difference between the two accounts is seen in the different names of Christ's ancestors as recorded by Matthew and Luke. Notably, the father of Joseph is listed differently (Cf. Mt. 1:16; Lk. 3:23). One way this might be explained is that men in those days frequently had more than a single name which was used of them. Another possibility is that the two writers are tracing two different branches of the "family tree". The most probable explanation, however, is found in the historical fact that among ancient people it was a common and accepted practice to omit from genealogical studies the names of insignificant ancestors, or those whose inclusion was

not deemed necessary to the purposes for which the study was being made. Therefore, the two chroniclers, could choose the ancestors which they regarded as most important. Any of these explanations, all of which are valid in view of the customs of that time, would account for the differences in the genealogical records of Jesus.

PART FOUR:

THE BIRTH AND CHILDHOOD OF JOHN AND JESUS

1. BIRTH OF JOHN ANNOUNCED (Lk. 1:5-25).

Luke provides a detailed account of the announcement of the forthcoming birth of John the Baptist. The message comes through an angel to the aged Zachariah that his wife, Elizabeth, would conceive and give birth. The angel, Gabriel, brings the news to Zachariah while, as a priest, he ministers in the temple.

It is emphasized that the child is to be named "John", and that he will be a great servant of God, being filled with the Holy Spirit. He will prepare the people for the Lord - that is, for the arrival of the Messiah. But, because of the advanced age of Zachariah and his wife, he has reservations about the possibility that this can be true. Gabriel, therefore, provides a "sign" of the validity of his message. Zachariah will not be able to speak until these events are fulfilled. And, as the angel has said, Elizabeth soon conceives, and rejoices that her years of barrenness are ended.

2. BIRTH OF JESUS ANNOUNCED (Lk. 1:26-38).

Six months after Elizabeth conceived, the same angel which had foretold God's actions in her life is now sent to the city of Nazareth with a similar message. This time, however, instead of going to a married woman, he brings his message to a virgin named Mary. She is soon to become the bride of a man called Joseph, and they are currently in the "espousal" or "betrothal" period. During this period, a couple are regarded by society as legally married since they have made a binding commitment to each other. But, they do not yet live together as husband and wife. This takes place at the end of the betrothal period, when the marriage union is culminated by the marriage feast.

To Mary the announcement is made that she will soon conceive and give birth to a son who is to be named "Jesus". Her son will, in fact, be the son of God and heir to the throne of David. But how can this be, Mary wonders, since she is a virgin.

The angel explains that the conception will take place by the supernatural intercession of God through the Holy Spirit. She will conceive by the power of God while she is yet a virgin. And then, before leaving, Gabriel informs her about Elizabeth, who is her cousin, and the conception which she has experienced. Mary, upon hearing all these things, bows devotedly and submissively to God's will.

3. MARY VISITS ELIZABETH (Lk. 1:39-56).

Not long after Mary was visited by the angel, Gabriel, she goes to see her cousin, Elizabeth. Upon her arrival, Elizabeth expresses her honor at Mary's presence, and the reaction of the unborn baby, John, within her womb when Mary approached. Mary then declares her praise to the Lord who has brought all these marvelous things about, and has made her a part of His great plan which is now unfolding.

4. BIRTH AND NAMING OF JOHN (Lk. 1:57-80).

When Elizabeth has completed the full term of her pregnancy, she gives birth to a son, just as the angel had foretold. This is naturally the occasion of great rejoicing with her neighbors and relatives. But, when the time comes for the ceremonial rite of circumcision, the child must be given a name. To the surprise of everyone, Elizabeth wants him to be called "John", rather than being named after his father.

They, therefore, inquire of Zachariah what he wishes the child to be called. Still unable to speak, he writes that the infant's name is to indeed be "John". At that moment, the power of speech returns, and Zachariah bursts forth in praise to God, and prophesies the future ministry of this special child.

The child grows to maturity, and dwells in the uninhabited regions of the land until the time for him to begin his public ministry. This period, of course, overlaps that of the birth and growth of Jesus.

5. ANNOUNCEMENT TO JOSEPH OF THE BIRTH OF JESUS (Mt. 1:18-25).

Matthew alone records the reaction of Joseph when he discovers that Mary is with child. Unaware that the conception had occurred by the power of the Holy Spirit, Joseph decides that the best course is to quietly put Mary away. It is not his desire to hurt Mary, or expose her to public reproach for her apparent infidelity, but at the same time he cannot continue their espousal.

As Joseph considers these matters, the angel of the Lord intervenes with a message from God. Revealing to Joseph the actual circumstances of Mary's conception, he is assured of the propriety of receiving Mary as his wife. The conception and forthcoming birth of Jesus is seen by Matthew as the fulfillment of the Old Testament prophecy of Isaiah concerning a virgin who would give birth to a son who, in turn, would be the embodiment of the name "Immanuel" - that is, "God with us". Immanuel was not to be a proper name by which Christ would be known, but rather he would actually be what that name signified.

Finally, in obedience to the angel's instruction, when the child is born, he is given the proper name, "Jesus". The meaning of this latter name is "Jehoval is salvation", or more simply "Jehovah saves", which reflects Christ's redemptive role in God's great plan.

6. THE BIRTH OF JESUS (Lk. 2:1-7).

Luke furnishes us with most of our information concerning the events immediately surrounding the birth of Jesus. He carefully provides us with the historical setting of this great event by referring to the civil rulers and the circumstances which took Joseph and Mary from their home in Nazareth to Bethlehem where the holy child was to be born.

The taking of a census, or enrollment, apparently for the purposes of taxation, forced everyone to return to their ancestral city. This took Joseph and Mary to Bethlehem, the native city of their forefather, David. But, due to the influx of people, the small town lacked sufficient accommodations. Since there was no room left at the inn, Jesus was born in a stable or animal shelter, and made his cradle in a manger.

7. THE ANGELS AND THE SHEPHERDS (Lk. 2:8-20).

The first ones to receive word of the Savior's entrance into the world was a group of shepherds pastoring their flock in the vicinity of Bethlehem. To their astonishment, the angel of the Lord appears bringing the grand news that Christ has been born, and can be found wrapped in swaddling clothes and lying in a manger. Following the appearance of a great multitude of angels praising God, the shepherds make their way into Bethlehem to seek the infant.

8. JESUS CIRCUMCISED AND NAMED (Lk. 2:21).

Eight days following Jesus' birth, he is circumcised according to the Mosaic ordinance, and is formally given his name, Jesus.

9. JESUS PRESENTED IN THE TEMPLE (Lk. 2:22-38).

Not long after his birth, Jesus is brought by his parents to the temple in Jerusalem. There, the small family encounters two devote Jews. The first, a man named Simeon, who had been promised by God that he would not die until he had seen the coming of the Christ. Simeon praises God upon seeing Jesus, but also prophesies something of the future ministry of Christ, and the hurt that Mary would one day feel - an obvious reference to the coming passion and death of her son.

Next, Jesus and his parents meet an aged prophetess named Anna. She, like Simeon, expresses her thanksgiving for the coming of the Christ or Messiah who would bring redemption to his people.

10. THE VISIT OF THE WISE-MEN (Mt. 2:2-12).

Some time after the birth of Jesus, wise men or magi come from the east to worship him. Their appearance in the Biblical narrative, as well as their exact identity, is mysterious. They arrive on the scene as the result of seeing a special star. How they knew the significance of this star, we are not told.

Since it is their desire to worship the newborn “king of the Jews”, it is not surprising that they first arrive in the capital city, Jerusalem, to make inquiry concerning his whereabouts. The news that a new king has been born greatly concerns Herod. Herod, a king known in history as one who tenaciously clung to his throne and violently put down all threats to his position, anxiously calls for religious scholars who can tell him the location of the Christ’s birth. The response is given, following the prophecy of Micah, that Bethlehem was the place.

The clever and deceptive Herod then privately confers with the wise men asking them when they had first seen the star. This would give him the approximate age of the one whom he regarded as a rival to his throne. He then urges the wise men, who are not yet aware of his ulterior motives, to bring him word when they had found the child so he could supposedly come and worship him as well.

With this, the wise men depart from Jerusalem and continue their journey. Ultimately, following the star from Jerusalem south towards Bethlehem, the wise men see it stand still directly over the house where Jesus was at the time. Entering in, they worship him reverently, offer the presents of gold, frankincense and myrrh, which they had brought with them, and prepare to depart. But then, being warned by the Lord not to return to Herod, they leave for their own country by a different route.

11. THE FLIGHT INTO EGYPT AND THE SLAUGHTER OF THE INFANTS (Mt. 2:13-18).

Immediately after the departure of the wise men, Joseph is instructed by the angel of the Lord to seek refuge for his family in Egypt until the threat to Jesus’ life is over. Clearly, it is Herod’s intention to kill Jesus at the earliest opportunity.

When Herod discovers that the wise men are not coming back to disclose Jesus’ whereabouts to him, he is enraged and orders the death of all the male children of Bethlehem who are two years old or less. This, he thought, would insure the death of Christ who would fall into this general age group. Herod was taking no chances that he might survive to claim the throne.

Both the flight into Egypt, or more precisely the subsequent return from Egypt, and the murder of the small children of Bethlehem reflect prophecies recorded in the Old Testament. Throughout this chapter, we see Matthew’s emphasis on the fulfillment of prophecy in Christ’s life.

**12. THE RETURN FROM EGYPT AND THE SETTLEMENT AT NAZARETH
(Mt. 2:19-23).**

The angel of the Lord once again appears to Joseph to announce the death of wicked King Herod. Joseph can now bring his family back to Palestine. But, Joseph is apprehensive about returning to Judea when he learns that Herod's son now reigns in his father's stead. So, being instructed by the Lord, rather than returning to this region from which they had taken flight earlier, they go back to Joseph and Mary's former place of residence, Nazareth.

The fact that the rest of Jesus' childhood would be spent in Nazareth is also seen by Matthew as the fulfillment of prophecy. All the Messianic prophecies, that is, the Old Testament prophecies concerning the Messiah or Christ, are systematically being fulfilled in the life of Jesus. He is, indeed, the promised Messiah sent from God.

13. THE YOUTH OF JESUS (Lk. 2:40-52).

Luke tells us more about the childhood of Jesus than any other Biblical writer, though the information he provides us is sketchy. He refers to Jesus' growth just as he had earlier spoken of the growth of John the Baptist. In his development as a man, Jesus matured physically, mentally, socially, and spiritually.

Only one event of Jesus' childhood, following the family's settling in Nazareth, is preserved in scripture. This is the journey made to Jerusalem when Jesus was twelve years old. As faithful Jews, his family visited the capital every year for the Passover - one of the most important religious festivals.

On this particular occasion, however, Jesus is separated from his family, and remains in Jerusalem when the rest of their party start the return journey. While this, at first, appears to be accidental, and Jesus' parents anxiously look for him, it later becomes evident that Jesus tarried in Jerusalem for a purpose. After much searching, the boy is found back at the temple engaged in doctrinal discussions with the religious leaders and teachers. In those discussions, Jesus exhibits such a keen comprehension for his age that everyone is amazed.

Upon finding Jesus, his mother gently chides him for the anxiety he has caused them, but Jesus responds that he is where he naturally should be and is engaged in the activity in which he should be. They then return to Nazareth where Jesus completes his growth to maturity, but Mary, in all these things, ponders their full significance.

PART FIVE:**THE MINISTRY OF JOHN THE BAPTIST****1. BEGINNING OF JOHN'S MINISTRY (Lk. 3:1-6).**

The Biblical record precisely locates the historical setting of John's ministry. Luke lists the various civil rulers of the day, as well as certain important religious leaders. The ministry of John centers in the wilderness area of the Jordan valley, and his message reaches throughout the region. By inspiration, he proclaims a baptism based on repentance for the forgiveness of sins.

It is through the preaching of man's need for repentance, and the immersing of the obedient, that John fulfills the prophetic announcement that he would prepare the way for the Lord. As the forerunner of Christ, John prepares men for his arrival by turning them back to God and the way of righteousness.

2. AN EXAMPLE OF JOHN'S PREACHING (Lk. 3:7-18).

While John readily baptizes the sincere, he sternly rebukes the hypocrites. To these he emphasizes the need for genuine penitence evidenced by proper actions or fruits. He furthermore repudiates their apparent trust in physical kinship to Abraham, the illustrious forefather of the nation. That relationship does not guarantee the approval of God.

In a graphic illustration of the need for immediate action, he speaks of the axe of God's judgment ready to strike those who fail to bear fruit. The nation of Israel, of which his hearers are a part, is about to be cut down for its rejection of God's ways, and only those individuals who are sincerely devoted will be spared.

For those who seek salvation, John describes the character they must manifest. They must be concerned about others, and share what they possess with those in need. The publicans, or tax collectors, must be fair in their assessment of taxes. And, the soldiers are not to willfully harm anyone either by physical violence or by allegations of wrong doing.

It is not surprising, in view of John's manner and message, that many wonder if perhaps he is the Messiah for whom they look. This thought John quickly dismisses by affirming the superiority of the Messiah or Christ to him. While John baptizes with water, the Christ would baptize with the Holy Spirit and with fire. The Holy Spirit being for the sincere and obedient believers, and the fire of judgment for the hypocritical and disobedient unbelievers.

PART SIX:**THE BEGINNING OF CHRIST'S MINISTRY****1. THE BAPTISM OF JESUS (Lk. 3:21-22).**

In order to complete his material on the ministry of John before introducing Jesus, Luke records John's imprisonment in the two verses prior to this section. It is obvious, however, that chronologically the baptism of Jesus preceded the imprisonment and subsequent death of John.

Luke is now ready to focus attention on Jesus as the central figure of his narrative. Jesus is baptized, as were others before him, but as he comes forth from the waters the Holy Spirit descends upon him, and God pronounces His divine approval of His Son. This act marks the commencement of Christ's public ministry, and in prelude to the ministry itself, Luke also records Jesus' genealogical record in the remainder of the chapter.

2. THE TEMPTATION OF JESUS (Lk. 4:1-13).

As Jesus' public ministry gets underway, he must undergo a period of severe testing in which his commitment to the Father's purposes is demonstrated. Not only does this section show Christ's personal devotion, but it also helps to further identify him with humanity as he endured the same trials of temptation to which we are subjected.

There are three specific temptations by which Jesus is tested - the desire for food after a lengthy period of fasting, the promise of the power and glory of early kingdoms in return for his worship of Satan, and the acclaim of being able to jump from the top of the temple unharmed. With each allurements, Jesus responds to the tempter from the word of God and prevails. He will not give in to the lusts of the flesh, the lusts of the eyes, or the pride of life.

3. JOHN'S DEFENSE OF HIS MINISTRY (Jn. 1:19-28).

When delegations from the religious leaders of Jerusalem inquire concerning John the Baptist's identity, the great servant of God affirms that he is not the Messiah. Instead, he is the messenger sent to prepare the way for the Lord's arrival. But, if he is not the promised Messiah, the Jewish representatives demand to know why he is baptizing all these people who have come to hear him preach. John responds that he does indeed baptize with water, but a greater one has now arrived on the scene. Since John's ministry, both in its message and baptism, was designed to prepare men for the coming of the Messiah, the entrance of the Messiah vindicates that ministry. John has been pointing men to Christ throughout his ministry, and now at last Christ has come.

4. JOHN'S IDENTIFICATION OF JESUS AS THE CHRIST (Jn. 1:29-34).

As John sees Jesus approaching, he declares for all to hear that this is God's sacrificial lamb, and the one of whom he had previously spoken. It had been with a view to Jesus' arrival that John had instructed people to be baptized in water. The preacher further testifies to Jesus' identity by describing the visible descent of the Holy Spirit upon him at the time of his baptism. It had earlier been revealed to John that the one to whom this happened would be thus identified by God as His Son, and the one who would baptize with the Holy Spirit.

5. THE FIRST DISCIPLES OF JESUS (Jn. 1:35-51).

Following John the Baptist's identification of Jesus as the Messiah, the Biblical narrative turns to following Christ's public ministry. Two followers of John, upon hearing his repeated announcement that Jesus is the lamb of God, begin to follow Christ instead. This was not disloyalty toward John for he had continually sought to direct men to Jesus. One of these former disciples of John is Andrew, the brother of Simon Peter. Upon meeting Jesus, Andrew immediately goes for his brother to bring him to Jesus as well.

The next day, Jesus calls a man named Philip to follow him. But, like Andrew before him, Philip sought out another to bring to Christ. This second man's name is Nathaniel. And, while at first hesitant about accepting someone from the city of Nazareth, an insignificant town, as the Messiah, Nathaniel is convinced of Jesus' identity upon actually meeting him and witnessing his supernatural knowledge and insight. Of course, this is just a glimpse of the great things which the disciples are to witness in the future.

6. THE FIRST MIRACLE (Jn. 2:1-11).

Jesus' first miracle, recorded only by the Apostle John, is performed in the town of Cana. The supply of wine for a marriage feast has been exhausted, and Jesus' mother brings the matter to his attention. The Lord calls for six vessels to be filled with water and served. Here, in simple words and a "matter-of-fact" style, the writer reveals the fact that the water has been changed into wine when one who tastes it declares this to be the best wine yet served. This event is the first in what is to become a long series of miraculous acts which demonstrate Christ's divine power.

7. THE CHANGE OF RESIDENCE TO CAPERNAUM (Jn. 2:12).

The city of Capernaum becomes an important "base of operations" for Jesus' public ministry. While he will travel many miles and visit countless communities during the next three years of his life, Capernaum will be the closest thing he is going to have to a home.

8. THE FIRST CLEANSING OF THE TEMPLE (Jn. 2:13-22).

On the first Passover after the beginning of Jesus' public ministry, he makes a journey to Jerusalem as he had done many times before. Upon arriving in the capital city he finds the temple area crowded with those who sell animals to visiting worshippers to be used as sacrifices. These were usually sold at exorbitant prices since the people had little choice but to buy from them, or else bring their own animals with them on their long pilgrimage to Jerusalem.

Jesus quickly takes action to rid the house of God of these who use it to their own profit. He literally forces them out of the temple precinct. The Jews, consequently, demand evidence of his authority to do this. In response, Jesus makes the first prediction of his resurrection in saying that he will restore this temple in three days after its destruction. It, of course, seems that he is referring to the great physical temple - the building before them. But, in reality, this is a veiled prophecy of his future resurrection, as the disciples would later come to understand.

9. THE CONVERSATION WITH NICODEMUS (Jn. 2:23-3:21).

While in Jerusalem for the Passover season, a certain Jewish leader named Nicodemus approaches Jesus by night. On the basis of the miraculous signs which Christ has performed, Nicodemus is convinced that he is a divinely commissioned teacher. Upon this initial confession, Jesus immediately enters a lengthy discussion on the new spiritual birth which men, including Nicodemus, must experience in order to enter into God's kingdom. The discourse on the "new birth" is followed by material relating to Christ's mission on earth as he brings spiritual light and life to those that will receive them through faith. Jesus' purpose among men is to save and to bless.

10. JESUS' GROWING MINISTRY IN JUDEA AND JOHN'S WANING MINISTRY AT AENON (Jn. 3:22-36).

As the ministry of Christ progresses and expands, that of his predecessor, John the Baptist, diminishes. This was, of course, in harmony with God's purposes as John himself recognizes and explains to his followers. Jesus and John are not engaged in rival programs. Rather, their ministries are complimentary with John's looking to that of Jesus for its fulfillment.

11. THE MINISTRY IN SAMARIA (Jn. 4:1-42).

Jesus leaves Judea, and passes through the region of Samaria on his way back to the province of Galilee. It is in this region that he meets an unidentified woman near the city of Sychar at Jacob's well. While the disciples go into the city for food, Jesus teaches the woman about the "living water" which he offers. Using a figure suggested by the water being drawn from the well, he thus shows how he can give everlasting life to those that will accept it.

While the woman at first has difficulty comprehending what Jesus means by this "living water", she becomes convinced that he is a prophet of God when he demonstrates his supernatural insight into her personal life. After a further discussion on the nature of true worship as God seeks it, Jesus boldly asserts that he is the promised Messiah or Christ.

The women soon informs others in her city about Jesus and their conversation. Consequently, a great number come out to meet him for themselves, and many come to believe in him. It is just this kind of seeking for souls that Jesus has come to do, and to which he exhorts his disciples.

PART SEVEN:

THE GALILEAN MINISTRY

1. THE ARREST OF JOHN THE BAPTIST (Lk. 3:19-20).

John the Baptist is imprisoned by Herod for denouncing the adulterous relationship in which he is involved. Tragically, the great preacher and man of God will never be released from this imprisonment, but instead will later be executed.

2. INTRODUCTORY STATEMENTS OF THE GALILEAN MINISTRY (Lk. 4:14-15).

With Jesus' return to Galilee, he begins the longest and most productive stage of his public ministry. This province of Galilee, situated in the northern portion of Palestine and far removed from Jerusalem, the center of Judaism, proves to be most receptive to his teaching. Jesus very quickly gains a reputation as an incomparable teacher from God.

3. HEALING OF THE NOBLEMAN'S SON (Jn. 4:46-54).

Immediately after John's record of Jesus' return to Galilee, he records the first miracle of healing performed by Christ. A man of nobility from Capernaum has a critically ill son. Upon hearing of Jesus' presence in the province, and knowing of the report of his changing water to wine at Cana, the nobleman eagerly seeks him out. Surely, this "miracle worker" has the ability to help his son.

Jesus but speaks a word of reassurance to the father and the man is confident that his son will revive as Jesus has said. On his way home, the nobleman is met by some of his servants who bring him the news that his son is well. Upon inquiring as to the time of his recovery, the father finds it to have been at the very moment Jesus had told him his son would live.

4. FIRST REJECTION AT NAZARETH (Lk. 4:16-30).

Jesus finally makes his way to the home of his youth, Nazareth. In the synagogue on the Sabbath day, he is called upon to read to the audience from the sacred writings. In announcement of his Messiahship, he reads from the prophecy of Isaiah who had foretold his ministry. But, upon declaring himself as the fulfillment of the prophet's words, he meets with skepticism.

The people have apparently heard reports of his miracles in other places, but they have not seen him do anything among them that would convince them he is the promised Messiah or Christ. He reminds them of how God had blessed "outsiders" and revealed His goodness to them in the past rather than to His own people. These were at times when God's covenant people were not receptive to Him, and so it is now with the citizens of Nazareth. They reject Jesus' claims and even attempt to kill him.

5. THE CALLING OF THE FOUR FISHERMEN (Lk. 5:1-11).

On one occasion, the multitude of people who came to hear Jesus' teaching was so great that he was unable to effectively speak to them all. In order for everyone to see and hear him, he boards a fishing boat operated by Simon Peter and asks that they move out a short distance from the shore. From this "speaking platform on the water", Jesus addresses his audience.

Following his lesson to the multitude, he instructs Peter to travel out farther and let down his fishing nets for a great haul. In spite of the fact that Peter and his companions have been fishing unsuccessfully all night, he obeys Jesus' word. It seems that no sooner have they let the fishing net down than they have such a huge catch that another boat has to help them take all the fish aboard.

Both boats are filled to capacity, and Peter recognizing the supernatural element involved in the event confesses his unworthiness to be in the presence of Christ. Jesus, however, rather than leaving Peter, instructs him and his fishing partners to join him in his ministry as they seek or "fish" for men.

6. TEACHING AND MIRACLES IN CAPERNAUM (Lk 4:31-41).

Jesus arrives in the city of Capernaum where he continues his teaching ministry. In the synagogue, he encounters a man possessed with an unclean spirit or demon. The spirit, recognizing who Jesus is, becomes terrified, and Jesus calls it out of the man. The people who witness this episode are astonished at the authority of Christ, not only demonstrated in his teaching, but also in his power over the spirit realm.

Shortly after this, Jesus goes to the home of Simon Peter where the disciple's mother-in-law is seriously ill. With a word from his lips, the Master relieves her malady and she is immediately restored to health. As the reputation of Jesus spreads, many

others come bringing their loved ones who are ill or afflicted so that the Lord might heal them.

7. THE FIRST GENERAL TOUR OF GALILEE (Lk. 4:42-44).

As Jesus prepares to depart from Capernaum to extend his ministry to other parts of Galilee, the people implore him not to leave, but Christ insists that he must preach the message of God's kingdom in other places also. He then quickly moves on to other cities and villages of the province.

8. THE CLEANSING OF A LEPER (Lk 5:12-16).

In one of the cities through which Jesus passes, he meets a man who is afflicted with the disease of leprosy - a much feared and physically destructive ailment. Upon declaring his confidence that Christ has the power to remove the dread malady from his body, the man is immediately healed. But, rather than publicly reporting this to others in his excitement, the former leper is instructed to go quietly to the priest and make the customary sacrifice or offering for a bodily cleansing such as he has received from Jesus.

The reports about Jesus' works, however, spread incessantly. The news of his activities cannot be suppressed, and the people enthusiastically receive the reports about his ministry. His popularity among the common people continues to increase, and multitudes flock to him to hear his teaching and receive his healing. The throngs soon become so great that Jesus must retire into the wilderness for a period of solitude and private communion with the Father.

9. THE HEALING OF THE PARALYTIC (Lk 5:17-26).

We now come to what is perhaps one of the best known of Jesus' healing miracles. It occurs while he is teaching before an audience in which many religious leaders of the day are present. As he teaches, a group men seek to bring a paralytic to him for healing. However, because of the crowd around Jesus, they are unable to get close to him with the crippled man's cot or pallet.

Since it was impossible for them to get into the house by means of the door, they devised another way to bring the paralytic to Christ. Going on top of the house, they removed the loose roofing material, and lowered the man's pallet down before Jesus. This demonstration of faith on the part of all those involved led Christ to declare the man's sins to be forgiven. The man had come for physical healing, but he received something far greater.

The religious leaders present at the time, however, are appalled by Jesus' announcement of forgiveness of the man's sins. It is God's prerogative to forgive sins, not man's, and Jesus is to them a mere man. But Jesus, understanding their thoughts, proceeds to demonstrate his divine power, and consequent authority to forgive sins.

Proving that he is not an ordinary man as they suppose, he commands the paralytic man to rise and walk, which he is immediately able to do. Picking up the pallet upon which he had to be transported only moments before, he goes back home fully restored to health.

10. THE CALL OF MATTHEW AND THE CONTROVERSY ABOUT EATING WITH SINNERS (Lk 5:27-32).

As Jesus passes a toll or tax collection booth, he calls the attendant, a publican or tax collector named Levi, to follow him. Levi, who is also known as Matthew, immediately responds to the Master's call.

Shortly after this, Matthew hosts a great dinner to which are invited a number of publicans and others of questionable moral character. However, when the religious leaders learn that Jesus takes part in this feast challenge his association with known sinners. To this Jesus responds that it is people such as these that he has come to help. He is the great physician who ministers, not to the healthy, but to those who are in need of spiritual healing.

11. THE CONTROVERSY ABOUT FASTING (Lk 5:33-39).

Another challenge is made against Jesus and his disciples concerning the fact they do not fast as do the disciples of the Pharisees, and even those of John the Baptist. While these religious men live soberly and practice self-denial, the disciples of Jesus are feasting and "living it up".

Jesus responds by emphasizing the propriety of his disciples' job. The time will come when they will be sorrowful, but now while Jesus is present with them, it is natural and proper for them to rejoice. They are as the attendants of a bridal party in the presence of the bridegroom.

12. THE HEALING AND CONTROVERSY AT THE POOL OF BETHESDA (Jn. 5:1-47).

On one occasion as Jesus visits Jerusalem, he encounters a lame man who has repeatedly sought healing at the pool called Bethesda. The first afflicted person who stepped into this pool after its waters were agitated was healed of whatever malady he might have. But, the lame man has never had anyone to assist him in getting into the pool, and consequently others have always gotten there before him.

Jesus then heals the man of his lameness calling upon him to take up his bed or pallet and walk. This all occurred on the sabbath, and the fact it is the sabbath day causes the religious leaders to challenge his actions. When they observe the cured man carrying his pallet, they tell him it is an unlawful act. They, of course, construe his carrying the pallet to be working on the sabbath. And, when he explains that the one who cured him had told him to take up his bed, the Jewish leaders, without considering

the significance of the man's being miraculously healed, turn upon Christ as a violator of the sabbath.

In response to the charge that he has violated the sabbath in healing the lame man, Jesus declares his intimate relationship with the Father, indeed his equality with the Father, and that he works even as His Father does. Jesus further affirms that both the testimony of John the Baptist and the miraculous works he performs bear witness to the truthfulness of the claims he makes. Then also, the Father Himself and the Old Testament scriptures testify concerning him.

13. ANOTHER CONTROVERSY ABOUT BREAKING THE SABBATH (Lk. 6:1-5).

The pharisees again charge impropriety on the part of Jesus' disciples when they are observed gleaning and eating grain from a field through which they pass. To the religious leaders this definitely constitutes working on the Sabbath. But, Jesus defends his disciples' actions by showing that the needs of man take precedence over ritual. Even David, he reminds the antagonists, ate of the "shewbread" in the temple when he had nothing else to eat. The Mosaic law specifically declared that only the Levitical priests were to eat this consecrated bread, but David was in peculiar need at the time.

Of course, Jesus does not intend for this to be understood to mean men can disregard the law of God when it serves their own purpose. But, he clearly reveals that proper perspective must be maintained and that religious ritual is not to be so pressed as to be detrimental to man. At this point, he boldly declares that he himself is the Master of the Sabbath, not the other way around.

14. THE HEALING OF A MAN WITH A WITHERED HAND AND FURTHER CONTROVERSY (Lk 6:6-11).

On another Sabbath as Jesus teaches in the synagogue, he meets a man with a withered hand. This sets the scene for another controversy with the religious leaders. They no longer merely take note of the fact Jesus performs many of his works on the Sabbath. Now, they are waiting in advance for him to do so that they might have something with which to accuse him. The Jewish leaders are anxious for him to do anything which they can use to discredit him and undermine his ministry.

Jesus, knowing their thoughts and motives, however, asks them the pertinent question of whether it is right and lawful to do good on the Sabbath day. Surely, since the Sabbath is a holy and sacred day, it is to be associated with that which is good. Will the religious leaders now imply that the sabbath is not a time for "good"? Is it then a time for "evil"? Certainly not!

The scribes and pharisees, being unable to answer Jesus' question without endorsing his actions, stand by in silence as he heals the man's infirmity. Having both violated their traditional views of the Sabbath and put them to a shameful silence before

the people, the religious leaders fume in their hatred of Jesus, and begin to conspire on a course of action to take against him.

15. JESUS AND THE MULTITUDES: TEACHING AND HEALING (Mk. 3:7-12).

Following the healing of the man with the withered hand, Jesus departs to the Sea of Galilee where great multitudes flock to him having either seen his works themselves or heard about them from others. Here Jesus heals many more who are afflicted and demon possessed. And, as they are cured, countless others take their place pressing toward Jesus to be healed.

16. THE CALLING OF THE TWELVE APOSTLES (Lk. 6:12-16).

After an entire night spent in prayer, Jesus selects from among his disciples twelve men to serve as his apostles - his special messengers or delegates. The names of each are given in the historian's record.

17. THE SERMON ON THE MOUNT (Lk. 6:17-49).

There is a long-standing controversy among Bible students as to whether the sermon recorded by Luke at this point in his narrative is to be identified with that recorded by Matthew near the beginning of his writing. Are these two different records of the same sermon, or do the biographers record similar sermons delivered by Jesus on different occasions?

The subject matter of the sermons clearly parallels each other. But, Matthew locates Jesus on a mountain when he delivered his sermon, whereas Luke places him in a plain. Even this difference, however, could possibly be explained as Jesus having come down from a higher elevation of the mountain to a lower level area to present his discourse. The most important thing, of course, is "what" Jesus taught, not "where" he taught it.

As Christ descends the mountain with his newly-selected apostles, he is met by a vast multitude of people made up of both his followers and others who had now come to hear him teach, and be healed of their afflictions. Jesus then presents a sermon dealing with man's responsibility towards God and his fellowman. If this is the same sermon as that recorded by Matthew, then it is Christ's longest recorded address and one which forms the foundation for all his future teaching.

18. HEALING THE CENTURION'S SERVANT (Lk. 7:1-10).

Upon Jesus' return to Capernaum, he receives word that a Roman army officer has a servant who is near death. The officer has requested the Jewish elders to contact Jesus on his behalf and seek his help. This soldier has an unusual regard for the Jewish people, and the elders commend him to Jesus as a deserving man. However, when Jesus actually approaches the officer's home in response to his plea for help, the

soldier sends more messengers with word that Jesus need not come into his house because he feels himself to be unworthy.

Having expressed his absolute confidence in Jesus' authority and ability to have accomplished whatever he wishes to be done, Christ commends the man's faith as greater than any he has seen evidenced among God's covenant people of Israel. The men who had been sent by the officer to Jesus, upon returning to his home, find that the critically ill servant is now well again.

19. RAISING THE WIDOW'S SON AT NAIN (Lk. 7:11-17).

Jesus next visits the city of Nain where he is followed as usual by great numbers of people. As they approach the city gate, they encounter a funeral procession. And, they learn that the deceased man is the only son of a widow. Jesus immediately responds in compassion by restoring the young man to life.

While Christ has performed many miracles, including healing the sick and casting out demons, this is the first record of his actually raising someone who was dead. The natural reaction of the people is that of amazement, and certainty that this is a great prophet through whom God is working among His people.

20. JOHN'S DOUBT AND JESUS' SERMON ON JOHN (Lk. 7:18-35).

As reports of Jesus' activities reach John the Baptist, the great servant of God sends two of his followers to inquire about Jesus' identity. The Lord sends the men back to John with the message of his great deeds and miraculous powers. This information will suffice to convince the baptizer that Jesus is indeed the One promised by God through the prophets of old.

After the departure of John's disciples, Jesus reminds the people of John's great ministry as a prophet and forerunner. Christ highly commends John's work, but while many had accepted the prophet's teaching and baptism, others had not. Particularly among the religious leaders had disbelief manifested itself toward John's ministry, just as it does now toward Jesus' ministry. The leaders were not satisfied with the character or work of either, and flatly rejected both.

21. CONDEMNATION OF UNBELIEF OF SURROUNDING CITIES; THE GREAT INVITATION (Mt. 11:20-30).

Jesus' divine power had been demonstrated throughout the region, and yet many of the cities where his miraculous deeds had been performed refused to accept him and repent of their sin and unbelief. This elicits one of Jesus' sternest rebukes as he declares that the most notorious cities of old would have surely repented if they had had the opportunities to see Jesus' works as have the present cities. Therefore, God's judgment against these unbelievers is sure and terrible.

22. SCENE AND SERMON IN THE HOUSE OF SIMON THE PHARISEE
(Lk. 7:36-50).

A pharisee named Simon invites Jesus to eat at his home. However, as they recline to begin the meal, a sinful woman of apparent notoriety approaches and starts washing Christ's feet with her tears of love and penitence. She then wipes his feet with her own hair, and after kissing them anoints them with ointment.

Simon immediately questions in his own mind how Jesus, if he were truly a prophet of God, could allow such a woman to touch him. As a prophet, he would know her to be a sinner. But, Jesus knowing the pharisee's thoughts, for he is indeed a prophet with supernatural abilities and insight, responds to his unspoken question with a parable.

In the parable, depicting two men who are forgiven various amounts of debt, Jesus portrays the character and attitude manifested by both Simon and this sinful woman. The magnitude of the woman's love for Christ evidences the greatness of the forgiveness which has been provided for her. Simon, on the other hand, is a man of little love revealing he has little forgiveness for which to express love.

23. SECOND PREACHING TOUR OF GALILEE (Lk. 8:1-3).

Along with his apostles, Jesus resumes his teaching ministry as he travels throughout the northern province of Palestine. Among those who accompany them is a group of faithful women who serve him along the way - ministering to his physical needs out of their own provisions.

24. BLASPHEMOUS CHARGE OF PHARISEES THAT JESUS WAS IN LEAGUE
WITH THE DEVIL (Mt. 12:22-37).

Following the healing of one who had been demon possessed, the pharisees charge that the source of Jesus' power is Satanic. They assert that the real reason he has control over demons is that he is himself in alliance with the ruler of the demonic realm.

Jesus, however, reveals the glaring fallacy of their reasoning by showing that Satan would be opposing his own purposes if he were responsible for Christ's casting demons out of people. In reality, of course, Jesus' power comes through the Holy Spirit, and demonstrates his superiority to Satan.

Furthermore, in attributing the Spirit's power as revealed through Jesus to the devil, the pharisees are speaking blasphemy against the Spirit and revealing their own evil and corrupt heart. They have now rejected, not only Jesus, but the Spirit of God Himself, and show themselves incapable of distinguishing between the working of the Spirit and the working of Satan. They have beheld the power of the Spirit, and yet have

called it the power of the devil, thus identifying the Holy Spirit with Satan. Nothing could be more blasphemous or spiritually repugnant.

25. SCRIBES AND PHARISEES DEMAND A SIGN (Mt. 12:38-45).

In spite of all the miraculous signs Jesus has given to the people, some of the religious leaders demand a sign be given them authenticating his ministry and proving his claims. Jesus responds that one conclusive sign will be given - the sign of the prophet Jonah. Just as Jonah spent three days and three nights in the belly of the great fish and then came forth by the power of God, so Jesus would be three days and three nights in the earth and then come forth. He would be in the grave no longer than Jonah had been in the fish. This is one of Jesus' boldest predictions of his coming death and resurrection.

Of course, the Old Testament account tells us that the evil city of Nineveh repented when Jonah later preached to it. But, in Jesus, there is come one even greater than the prophet Jonah. And, while the city of Nineveh accepted the prophet's ministry and message, the present generation has rejected Christ's ministry and message. The Lord also reminds these leaders of how the queen of Sheba came to hear the words of Solomon who was widely known for his great wisdom. But, again in Jesus an even greater one has arrived on the scene, yet he is rejected by this evil generation.

They have had a marvelous opportunity to know Christ and receive his blessings, but they have refused him and thus sealed their own fate. They are like a man out of whom a demon has gone, but later returns with several others to take up residence once again in that same man. These people to whom Jesus now speaks have had the opportunity to encounter the Son of God, and yet have rejected him. They are, therefore, in a worse state spiritually than they had been before being given that opportunity.

26. ATTEMPT OF JESUS' MOTHER AND BRETHREN TO INTERRUPT HIS MINISTRY (Lk. 8:19-21).

On this occasion, Jesus' mother, Mary, and his brothers come to see him but are unable to get to him because of the great number of people around. When Christ receives word of their desire to visit him, he responds that his true kinsmen are those that hear and keep the word of God. While Jesus certainly loves and cares about his fleshly relatives, he uses this incident to teach all men that it is spiritual relationships, and not physical, which are important.

27. THE GREAT SERMON IN PARABLES (Lk. 8:4-18).

In this section, Jesus presents his famous parable of the sower who casts seed (representing God's word) on various types of soil (representing the hearts of man). Those who receive the "seed" produce differently depending upon their own particular nature. The seed of God's word is, of course, always the same. The differences described in the parable lie, not in the "seed", but in the "soils", for all men do not respond to the word of God in the same way.

This is followed by a brief parable using the figure Jesus had used in his "Sermon on the Mount" to illustrate the disciple's influence - a candle or lamp. But, now the application is somewhat different. This time the message is that, like a lighted candle or lamp, one's response to God's word will be plainly evident. One's acceptance of the word will be manifest, but so also will be one's rejection - it cannot be hidden or concealed.

28. FURTHER PRIVATE INSTRUCTION IN PARABLES (Mt. 13:36-53).

While the previous parables were spoken to the vast multitudes which had gathered to see and hear Jesus, he now gives additional instruction to the disciples in private. In response to their inquiry, he explains one of the parables he has presented to the crowd. This is followed by more parables emphasizing the superlative value of the kingdom. It is like a treasure which a man might find buried in a field, or a magnificent pearl of inestimable worth. And, further, Jesus teaches in a parable how the wicked and the righteous will be separated in judgment.

29. A CONVERSATION ABOUT FOLLOWING JESUS (Lk. 9:57-62).

As Jesus and his disciples travel, an unidentified man pledges to follow him wherever he might go. But, Jesus points out the sacrifice involved in his ministry. If this man is to follow him, the cost of such a commitment must be carefully considered. It is not something to be taken lightly.

Jesus then calls upon a second man to follow him but this man wants to put it off. While the first man failed to recognize the cost of committing himself to follow Christ, this man fails to realize the importance of committing himself. It must take priority over all else, and the call must be answered immediately.

Another man volunteers to follow Christ, but he is still bound by past relationships. If he is to come after Christ, he must forsake the past and pursue the mission of the present. The Lord's work and kingdom, as emphasized to all three of these men, must take unreserved "first place" in one's life, or they cannot be a part of one's life at all.

30. STILLING THE TEMPEST (Lk. 8:22-25).

Jesus, along with the apostles, cross the Sea of Galilee in a boat. As they proceed, Christ falls asleep, but is soon awakened by the disciples when a terrible storm arises. The disciples are naturally fearful as the winds and waves begin to lash at their boat. The lives of all in the boat are in jeopardy, and it seems certain to the disciples that they will soon become victims of the storm. In desperation, they awaken the Master and call upon him for help.

Christ immediately responds to the danger causing all the winds and waters to become calm once again. Following a mild rebuke of his disciples' lack of faith as revealed by the fear which had possessed them, they express their astonishment at Jesus' demonstration of authority over even the very elements of nature.

The apostles have witnessed Jesus' power over illness, death, demons, and now the natural forces of the world. His power is obviously unlimited, and clearly evidences his divine nature. No mere man could do the things that they have seen Jesus do. Here, then, is more than a mortal man.

While Jesus has yet many more teachings to present to his disciples, and many more miraculous deeds to perform before them, the teachings and deeds they have already witnessed point out the uniqueness of Christ. The faith of all disciples of all ages rests upon a solid foundation. These things which form the basis of Christian faith are not the products of human imagination, but are actual events which have occurred in the course of human history.

31. HEALING THE GADARENE DEMONIAK (Lk. 8:26-39).

When Jesus and his party arrive on the far shore of the Sea of Galilee, they are met by a demon possessed man. This man has been afflicted by the demons for a considerable length of time, and one result of his possession is that he has lost his sanity and lives as a wild man. Upon Jesus' approach, the evil spirits within the man acknowledge his deity and power. Christ subsequently casts the demons out of the man, and allows them to enter a herd of swine. The swine then run down an embankment or cliff into the sea and are drowned.

The report of this event quickly reaches the nearby city, and many come out to see Jesus and the man whom he has healed. Eyewitnesses, those who had earlier tended the swine, explain to the people what Jesus has done, and they are all able to behold the cleansed man sitting with Jesus having regained his right mind. The people are amazed, but terrified, by the power of Christ and ask that he leave their region, which he does. As Jesus reboards the ship that brought him, the former demoniac asks to go with him, but he is told to remain behind as a continual witness to what has taken place.

32. HEALING OF WOMAN WHO TOUCHED CHRIST'S GARMENT, AND RAISING OF JAIRUS' DAUGHTER (Lk. 8:40-56).

More miracles demonstrating Christ's power soon follow. Upon his return from the voyage across the Sea of Galilee, Jesus finds multitudes of people waiting for him. One of those who approaches him is a man named Jairus who has a twelve year old daughter near death at home. But, he is hampered in his attempt to reach Jesus because of the throngs of people around him.

As Jesus slowly makes his way through the crowd, a physically afflicted woman reaches out to him from behind and touches his garment. She is immediately healed of her affliction, though she has only come in contact with the clothing which Jesus wears. Christ calls attention to her healing by asking who it is that has touched him. This was undoubtedly not due to any lack of knowledge on Jesus' part as to the woman's identity but simply in order to draw the woman before the eyes of the people and secure a verbal acknowledgement of her faith.

In the meantime, Jairus receives word that his beloved daughter has died. But, Jesus overhearing the news, calls upon Jairus to have faith and his daughter would be restored. They depart immediately to his house, and with Peter, James and John, along with Jairus and his wife, Jesus approaches the girl's dead body. Jesus declares her to be only sleeping, and after putting everyone from the room, takes her by the hand and tells her to get up. At that moment, her spirit returns to the lifeless body, and she arises alive and well. Jesus then instructs her parents not to tell anyone what has happened.

33. HEALING OF TWO BLIND MEN AND A DUMB DEMONIAK (Mt. 9:27-34).

When Jesus leaves the home of Jairus, two blind men plead for his mercy to be extended toward them. Upon their acknowledgment of faith in his ability to give them sight, he immediately does so. He further instructs them, as he had Jairus, not to tell anyone about the miracle. But, in their excitement and enthusiasm, they are unable to restrain themselves from speaking, and thus add to the growing fame of Christ.

Another demon possessed man is then brought to him. The man, because of the evil spirit within him, is incapable of speech. Jesus quickly casts the demon out and the man is able to talk. The multitudes are amazed by what Jesus has done, but the pharisees attribute his work to the devil and Satanic power.

34. LAST VISIT TO NAZARETH (Mt. 13:54-58).

Jesus returns for the last time to his old home town of Nazareth where he teaches in the synagogue. And, while the people are astonished at what Jesus says and does, they fail to honor him or accept his mission. It seems that, since they have known him from his youth, as well as his whole family, they just cannot consider him to be someone truly special.

35. THE TWELVE SENT ON EVANGELISTIC CAMPAIGN - JESUS' THIRD TOUR OF GALILEE (Lk. 9:1-6).

After endowing the apostles with special power over demons and disease, Jesus sends them out on a special mission. They are to follow his example in healing the sick and proclaiming the kingdom of God that is soon to come. They are to take no material provisions with them, but rather trust in God to supply their needs along the way.

In the course of this ministry, the apostles will encounter both receptive and unreceptive people. They are to spend their time with the former, while removing themselves from the latter. In reality, it is through the hospitality and generosity of those that are receptive to their message that God will provide for them as they journey.

36. HEROD'S CONSCIENCE STRICKEN - CONFUSION OF JOHN THE BAPTIST AND JESUS (Lk. 9:7-9).

When reports reach the ears of Herod concerning the activities of Jesus, he is deeply troubled. A variety of conjectures have been made about Jesus' identity. Some believe, as Herod himself is inclined to think, that Jesus is John the Baptist having come back from the dead. Others believe he may be Elijah or one of the other Old Testament prophets.

While Herod knows he has put John the Baptist to death, his guilty conscience fosters the idea that the preacher has perhaps been restored to life. In his troubled and uncertain state, the king hesitantly desires to meet this one of whom he hears. Above all, Herod wants to resolve his own questions about Jesus' actual identity.

37. RETIREMENT OF JESUS WITH THE APOSTLES - FEEDING THE FIVE THOUSAND (Lk. 9:10-17).

Shortly after the return of the apostles from their special mission under the "limited commission", Jesus performs one of his best remembered miracles. Jesus has temporarily adjourned with the apostles to an isolated area, but the multitudes, as usual, follow him. And, characteristically, Jesus will not turn those away who seek him.

At the close of a long day of teaching and healing, the disciples come to Jesus suggesting that he have the people depart now to find food and lodging in the nearby communities. The Lord, however, surprises the disciples by telling them to give the people food to eat. But, of course, they have no provisions to share with the multitudes. All that is available are five small loaves of bread and a couple of fish.

Jesus then instructs the disciples to have the people sit down in groups of fifty on the ground. He next takes the bread and fish, and, after blessing it or giving thanks, has the disciples serve the people. In all, there are five thousand people assembled, but the bread and fish are miraculously extended to satisfy the hunger of everyone present.

While the disciples serve it in a very ordinary fashion, the supply is simply never depleted until the entire multitude has eaten.

Following the meal, twelve baskets of left-overs are gathered up. Incredibly, there is more left at the close of the meal than there had been when it began. The fact that a miracle has indeed taken place, is plainly evident.

38. JESUS' REFUSING THE CROWN - WALKING ON THE WATER (Jn. 6:15-21).

As a result of the miraculous feeding of the five thousand, the people desire to make him their king. But, since it is not Jesus' purpose to serve as a physical king over a temporal kingdom, he immediately departs.

The apostles, in the meantime, go to the shore of the Sea of Galilee to board a ship. And, while Jesus has not yet joined them, they launch out. But, after they travel only a short distance, Jesus approaches them walking upon the water. At first sight of the figure coming towards them, the apostles are understandably frightened. But, upon Jesus' words of reassurance, they recognize it to be him, and welcome him into the ship.

39. MIRACLES AT GENNESARET (Mt. 14:34-36).

Upon learning that Jesus has come to their region, the people of Gennesaret bring those that are diseased and afflicted to him for healing. Many of them merely touch the border of his garment, as the woman had on a previous occasion to be healed of her infirmity, and they are all restored to perfect health just as she had been.

40. COLLAPSE OF GALILEAN CAMPAIGN BECAUSE OF JESUS' REFUSAL TO BE A POLITICAL MESSIAH (Jn. 6:22-71).

Following the miraculous feeding of the five thousand, the multitudes had sought to make Jesus their earthly or temporal king. Jesus' refusal to accept this position, and more especially the content of his teaching at this point, causes many of those who have been following him to turn away. He rejects their nationalistic concept of the Messiah, and now emphasizes his spiritual mission.

This section contains his lengthy but majestic, discourse on the "bread of life". Jesus, here, declares himself to be that bread from heaven which bring eternal life to those that receive it. The sermon is presented in the synagogue in Capernaum, and while the people of Capernaum have generally been receptive to his ministry, the discourse is not welcomed. Even his friends have difficulty accepting the implications of Christ's message, and it is the direct cause of many abandoning him.

In fact, so many disciples forsake Christ, that he asks even his most devoted followers, the apostles, if they will also leave. But, Peter rises to the occasion and, speaking for the entire apostolic group, declares their faith in him and his words.

At the close of this section, Jesus gives the first indication that one of the twelve is not truly devoted to him. The writer explains that his reference is to Judas Iscariot who would ultimately betray him into the hands of his enemies.

41. ATTACK OF JERUSALEM PHARISEES CONCERNING TRADITIONS (Mt. 15:1-20).

On this occasion, a group of scribes and pharisees from Jerusalem verbally attack Jesus for his disciples' failure to observe certain religious traditions which had become a part of the established Judaism of the day. In response, Jesus makes it clear that these religious leaders are more concerned about their own traditions than they are with the commandments of God. Indeed, they even devise religious traditions by which they are enabled to circumvent the intent of God's law. They, thus, maintain a religious and pious appearance, while dishonoring God's explicit instructions.

Jesus forcefully vindicates the conduct of his disciples, and later declares God's judgment against the Jewish sects. They will ultimately be uprooted by God and as spiritually blind leaders, they will inevitably fall along with those who follow them. It should be noted that through this confrontation, Jesus emphasizes that true religious purity is internal, spiritual and moral, in contrast to the Pharisaic view that it consists of observing external physical rites.

42. RETIREMENT TO PHOENICIA AND HEALING OF SYROPHOENICIAN WOMAN'S DAUGHTER (Mt. 15:21-28).

While visiting near the coast of the Mediterranean Sea, or the "Great Sea" as it is commonly referred to in scripture, Jesus meets a gentile woman whose daughter is plagued by a demon. After first ignoring her plea for help, Jesus finally tells her that his mission is to Israel, of which she is obviously not a part. Certainly, Christ's response is not to be constructed as saying he is not interested in the woman or her problem. Rather, his actions and words are probably designed to secure from the woman the very reaction they do.

She plainly reveals, not only her great faith in Jesus' power to help her daughter, but also her own humility before him. She contritely declares her willingness to accept even the "crumbs", or small provisions, he might bestow upon her. She desires whatever may come her way from Jesus' graciousness. With this profession of faith, the woman receives what she has sought, and her daughter is immediately healed of her malady.

43. THIRD RETIREMENT AND MINISTRY IN DECAPOLIS (Mt 15: 29-38).

Upon returning to the region of the Sea of Galilee, multitudes again flock to Christ to have their sicknesses and afflictions relieved. Jesus immediately heals all those that are in need of it, whether their infirmity be blindness, lameness, inability to speak, or any other thing. Jesus always cares for the suffering.

The healings are followed by a miracle like one seen previously. The crowds are in need of food, but the only provisions on hand are seven loaves of bread, and a few fish. With these, Christ feeds a multitude of four thousand, not counting women and children.

44. BRIEF VISIT TO MAGADAN AND THE DEMAND FOR A SIGN FROM HEAVEN (Mt. 15:39-16:4).

Jesus next sails to the region of Magadan, or Magdala, as it is variously known. Here, the Pharisees and Sadducees, two sects of the Jews which frequently had disputes with each other, now join together to attack Jesus. They challenge him to show them some heavenly sign to confirm him as a divinely sent messenger. Of course, they have ignored all the previous miraculous signs Christ has performed.

Jesus, consequently, rebukes their lack of faith and spiritual discernment. They will have but one sign given them to indisputably prove Jesus' claims about himself. The sign will be that of the prophet Jonah. The reference, as made clear in other places, is to his forthcoming resurrection. As Jonah spent three days and three nights in the belly of the fish, and then came forth by the power of God, so Jesus would come forth from the grave by that same divine power. Christ, along with his disciples, then abruptly leaves this group of skeptics.

45. FOURTH WITHDRAWAL TO EASTERN SIDE OF LAKE - WARNING TO THE DISCIPLES (Mt. 16:5-12).

Along with the apostles, Jesus once again travels to the other side of the Sea of Galilee. The fact that the disciples have forgotten to bring bread with them on the journey suggests a figure which Jesus uses to warn them against the Pharisees and Sadducees. The disciples are to be on their guard against the evil influence of these erring religious leaders. That influence is like the leavening in bread which spreads throughout the whole, and affects all with which it comes in contact. The traditional doctrines of the Pharisees and Sadducees are dangerous contaminates which are to be avoided.

46. PETER'S GREAT CONFESSION AT CAESAREA PHILIPPI (Lk. 9:18:21).

In response to Jesus' question concerning popular opinions about his identity, the disciples relate how many people believe Jesus to be John the Baptist restored to life again, or perhaps Elijah, or one of the other prophets of old. But, what about the disciples themselves? Who do they believe Jesus to be?

The Apostle Peter, acting as he often does as spokesman for the apostolic group, declares the conviction that Jesus is, in fact, the Messiah promised by God. Christ immediately instructs them not to publicly declare his Messianic identity at this time.

47. FIRST DISTINCT PREDICTION OF HIS DEATH (Lk. 9:22-27).

Upon the clear acknowledgement by the apostles of Jesus' identity as the Messiah, Christ makes the first distinct forecast of his coming rejection, death, and resurrection. While Jesus has earlier alluded to his betrayal and death in indirect and veiled statements, this is the first clear prediction of what is to take place.

In light of what awaits Jesus, he admonishes the disciples to faithfulness in following him. They, too, must bear a cross. It is one of self-denial and full submission to him. Their commitment to Christ must take priority over all else.

48. THE TRANSFIGURATION (Lk. 9:28-36a).

Approximately a week after the previous event, three of the apostles are permitted to witness one of the most remarkable episodes in Jesus' life. Taking Peter, James and John with him, Jesus goes up on a mountain to pray. But while he prays, an incredible transformation takes place. His appearance becomes white and glistening as he takes on a countenance of glory. Then, along with him, there appears the great lawgiver, Moses, and one of the greatest of the prophets of old, Elijah. The three are recorded as speaking among themselves about the forthcoming death of Christ at Jerusalem.

During this transformation and discussion between Jesus and the other two figures, the three apostles who have accompanied Jesus to the mountain have been asleep. They now awake to see the glorious figures before them. As the other two personages disappear, Peter suggests to Jesus that the apostles should construct three tabernacles or shrines on this sacred spot. The shrines would be dedicated to Jesus, Moses, and Elijah, respectively.

But, while the apostle is still speaking, a cloud overshadows and envelopes the scene, and the voice of God declares from the mysterious cloud that men are to honor and heed Christ, the divine Son. Even in the great company of Moses and Elijah, Jesus is the preeminent one, and the one to hear. With the decree of God being made, the entire scene, and Jesus himself, return to their original state.

49. DISCUSSION OF THE VISION (Lk. 9:36b).

The simple notation is made that the apostles reported what they had seen and heard on the mountain to no one at that time. The revelation of these events to the general public would have to wait until a more suitable time in the divine scheme of things, and perhaps a time when the apostles themselves would better understand the significance of them.

50. HEALING OF A DEMONIAK BOY (Lk. 9:37-43a).

The day following the transfiguration of Christ, as Jesus and those apostles which had accompanied him descend from the mountain, they are met by a multitude. One man, however, is brought to our attention as he calls for help for his demon-possessed son. While the disciples had been unable to cast the demon out of the boy, Jesus responds to the need and heals him.

51. THIRD PREDICTION OF HIS DEATH (Lk 9:43b-45).

Once again, Jesus solemnly informs his disciples of his forthcoming betrayal. But, as before, the disciples do not understand the significance of what the Lord is telling them. They are afraid, however, to make further inquiries into the matter.

52. JESUS AND THE TEMPLE TAX (Mt. 17:24-27).

Only the apostle Matthew records this particular incident and discussion between Jesus and Peter. In the city of Capernaum, Peter is approached by tax collectors who seek payment. Jesus, subsequently, sends the apostle to the sea where he catches a fish which miraculously has sufficient money inside to pay both Jesus' and Peter's tax obligations.

53. DISCUSSION OF WHO SHALL BE GREATEST (Lk. 9:46-48).

When human pride and ambition leads to a dispute among the disciples, Jesus uses a small child to teach a much needed lesson on humility and service to others. The true measure of greatness in Christ's kingdom is considerably different from the world's standard which the disciples had been using.

54. THE UNKNOWN WORKER OF MIRACLES (Lk 9:49-50).

The apostles report to Jesus that they had recently encountered an unidentified man who was performing miracles in Christ's name. Since he was not a follower of Jesus, as were the apostles, they had prohibited him from continuing his miraculous work. Jesus, however, instructs them not to forbid the activities of the man. His actions are not in opposition to Christ and the apostles' ministry, but rather are in harmony with it.

55. THE QUESTION OF STUMBLING BLOCKS (Mt. 18:6-14).

Jesus cautions his disciples against things which may cause people to stumble or falter in life. He, further, emphasizes the Father's desire that no one be lost. The Lord is vitally concerned about the spiritual welfare of even the most seemingly insignificant individual.

56. DISCUSSION OF MISTREATMENT AND FORGIVENESS (Mt. 18:15-35).

In very specific terms, Jesus describes the procedure to be followed when one has been mistreated or sinned against by a fellow disciple. If, however, when all the steps outlined have been taken, and the brother involved still refuses to repent of his actions, he is to be no longer regarded as a disciple.

This teaching causes Peter to raise a question about the number of times a man may sin against us, and we be obligated to forgive him. Jesus responds by showing that there is to be no limit to our extending forgiveness to those that seek it. Indeed, we ourselves have been the object of divine forgiveness many times over. All of this, Jesus illustrates in a parable about a man who had been forgiven a great debt himself, but later failed to offer forgiveness to his fellowman.

57. JESUS AND HIS UNBELIEVING BROTHERS (Jn. 7:2-9).

On this occasion, Jesus' half-brothers (those born to Joseph and Mary after Jesus' miraculous conception and birth), urge him to go down to Judea for one of the special Jewish festivals. Judea was the southern province of Palestine, and the province in which Jerusalem was located. His brothers' words to him are actually a challenge to publicly reveal himself and his power. This they call upon him to do, if he is truly what he claimed to be.

Tragically, the brothers of Christ do not believe in him, and will not believe until after his resurrection. Jesus, however, resists their taunting words, and informs them that the time for his public manifestation, and consequent death, in Jerusalem has not yet arrived.

58. PRIVATE JOURNEY THROUGH SAMARIA TO JERUSALEM (Lk. 9:51-56).

While Jesus refused to rush flamboyantly into Jerusalem, showing off all his powers to impress the people, as his brothers had encouraged him to do, he nevertheless does go there. He does so, however, in a very quiet way, passing through the region of Samaria.

PART EIGHT:**THE LATER JUDEAN MINISTRY****1. JESUS AT THE FEAST OF TABERNACLES (Jn. 7:11-52).**

Jesus arrives in Jerusalem to attend the annual feast of tabernacles, and finds widespread disagreement among the people concerning their appraisal of him. In the course of the festival, Christ goes up to the temple and teaches. His audience is amazed by his obvious skill in teaching, his spiritual knowledge and insight, and his declaration that his message comes directly from God.

As the days of the festival pass, Jesus continues to denounce the religious leaders for their rejection of him, and calls all men to come to him to receive blessing from God. The chief priests and Pharisees make an attempt to arrest Jesus near the close of the festival, but their efforts are frustrated. In the end, there are still differences of opinion among the people concerning his ministry and claims.

2. DISCUSSION ABOUT A WOMAN TAKEN IN ADULTERY (Jn. 7:53-8:11).

While in Jerusalem, the religious leaders seek to entrap Jesus by asking him what they should do with a woman who has been caught in the very act of adultery. They already were fully aware of the teaching of the Mosaic law in regard to such a situation, but they undoubtedly hoped that Jesus would contradict the law and thereby provide them with the means to discredit him before the people.

Jesus, however, neither condemns the woman, nor condones the sin of which she has been accused. He simply calls upon her accusers to put her to death if they are themselves free from sin, and therefore qualified to be her executioners. Unable to respond to the wisdom of Jesus' words, the leaders depart, their carefully laid plans once again frustrated. Christ then permits the woman to go free, but with the warning that she is to sin no further.

3. SERMON ON THE LIGHT OF THE WORLD (Jn 8:12-59).

In one of the more lengthy recorded discourses of Jesus, he begins by declaring himself to be the spiritual light by which the lives of men may be enlightened. He, further, affirms his unique relationship with God the Father, and the folly of the religious leaders' rejection of him. The episode ends with Christ's enemies actively seeking to stone him, but they are unable to succeed. Here, then, is emphasized the intensity of their animosity towards him.

4. JESUS HEALS A MAN BORN BLIND (Jn. 9:1-41).

While in the city of Jerusalem, Jesus miraculously gives sight to a man who has been blind from birth. The event occurs on the Sabbath and, as in previous incidents, the fact that it is performed on this day becomes a point of contention with the religious leaders. In this case, however, the religious leaders do not actually witness the miracle and, not being familiar with the man involved, they simply deny that he was blind to begin with. Their denial that the miracle occurred is given greater emphasis in this account than is the controversy about the day of the week upon which it occurred.

The former blind man's parents are subsequently brought in, and confirm the fact that he had indeed been blind from birth. The man himself continues to maintain he has received his sight as the result of Jesus' actions and ministry. While religious leaders can no longer deny that the man has, in reality, been given sight, they pass over the significance of the miracle itself as a confirmation of Jesus' ministry, and simply repudiate the testimony of the man concerning Christ.

5. SERMON ON THE GOOD SHEPHERD (Jn. 10:1-21).

Jesus describes his care for his disciples using the figure of a shepherd whose sole concern is for the welfare of his flock. The good shepherd provides for his sheep, protects them from danger, and when necessary even lays down his life for their sake. Jesus is such a shepherd in his relationship to the spiritual flock made up of God's people.

6. THE MISSION OF THE SEVENTY (Lk. 10:1-24).

As Jesus had previously sent out the twelve apostles under the "limited commission", he now sends forth seventy chosen disciples in groups of two. They are sent to those regions and villages which the Lord would very soon visit himself. The mission of the seventy is a great success, and they find that Jesus' promises to them concerning their ministry are all fulfilled. They, subsequently, return to him rejoicing at the completion of their work.

7. THE PARABLE OF THE GOOD SAMARITAN (Lk. 10:25:37).

In one of Jesus' best known parables, he illustrates the obligation which everyone has to seek the welfare of their fellowman. He describes a man who falls among thieves, is beaten and robbed, and left for dead. At different times, two religious leaders pass by the injured man. But, while they are aware of his condition, neither respond to his need for help. Finally, a Samaritan, a member of a despised race, comes upon the wounded man, and his heart of compassion goes out to the victim. The Samaritan not only tends to the man's immediate needs, but arranges for extended care until the man has recovered.

In this "Good Samaritan", we see the attitude towards others that God seeks in His people. Each one must recognize his individual responsibility to actively promote the good of every other man in whose contact he comes.

8. JESUS AND MARY AND MARTHA (Lk. 10:38-42).

The village of Bethany was the home of a special family in the ministry of Christ. Two women, Mary and Martha, along with their brother, Lazarus, dwelt there. On this occasion, Martha busies herself with providing for her guests' needs, while her sister sits listening to Jesus' every word. Martha, feeling that Mary is not doing her share of the work as hostess, calls upon Jesus to direct her sister to help. But, Jesus is far more concerned with the spiritual things about which he is teaching than he is with any physical provisions, and commends the similar spiritual interests of Mary.

9. DISCOURSE ON PRAYER (Lk. 11:1-13).

The disciples, apparently impressed by Jesus' fervent prayer life, request that he teach them how to pray effectively. Jesus responds by outlining a prayer for the disciples to use as a model, and then emphasizes the importance of persevering in prayer. The Christian is to be faithful and persistent in bringing his petitions to the Father, recognizing that He does answer those requests. God bestows rich blessings in answer to His children's prayers.

10. DISCUSSION OF THE CHARGE THAT JESUS WAS IN LEAGUE WITH THE DEVIL (Lk. 11:14-36).

The charge is again brought against Christ that he is able to cast out demons because he is allied with Satan. Jesus answers the accusation by showing the absurdity of thinking that the devil would thus oppose his own purposes. It is certainly not by Satan's power that Jesus destroys his working. In Christ's activities divine, not Satanic, power is being demonstrated. Jesus words in defense of his ministry is followed by warnings against the unbelief which prompted such charges against him.

11. DENUNCIATION OF THE PHARISEES (Lk.11:37-54).

In the home of a certain pharisee, Jesus presents one of his most forthright denunciations of the Jewish leaders of his day. His statements against them are pointed and clear, and are met with resistance on the part of the leaders.

12. DISCIPLES WARNED AGAINST FEAR OF MEN (Lk. 12:1-12).

Following another warning against the influence of the corrupt leaders of the day, Jesus exhorts his disciples to be faithful in their service regardless of what men might do to them. God is vitally concerned about people, and no kind of retaliation from the adversaries can be allowed to hinder the believer's commitment to the Lord.

13. THE PARABLE OF THE RICH FOOL (Lk. 12:13-21).

As a lesson against covetousness and concern about worldly things, Christ presents a parable about a man whose only interest was in temporal matters. Unconcerned about God or his fellowman, this farmer accumulated great wealth, but death came before he could enjoy all those things upon which he had invested all of his efforts. Indeed, his worldly prosperity was worth very little in view of eternity.

14. EXHORTATION TO TRUST IN GOD (Lk. 12:22-34).

In light of the parable just related, Jesus shows his disciples that they do not need to be anxious about temporal things. Rather, they should trust completely in God, their heavenly Father, who will surely provide for all of their needs. God takes care of his own.

15. WATCHFULNESS: PARABLE OF THE WAITING SERVANTS AND THE WISE STEWARD (Lk. 12:35-59).

Jesus instructs his disciples to eagerly watch for his coming. Using parables, he emphasizes the need to be on guard at all times, and wait with a spirit of expectancy for his manifestation. Only through watchfulness and diligence can they be prepared when the hour at last arrives.

16. DISCOURSE ON REPENTANCE (Lk. 13:1-9).

A special warning is issued by the Lord concerning the need for repentance on the part of everyone. Those who have met tragic fates in this world are not to be considered as unusually great or notorious sinners upon whom the judgment of God has fallen. All are sinners, and all need to repent, from the least to the greatest, from the worst to the best. Moreover, in a parable Jesus shows how God is graciously providing men with time and opportunity for such repentance to take place.

17. DISCUSSION OF HEALING ON THE SABBATH AND OF THE COMING KINGDOM (Lk. 13:10-21).

Following the healing of a woman on the Sabbath day, Jesus responds to the charges of those who call his actions into question. He boldly defends his actions, demonstrating the propriety of doing good at any time the opportunity presents itself, even if it is on the Sabbath.

Jesus then briefly describes the growth of God's kingdom. It is like a grain of mustard seed which eventually grows into a great tree, or a little leaven in a batch of dough which permeates the whole lump.

18. JESUS AT THE FEAST OF DEDICATION (Jn. 10:22:39).

At one of the Jewish feasts in Jerusalem, Jesus is challenged to clearly state whether he is the Messiah. But, Christ declares that if these people were receptive to his teachings, and able to recognize the significance of his work, they would already know his identity. They do not believe because they are not among those who belong to the Lord.

Once again, the Jews seek to stone Jesus because of his words identifying himself with God who is behind his ministry. Christ calls upon scripture and the testimony of his own works to vindicate his teaching and claims, but the unbelievers are firm in their rejection of him.

PART NINE:**THE LATER PEREAN MINISTRY****1. RETIREMENT FROM JERUSALEM TO PEREA (Jn. 10:40-42).**

After the rejection in Jerusalem at the feast of dedication, Jesus crosses the Jordan River to the east and dwells in the region of Perea. Here in the "trans-Jordan" area Jesus continues his ministry, and people of faith continue to flock to him.

2. DISCUSSIONS IN PEREA (Lk. 13:22-35).

While Jesus has been in Jerusalem and is determined to return there, he teaches the people in the region of Perea. He exhorts them to give diligence that they might enter into God's kingdom. And, while some fear for his well-being in this region, Jesus is not moved from his mission, knowing that Jerusalem is the place where he is to suffer and die.

3. HEALING IN A PHARISEE'S HOME ON THE SABBATH (Lk. 14:1-24).

In the home of a prominent Pharisee, Jesus heals a man on the Sabbath day. Immediately after the healing, he teaches the importance of doing good regardless of when it is done. Then follows a series of lessons on humility, charity, and responsiveness to the call of the Lord.

4. SERMON ON THE COST OF DISCIPLESHIP (Lk. 14:25-35).

Jesus declares to those following him the cost of being one of his disciples, and urges them to seriously consider that cost. Christ must be given first place in the life of the disciple, and only those who are willing to make such a commitment are worthy to follow him.

5. PARABLES OF THE LOST SHEEP, COIN AND SON (Lk. 15:1-32).

When the scribes and Pharisees object to Jesus' association with sinners, he illustrates God's love, and his own concern, for the lost through three well-known parables. In each story, overwhelming joy is demonstrated at the prospect of finding that which has been lost.

6. PARABLE OF THE UNJUST STEWARD (Lk. 16:1-13).

In a somewhat unusual parable, Jesus emphasizes the importance of putting forth every effort to prepare one's self in view of the coming judgment.

7. PARABLE OF THE RICH MAN AND LAZARUS (Lk. 16:14-31).

Jesus further emphasizes the importance of preparing for eternity, and specifically the avoidance of covetousness in this life, in yet another parable. The rich man, in his parable, is concerned only about his own physical well-being. But, when death comes, he finds himself in eternal despair. On the other hand, the beggar, Lazarus, about whom the rich man had shown no real interest, and who lived in poverty on the earth, is richly blessed in eternity. The justice of God is, in the end, manifested.

8. PARABLE OF THE UNPROFITABLE SERVANT (Lk. 17:1-10).

Following instructions about occasions of stumbling and the need to be forgiving, the disciples express their need for greater faith to live up to these teachings. Jesus then declares the power of faith in an individual's life, but notes that even when men do all those things which God requires of them, they still have done no more than what is rightfully expected of them. There is, therefore, no place for boasting or self-congratulation.

9. THE RAISING OF LAZARUS (Jn. 11:1-44).

While this is not the first occasion of Jesus' restoring one dead back to life, it is given more attention in the gospel narratives than were the previous incidents. Jesus is some distance from Bethany, where Lazarus, his friend dies. But, following a short delay he comes to the village and brings him back from the tomb of death.

10. PLOTS TO KILL JESUS (Jn. 11:45-54).

When the religious leaders hear the reports of Jesus' activities, they begin to make even more deliberate plans to kill him. They are determined that he must be destroyed, and quickly.

11. THE HEALING OF THE TEN LEPERS (Lk. 17:11-19).

As Jesus comes to one particular village, he is met by ten leperous men. They all cry out for his help, and Jesus responds to their need. However, out of the ten who are healed, only one, a Samaritan, returns to Christ to express gratitude for what he has done.

12. SERMON ON THE TIME OF THE COMING OF THE KINGDOM (Lk. 17:20-37).

Jesus discusses the coming of his kingdom in ways, which probably, seemed obscure to his listeners. And, to his disciples, Christ emphasizes that they are not to allow themselves to be deceived concerning his coming. Furthermore, they must be prepared when the time actually arrives.

13. PARABLE OF THE UNJUST JUDGE (Lk. 18:1-8).

In a parable, Jesus teaches his disciples the importance of persevering in prayer. They must not give up and abandon their prayers to the Father, but rather demonstrate the sincerity of their requests by being persistent.

14. PARABLE OF THE PHARISEE AND THE PUBLICAN (Lk. 18:9-14).

Jesus contrasts the attitudes which people reveal in their lives and prayers in this parable. The self-righteous Pharisee, on the one hand, thinks only about how good he is, whereas the publican can only acknowledge the gravity of his sins. The humble publican, therefore, receives forgiveness, while the Pharisee, who failed to recognize his spiritual need, receives nothing from God. After all, he had not sought anything of God.

15. JESUS IN PEREA; TEACHING CONCERNING DIVORCE (Mt. 19:1-12).

In the region of Perea, Jesus becomes involved with the Jewish leaders in a discussion about divorce. The Lord responds to their questions by emphasizing that God's purpose from the beginning of time has been that marriage is to be a life-long commitment.

16. JESUS AND THE LITTLE CHILDREN (Lk. 18:15-17).

When children are brought to Jesus, his disciples react negatively. Christ, however, overrules them, and actively encourages the small children to come to him.

17. THE RICH YOUNG RULER (Lk. 18:18-23).

A wealthy young man comes to Jesus seeking the way to eternal life. After exhorting him to keep God's commandments, Christ calls on him to sell his possessions and give the proceeds to the poor, and follow him as one of his disciples. The young man's wealth, however, stands between him and total surrender to the Lord, and he refuses now to give up his riches.

18. DISCUSSION OF THE PERIL OF RICHES AND THE REWARD OF THE DISCIPLES (Lk. 18:24-30).

As a result of the rich young ruler's failure to give up his wealth in order to follow Christ, the Lord warns those present against the spiritual dangers which riches bring. He further assures his disciples that they will be abundantly compensated for any sacrifices which they have had to make for his sake.

19. PARABLE OF LABORERS IN THE VINEYARD (Mt. 20:1-16).

In a parable, Jesus points out that all who serve him will be rewarded alike. Regardless of the point in time when one receives the Lord's call, if he faithfully responds and labors, he will receive the same reward as all other laborers.

20. ANOTHER PREDICTION OF THE DEATH OF JESUS (Lk. 18:31-34).

Jesus, once again, declares to the apostles his purpose in going to Jerusalem. But, while he clearly predicts his death, and even alludes to his resurrection, the disciples are unable to comprehend the significance of his words.

21. REBUKE OF JAMES AND JOHN FOR ASKING THE CHIEF HONORS (Mt. 20:20-28).

Through the intervention of their mother, James and John request of Jesus the places of prominence in his kingdom. They, of course, do not understand the nature of Christ's coming kingdom, and consequently their request is out of place.

When the other apostles become aware of what the sons of Zebedee have done, they are angered at their impudence and their desire to elevate themselves above the others of the apostolic group. Jesus uses this as an opportunity to teach the whole group of disciples the importance of humble service to one another, rather than seeking positions of authority or power over others.

Unlike the kingdoms of men, in Christ's kingdom the greater and more honorable subjects are not served by the lesser ones. Rather, the true mark of greatness among the subjects of the Lord's kingdom is the greatness of one's service to others. This attitude of humble service is, of course, best exemplified in Christ's own ministry.

22. HEALING OF THE BLIND MEN AT JERICHO (Lk. 18:35-43).

As Jesus approaches the city of Jericho, he passes near where two blind men are seated. The blind men, able to hear the crowds movement around Jesus, inquire of those nearby the meaning of this commotion. Upon being informed that it is the now well-known Jesus of Nazareth who passes by, the men call out for his help in their affliction. Jesus quickly responds to the need, and due to their obvious faith in his power, he gives them the sight which they desire.

23. JESUS AND ZACCHAEUS (Lk. 19:1-10).

Upon entering Jericho, Jesus encounters a wealthy tax collector named Zacchaeus. He is small in stature, and desiring to see Jesus as he passes through the streets of the city, Zacchaeus climbs a tree to a vantage point above the crowds. Christ, seeing the diminutive figure in the tree, bids him to come down and accompany the

Master to the man's home. Though some are upset by Jesus' association with such a sinful man, Zacchaeus reveals himself to be responsive to Christ's will and purposes.

24. THE PARABLE OF THE POUNDS (Lk. 19:11-28).

In a parable, Jesus again teaches the importance of serving the Lord faithfully using whatever He has committed to our trust. Only by such faithfulness can one be prepared for the Master's coming.

PART TEN;**LAST PUBLIC MINISTRY IN JERUSALEM****1. THE ARRIVAL AT BETHANY (Jn. 11:55-12:1, 9-11).**

Amid speculation and questioning among the populace as to whether Jesus will return to Jerusalem for the passover, he arrives at the nearby village of Bethany. The obvious intention of the religious leaders to kill him do not keep him away. Here, in Bethany, Jesus again visits the beloved family made up of Lazarus and his two sisters, Mary and Martha.

2. THE ANOINTING OF JESUS BY MARY (Jn. 12:2-8).

At the supper prepared for Jesus by his hosts, Mary, the one who had listened so intently as he had taught on an earlier visit, now anoints the Lord with very precious perfumed ointment. Judas Iscariot objects to this waste being made of something so valuable, but Jesus commends Mary's deed. He states prophetically that her actions were a preparing of his body for its burial.

3. THE TRIUMPHAL ENTRY (Lk. 19:29-44).

Jesus makes a victorious entrance into Jerusalem, riding on a burro and receiving the acclaim of the common people. The religious leaders of the city, of course, object to the praises being given Jesus, but the adoration of the people is wholly justified. Tragically, however, Jesus must weep over the city because of the impending judgment which awaits it due to its forthcoming rejection of him and his ministry.

4. CURSING THE FIG TREE - SECOND CLEANSING OF THE TEMPLE (Lk. 19:45-48).

While returning to Jerusalem the following day, Jesus curses a barren fig tree on the way. It is like the Jewish nation which, while having received divine blessing in the past and making promises of its devoted service, brings forth no fruit to God's glory. While Luke does not record this incident involving the fig tree, both Matthew and Mark deal with it in their parallel accounts.

Upon his arrival in the city, Jesus once again casts out the money changers from the temple area, just as he had done at the beginning of his ministry. This is his Father's house, and it is not to be defiled by covetous and materialistic people. The event is followed by Jesus teaching daily all those who will listen.

5. DISCUSSION ABOUT THE WITHERED FIG TREE (Mt. 21:20-22).

When the disciples see that the fig tree Jesus cursed has dried up and died, they are amazed. Jesus uses this as an opportunity to teach them a valuable lesson on the power of faith. Just as his words had been heard in heaven, so will their petitions be answered if they truly believe.

6. THE AUTHORITY OF JESUS CHALLENGED BY HIS ENEMIES (Lk. 20:1-8).

While Jesus teaches the people, the religious leaders come demanding to know the authority by which he acts. Christ agrees to answer their question on the condition that they tell him the authority by which John the Baptist had taught and baptized. These leaders must demonstrate that they are capable of discerning authority in religious matters.

The chief priests and scribes, however, do not want to answer his question concerning John's authority. If, on the one hand, they acknowledge that he acted by divine authority, they will condemn themselves for failing to accept his ministry. On the other hand, they are afraid to repudiate John's authority since all the people accepted him as a prophet. They, therefore, declare that they cannot say one way or the other. But, since they, in effect, admit they can make no judgments in matters of religious authority, Jesus owes them no explanation concerning his own authority.

7. THE PARABLE OF THE TWO SONS (Mt. 21:28-32).

In speaking to the religious leaders, Jesus reveals in this parable that professions of loyalty to God are not enough. The Lord is concerned with actions, not mere words. And, while the Jewish leaders have pledged their allegiance and service to God, they have not followed through in practice. The great sinners, known by all to be sinners, on the other hand, while having rejected God's will and call in the past, are now constrained to respond.

8. THE PARABLE OF THE VINEYARD (Lk. 20:9-19).

In another parable, Jesus demonstrates how the Jewish people, and their leaders in particular, have rejected the God whom they profess to serve. They reject his every appeal, including that which comes through the ministry of his own Son.

9. THE PARABLE OF THE WEDDING GARMENT (Mt. 22:1-14).

This parable is a further rebuke of the rejection of Christ's ministry by the religious leaders of his day. They will not respond to the call of the Lord, while others, who initially acknowledge the divine invitation, fail to accept the provisions of His grace.

10. THE QUESTION OF TRIBUTE TO CAESAR (Lk. 20:20-26).

In an obvious attempt to discredit Jesus, and bring him into conflict with the Roman authorities, the Jewish leaders ask him concerning the propriety of Jews paying taxes to pagan Rome. Jesus responds that the coins which the people use as currency belong to the emperor, since they bear his image and inscription. Therefore, when they pay tribute, they are simply returning to Caesar what is already his.

11. THE QUESTION OF THE RESURRECTION (Lk. 20:27-40).

A group of Sadducees now seek to trap Jesus by asking him concerning the resurrection of men, a doctrine which they do not believe in anyway. Jesus shows the fallacy of their question, but at the same time makes a strong affirmation of the reality of the general resurrection.,

12. THE QUESTION OF THE GREATEST COMMANDMENT (Mt. 22:34-40).

Jesus is now asked to point out the great or supreme commandment of the law. He responds that the whole of the divine law is summed up in the provision to love God above all else, and in turn to love one another genuinely. These are the first and second commandments in importance.

13. THE QUESTION ABOUT THE SON OF DAVID (Lk. 20:41-44).

Having put his critics to silence, Jesus now asks a question of his own concerning the Messiah being referred to in scripture as the Son of David. Jesus demonstrates that, while the Messiah was to indeed be the descendant of David, the great king himself recognized that this descendant would be superior to himself. This is revealed by the fact that David referred to this "son" as Lord.

14. DENUNCIATION OF THE SCRIBES AND PHARISEES (Lk. 20:45-47).

Jesus once again cautions the people against the example of the religious leaders. While they appear to be men of great devotion, in reality they are hypocrites who only seek glory for themselves, and are unconcerned about the welfare of others.

15. THE WIDOW'S MITE (Lk. 21:1-4).

While in the temple area, Jesus points out a poor widow who gives all she has to the Lord. While the actual amount of her offering is not great, Jesus declares that the woman has, in fact, given more than all the others put together. Those before her have given a small portion of their bounty, but she has given the whole of her meager provisions.

16. SERMON ON SIGNIFICANCE OF LIFE AND DEATH (Jn. 12:20-50).

In this discourse, Jesus alludes to his approaching death, and the necessity of it to the fulfillment of his purposes. Through his death, he will himself be glorified, and men will be drawn to his cross for their redemption.

17. PREDICTION OF THE FALL OF JERUSALEM AND THE SECOND COMING (Lk 21:5-36).

In considerable detail, Jesus forecasts the destruction of Jerusalem and the fall of the nation of Israel because of its rejection of his ministry and messiahship. The nation has rebelled against God's purposes, and therefore Christ must come in judgment against it.

18. PARABLE OF THE TEN VIRGINS (Mt. 25:1-13).

In a parable, Jesus emphasizes the importance of being prepared when Jesus comes. Once he arrives, as the bridegroom in the parable, it will be too late to make preparations, and those unprepared are condemned.

19. PARABLE OF THE TALENT (Mt. 25:14-30).

As the previous parable taught the need to be prepared for the Lord's coming, so this parable speaks of one form the preparation is to take. To be ready for the Lord's arrival, one must be found faithfully serving in his kingdom. The indolent stand self-condemned.

20. DISCUSSION OF THE FINAL JUDGMENT (Mt. 25:31-46).

Jesus now describes the judgment scene. A division is made between the faithful and the unfaithful, with appropriate sentences pronounced by the great Judge.

21. FIFTH PREDICTION OF JESUS' DEATH (Lk. 22:1-2).

As the passover approaches, we are again reminded of the Jewish leaders desire to destroy Jesus. Their purposes, however, are hindered by the fact of Jesus' popularity among the masses.

22. THE PLOT OF JUDAS TO BETRAY JESUS (Lk. 22:3-6).

Judas Iscariot, one of the twelve apostles of Christ, approaches the religious leaders with a proposal to deliver Jesus into their hands. They readily accept his offer, and agree upon an amount to be paid Judas for his sinister services.

23. PREPARATION FOR THE PASSOVER MEAL (Lk. 22:7-13).

When the day of the passover feast arrives, Jesus sends two of his disciples, Peter and John, into Jerusalem. There they are to find a man who will direct them to the place where Jesus will be able to observe the passover with the apostles.

24. THE PASSOVER MEAL (Lk. 22:14-16, 24-30).

According to the ancient Jewish practice, Jesus eats the passover meal with the apostolic group. He teaches them once again about the necessity of humility in their serving one another. The Lord is fully conscious that his time with them on earth is almost at an end. His death is at hand.

25. THE DISCIPLES' FEET WASHED BY JESUS (Jn. 13:1-20).

Jesus gives added force to this teaching on humility by providing the apostles a clear example of what he expects of them. Assuming the position of a servant, he washes the feet of each apostle, even over the objection of Peter who does not feel it is proper for Jesus to wash his feet.

26. JUDAS POINTED OUT AS THE TRAITOR (Lk. 22:21-23).

Judas' plot to betray Jesus is not unknown to the Lord. Jesus is fully aware, not only that one of his disciples is a traitor, but which one of them it is that will betray him. The identity of this traitor is ultimately revealed to the whole apostolic group.

27. THE DISCIPLES WARNED (Lk. 22:31-38).

Jesus exhorts the disciples to steadfastness in view of the impending events of this night and the following day. He especially speaks words of encouragement to Peter, who will, before this evening is over, deny having any knowledge of Jesus. The Lord, however, has prayed for the apostle and his ultimate recovery from this sin is assured. At that time, when Peter has been restored, he will be able in turn to encourage and strengthen the others.

28. THE LORD'S SUPPER INSTITUTED (Lk. 22:17-20).

In the presence of the apostles assembled around the passover table, Jesus institutes the Lord's supper to serve as a memorial of Jesus' coming death. As Jesus takes the unleavened bread and the cup containing the juice of the vine, he directs the disciples' attention to the sacrificial nature of this death as symbolized in these two elements.

29. JESUS' FAREWELL DISCOURSE (Jn. 14:1-31).

When the passover meal is completed, Jesus presents an extended discourse to the apostles to prepare them for his imminent departure. He especially seeks to comfort them, and reassures them, as they must face life and the world without his physical presence. Through the ministry of the Holy Spirit, Jesus will continue with them always.

30. THE PARABLE OF THE VINE (Jn. 15:1-27).

As Jesus continues his farewell discourse, he exhorts the disciples to faithful service. They are to remain in vital union with him spiritually, and thereby bear much fruit to God's glory.

31. FURTHER SOLEMN INSTRUCTION (Jn. 16:1-33).

As the lengthy discourse to the apostles draws to a close, Jesus reminds them again of the need for faithfulness and steadfastness regardless of the opposition brought against them by the adversary. They are the objects of the Father's love and care, and they will be victorious.

32. THE PRAYER OF JESUS (Jn. 17:1-26).

At this point, Jesus approaches the Father through prayer on behalf of the disciples. He has exhorted them to faithfulness, and now prays for the Father's provisions for them. He prays that they may be triumphant, and that, along with all future believers, they may live and serve in unity.

33. THE AGONY IN THE GARDEN (Lk. 22:39-46).

As Jesus kneels on the Mount of Olives just outside Jerusalem, and looks to his imminent death, he pours out his heart to God in prayer. While the cross looms before him in all of its foreboding terror, Jesus is unmoved in his determination to follow his Father's will, even if this is what is required of him. While Jesus has known all along that this was to be the end result of his earthly ministry, the emotion of facing crucifixion, and temporary separation from His Father, now comes forth.

34. THE ARREST (Lk. 22:47-53).

Judas now leads the officers to Jesus, and in the predetermined manner identified him as the one the religious leaders seek. While the apostle Peter resists the arrest of his Master, even to the point of using his sword, Jesus interrupts his actions, and willingly submits to the arresting officers. He has already accepted this as the means of accomplishing his Father's purposes.

35. THE TRIAL BEFORE ANNAS (Jn. 18:13-14, 19-23).

Jesus is first taken to Annas, the father-in-law of the current high priest, Caiaphas. Annas had been deposed as high priest by Roman authority, but he was still highly regarded by the Jewish leaders. Many, rejecting the actions of the Roman officials, consider Annas to be the actual high priest.

36. THE TRIAL BEFORE CAIAPHAS (Lk. 22:54,63-65).

Following the hearing before Annas, Jesus is taken to the legally recognized high priest, Caiaphas. The verdict of both men, of course, has already been determined in their own minds. They have already repudiated Jesus' ministry and claims. They simply now go through the necessary formalities to lead him to either his execution, or a renunciation of his previous claims.

37. THE DENIALS OF PETER (Lk. 22:54-62).

As Jesus had predicted earlier in the evening, Peter now, being surrounded by unbelievers at the high priest's residence, denies being one of the disciples of Christ. Upon his third statement of repudiation of Jesus, the rooster crows, and Peter remembers the words the Lord had spoken forecasting his denial. Peter, upon realization of what he has done, departs the scene, and weeps in penitence.

38. THE FINAL CONDEMNATION BY THE SANHEDRIN (Lk. 22:66-71).

Early the following morning, the Sanhedrin council, the high court of the Jewish nation, quickly convenes to pronounce their condemnation of Jesus. Upon his continued refusal to recant his claims of deity and messiahship, the council has all the information it wants to declare him a blasphemer worthy of death.

39. THE DEATH OF JUDAS (Mt. 27:3-10).

Only the gospel account of Matthew records the actual death of Judas the betrayer. As Judas considers what he has done in turning Jesus over to his enemies for money, he returns to the Jewish leaders to give back the pieces of silver he had received. He announces that he had betrayed innocent blood in leading their officers to arrest Christ. But, when the leaders make it clear that they care nothing about his evaluation of Jesus now, nor the return of the betrayal money, Judas throws the silver down in the temple and departs to commit suicide by hanging himself.

40. THE FIRST TRIAL BEFORE PILATE (Lk. 23:1-5).

The Jewish council has already condemned Jesus as a blasphemer,. But, the Roman government, which has to endorse any imposition of capital punishment, would have no interest in the Jews' religious laws. The Jewish leaders, therefore, bring Jesus

before the Roman governor, Pontius Pilate, on the charge of sedition. They accuse him of acting and teaching things opposed to the emperor and civil order.

41. JESUS BEFORE HEROD (Lk. 23:6-12).

When Pilate learns that Jesus is from Galilee, he tries to remove himself from this potentially explosive situation by ordering that Jesus be taken to Herod who has jurisdiction over the northern province. Herod was in Jerusalem for the passover, and was pleased to have the opportunity to meet Jesus at long last. He has heard much about this Nazarene, and hopes to see a demonstration of his reputed miraculous power. Jesus, however, refuses to respond to any of Herod's inquiries, and is subsequently sent back to Pilate.

42. THE SECOND TRIAL BEFORE PILATE (Lk. 23:13-25).

Pilate knows that Jesus has done nothing worthy of death according to Roman law, and seeks some way to release him without antagonizing the Jewish leaders. He offers to release one prisoner as was the custom on the passover, hoping they will allow Jesus to go. The Jewish leaders, however intent upon the destruction of Christ, are able to persuade the people to demand the release of a prisoner named Barabbas, and the death of Jesus. Pilate, tragically, gives in to the pressure and orders the execution, while vainly attempting to absolve himself of guilt by literally washing his hands of the matter.

43. THE TORTURE BY THE ROMAN SOLDIERS (Mt. 27:27-30).

Jesus is beaten or scourged with whips, and delivered by pilate to be crucified. The Roman soldiers now have the opportunity to have some fun at Jesus' expense, and prior to his departure to the place of execution, they place a robe on him and a crown of thorns. In jest, they hail him as a king, and then spit on him and strike him with the rod they had placed in his hand as a mock scepter.

44. THE WAY TO GOLGOTHA (Lk. 23:26-33).

Jesus begins the walk out of Jerusalem carrying the cross of his execution. When he is no longer able to proceed, a man named Simon is ordered to carry the cross the rest of the way. Jesus is followed by a great number of people, weeping and bewailing his fate. Upon his arrival at Golgotha, or Calvary, Jesus is crucified along with two thieves.

45. THE DEATH OF CHRIST (Lk. 23:34-46).

The biblical writers provide a very complete record of the events surrounding Jesus' crucifixion and death. They relate a variety of details, and preserve the words spoken by Jesus while on the cross.

46. MIRACLES ACCOMPANYING THE DEATH OF CHRIST (Lk. 23:45, 47-49).

Certain supernatural events are related in connection with Jesus' death. They include the darkness covering the earth for three hours during the afternoon, and the tearing of the temple veil which separated the holy place from the most holy place within the structure.

47. THE BURIAL (Lk. 23:50-54).

Jesus' body is taken from the cross prior to sunset and the beginning of the sabbath day. Having no burial place of his own, Jesus is taken to the sepulcher of a man known as Joseph of Arimathaea, and interred there. A huge stone is rolled in front of the tomb entrance to close it off.

48. THE WATCH AT THE TOMB (Lk. 23:55-56).

Several of the gospel writers reveal the fact that a guard of soldiers is placed at the tomb to insure that no one take the body and later claim Jesus had been resurrected. The unbelievers know of Jesus' predictions of his resurrection, and want to make sure his disciples do not try to make it appear that those predictions have been fulfilled. The tomb is sealed and guarded, and no one can get to the body.

49. THE RESURRECTION OF CHRIST (Lk. 24:1-8).

In spite of all the precautions taken by the unbelievers to insure that the body of Christ does not leave its tomb, on the day after the Sabbath, the tomb is empty. No one could move the body, yet it is now gone. This, of course, causes the disciples to remember Jesus' words concerning his promised resurrection, though many of them are still skeptical and unsure of what has actually happened.

50. THE REPORT OF THE WOMEN AND THE VISIT OF PETER AND JOHN (Lk. 24:9-12).

A group of women are the first to visit the tomb following Christ's resurrection. And, while they do not know what has become of the body, they rush to tell the other disciples that the sepulcher is now empty. The apostles Peter and John run to the tomb to see for themselves, and find it as the women have reported.

51. THE APPEARANCE TO MARY (Mk. 16:9-11).

Jesus' first appearance is to Mary Magdalene. While at first not realizing it is Jesus raised from the dead, she recognizes him for who he is when he speaks her name.

52. THE APPEARANCE TO THE OTHER WOMEN (Mt. 28:9-10).

Jesus next appears to a group of women disciples and instructs them to inform the others of what they have seen, and that the others will see him in Galilee. They do as Jesus has instructed them, even though the other disciples prove hesitant in accepting what the women say.

53. THE REPORT OF THE ROMAN GUARD (Mt. 28:11-15).

The guards who had been placed at Jesus' tomb have no way of explaining what has happened to the body. They are, therefore, instructed by the Jewish leaders to report that the disciples of Christ stole the body while they were asleep. They are paid well for making this false report.

54. THE APPEARANCE TO THE TWO DISCIPLES (Lk. 24:13-32).

Jesus' next appearance is to two disciples as they journey to the village of Emmaus. Similar to Mary Magdalene before them, these two do not immediately recognize who Jesus is. Later, as Jesus joins the two at dinner, they realize who this stranger really is that has accompanied them to their home.

55. THE REPORT OF THE TWO - APPEARANCE TO PETER (Lk. 24:33-35).

When Jesus vanishes, the two disciples return to Jerusalem to report the appearance to the apostles. Upon their arrival, however, they find that Jesus has already appeared to Peter as well.

56. APPEARANCE TO THE TEN (Lk. 24:36-43).

Jesus now appears to the whole apostolic group, with the exception of Judas who is now dead, and Thomas who for some unexplained reason is not present. The Lord eats with them convincing them that he has really been resurrected as earlier witnesses have reported.

57. APPEARANCE TO THE ELEVEN (Jn. 20:26-31).

When Jesus next appears to the apostles, Thomas is present with them. Thomas has been skeptical from the beginning and has refused to accept the repeated reports of Christ's resurrection and appearances. But now, seeing Jesus for himself, he can no longer deny the reality of the resurrection.

58. APPEARANCE TO SEVEN BY THE SEA OF GALILEE (Jn. 21:1-23).

Jesus again appears to several of his disciples while they are fishing. He again joins them for a meal and, at the close of the meal, charges Peter to care for the spiritual sheep of his flock.

**59. APPEARANCE TO FIVE HUNDRED - THE GREAT COMMISSION
(Mt. 28:16-20).**

Jesus appears to five hundred disciples, and later joins the apostles at a mountain where he has told them to meet him. Here he delivers his great commission, ordering them to take the gospel message to the whole world.

**60. APPEARANCE IN JERUSALEM - THE GREAT COMMISSION REPEATED
(Mk. 16:15-18).**

Jesus again appears to the apostles in Jerusalem. He here repeats his charge that they go into all the world with the good news about him.

61. THE APPEARANCE TO JAMES (See - I Co. 15:7).

The gospel narratives do not specifically record this appearance, but the apostle Paul refers to it as he did to some of the other appearances.

**62. APPEARANCE TO THE DISCIPLES WITH FURTHER COMMISSION
(Lk. 24:44-49).**

While in Jerusalem, Jesus further teaches the disciples of the significance of the things which have transpired. He also gives them detailed instructions on what they are to do now.

63. THE ASCENSION (Lk. 24:50-53).

Having completed his instructions to the apostles, Jesus ascends into the air and they see him no more. They, however, rejoice in what has taken place, and praise God for His works.

PART ELEVEN:**THE EPILOGUE
(Jn. 21:24-25)**

The apostle John presents the final words of the gospel account. He testifies to the validity of the things reported, and points out that these things recorded form only a part of all the great works and teaching of Jesus.

The book of Acts takes up the historical narrative at the point the gospel accounts leave off. It relates the activities of the apostles as they proceed to carry out Jesus' commission to carry the gospel message, the message of salvation, to the world.

SECTION IV

“SELECTED BIBLIOGRAPHY”

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