Life of Christ

Student Manual
Life of Christ

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Lesson 1
The Background of the Gospels

I. What world powers controlled Palestine during the inter-testamental period?

In this section we are looking at the world powers that had primary control over Palestine in the period of time from Malachi through to the end of the New Testament age. It should be noted that the dates are not necessarily consistent with the issue of world control as an empire, but only the control pertaining to Palestine itself. In some ways we could refer to this period of time as “the preparation of the world for the coming of Christ and the Gospel.”

A. The Persian Period – 536-333 B.C.

The united Medo-Persian Empire conquered the fierce Assyrians and became the primary world power. Under Cyrus king of Persia many of the Israelites were encouraged to go back to Palestine and _______________ (Note: This is the temple that was in use in Jesus’ day). Cyrus philosophy was to conquer a people and then give them back their religious freedom to encourage long term loyalty to him and his kingdom.

A significant thing that happened in this period is that ______________________ was established under Ezra to promote the reading and study of the Old Testament among the Jews both in Palestine and in exile. When we get to the New Testament period the existence of these synagogues would be vital for the spread of the Gospel. In many cities they became a spring board for Paul’s church planting ministry.

Another significant thing that happened in this period that has a huge bearing on understanding the New Testament was the serious antagonism and rivalry that developed between __________________. The Samaritans were some of the main opposition to the rebuilding of the walls under Nehemiah. This national grudge continued to increase up to the time of Jesus to the point that each despised the other.

B. The Greek Period – 333-323 B.C.

Under the leadership of Alexander the Great, perhaps the greatest military leader of all time, the world was brought under the control of the Greek Empire in just a few short years. Alexander subjected most of the world from Greece to India. Legend has it that when he entered Palestine he was shown the predictions of Daniel about the kingdoms of the world and was so impressed that he became very benevolent to the Jews.

Perhaps the most significant thing that happened under the Greek period is that of the unification of the world under ___________________ and in a lesser extent the Greek culture. This would eventually prove extremely beneficial for the spread of the Gospel, particularly as we know of it under the ministry of Paul.
Most of the New Testament would be written in the Greek language which was the __________________________ in the time of Christ.

C. The Egyptian Period – 323-204 B.C.

Under the leadership of Ptolemais, Egypt took control of Palestine. They would remain in control for well over 100 years. They were very kind to the Jews and it was not uncommon for a steady stream of Jews to move freely from Palestine to Egypt.

It was under his leadership that Alexandria became a major learning center and the location of the greatest library in the world. He promoted a strong emphasis on learning and education on a wide range of topics including religion. It was through his initiative that __________________________ was produced, which was a Greek version of the Old Testament.

This is significant because the Septuagint, written in the most __________________________ in the world, became the Bible of Jesus, Paul and the Early Church. It was also accessible to people of non-Jewish origin. This was the Bible of the land for 500 years until the Latin Vulgate superseded it.

D. The Syrian Period – 204-165 B.C.

As the Egyptian hold on things grew weaker and other powers grew stronger (including the Romans), the Selucids or Syrians were seeking to exercise their own freedom from dominance and desired control of Palestine to serve as ________ ___________________________.

The Syrians had a tremendous hatred for the Jewish people and under the leadership of Antiochus Epiphanes killed many of the priests, changed the name of Jerusalem to Antioch, dedicated the temple to Jupiter and outlawed Jewish observances including Passover. When Antiochus declared himself to be a god and set up an altar to Jupiter in the temple offering pig’s blood upon it, the Jews saw this as the abomination of desolation to which Daniel had referred (Dan. 12:11).

Unfortunately he went way too far in antagonizing the Jewish people and he aroused the wrath of a man by the name of Maddatheaus Maccabeas. He and his four sons would become freedom fighters for the Jews.

E. The Maccabean Period – 165-63 B.C.

Maddatheaus Maccabeas began his quest for freedom by killing the priest of Jupiter who had been functioning in the temple. He then fled to the hills and organized about 10,000 volunteers to serve as an army of farmers. Even though they were outnumbered five to one and were armed with much inferior weapons, somehow they overcame the Syrians and drove them out with heroic acts of bravery.
Judas Maccabeas went to Jerusalem, cleansed the temple and the city and brought a restoration of worship. It took several years before complete control of the land was accomplished under the leadership of the Maccabean family.

Unfortunately after the death of the original Maccabean leaders, their successors (nephews and grandchildren) were corrupt politically and the nation declined spiritually over time.

F. The Roman Period – 63 B.C. – 476 A.D.

Eventually the Romans grew in strength to the point that they were accomplishing their vision for world domination. One of the needs of the empire was clear and safe avenues of transport for goods and supply lines. They hired Pompeii to clear the Mediterranean of pirates. In the course of his efforts he landed in Palestine, saw the internal warring among the Maccabees and seized the opportunity to take them captive to Rome.

From that point the Romans began their domination of Palestine. This is where we find the situation when Jesus was born. The Jews hated the Romans and the Romans had little respect for the Jews. They saw them as a difficult people who were nearly impossible to rule over because of their narrow, monotheistic views.

The greatest things that the Romans did for the Gospel was to create a universal ________________, to establish a kingdom of ___________ (Pax Romana) and to establish a _________________ that made world-wide travel much ________________ than it had ever been before. Many of the roads that were built by the Romans endure to this day. These roads would be the means by which the Gospel would be carried into the entire world.

II. What was the political setting at the time of Christ’s birth?

As has been stated above, the world was under the dominance of the Roman Empire. Palestine was under Roman rule and Roman appointed leaders. The Romans placed kings or tetrarchs over the Jews. Antipater was given the initial position of tetrarch of Palestine about 47 B.C. and served in that position for about 10 years. He was succeeded by the following.

A. Herod the Great (37-4 B.C.)

This is the Herod that was the tetrarch or king of Judea when Jesus was born. He was a very paranoid leader who was afraid of being deposed by freedom fighters (descendents of the Maccabees) or other rivals. Initially he married a Maccabean woman to ensure a safe relationship with the Maccabees, but he never trusted his wife. Thinking that she might sell him out he eventually allowed her to be killed. His method of killing off potential rivals continued when he was informed of the birth of a potential rival by an unusual visit from three Persian kings (See: Mt. 2:1-19; Luke 1:5).

B. Herod’s Three Sons (4 B.C. – 36 A.D.)
After the death of Herod there was much turmoil over the issue of succession and the realm was divided among his sons.

1. Archelaus (4-6 A.D.)

He was given rule over the southern areas including Judea. This included the city of Bethlehem. He was a short-lived ruler who was known for his brutality toward both the Jews and the Samaritans. It was because he was over the region which included Bethlehem that Joseph, Jesus’ earthly father, determined to move to Nazareth after returning from Egypt rather than back to Bethlehem (Mt. 2:22-23). Archelaus fell into ill favor with the Romans and his own brothers and was deposed after a very short reign.

2. Philip (4-34 A.D.)

Philip was given rule over the northern areas (Luke 3:1). He was a relatively peaceful leader. He was well liked by his subjects. He eventually married Salome, the daughter of Herodias who was responsible for the death of John the Baptist.

3. Antipas (4-39 A.D.)

Antipas (also called Herod) was given rule over the east side of the Jordan (Luke 3:1). Of all of Herod’s sons, he played the most prominent role in biblical history because his region included Galilee and Perea, the area where both John the Baptist and Jesus did most of their ministry. He is the one who was most responsible for the death of John the Baptist (Mt. 14:1-12). When people reported of Jesus’ ministry to him as possibly John risen from the dead (Mt. 4:1-2; Mark 6:14-16; Luke 9:7-9), he was interested in meeting Jesus. He was reported at a later point to be interested in killing Jesus (Luke 13:31). He was the Herod who tried Jesus and wanted to see a miracle from Him. When Jesus did not perform for him, he abused Him and sent Him back to Pilate for sentencing (Luke 23:6-12).

C. Agrippa I (37-44 A.D.)

Agrippa I was the grandson of Herod the Great. He was a very indulgent and vain man who, in an effort to find favor with the Jews, became a persecutor of Christianity. He was responsible for the death of James, the first one of The Twelve to be martyred (Acts 12:1-3). Agrippa’s unusual and agonizing death is recorded in the Book of Acts which seemed to be the judgment of God on his blasphemous attempt to be worshipped as God (Acts 12:20-25).

D. Agrippa II (48-70 A.D.)

Agrippa II was the son of Agrippa I and eventually came to power some time after the death of Agrippa I since he was only seventeen when his father died. He was known to have lived in an incestuous relationship with his sister Bernice. He seemed to have had a good understanding of Jewish affairs and was consulted by
Rome on religious matters. He was one of the rulers who heard Paul’s case after his arrest by the Jews (Acts 25:13-26:32). Had not Paul already appealed to Rome, he may have released him. He was the last of the Herodian dynasty.

III. **Who are the other political leaders that are relevant to New Testament study?**

In addition to kings or tetrarchs being placed over Palestine, there were governors or procurators who served regionally. For the purpose of our study we will only look at procurators in relation to Judea who are specifically mentioned in the New Testament.

A. **Pontius Pilate (26-36 A.D.)**

Pilate was the procurator during the most significant time of biblical history, being the one who tried Jesus and ultimately consented to His crucifixion (See: Luke 13:1-2; 23:1-5, 13-25)

B. **Antonius Felix (52-59 A.D.)**

Felix was the procurator of Judea when Paul was being prosecuted by the Jews (Acts 23:23-26). He was a corrupt leader who was more interested in bribes than in justice and left Paul in prison for two years throughout the rest of his tenure.

C. **Porcius Festus (59-61 A.D.)**

Festus succeeded Felix and was left with Paul’s case hanging in the balance. Festus was more interested in making inroads to the Jews rather than justice. Paul’s only hope for a fair trial was to appeal to Rome and have his trial moved to a place where the Jew had no political influence (Acts 25:1-12).

IV. **What are some of the religious and cultural background that serve to help us understand the New Testament?**

The best way to get a picture of the background information is to define certain groups and parties that existed in Christ’s day.

A. **Synagogues** – During the 400 silent years the Jews developed synagogues which most likely can be traced back to Ezra. These were local assemblies in nearly every city where the Scriptures were read, taught and discussed by the people. There was still only one temple, but each city had a synagogue which had its elders. There were no priests who functioned in relation to the synagogue. These synagogues set a beautiful stage for the later development of ________________ _________________. There were some cities in the Roman Empire that were off-limits to an official synagogue. These were Roman colonies that were established to be a model of Roman government and law and they did not allow any foreign temples in these areas. Philippi was such a city (Acts 16:12).

B. **The Sanhedrin** – This was the official Jewish council or board that was established perhaps as early as Jehoshaphat to administrate the affairs of the nation (II Chr.
19:8). It consisted of 70 members plus the High Priest, 24 chief priests, 24 elders and 22 scribes or lawyers. These members of the Sanhedrin were given plenty of room by Rome to dictate local affairs as long as they paid due homage to Rome. They found it easier to govern a conquered people if they could work through a body composed of those same people. Jesus stood before this council and so did some of the Apostles (Mt. 26:57-58; John 18:31; 19:7; Acts 4:1-7; 6:12-7:1). The Sanhedrin had limited authority under Rome. They could sentence someone to death, but they could not carry it out without Roman approval and execution.

C. Priests – The Jewish priesthood was ordained by God in the time of Moses and their function was primarily religious. But after the captivity from the time of Ezra and Nehemiah, the priests also served as ______________ and princes. The High Priest was the head of all of the priests and, in the absence of a king, was the highest non-Roman, Jewish authority in the land and the official head of the Sanhedrin.

D. Scribes – In the New Testament the scribes were the students, interpreters and teachers of the Scripture or the Law. They were held in high esteem by the people and may have found their origin as a group in the time of Ezra. They were experts in expounding the Scripture and were serious opponents of Christ, perhaps because He arose to notoriety outside of their rabbinical schools. The scribes were always trying to test Jesus’ Scripture knowledge or to catch Him in His words (Mt. 22:35-36; Luke 10:25-26; 14:3; Mark 12:28, 35).

E. Pharisees – The Pharisees were a religious sect that arose during the time of the Maccabees and were called “separatists” by their enemies because they separated themselves from the ambitious political parties in their nation. They were the ___________________ of the day and were sticklers for the letter of the law. The Pharisees had a hatred for Jesus because He exposed them for what they were—white on the outside, but full of death on the inside (Mt. 12:1-2; 23:1-2; Luke 6:6-7; 12:1).

F. Sadducees – The Sadducees were an aristocratic and political party among the Jews and were seen as the rivals of the Pharisees. They were the liberals and modernists of the day who denied the supernatural (e.g. angels, miracles, the resurrection of the dead, Acts 23:7-8). It is interesting that the Sadducees and the Pharisees who normally disliked each other would team up with to get rid of Jesus (Mt. 16:1-12; 22:23-33).

G. Herodians – The Herodians were an exclusively political party who took their name from Herod and derived their authority from the Roman government. They were pro-Roman in their emphasis and were not interested in any change in the political situation of the day. They tended to view Christ as a _______________ which explains how they interacted with each other (Mark 3:6; 12:13-17).

H. Zealots – The Zealots were the Jewish___________________ party and would be on the opposite political spectrum to the Herodians. They wanted to be rid of Roman rule over the Jews and were not oppose to using violent means to overthrow the Roman yoke (See: Luke 6:15; Acts 23:12-13).
I. Galileans – This is a party that arose in northern Palestine and consisted of the followers of Judas of Galilee. He was also violently opposed to Roman rule. The Galileans were quite radical in the expression of their views and were known for inciting riots and other violent clashes with Roman authorities. This party came into a violent collision with Pilate (Luke 13:1-3). In order to turn Pilate against Jesus, His enemies tried ____________________ and His disciples with this party (Mt. 26:69; Mark 14:70; Luke 23:6).
Lesson 2
Why Four Gospels?

I. Does the number four have any significance?

A. The number four is sometimes referred to as the number of ___________ or the number of ________________

1. There are four ______________
2. There are four principle __________________
3. There are four ancient ______________
   In addition we speak of:
4. The four _____________ of the earth.
5. The four ____________

B. In type we see that the number four is seen in the following:

1. The _____________________ coming out of one in the Book of Genesis (Gen. 2:10).

2. The _________________ holding up the veil in the Tabernacle of Moses (Ex. 26:31-32).
   The veil was a symbol of Christ’s body or ____________ (Heb. 10:20).

   Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh…

   It is interesting that in conjunction with His death the veil in the temple was ___________ at the same time that His body died (Mt. 27:51; Mark 15:38; Luke 23:45).

II. Why do the differing accounts give us such a different view?

The four accounts give us different pictures or _______________ of Christ’s earthly ministry. In some ways the accounts give us as much insight into the authors of these books as it does to Christ Himself. No two people will look any anything the same way. Who we are as individuals will often affect our impression of things. In order to give us a well rounded view of Jesus, God has taken four distinctly different individuals and given us their view of Jesus. In these four views, we can all find ample for us to know Jesus in His earthly walk and appreciate Him in His fullness.
III. What are the four distinct pictures that the four Gospels give us of Christ?

As we look at the four Gospels each one of them has significant value in getting a full view of Jesus Christ. Just like a precious diamond must be studied from different angles and the assessor must look into each of the facets in order to determine the true value, so we must see Christ through the eyes of these four observers of Jesus. The following are a few ways in which the four Gospels show us the Christ, the Son of the Living God (Note: These are meant to be studied in relation to the accompanying chart on page 15).

A. Four Prophetic Streams

1. Behold Your ___________! (See Zech. 9:9; Jer. 23:5-6; 33:15; John 19:14)

Matthew is the Gospel that focuses on Jesus as the King and His Kingdom. It is in his Gospel that Jesus goes up on a mountain in a kingly manner, sits down and gives ____________ of His kingdom. In his genealogy he traces Jesus’ lineage to King David.

2. Behold My______________! (See Zech. 3:8; Is. 42:1; 52:13-15)

Mark is the Gospel that views Jesus as the servant of the Lord. In Mark’s Gospel, Jesus has no genealogy, no spectacular birth or heavenly choirs. Jesus is a doer or a __________________ in the Gospel of Mark.

3. Behold the ________! (See Zech. 6:12-13; John 19:5)


4. Behold Your __________! (Is. 40:9)

John’s Gospel is the Gospel of Jesus’ __________. He presents Jesus as the Son of God who is without beginning and end. His genealogy starts with God Himself and with Jesus preexistent union with the Eternal God. John places a great deal of emphasis on Jesus relationship to the Father.

B. Four Tabernacle Colors

The four colors that were used ________________ in the Tabernacle of Moses which pointed to Jesus as the true tabernacle reflect in type these four streams (Ex. 26:31-32).

1. Purple

Purple is a kingly color and speaks of ________________. Matthew is the Gospel of Jesus’ kingly splendor.

2. Scarlet
Scarlet is the color of blood and speaks of the pouring out of one’s life in humble service and suffering. Mark is the Gospel of Jesus’ ___________ ___________.

3. Fine Linen

The fine linen was bleached white by the sun. It speaks of the ___________ __________ who lived a perfect life to become our sin bearer. Luke is the Gospel of Jesus’ perfect humanity.

4. Blue

Blue is the ___________ color and speaks of Jesus as the Lord of heaven. John presents to us Jesus as the heavenly ___________ that came down from above (John 6:30-40).

C. Four Faces of the Cherubim

The four faces of the cherubim described by Ezekiel reflect in type these same four streams (Ezek. 1:5-11).

As for the likeness of their faces, each had the face of a man; each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle. Thus were their faces.

Ezekiel 1:10-11a

1. The ___________

The lion with its kingly crown is referred to as the “_________ of beasts.” Matthew shows us Jesus as the Lion of the tribe of Judah (Rev. 5:5).

2. The ______

The ox was used in the culture of the day as a “beast of ____________” and a symbol of work. Jesus is our burden bearer who is presented to us in the Mark’s Gospel.

3. The ______

Luke’s Gospel presents Jesus as a man of ___________ who is acquainted with our sorrows qualifying him as our sympathetic High Priest.

4. The ______

The eagle is a glorious creature who symbolizes ___________. The eagle soars high above the earth and has the vision to see well beyond man. The eagle has an extra eyelid and is the only bird that can look directly at the sun. John is the one who displays to us the glory of the Son.
D. Four Genealogies

The four genealogies presented in the four Gospels reflect these same four streams.

1. Matthew traces Jesus’ lineage back to _____________, the first one to receive the promise of kings, and to _______________ to establish His right to the throne.

2. Mark has no genealogy because there is no particular value in recording the lineage of ________________.

3. Luke traces Jesus’ lineage back to _________ through His mother _________. This genealogy does two things. Like Matthew it traces Jesus back to David and Judah thus giving Him the right to the throne of David. It also goes all the way back to Adam making Jesus fit to be our near kinsman and _____________, the last Adam.

4. John’s genealogy is God. Jesus is God, and therefore has _____________ or no end.

E. Four Old Testament Offices

The four offices that were highlighted in the Old Testament pointed to Jesus who would be the ultimate fulfillment of each one of them. The four Gospels also reflect these four streams.

1. King

   The office of Christ’s kingship is presented in Matthew.

2. Prophet

   Christ as the prophet or suffering servant is announced by prophecy in the Gospel of Mark (Is. 40:3; Mal.3:1).

3. Priest

   Luke begins with a priest and pictures Christ as the sympathetic High Priest who identifies with fallen man.

4. Judge

   The ultimate judge is God. Through the Gospel of John the relationship of the Son to the Father is highlighted and a thread that runs through it is that the Father has placed judgment into the hands of the Son (John 5:22, 27; 9:39).

F. Four Aspects of His Sonship
The aspects of His sonship reflect these four streams.

1. The Son of David – Matthew
2. The Son of Man – Mark
3. The Son of Adam – Luke
4. The Son of God – John

G. Four Different Audiences

1. Matthew was written to the ___________. It contains more Old Testament references than any of the other Gospels and clearly establishes Jesus as the fulfillment of _____________ and the King Messiah for whom they were waiting. He talks more about the king and the kingdom than any other of the evangelists.

2. Mark was written to the _____________. The Romans were not as interested in what a person said as in what they did. They were not the philosophers that the Greeks were, they were pragmatists. In Mark’s Gospel, Jesus is a ______ _____________ words and the focus is on His works of service.

3. Luke was written to the _____________. The Greeks were impressed with learning and culture. Luke was the most educated and cultured of all of the evangelists. His writing reflects a much higher vocabulary and is written in a more _______________ style.

4. John was written to the _____________. It is interesting that when people give out testaments for evangelism, it is usually the Gospel of John that is selected. It reflects the coming of Christ as a reflection of God’s love for the world.

H. Four Different Evangelists

1. Matthew was a Jew who originally worked as a ____________________.

2. Mark was a _____________ to the apostle Paul and Barnabas and a minister who proved profitable.

3. Luke was a Gentile and a trained _______________ who became a very close friend and a regular traveling companion of the Apostle Paul.

4. John was originally a _______________ who became perhaps Jesus’ most intimate ______________.
THE SYNOPTIC PROBLEM UNFOLDED

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I. The birth of Jesus is the most significant event in history.

A. The Historical Birth of Jesus

1. The greatest single ___________ in the history of the world.

2. The most significant ___________ in history.

3. The ________________ of every person on the earth will be based on how you relate to and define this man.

B. The New Birth of Jesus

1. The greatest single event in the life of every person is the _____________.

2. Just as the Christ child was formed in the womb of Mary, Christ wants to be ________________________ of our lives.

3. This also occurs by a miracle conception caused by the overshadowing of __________________________.

4. The activity of the Holy Spirit is coupled with the ________________ ___________ of the Word of God planted in our hearts.

5. God desires that this seed grow in us and that the word will be _________ ___________ in us.

II. Jesus existed as the Eternal Son of God prior to His incarnation.

A. Jesus was ______________ in with the Father God (John 1:1).

1. He was involved in ____________ (John 1:3).

2. He was an ______________ in the Godhead (Phil. 2:5-7; John 10:30-33; II Th. 2:16-17; Heb. 1:3).

OtherTranslations:

“Who existing in the form of God counted not the being on equality with God a thing to be grasped.” --ASV

“Though the divine nature was His from the beginning, yet He did not look upon equality with God as above all things to be clung to.” --TCNT
“For He, Who has always been God by nature did not cling to His prerogatives as God’s equal” --Phil

“His nature is, from the first, divine and yet He did not see, in the rank of Godhead, a prize to be coveted.” --Knox

“Who, though he was God, did not demand and cling to his rights as God.”
--TLB

B. Jesus appeared in bodily form the Old Testament as the ______________________

1. To Abraham (Gen. 14:18-24; 18:1; Heb. 7:1-10)
2. To Jacob (Gen. 32:22-32)
3. To Joshua (Josh. 5:13-15)
4. To Samson’s Parents (Judg. 13:17-22)
5. To the Three Men in the Fiery Furnace (Dan. 3:24-25)

III. The birth of Jesus was prophesied in the Old Testament.

A. By God to the Serpent (Gen. 3:15)

And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.

B. By God to Moses (Deut. 18:15)

The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear...

C. By Isaiah (Is. 7:14; 9:6)

Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

D. By Micah (Mic. 5:2)

But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, Whose goings forth are from of old, from everlasting.

IV. Jesus had the right pedigree to qualify as the prophesied Messiah.
Among the Jews, it was an extremely important thing to be able to trace one’s genealogy. Without an accurate genealogy you could not be in the official registry which would have a bearing on inheritance and one’s ability to function in the priestly and kingly offices (Ezra 2:59-63; I Chr. 9:1). Without an accurate genealogy, Jesus could not have authenticated His claim as the Messiah.

A. The genealogy of Matthew established Jesus’ kingly or ______________ and right to the throne of David. In Matthew Jesus is seen as the Son of David and Seed of Abraham (Mt. 1:1-17; Rom. 9:6-9; Heb. 11:18).

   1. It would be impossible to convince a Jew that Jesus was the Messiah unless it could be shown that He was descended from ______________ (Jer. 23:5; Ps. 132:10-11; John 7:42; Acts 13:22-23).

   2. It is equally clear that the Messiah was to come through the seed of ____________ (Gen. 12:3; 21:12; 22:15-18; Luke 1:73; Gal. 3:16).

      As far as the Jewish leaders were concerned ________________ would be more important than Mary’s (Mt 1:16; Luke 3:23).

B. The lack of genealogy in Mark established Jesus as a humble ______________.


      It should be noted that Abraham and David are also part of Mary’s genealogy (Luke 3:31, 34).

D. The genealogy of John established Jesus as the ________________________ _________ (John 1:1-5).

      As such Jesus is:

      1. The Alpha and Omega (Rev. 22:12-13, 16; 1:8).

      2. The Beginning and Ending (Rev. 22:12-13, 16).

      3. The First and the Last (Rev. 1:17 with Is. 44:6).

V. The birth of Jesus was announced by angels.

      It is worthy of note that Gabriel was a principle player in the birth announcement of both John the Baptist and Jesus (Luke 1:19, 26; Dan. 9:21-27).

      A. It was announced to Mary (Luke 1:26-38).

      B. It was announced to Joseph (Mt. 1:20-21).
C. It was announced to the shepherds (Luke 2:8-14).

VI. **The birth of Jesus was God becoming man.**

Notice all of the factors that emphasized the humility of his birth experience.

He was:


    Jesus would make Himself of ________________ so that we could be introduced as sons to the God of the universe.

B. Born to parents who were quite poor (Luke 2:24).

    Jesus would ________________ so that we might become rich (II Cor. 8:9).

C. Born in the tiny town of Bethlehem instead of Jerusalem or Rome (Mic. 5:2).

    Bethlehem means “House of Bread.” Jesus would become the ______________ __________.


    Jesus was born in a stable but would prepare ________________ for His people (John 14:2-3).

E. Placed in a manger instead of royal bed (Luke 2:7)

    Jesus would lay His life down so that we could become ________________.


    Jesus would eventually become the “________________________.”

VII. **Mary was a good selection as one to bear the Christ child.**

A. What we know about Mary?

1. She was a young woman.

2. She was a virgin.

3. She had a belief in the coming Messiah.

4. She was betrothed to Joseph.
5. She was a woman of no apparent significance from man’s viewpoint.

- Nothing is known of her parents
- Not wealthy
- She was simple, plain and ordinary.

B. What was Mary’s challenge?

Mary would have several challenges resulting from God’s favor:

1. Being accused of adultery (Lev. 20:10; Deut. 22:22-24; John 8:3-5).
2. Experiencing the shame of having a child out of wedlock.
3. Going through difficult strains of relationship with family, spouse and friends.
4. Having your baby hunted by a paranoid king and having to live in hiding for a few of years in Egypt.
5. Having your first born son teased by other children about being a bastard.
6. Raising a child that you did not fully understand at times (Luke 2:51).
7. Seeing your son falsely accused and criticized by religious leaders.
8. Seeing your son arrested by the Romans, publicly beaten and humiliated.
9. Seeing your son die the worst possible and a most painful death.

C. How did the angel encourage Mary?

The angel Gabriel said:

1. You are “Blessed among women.”
2. “The Lord is with you”
3. “Do not be afraid”
4. “For with God nothing will be impossible” (Luke 1:37).

D. What was Mary’s response (Luke 1:38)?

Let it be unto me according to your word.

_Mary responded, “I am the Lord’s servant, and I am willing to accept whatever he wants. May everything you have said come true.” _--NLT

E. What was Elizabeth’s encouragement?
“There will be a fulfillment” (Luke 1:45)

_Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord._

F. What was the song of Mary (Luke 1:46-50)?

It was a song of faith.

*My soul magnifies the Lord, and my spirit has rejoiced in God my Savior. For He has regarded the lowly state of His maidservant; for behold, henceforth all generations will call me blessed. For He who is mighty has done great things for me, and holy is His name. And His mercy is on those who fear Him from generation to generation.*

G. What are the lessons learned from Mary?

1. One’s age is no limitation to being used of God.
2. God delights in choosing nobodies to do great things (I Cor. 1:26-29).
3. God does not need a lot to work with to perform the impossible.
4. When walking by faith seek out and associate with other people of faith.
5. Being blessed or favored of the Lord does not equate to a life without trouble.
6. The ultimate significance of our sacrifice will not always be seen in our lifetime.
7. When we cooperate with God’s Spirit, when we are on God’s side, when we make our will to be harmony with God’s will, when our spirit is one with the Spirit of God, when we sing in tune with the heavenly choir…

**THINGS HAPPEN!**
Lesson 5  
The Early Life of Jesus

I. What is the significance of the two names for the Christ child?

The scripture records seven people who were named before their birth including Ishmael (Gen. 16:11), Isaac (Gen. 17:19), Solomon (I Chr. 22:9), Josiah (I Kgs. 13:2; II Kgs. 22:1, a full 325 year before his birth), Cyrus (Is. 44:28; 45:1, a full 175 years before his birth), John the Baptist (Luke 1:13, 60-63) and Jesus (Mt. 1:21).

A. The name “Immanuel”

The name “Immanuel” is the name of Jesus as the _____________ (Luke 1:32). This was the name that was given to Him through the prophet Isaiah (Is. 7:14; Mt. 1:23).

This name speaks of Jesus as God manifest in the flesh (John 1:14). This is the name of Christ’s ___________ (Heb. 1:3-8).

B. The name “Jesus”

Jesus, which literally means “savior,” is the name of Christ’s _____________. Jesus partook of flesh and blood so that He could qualify as our kinsman redeemer and become our savior (Heb. 2:14-17).

The angel told Mary (Luke 1:31) and Joseph what they were to name the Christ child and Joseph was obedient to do so (Mt. 1:20-21, 25).

C. His official naming on the _____________ (Luke 2:21).

This act was prescribed by the God in the Abrahamic Covenant (Gen. 17:12) and was confirmed as a practice under the Law of Moses (Lev. 12:3).

II. What is the significance of Jesus presentation at the temple and the encounter with Simeon and Anna?

The official visit to the temple by Mary and Joseph was for the purpose of presentation as prescribed by the Law of Moses (Lev. 12:1-8).

A. The official presentation involved several things.

1. The parents were to come prepared to make two ______________ (Lev. 12:6-8).
   a. They were to bring a burnt offering (preferably and lamb).
   b. They were to bring a sin offering.

2. By these offerings they would be making ______________ for the mother and the child.
B. Simeon and Anna represent the ________________ in Judah who were ready to receive their Messiah.


   Notice his qualities that helped him not to miss his day of visitation:
   - A prophetic sense of spiritual times and seasons
   - A devout lifestyle
   - An anxious anticipation in waiting for the Messiah (faith)
   - An ability to be Spirit-led

2. Anna (Luke 2:36-38)

   Notice her qualities that helped her not to miss his day of visitation:
   - Continual posture of prayer
   - Regular fasting
   - An anxious anticipation in waiting for the Messiah (faith)

III. What is the significance of the visit from the magi?

   These wise men were witnesses from the Gentile community and were a testament to the fact that Jesus was not merely born the ________________, but He was born the ________________.

IV. What is the significance of Jesus flight to Egypt?

   Herod was troubled by the report of the wise men and set out to thwart the purposes of God by destroying a generation of children. God warned Joseph ahead of time and encouraged him to take the child and go to a realm outside of Herod’s rule. God sent him to Egypt (Mt. 2:13-18).

   It had been prophesied by Hosea that Jesus would be called ________________ (Hosea 11:1).

   It is interesting because:

   A. Israel was God’s ________________ and called out of Egypt (Ex. 4:22-23).

   B. Jesus was God’s ________________ and was called out of Egypt (Mt. 2:14-15).

   C. The Church is also God’s ________________ and is call out of the Egypt of this world system (I Pet. 2:9-10; Heb. 12:23).
V. What happened to Jesus from the age of two through to thirty?

After coming back from Egypt the family settled again in _______________ which had been the original home of Mary and Joseph.

A. Jesus’ preteen years are summarized in the statement by Luke (Luke 2:40):

*And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.*

B. Jesus traveled to the temple in Jerusalem at the _______________ (Luke 2:41-50).

1. This was most likely a _______________ for all males when they first went up for the feasts as appointed by God (Ex. 23:14-17; Deut. 16:16).

2. This was a moment when He seemed to become aware of His call and _______________.

3. On this occasion we have His very first recorded _______________ (Luke 2:49).

   Compare these words with his last words before His death (John 19:30, See also John 17:4).

4. This occasion stuck in Mary’s mind as the first of many divine moments that would lead to Jesus’ ministry (Luke 2:51).

C. The rest of Jesus pre-thirty years are summarized by Luke (Luke 2:51-52):

*Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. And Jesus increased in wisdom and stature, and in favor with God and men.*

We do know few other things about Jesus early life (Mt. 13:54-56).

1. He was most likely a _______________ or carpenter’s assistant with His father.

2. He had other _______________.

3. He may have had to assume the role as _______________ upon Joseph’s untimely death.

VI. What was so wise about the wise men?

Matthew 2:1-12

A. The Wise Men were wise because they were:

1. _______________ (Jer. 29:13; Luke 11:9; Mt. 5:6)
2. __________________________

3. __________________________ (John 10:3-4)

4. __________________________

5. __________________________
   • They had to have faith in the prophecy of Daniel.
   • They had to have faith to follow the star.
   • They had to have faith in the prophetic record found in the Scriptures.
   • They had to trust their spiritual senses over their natural senses because Jesus did not come in the manner you would expect the ruler of the universe to come.

6. ________________

7. ________________

8. ________________

Their worship is represented in ________________ that they gave. Their gifts were both prophetic of Christ’s life and indicative of the giving of themselves to Christ.

a. The gifts first of all spoke of ________________. They gave:
   • Gold, which speaks of Christ being deity.
   • Frankincense, which speaks of Christ’s Priestly ministry and His life as sweet-smelling incense unto the Lord.
   • Myrrh, which speaks of his suffering and death.

b. Their gifts also spoke of the ________________ to the Lord. They gave:
   • Gold, which speaks of the divine nature or their character.
   • Frankincense, which speaks of their devotion, prayer and worship.
• Myrrh, which speaks of their life of sacrifice, personal suffering and taking up the cross to follow Him.

9. ________________

10. Willing __________ for their faith

B. We will be wise if we follow the Wise Men!

______________________________
Lesson 6  
The Forerunner of Jesus

I. The ministry of the forerunner was foretold by the prophets.

A. It was foretold by _____________ (Is. 40:3-5; Compare Mt. 3:3; Luke 3:4-6).

B. It was foretold by _____________ (Mal. 3:1; 4:5-6; Compare Mark 1:3; Luke 1:17).

II. The birth of the forerunner was _________________.

A. It was supernatural because Elizabeth his mother had been _____________ (Luke 1:5-7; Is. 54:1).

B. It was supernatural because _____________ announced his birth (Luke 1:8-11).

C. It was supernatural because the lack of faith in his _____________ had to be overcome (Luke 1:12-13, 18-20).

1. The religious experience of Zacharias had been mostly _____________ with no experience of _________________ of God.

2. Zacharias no longer had _________________ of angelic visitation or the presence of the supernatural when functioning in the priestly office (Luke 1:12).

3. While Elizabeth and Zacharias had prayed for a child, when the answer came he could not _____________ (Luke 1:13-14).

D. It was supernatural because his father was struck with _____________ (Luke 1:18-20).

E. It was supernatural because he was _________________ (Luke 1:13, 59-66).

F. It was supernatural because John was _________________ the Spirit in his mother’s womb (Luke 1:15).

G. It was supernatural because John recognized Jesus before either of their actual _________________ (Luke 1:39-41).

III. The preparation of the forerunner was _________________.

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Student Manual
A. It was unconventional because he was not trained in the normal rabbinical schools.

B. It was unconventional because he was _____________________ until his time came (See: Is. 49:1-2).

C. It was unconventional because God would ________________ all of the big personalities of the day and speak through a “nobody” called “______________” (Luke 3:1-2; John 1:23).

1. This voice did not come through the ______________ leaders of the day.
2. This voice did not come through the ______________ leaders of the day.
3. This voice came through ____________.
4. This voice did not come out of the rabbinical schools and institutions of the day; it came out of the ________________.

IV. The outward appearance of the forerunner was ________________.

A. It was unusual because he did not have the look of ___________ as the forerunner of a king should have.

B. It was unusual because he did not have outward __________________ that might have impressed the multitudes.

C. It was unusual because it consisted of ________________ (Mt. 3:4).

1. This dress was not considered to be ______________ but coarse (Mt. 11:8).
2. This dress was not uncommon for ______________ (Zech. 13:4).
3. This dress might have reminded people of ____________ (II Kgs. 1:7-8).

D. It was as unusual as his __________ was unusual (Luke 1:15).

1. His diet included an abstinence from wine and other __________________ (Luke 1:15, See the vow of the Nazarite in Numbers 6:1-12).
2. His diet consisted of ___________ and wild ___________.
   a. God allowed His people to eat locust (Lev. 11:22-23).
   b. Perhaps the honey would help them ______________ more easily!

V. The character of the forerunner was ________________.

A. It was impeccable because he was clothed in ________________ (Mark 1:7; Luke 3:15-16; John 1:27).
1. When he was asked who he was, he referred to himself as just ____________ (John 1:19-23).

2. John had his own following or disciples but he was ______________ over them. He willingly directed them to Jesus (Mt. 9:14; Luke 7:18; 11:1; John 1:35-37).

B. It was impeccable because he understood why he was on earth—____________ ____________ (John 3:26-30).

C. It was impeccable because he stayed focused his entire life and eventually ______ ________________ for his message (Rev. 12:11).

VI. The ministry of the forerunner was ____________________.

A. John preached ______________ from dead works (Mt. 3:2, 7-10).

   1. This involved the __________________________ (Mt. 3:6).

   2. This involved ______________ for sins committed (Luke 3:10-14).

   3. This involved bringing forth the ____________of repentance (Mt. 3:8).

B. John preached the ________________ of sins (Mark 1:4).

C. John preached ________ or an anxious anticipation of the coming Messiah (John 1:6-8; 3:36; Acts 19:4).

   1. John preached Jesus as the ________________ (John 1:29, 35-36).

   2. John preached Jesus as the ________________ (John 1:34).

   3. John preached Jesus as the ________________ (John 3:29).

D. John preached that the _______________________ was at hand (Mt. 3:2).

E. John practiced ________________ as a demonstration of true repentance (Mt. 3:6; John 1:31).

F. John pointed people to Jesus who would baptize with the ________________ (Mt. 3:11).

G. John warned the Jewish nation of impending ________________ to come (Mt. 3:10-12).

VII. The death of the forerunner was ________________.
A. It was unpredictable because he was _______________ (Mt. 14:5).

B. It was unpredictable because _______________ was caught by surprise (Mt. 14:13).

VIII. The impact of the forerunner was ________________.

   A. His impact was felt locally as multitudes came out to hear him and be baptized by
      him (Mt. 3:5-6; Mark 1:5).

   B. His impact spread widely. People were baptized with John’s baptism as far away
      as _______________ (Acts 19:1-6).

   C. His ministry was compared to and tied into that of ___________ (Mt. 11:14; 17:13).

   D. He was to be remembered as _______________ of the prophets (Mt. 11:11).

   E. He was to be ___________ of the Old Testament order of prophetic ministry
      (Mt. 11:12-13; See Ephesians 4:11-12).

   F. He has a unique place in history being the _________________ from the Old
      Covenant to the New Covenant (Mt. 11:12-13).

   G. He was depicted as the “______________ of the bridegroom” (John 3:29).

IX. Taking the Nazirite Vow.

   Read: Numbers 6:1-12

   The Nazirite vow speaks of the commitment made by a child of God who wants to
   live a consecrated, separated life. The key word in Numbers chapter 6 is “separation”
   (vs. 3, 4, 5, 6, 7, 8, 12). It is used at least 10 times in these verses.

   The word Nazirite or Nazareth means “separation”.

   Nine Characteristics of the Nazirite Vow

   A. It was voluntary (vs. 2)

      Anyone taking the vow “separates himself.” No one can force someone to take
      such a vow. The choice belongs to each one of us as to when we will yield our
      members. We must present ourselves as a living sacrifice (Rom. 12:1).

   B. It was a complete vow (vs. 3-7)
This consecration was going to touch every area of his life. Consecration that is not complete is not acceptable. The Nazirite’s consecration meant complete separation from three things…

1. It meant separation from all fruit of the vine, “from the seed to the skin” (vs. 3-4)
   This speaks of worldly pleasures and the things that intoxicate and drive people of the world.

2. It meant separation from the fashion of men (vs. 5).
   No razor was to come upon his head. It was not fashionable for men to have long hair; it was considered a shame (I Cor. 11:4). But the Nazirite had to bear the shame and reproach of being different, of walking and of looking different than others in the world.

3. It meant a separation from the presence of the dead (vs. 6-7).
   The dead belong to another world. The Nazirite can have no true fellowship with the spiritually dead or the unfruitful works of darkness. When we touch or handle “dead” things it can rob us of our separated life.

C. It was unto the Lord (vs. 8)
   When a person took a Nazirite vow it was not done to be noticed or to be odd. It was something that a person did in order to be closer to the Lord and more useful in His hands (II Cor. 6:17-18). Paul was separated unto the gospel of God (Rom. 1:1).

D. It was a very public profession.
   Everyone would know if you were a Nazirite. The vow was obvious to others. We can not be ashamed to be marked out for the Lord. We are not to hide our light under a bushel. Our life as a separated believer will be open to all, open to scrutiny and, at times, open to attack. People who have not taken such a vow will try to mar your vow. Delilah was one who succeeded in making a spoil of Samson’s Nazirite vow.

E. It meant a life of self-denial.
   1. Denial of the sweetness of wine.
   2. Denial of some very natural inclinations and emotional feelings (e.g. burying mom and dad).
   3. Denial of things that were lawful to others.
The Nazirite had to be willing to set aside things that were not sinful in and of themselves but could none the less interfere with that intense consecration of heart that was to characterize that dedication.

F. It meant a life of holiness (vs. 8)

All the while that he remained separated he had the testimony that he pleased God.

G. It was easily marred (vs. 9-12, esp. 9)

Coming into contact with the dead even by accident meant he had to renew the vow by sacrifice. This was the only way back. If you failed you had to begin all over.

H. It was to be constant (vs. 8)

“All the days of his separation.”

The Nazirite had no days off for good behavior. Every day was a holy day because it was separated unto the Lord.

There was also no fixed time for such a vow. It may have been short or long. Samson’s was for life.

I. It was the key to success and strength (Judges 16:17)

…that he told her all his heart, and said to her, “No razor has ever come upon my head, for I have been a Nazirite to God from my mother’s womb. If I am shaven, then my strength will leave me, and I shall become weak, and be like any other man.”

Strength and victory in the spiritual realm are dependant upon separation and consecration.
Lesson 7-8
The Baptism and Temptation of Christ

I. The baptism of Jesus was a significant event in His preparation to be the sacrificial Lamb of God (Mt. 3:13-17; Mark 1:8-11; Luke 3:21-23; John 1:28-34).

A. He would be revealed to _________ and to the ___________ in baptism.

1. John had chosen the ___________ as the primary place for his baptizing ministry (Mt. 3:5-6).
   a. The Jordan miraculously opened for ___________ of the Covenant and the Children of Israel to enter the Promised Land (Josh. 3-4).
   b. It was at the Jordan that Elisha received the _______________ of the Spirit after Elijah’s translation (II Kgs. 2:6-15).
   c. It was at the Jordan that Naaman dipped seven times and was __________ of leprosy (II Kgs. 5:1-15).

2. One of the main reasons why John came baptizing was to recognize and identify _______________ when He came (John 1:31).

B. He would be proclaimed to be the _______________ by John at His baptism.

1. At His baptism Jesus would be announced as the “Lamb of God” (John 1:29).

   All of the sacrificial lambs of the Old Testament pointed to this Lamb. This included all of the following lambs:
   a. The lamb slain to _______________ of Adam and Eve (Gen. 3:21).
   b. The lamb caught in the thicket to provide a _______________ for Isaac (Gen. 22:8, 13-14).
   c. The Passover lamb whose applied blood _______________ God’s people from the destroyer (Ex. 12:1-30; Is. 53:7; I Cor. 5:7).
   d. The lamb that was offered as a _______________ before the Lord (Lev. 3:1-11).
   e. The lambs that were offered as a sin and a trespass offering whose death would cover the _______________ sins of man (Lev. 4:32-35; 5:5-6).

2. From this announcement at His baptism the world would have an opportunity _______________ the Lamb to see if He really qualified as the blameless Lamb of God (Ex. 12:5).
a. Jesus was perfectly __________ in His life (I Pet. 1:19; 2:21-22; II Cor. 5:21; John 8:46; 14:30; 18:38; Heb. 4:15).

b. There were many witnesses who ________________ of Christ, the Lamb without blemish.
   • The testimony of __________ (Mt. 8:28-29; Mark 1:24; Luke 4:34)
   • The testimony of __________ Himself (John 8:46; 14:30)
   • The testimony of __________ (John 18:38; 19:4, 6)
   • The testimony of ________________ (Mt. 27:19)
   • The testimony of ________________ on the cross (Luke 23:41)
   • The testimony of the __________ at the crucifixion (Luke 23:47)
   • The testimony of __________ (Luke 23:13-15)
   • The testimony of __________ (Mt. 27:4)

C. He would be __________________ at His baptism.
   1. Jesus did not need to confess His sins and be baptized for _______________ (Mt. 3:6; Acts 19:4).
   2. John recognized that Jesus __________________________ baptized by him (Mt. 3:13-14).
   3. Jesus insisted on being baptized to identify with sinners ______________ of His life (Mt. 3:15).
   4. Jesus was baptized to give us ______________ to follow (John 13:15).

D. He would make His first step _______________________ at His baptism (Mark 10:38-39; Luke 12:50).

E. He would be attested by His Father in heaven as the ________________.
   1. The Holy Spirit descended upon Jesus in a ____________________.
   2. The heavens were ______________ (Mt. 3:16; Mark 1:10; Luke 3:21).
   3. The Father spoke words of ______________ over Jesus (Mt. 3:17; Mark 1:11; Luke 3:22).

The Father spoke from heaven over Jesus on two other occasions. On all of these occasions the voice of God spoke words of pleasure when Jesus did
things that indicated He had accepted the will of the Father as the _______ _____________ (Mt. 16:21).

a. At Jesus baptism

b. On the Mount of Transfiguration (Mt. 16:21; 17:5)

c. Upon His imminent crucifixion (John 12:27-32)

F. He would be ________________ the Holy Spirit at His baptism.

1. The Holy Spirit descended on Him as ____________ (Mt. 3:16; Mark 1:10; Luke 3:22; John 1:32).

2. This anointing of the Holy Spirit marked the ________________ of His ministry (Acts 10:38).

3. Throughout His ministry Jesus would function in the power of the Holy Spirit ________________ function.

Notice Jesus’ relationship to the Holy Spirit.

Christ was:

- Born of the Spirit (Luke 1:35; John 3:5).
- Baptized with the Spirit (Mt. 3:16-17; Acts 1:4-5).
- Filled with the Spirit (Luke 4:1; Eph. 3:19).
- Led of the Spirit (Mt. 4:1; Rom. 8:14).
- Sealed by the Spirit (John 6:27; II Cor. 1:21-22).
- Raised from the dead by the Spirit (Rom. 8:2, 11-13).
- The Baptizer in the Holy Spirit (Mark. 1:8; Acts 2:33).

4. It was this special anointing of the Holy Spirit that signaled to John that Jesus was the One who would bring ________________ of the Holy Spirit (John 1:32-34).

a. John was to look for the one upon whom the Spirit descended and ________________.

b. While the Holy Spirit had been active in the Old Testament era, His activity was characterized by coming upon people for a specific ______ ________________ and then withdrawing.

c. This may have been what John referred to when he said that he needed to be baptized ________________ (Mt. 3:14).
5. From this point on Jesus would be Jesus the ___________ or Jesus the ___________ (Mt. 16:16, 20; 23:8-10; 26:63-64; 27:17, 22; Luke 4:41; John 4:25-26).

The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.” Jesus said to her, “I who speak to you am He.” John 4:25-26

II. The temptation of Jesus was a significant event in His preparation to be the Last Adam (Mt. 4:1-11; Mark 1:12-13; Luke 4:1-13).

A. Jesus’ temptation would take place in the _____________.

1. It should be noted that it was the Spirit of God that ____________ into the wilderness.

2. In the life of Jesus, the wilderness would be a primary place of ____________ with His Father (Mark 1:35; Luke 4:42; 5:16; John 11:54).

B. Jesus’ temptation followed a significant _________________.

C. Jesus’ temptation took place during a time of _____________.

1. Jesus fasted because He had taken the prophetic word over His life _________________.

2. Jesus fasted because He knew that the word over Him would require a major _________________.

3. Jesus fasted because He knew that the Father had ________________ to Him.

4. Jesus fasted because He wanted to ________________ to the work of the Spirit in His life.

Andrew Murray said, “Fasting helps to express, to deepen, and to confirm the resolution that we are ready to sacrifice anything—to sacrifice ourselves—to attain what we seek for the kingdom of God.”

5. Jesus fasted as a way to prepare Himself for the first major ________________ with His enemy, the devil (I John 3:8).

D. Jesus’ temptation as the _______ Adam paralleled the temptation of the _______ Adam and his wife Eve (Gen. 3:1-13).

1. Christ was tempted in the realm of the ________—the lust of the flesh (Luke 4:3-4).
2. Christ was tempted in the realm of the _________—the lust of the eyes (Luke 4:5-8).

3. Christ was tempted in the realm of the _____________—the pride of life (Luke 4:9-13).

Jesus overcame the devil the same way that Adam and Eve should have overcome him by quoting what God has said. The word of God is the sword of the Spirit (Eph. 6:17).

E. Jesus’ temptation was part of His preparation process as our ______________ (Heb. 4:15; I John 2:16).

F. Jesus’ ___________ over the devil and his temptation was critical to His success.
   1. His mission was to ________________________ of the devil.
   2. His miracle working _______________ over demons would be based on His victory won in this encounter.

G. Jesus experienced ________________ of successfully overcoming the devil.
   1. After His success, ___________ ministered to Him (Mark 1:13c; Heb. 1:14).
   3. After His success He found a _________________ and a higher level of ministry (Luke 4:15).
   4. After His success He was ready to ______________ with His ministry (Luke 4:16-22 with Is. 61:1-3).
Lesson 9
The Disciples of Christ

I. Jesus began His ministry in a similar way to that of John the Baptist.

A. His __________ was similar to that of John.
   1. He preached __________ (Mt. 3:2; 4:17).
   2. He preached that the kingdom of heaven was __________ (Mt. 3:2; 4:17).
   3. He preached __________ in the gospel (Mark 1:14-15).

B. His disciples __________ people in water in a way similar to that of John (John 3:22-23, 26; 4:1-2).

C. He gathered __________ or followers similar to that of John (John 4:1-2).

D. His ministry went __________ that of John.
   2. He demonstrated the __________________________ in signs and wonders (Mt. 4:23-25; Mark 1:32-34; Acts 10:38).

II. Jesus called some of His followers to be His disciples.

   1. Not everyone could ____________ His message (Mt. 15:12; John 6:41-71).
   2. We are blessed when we are not ____________ at His words (Mt. 11:6; Luke 7:23).

B. Some of those He called to discipleship responded ____________.
   1. The call of Peter, Andrew, James and John (Mt. 4:18:22; Mark 1:16-20; Luke 5:1-11; John 1:35-42).

      Notice that they left three things to follow Jesus (Mt. 19:27, 29):
      a. They left their ________.
      b. They left their ________.
      c. They left their ____________ (Mark 1:20).
2. The call of Philip and Nathanael (John 1:43-51).

These men could respond in this way because they seemed to have ___ ___________ of Who Jesus was.


C. Some others ________________ too well.
   1. The _______ young ruler (Mt. 19:16-22; Mark 10:17-22; Luke 18:18-30)

   2. The ___________ (Mt. 8:18-20; Luke 9:57-58)

   3. ___________ man (Mt. 8:21-22; Luke 9:59-60)


III. Jesus selected from His disciples twelve whom He would name “apostles” (Mt. 10:1-4; Mark 3:13-19; Luke 6:12-16).

A. These apostles would be chosen after _________________ (Luke 6:12).

B. These apostles would be a _______________ of the culture of the day.
   1. Simon Peter, a fisherman
   2. Andrew, Peter’s brother and a fisherman
   3. James, the son of Zebedee, brother of John and a fisherman
   4. John, a fisherman, the youngest of the twelve
   5. Philip, possibly a fisherman
   6. Bartholomew
   7. Matthew, also called Levi, a tax collector
   8. Thomas, a fisherman
   9. James, the son of Alphaeus
   10. Simon, the Zealot
   11. Judas, the son of James, also known as Thaddaeus
   12. Judas Iscariot, treasurer for the group, betrayed Jesus for money

C. These apostles would be _________________ for the New Testament Church (Eph. 2:19-22).

D. These apostles would have a _________________ in God’s kingdom for all eternity.
1. They would sit on ______________ judging the twelve tribes of Israel (Mt. 19:28).

2. Their names would be in the twelve ______________ in the Eternal City (Rev. 21:14).

IV. Jesus commissioned the twelve apostles to share with Him in His ministry (Mt. 10:1; Mark 6:7-13; Luke 9:1-6).

And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. Matthew 10:1

And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits. 8 He commanded them to take nothing for the journey except a staff--no bag, no bread, no copper in their money belts--9 but to wear sandals, and not to put on two tunics. 10 Also He said to them, “In whatever place you enter a house, stay there till you depart from that place. 11 And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!” 12 So they went out and preached that people should repent. 13 And they cast out many demons, and anointed with oil many who were sick, and healed them. Mark 6:7-13

Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. 2 He sent them to preach the kingdom of God and to heal the sick…6 So they departed and went through the towns, preaching the gospel and healing everywhere. Luke 9:1-2, 6
Lesson 10
The Ministry of Jesus

I. Jesus came as the ______________ of the Godhead (John 1:14, 16; 3:34-35; Eph. 4:7-12; Col. 1:18-20).

When Jesus Christ ministered on the earth, He came as the complete and __________ representative of God.

A. Jesus came as the __________________ (Mark 10:35-45; Phil. 2:5-11).

B. Jesus came to _________________ of those in need (John 13:12-17).

C. Jesus came to _________________ for others (John 10:11, 17-18; 12:24-25).


Christ was:

1. THE Apostle (Hebrews 3:1)
2. THE Prophet (John 4:19)
3. THE Evangelist (Luke 4:18)
4. THE Pastor (John 10:11)
5. THE Teacher (John 3:2)
6. THE Elder (Romans 8:29)
9. THE Giver (Galatians 2:20)
10. THE Ruler (Luke 1:33)
11. THE Shower of Mercy (Hebrews 2:17)
12. THE Worker of Miracles (John 11:47)
14. THE Deliverer (Matthew 1:21)
15. THE Governor (Isaiah 9:6-7)

16. THE Intercessor (Hebrews 7:25)


The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD.

A. As an evangelist He _________________________ (Mt. 11:5; Luke 7:22).

B. As an evangelist He brought ____________ healing (Mt. 4:23-24; 14:14; 15:30; Luke 4:40; 5:15; 9:11).

C. As an evangelist He brought __________ healing to the broken-hearted announcing the forgiveness of sins (Mt. 9:2; Luke 7:47-50).


III. Jesus ministered as a _______________ (Mt. 4:23; 9:35; 23:8, 10; Mark 6:6; Luke 13:22; John 3:2).

A. As a teacher He ministered with unusual ______________ (Mt. 7:28-29; Mark 1:22; Luke 4:32).

B. As a teacher He was able ________________ His critics (Mt. 22:15-46).

1. In the matter of paying taxes to Caesar (Mt. 22:15:22; Mark 12:13-17; Luke 20:20-26).


3. In the matter of the greatest commandment (Mt. 22:34-40; Mark 12:28-34).


Notice the comments relative to these encounters (Luke 20:26, 39-40; Mark 12:34).

C. As a teacher He had the ________________ of the people (Luke 19:47-48).

IV. Jesus ministered as a _______________ (Mt. 2:6; I Pet. 5:4).
A. As a shepherd He had a heart of _______________ for the people (Mt. 9:35-36; Mark 6:34; Luke 7:13).

B. As a shepherd He was willing to _______________ those who were lost (Mt. 18:12-13; Luke 15:4-6; 19:10).

C. As a shepherd He was willing to minister to both the _______________ needs of the people (Mt. 15:32; Mark 8:2).

D. As a shepherd He was willing to __________________ the sheep (John 10:4).

E. As a shepherd He was willing to __________________ for the people (John 10:11, 17-18).


A. As a prophet He spoke forth the _________________ (Luke 24:19).

B. As a prophet He understood _______________ from people’s lives (John 4:28-30).

C. As a prophet He perceived what was in the _________________ (Mt. 9:4; Mark 2:8; John 6:64).

D. As a prophet He predicted ________________.
   3. His own __________, burial and resurrection (Mt. 12:40; 20:17-19; 27:63; Mark 8:31; John 2:19-21).
   4. His ___________ and betrayal by His disciples (Mt. 26:21, 31-35; John 16:32).

VI. Jesus ministered as an apostle.

A. As an apostle He was a “______________” (John 3:16; 20:21; 4:34; 5:19; 5:30; 6:38; 8:28-29, 42; 12:44-45).

C. As an apostle He came to lay the foundation for building ________________ (Mt. 16:18).

Jesus had a very simple plan that involved five main steps:

1. ________________

2. ________________

3. ________________ Development

4. ________________ of Authority

5. ________________

D. As an apostle He raised up leaders and ________________ (Luke 6:13; 9:1-2; John 17:18; 20:21; Mt. 28:18-20).
Lesson 11
Jesus, the Son of God and the Son of Man

I. Jesus was truly God and truly man.

A. He was born of ________________ (Gal. 4:4; Mt. 1:18; 2:11; 12:47; 13:55; Luke 2:7; Rom. 1:3).

   1. As such He became a partaker of ________________ (John 1:14; Heb. 2:14-15).
      a. He had a human body __________ His resurrection (Mt. 26:12; 27:58-59).
      b. He had a human body __________ His resurrection (Luke 24:39; John 20:27).

   2. As such He took on ________________ (Acts 2:30; Heb. 2:14; I John 4:2-3).

B. He was begotten of the Heavenly Father according to ________________.

   1. As such He always existed in ___________ form (Rev. 22:12-13, 16).

   2. As such He was conceived by the Holy Spirit in relation to the ____________ (Mt. 1:20; Luke 1:35).

II. Jesus was the Son of God.

A. He was ________________ to be the Son of God.

   1. He referred to ______________ as the Son of God (John 5:18; 10:30-33; Luke 22:70; Rev. 1:8).

   2. He was declared by the _____________ to be His Son at His baptism (Mt. 3:13-17; Mk. 1:9-11; Luke 3:21-22).

   3. He was acknowledged as the Son of God by ______________ and his demons (Mt. 4:1-11; Luke 4:1-13, 41).

B. He demonstrated the ________________ of God (John 1:1-5, 6-18).

   1. He is all ______________ (Mt. 28:18; John 1:3; Eph. 1:20-23; Heb.1:3; 2:8).

   2. He is ________________ (John 2:24-25; 5:25; 16:30; Col. 2:3; Rev. 2:23).

   3. He is everywhere _____________ since the resurrection by the Spirit (Mt. 18:20; 28:20).

   4. He is ________________ (John 1:1; 17:5; 8:58; Mic. 5:2).
5. He is _____________ (Heb. 1:10-12; 13:8).

6. He is _____________ (John 1:4; 5:21, 26; Heb. 7:16).

7. He is ________ (Acts 3:14; Mark 1:24).

8. He is the fullness of the _____________ (Col 1:19; 2:9).

C. He possesses or demonstrates godlike ____________.

1. Creation (John 1:3).

2. Sustaining Creation (Col. 1:15-17; Heb. 1:3).


4. Eternal Judgment (John 5:22; Mt. 25:31-46; Acts 17:30-31; II Tim. 4:1).

5. Giver of Life (John 10:28; 17:2).

D. He is ______________ person in the Godhead (II Cor. 13:14; John 10:30-33; II Th. 2:16-17; Heb. 1:3).

III. Jesus was the Son of Man (I Tim. 2:5; John 8:40).

“For there is one God and one Mediator between God and men, the Man Christ Jesus.” I Timothy 2:5

A. He is called the Son of Man over ____________ in the New Testament (Luke 9:22, 26, 44, 58; 19:10).

B. As the Son of Man, He was subject to the normal laws of human ____________ (Luke 2:40, 52).

C. As the Son of Man, He was subject to the physical ____________ associated with humanity (Heb. 4:15).


2. He needed ____________ (Mt. 8:24, Compare Ps. 121:3-4).


4. He grew ____________ (Mt. 4:2; 21:18).

5. He grew ____________ (John 19:28; Ps. 22:15).

6. He ________ on occasion (John 11:35; Heb. 5:7).

8. He experienced physical __________ (John 19:30; I Cor. 15:3).

D. As the Son of Man, He did not look any __________ than anyone else (Is. 53:2b).

   1. He had to be __________________ to his captors (Mt. 26:47-48; Luke 22:47-48).

   2. He was mistaken for a ______________ (John 20:15).

E. As the Son of Man, He was __________ as a man (Heb. 2:18; 4:15).

F. As the Son of Man He functioned ________________ function.

   1. He spent time in __________ seeking the mind of the Father (Mark 1:35; Luke 5:16; 6:12-13; Mt. 14:23).


   3. He needed the strengthening ministry of __________ (Mt. 4:11; Luke 22:41-45).

   4. He had no knowledge of the ___________ (Mark 13:32).
Lesson 12
Jesus, the Very Heart of the Father

I. Jesus was sent by the Father as His representative.

A. He came to put __________ on God (John 1:14; 8:19; 12:45; 14:7-9).

B. He came to speak the Father’s __________ (John 7:16; 12:49-50; 14:10, 24).

C. He came to work the Father’s __________ (John 5:19, 36; 9:4; 10:32, 37-38; 14:10-11).

D. He came to be about His Father’s ___________ (Luke 2:49; John 4:34; 17:4; 19:30).

E. He came to fulfill the ________________ of the Father (John 5:30; 6:38).

II. Jesus was sent by the Father with a specific purpose in mind (Eph. 3:11).

Jesus declared the various aspects of the purpose of God for His life.

A. He came to _________________ that which was lost (Luke 19:10).

B. He came to _________________ to repentance (Mark 2:17; Luke 5:32).

C. He came to ___________ the kingdom of God (Mark 1:38; Luke 4:43).

D. He came to _________________ to the truth of God (John 18:37).

E. He came to ___________ all of the law and the prophets (Mt. 5:17-18).

F. He came to ___________ the works of the devil (Heb. 2:14; I John 3:8b).

G. He came to bring _______________ between honest and hard hearts (John 9:39; Mt. 10:34-39).

H. He came to _________________ for our sins (John 12:27; Acts 2:22-24).

I. He came to bring __________________ to all men (John 1:4-9; 6:51; 8:12; 10:10b; 12:46).


K. He came to bring _____________ and everlasting life (Mt. 1:21; John 3:17; 6:39-40).
III. Jesus was sent by the Father to reveal the heart of the Father toward man.

A. A heart of _________ (John 15:9; 17:26).
   1. This heart was seen in the Father (John 3:16; Eph. 2:4; I John 4:8, 10, 19).
   2. This heart was seen in the Son (Mark 10:21; John 13:1; 15:13; Gal 2:20; Eph. 5:2; Rev. 1:5).

B. A heart of mercy and ______________
   1. This heart was seen in the Father (Ps. 78:38; 86:1-5, 15; 111:4; 145:8).
   2. This heart was seen in the Son (Mt. 9:36; Mark 6:34).
      a. He had compassion for the ____________ (Mt. 15:32; Mark 8:2).
      b. He had compassion for the ________ and infirm (Mt. 14:14).
      c. He had compassion for the __________ (Mt. 20:29-34).
      d. He had compassion for the ______________ in society (Mark 1:40-42).
      e. He had compassion for the ___________________ (Mark 5:18-20).
      f. He had compassion for the __________ (Luke 7:12-17).
      g. He had compassion for the ________ (Mt. 11:5; Luke 4:18; 14:13).
      h. He had compassion for the ____________ (Luke 15:20).
      i. He had compassion for those carrying the ______________ (Mt. 18:26-27).

C. A heart of ______________
   1. This heart was seen in the Father (Ex. 34:6-7; Neh. 9:17; Mic. 7:18-19).
   2. This heart was seen in the Son (Mt. 9:1-8: Mark 2:5-10; Luke 5:20-26; 7:36-50; John 8:11).

Conclusion:

In the same way that Jesus revealed the heart of the Father to the world, we are also to reveal that same heart to the world.
Lesson 13
Jesus, The Greater than Moses

I. Prophets had indicated that one greater than Moses would be coming.

A. In the New Covenant, Jesus brought in a better covenant than Moses.

In the book of Hebrews, Christ is presented as the Pre-eminent One and the one Who established a ________________ covenant.

1. Christ is seen as greater than:
   a. The Prophets (Heb. 1:1-3)
   b. The Angels (Heb. 1:4-2:18)
   c. Moses (Heb. 3:1-19)
   d. Joshua (Heb. 4:1-13)
   e. Aaron (Heb. 5:14-7:18)
   f. Abraham (Heb.7:7)
   g. The Law (Heb.7:19ff.)

2. The New Covenant is seen as better than the Old Covenant (Heb. 8:7-13; 11:40).

   The New Covenant is better because it is has:

   a. Better Revelation (Heb. 1:1-4)
   b. Better Hope (Heb. 7:19)
   c. Better Priesthood (Heb. 7:20-28)
   d. Better Covenant (Heb. 8:6)
   e. Better Promises (Heb. 8:6)
   g. Better Sacrifices (Heb. 9:23)
   h. Better Possessions (Heb.10:34)
   i. Better Country (Heb. 11:16)

B. In the New Covenant, Jesus is seen as the greater than ____________.

   1. This was ______________ by Moses (Deut. 18:15, 18; Acts 3:22-23; 7:37).

   2. This was ______________ by the prophets (Acts 3:24).

   3. This was ______________ by the people (Mark 6:15; John 1:21, 25).

   4. This was ______________ in Jesus (Mt. 21:10-11; Luke 7:16; 24:19-21; John 1:45; 7:40).

       a. Jesus was the greater than the ______________ (Mt. 12:6; Ps. 68:35).
b. Jesus was the greater than ____________ (Mt. 12:41; Mark 8:31).

c. Jesus was the greater than ____________ (Mt. 12:42; I Cor. 1:24, 30; Col. 2:3).

d. Jesus was the greater than ____________ (John 8:52-59; Heb. 7:4-8).

e. Jesus was the greater than ____________ (John 4:12-14).

f. Jesus was the greater than ____________ (Heb. 3:1-6).

II. Jesus was similar to Moses in many ways.

As can clearly be seen Moses was a type of Christ.

A. Both Moses and Jesus were miraculously ________________ from the king’s wrath in their infancy (Ex. 2:1-10; Mt. 2:13-18).

B. Both Moses and Jesus were anointed to be ________________ of God’s people (Acts 7:35; Rom. 11:26).

C. Both Moses and Jesus ________________ themselves to this high calling (Heb. 11:23-29; Luke 2:49).

D. Both Moses and Jesus were empowered by God to ________________ the forces of wickedness in their day (Ex. 3:1-4:9; Luke 4:14-15, 18-19).

E. Both Moses and Jesus were ________________ ministries (Dt. 26:8; Acts 2:22).

F. Both Moses and Jesus were ________________ to God’s people (Num. 27:17; John 10:11).

G. Both Moses and Jesus fasted for ________________ (Ex. 34:28; Mt. 4:2).

H. Both Moses and Jesus were __________________ of heart (Num. 12:3; Mt. 11:28-29).

I. Both Moses and Jesus experienced a ________________ on a mountain where the glory of God shone upon their faces (Ex. 34:35; Mt. 17:2).

J. Both Moses and Jesus were used by God to build a spiritual ____________ (Ex. 25:9; Mt. 16:18; Heb. 3:1-6).
K. Both Moses and Jesus functioned as ______________________.

L. Both Moses and Jesus had a _______________ relationship with God (Ex. 33:11; Num. 12:8; Deut. 34:10).

M. Both Moses and Jesus were ______________ of divine covenants (Heb. 8:5-6; 9:15; 12:24).

N. Both Moses and Jesus were ______________ in relation to that covenant (Ex. 24:12; John 7:19).

III. Jesus was greater than Moses for a variety of reasons.

A. He was greater than Moses because Moses represented ______________ or the type and Jesus brought in ______________ (Col. 2:16-17; Heb. 10:1).

B. He was greater than Moses because He made the law ___________ (Is. 42:21).

C. He was greater than Moses because He ______________ the law (Mt. 5:20).

D. He was greater than Moses because in Christ the Mosaic Law is ______________ and ______________ (Mt. 5:17-18; Gal. 3:22-25; Rom. 8:1-4).

IV. Jesus laid out the laws of the kingdom that would form the basis of the New Covenant.

A. He began by sitting on a ______________ (Mt. 5:1).

B. He gathered His ______________ to Him (Mt. 5:1).

C. He laid out the ______________ that pertain to His kingdom (Matthew 5-7).

   1. This included what is referred to as “The Beatitudes.”

   • Blessed are the poor in spirit, for theirs is the kingdom of heaven.
   • Blessed are those who mourn, for they shall be comforted.
   • Blessed are the meek, for they shall inherit the earth.
   • Blessed are those who hunger and thirst for righteousness, for they shall be filled.
   • Blessed are the merciful, for they shall obtain mercy.
   • Blessed are the pure in heart, for they shall see God.
   • Blessed are the peacemakers, for they shall be called sons of God.
   • Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.
• *Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.*

Moses law began with the giving of the Ten Commandment. Jesus’ giving of the law began with nine beatitudes.

a. A beatitude is a ________________.

b. Each beatitude consists of ________________—a blessing, a condition and a promise.

c. The beatitudes define the _______________ that must be worked into believers if they are going to be able to be the salt of the earth and light of the world (Mt. 5:13-16).

2. This included a ________________ of the Mosaic Laws.

Notice the repeated phrase, “You have heard that it was said to those of old…But I say…”(Mt. 5:22, 28, 32, 34, 44; Luke 6:27).

<table>
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<tr>
<th>Law Topic</th>
<th>Moses Said</th>
<th>Jesus Said</th>
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<td>Hate (Ex. 17:14-16; Dt. 7:1-2)</td>
<td>Love, bless, pray for (Mt. 5:44-47)</td>
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</table>

D. This included principles by which His kingdom would operate.

His laws could be summarized in several principles.

1. Do not let hardness of heart rob you of God’s _________________ (Mt. 19:7-8).

2. Keep your _________________ and you will have no trouble keeping the spirit of the law (Mt. 15:18-19; Mark 7:18-23).

3. Take _________________ when dealing with sin in your life (Mt. 5:29-30).


5. Always do __________ than is expected or required of you (Mt. 5:38-42).
6. Be _______________ with what God has given to you (Mt. 5:38-40; Luke 6:38).

7. Love all men and trust the Lord to be your ______________ and your reward (Mt. 6:19-21; 25-34).

8. Overcome evil ______________ (Mt. 5:44-48; Rom. 12:21). This means that we:
   • Love your enemies.
   • Bless those who curse you.
   • Do good to those who hate you.
   • Pray for those who spitefully use you and persecute you.

But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either. Give to everyone who asks of you. And from him who takes away your goods do not ask them back. And just as you want men to do to you, you also do to them likewise. “But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful. Luke 6:32-36
Lesson 14
Jesus, The Power of God

I. Jesus came and demonstrated the power of the kingdom.

A. He was anointed ___________________ at His baptism (Acts 10:38).

B. He came out from the wilderness in the power of the _________________ (Luke 4:13-14).

C. He ministered in the _________________ of the Spirit (I Cor. 2:4-5; I Th. 1:5).

D. His words and His wisdom were accompanied by many _________________ (Mark 6:2; Luke 19:37; John 7:31).

E. He was the very ___________ of God and the ___________ of God (I Cor. 1:24).

II. Jesus exercised power over many realms.

A. Power over the natural elements.
   1. He walked on ____________ (Mt. 14:22-32; Mark 6:45-52; John 6:15-21).
   2. He calmed the ____________ (Mark 4:35-41).


D. Power to _________________ (Mt. 9:1-8; Mark 2:5-12; Luke 5:17-26).

E. The power over all of the _________________ (Luke 10:19).

III. The miracles of Jesus indicate His commitment to provide a complete salvation.

The miracles of Jesus are _______________ of God’s love. The miracles are a physical demonstration to the senses of God’s commitment to _________________ of the spirit of man.

A. He wants to deliver us from _________________ of the spirit and everything that controls us (Mark 1:21-28; Luke 4:31-37; Mt. 8:28-34; Mark 5:1-20; Luke 8:26-39).

B. He wants to come along side of us with miraculous power to enable us to do what we cannot do in our _________________ (Luke 5:1-11).
C. He wants to ________________ from all defilement and touch us with His hand so that we might be a testimony to others (Mt. 8:1-4; Mark 1:40-45).

D. He wants to heal us from the ________________ so that we might be able to serve others (Mt. 8:14-15; Luke 4:38-39).

E. He wants to remove the sin in our lives that is keeping us from being productive and taking care of our ________________ (Mt. 9:1-8; Mark 2:1-12; Luke 5:17-26).

F. He wants to deliver us from the pit into which man has fallen and restore us to our ________________ (Mt. 12:9-14; Mark 3:1-6; Luke 6:6-11).

G. He wants to raise from death the ________________ in our life that are dormant or lifeless at this point (Mt. 8:5-13; Luke 7:1-10).

H. He wants to restore all that has been ________________ (Luke 7:11-17).

I. He wants to calm the ________________ in our life and bring peace to our troubled hearts (Mt. 8:23-27; Mark 4:35-41).

J. He wants to restore ________________ to things that had so much promise but now appear to be dead to us (Mt. 9:18, 23-26; Mark 5:22-23, 35-43; Luke 8:40; 41-42, 49-56).

K. He wants to cleanse us from all things that are sapping our strength and draining our ________________ (Mt. 9:19-22; Mark 5:25-34; Luke 8:43-48).

L. He wants to open our ________________ to a deeper revelation of Who He is (Mt. 9:27-31; Luke 18:35-43).

M. He wants to heal our ________________ so that they testify to the goodness of God (Mt. 9:32-34; 12:22).

N. He wants to open our ________ so that we will be able to respond to His voice (Mark 7:31-37).

O. He wants to deliver us from ________________ behavior (Mt. 17:14-20; Mark 5:5).

P. He wants to bring complete ________________ restoration to our lives (Mark 8:22-26).

Q. He wants to ________________ those who have been bent over by the oppression of the devil and the circumstances of life (Luke 13:10-13).

All of these miracles give us a complete picture of Jesus’ ability to ________________ ________________ that has been caused by sin.
IV. Jesus’ ability to do mighty works was affected by the hearts of the people.

A. Faith ________________ the working of miracles in Jesus’ ministry (Mt. 8:10; 9:2, 22, 29; 15:28; Mark 5:34; 9:23-24; 10:52).

B. Unbelief ________________ the working of miracles in Jesus’ ministry (Mt. 13:58; Mark 6:1-6).

V. This same miracle-working ability was given to the church.


B. Jesus commissioned the _____________ (Luke 10:1, 17).

C. Jesus commissioned _______________ (Mark 16:17-18).

Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. John 14:12
Lesson 15
Jesus, The Lord of the Sabbath

I. Jesus was accused by the religious leaders of violating the Sabbath.

A. They were looking for ________________ to trap Him (Mt. 12:10; Mark 3:1-2; Luke 6:6-7; 14:1-6).

B. They picked on an area for which they thought they could ________________.

II. Jesus did not respect what the religious leaders had done with the Sabbath and the rest of the law.

A. Under the Old Covenant, God had given them the ________________ regarding the Sabbath (Ex. 20:8, 10-11; 31:12-18; 35:2-3; Lev. 23:3; Deut. 5:12-15).

1. It was meant to be a day to celebrate God’s ________________ (Ex. 20:11).

2. It was meant to be a day of ________________ (Lev. 23:3; Deut. 5:14).

3. It was meant to be a time to reflect on their deliverance ________________ (Deut. 5:15).

4. It was meant to be a reminder of how God had ________________ from the other nations (Ex. 31:13).

Tell the people of Israel to keep my Sabbath day, for the Sabbath is a sign of the covenant between me and you forever. It helps you to remember that I am the LORD, who makes you holy. –NLT

B. They were ________________ from doing certain things on the Sabbath.

1. They were not to ________ or build fires for cooking on the Sabbath (Ex. 35:3; Num. 15:32-36).

2. They were not to ________ and conduct their normal business affairs on the Sabbath (Neh. 13:15-22).

3. They were not to ________________ on the Sabbath (Jer. 17:19-27).

C. The religious leaders of the day had ________________ the law (John 5:16-18).

1. Jesus commended the Pharisees for their keeping of ________________ of the law (Mt. 23:23).

Jesus described the righteousness of the Pharisees.

a. They were ________________ teachers of the law (Mt. 23:1-3).
b. They prayed _________ and long (Mt. 6:5; 23:14).
c. They fasted _________ a week (Mt. 6:16-18).
d. They practiced stringent ____________ (Mt. 23:23; Luke 18:18).
e. They were tireless ____________ (Mt. 23:15).
f. They exaggerated the ____________ of the law (Mt. 23:5).
   • This included exaggerated phylacteries (See: Ex. 13:9, 16, Deut. 4:8; 11:18).
   • This included exaggerated hem lines (See: Num. 15:38-40; Deut. 22:12).
g. They were ____________ in their theology (Acts 23:8).
h. They believed in the ________________ and the supernatural (Acts 23:8).
i. They condemned their forefathers for ______________ the prophets and the word that they brought (Mt. 23:29).
j. They were the ______________ sect of the Jews (Acts 26:5).

   a. They omitted the ________________ of the law—justice, mercy and faith (Mt. 23:23).
   b. Jesus indicated that the Sabbath was ________________, not man for the Sabbath (Mark 2:27).
   c. Jesus indicated that our righteousness is to ____________ that of the scribes and Pharisees (Mt. 5:20).

D. The religious leaders of the day had ____________ or added to the law to the point of making it an unreasonable burden.
   1. The laws of ____________ (Mt. 15:2; Mark 7:3-4).

2. The laws of the ____________.
   a. They insisted that when the disciples legally plucked grain from the field that they were in fact ____________ (Deut. 23:25; Mt. 12:1-2; Mark 2:23-24).
   b. They insisted that when Jesus made mud and put it on the man’s eyes He was ____________ (John 9:6-7, 13-14).
E. The religious leaders of the day were more concerned about the letter of their laws than relieving the ______________ of men.

1. It is ironical because while the religious leaders were so concerned about the weekly Sabbath, the Jews as a nation never kept the other Sabbaths that were prescribed by God.
   a. There was the ____________ Sabbath where they were to let their fields lie fallow (Lev. 25:1-7).
   b. There was the ______________ Sabbath or the Year of Jubilee (Lev. 25:8-17). This meant in the Year of Jubilee they had two Sabbath years back to back.

2. The key to the seventh year Sabbath was the sixth year ___________ of the Lord (Lev. 25:18-22).

3. Not keeping the Sabbaths was the very reason why the Children of Israel were ________________ (II Chr. 36:20-21; Neh. 13:17-18; Dan. 9:2).

F. The religious leaders were not interested in anything that would change their laws or their ____________ (Acts 6:14).

   …for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us.

III. Jesus presented Himself as the Lord of the Sabbath (Mt. 12:8; Mark 2:28; Luke 6:5).

A. Jesus is the Lord of the Sabbath because He existed __________ the Sabbath existed (Col. 1:15-17).

B. Jesus is the Lord of the Sabbath because He made all of __________ including the Sabbath (John 1:3).

C. Jesus is the Lord of the Sabbath because He was the instrument of God to give the ______________ to Moses in the first place (Acts 7:38).

D. Jesus is the Lord of the Sabbath because He came to bring to fulfillment the ____________ of the Sabbath (Mt. 11:28-30; Heb. 4:3-11; Is. 28:12).

IV. Jesus taught that the Sabbath was made for man and did not exclude man from continuing many religious or priestly functions.

A. ________________ was practiced on the Sabbath (John 7:21-24).
B. The priests _______________ on the Sabbath.

1. The priest waved the sheaf of first fruits on the Sabbath (Lev. 23:11).

2. The bread on the table of showbread was set up each Sabbath (Lev. 24:8; I Chr. 19:32).

3. Animal sacrifices were offered on the Sabbath (Num. 28:9-10; Ezek. 46:4).

C. Other ___________________ were performed on the Sabbath (II Kgs. 11:4-9).

D. There were times when the normal laws of the Sabbath were suspended for _______________ situations.

1. David ate the ____________ (Luke 6:3-4; I Sam. 21:6).

2. People could rescue their animals or ____________________ (Luke 14:5-6; Deut. 22:4).

V. Jesus taught that the Sabbath was made for man (Mark 2:27).

A. Man needs __________ to work.

B. Keeping the Sabbath should not be judged by __________ appearance alone (John 7:24).

1. God is more interested in the ____________ than the external.

2. God is more interested in mercy and justice than in keeping ____________ of the law (Hos. 6:6; Mic. 6:6-8; Mt. 9:13; 23:23-24).

C. Keeping the Sabbath does not relieve us from ministry to the ____________ on any given day.

D. Man can keep the Sabbath outwardly yet never keep ________ Sabbath rest in the Spirit.

E. There can be no realization of spiritual Sabbath as long as there is ____________ ____________ in the world (John 5:17-18).

F. The only true Sabbath is in ____________.

G. The Sabbath was given as a ________ and seal of the Mosaic Covenant (Ex. 31:12-17).

However the believer in Christ is under the New Covenant in which every day is a “Sabbath” unto the Lord (Col 2:13-17; Rom. 14:5-9; Gal. 4:8-11).
And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. 15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it. 16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, 17 which are a shadow of things to come, but the substance is of Christ.  

Colossians 2:13-17
Lesson 16
Jesus, The “I AM”

I. One of the ways that Jesus expressed His deity or relationship to the Father was by referring to Himself as or implying that He was the “I AM” (Mark 14:62; Luke 22:70; John 8:24, 28, 58).

A. God had revealed Himself as the “_________” (Ex. 3:14; 6:3).

B. God revealed this name as His _______________ name.

   God would be whatever we need Him to be including:


   God presents Himself as the One Who will provide atonement for us which we cannot provide for ourselves (Ps. 65:3; 79:9; Ezek. 16:63).

2. Jehovah Rapha or The Lord My Healer (Ex. 15:26).

   God presents Himself as our Doctor who can heal us inside and out (Ps. 103:3; 147:3).


   God presents Himself as the One Who leads us forth into battle and gives us the victory. When you fight under the Lord’s banner the victory is certain (See: Is. 11:10).


   God presents Himself as the One Who provides for our sanctification or holiness which is not something that we can do of ourselves.

5. Jehovah Shalom or The Lord My Peace (Judg. 6:24).

   God presents Himself as the One Who makes it possible for us to have peace with God and as a result we do not need to be fearful in His presence (Ps. 29:11; Is. 26:12).

6. Jehovah Rohi or The Lord My Shepherd (Ps. 23:1).

   God presents Himself as the One Who cares for us the same way that a shepherd cares for his flock (Ps. 28:9; 80:1).

7. Jehovah Sabboath or The Lord of Armies (II Sam. 6:2).

   God presents Himself as the One Who has a mighty army and He will fight for us as we put our trust in Him (I Sam. 14:6; 17:45-47; II Kgs. 6:16-17; 19:31).

   God presents Himself as the One Who stands in our stead and becomes what we cannot become in ourselves—righteous (Ps. 23:3; Is. 46:13; 54:17).

9. Jehovah Shammah or The Lord Who is Present (Ezek. 48:35).

   God presents Himself as the One Who is in the midst of us and is always present and will never forsake us but will be an ever present help in time of trouble (Is. 12:6; Ps. 46:1, 4-5).

C. God revealed His name as a ____________ name (Ex. 3:13-16).

   I AM – WHO – I AM
   1. The God of Abraham—I AM—The Father
   2. The God of Isaac—WHO—The Son
   3. The God of Jacob—I AM—The Holy Spirit

D. God’s triune name was cloaked in ____________.

   1. Jacob inquired about the __________ (Gen. 32:29).
   2. Samson’s parents inquired after the __________ (Judg. 13:17-18).
   3. Agur asked about the __________ (Pro. 30:4).
   4. Isaiah indicated that His name was “______________” (Is. 9:6).
   5. Gabriel announced that His name would be “__________” (Mt. 1:21).

II. The Gospel of John particularly tells us that Jesus is the “I AM.”

   Jesus declared Himself to be the “I AM” in __________ ways:

   • I AM the Bread of Life
   • I AM the Light of the World
   • I AM the Door
   • I AM the Good Shepherd
   • I AM the Resurrection and the Life
   • I AM the Way, the Truth and the Life
   • I AM the True Vine

A. I AM the ____________ of Life (John 6:35).

   Just as the Children of Israel lived off of the bread from heaven provided to them by the Father, we as believers live off of the bread that descended down from above—Jesus (John 6:31-33).
Bread in most cultures of the day was considered to be the “staff of life.” Along with water it was considered essential for one’s daily ______________ (Gen. 21:14; Ezek. 4:16-17).

Bread was usually ___________ before it was consumed. Jesus on the night that He was betrayed broke bread with His disciples (Mt. 26:26; Mark 14:22; Luke 22:19).

Every time that we celebrate ____________ we celebrate Jesus as the Bread of Life (I Cor. 10:16; 11:23-26).

B. I AM the ____________ of the World (John 8:12; 9:5).

1. Outside of Christ the whole world is dwelling in ____________ (Mt. 4:16; John 3:18-21; Eph. 5:8; Col. 1:13; I Pet. 2:9).

   a. He possesses the qualities of light.
      • Purity (I John 1:5)
      • Life (John 8:12)
      • Warmth (Ps. 104:2)
      • Healing (Mal. 4:2)
   b. He illuminates darkness (Mt. 4:16).

C. I AM the ____________ (John 10:7-10).

Jesus as the door of the sheep fold has two aspects to it.

1. Jesus is the door of ____________, keeping out the wolves and other enemies of the sheep.
   
   Jesus provides protection from:
   
   • Thieves (John 10:1, 8, 10)
   • Robbers (John 10:1, 8, 10)
   • Strangers (John 10:5)
   • Hirelings (John 10:12-13)
   • Wolves (John 10:12)

2. Jesus is the door providing ____________ to pasture and rest.

D. I AM the Good ____________ (John 10:11-14).

1. Jesus describes His ministry to us as that of a “Shepherd.”
In doing so He brings in the picture of the people of God as ___________.

2. Jesus describes Himself as a “Good” Shepherd.
   
a. There were shepherds who were not “good.” These were shepherds who were characterized by:
   
   • Caring more for themselves than they do the sheep (Ezek. 34:3; John 10:13).
   • Exploiting the sheep for their own purposes (Ezek. 34:2).
   • Driving the sheep for their own personal gain (Ezek. 34:4).
   • Forgetting the sheep that have gone astray (Ezek. 34:4).
   • Abusing the sheep (Jer. 23:1).
   
b. There were shepherds who were “good.” Psalm 23 defines what it means to be a “good” shepherd. These were shepherds who were characterized by:
   
   • Loving the sheep more than their own life (John 10:11).
   • Knowing the sheep in a personal way (John 10:14).
   • Providing lush pasture for the sheep (Ps. 23:2).
   • Protecting the sheep continually (John 10:27-29).

E. I AM the ______________ and the Life (John 11:25).

When we read this account we discover several things:

1. Jesus intentionally ____________ for Lazarus to die before coming on to the scene (John 11:6).

2. Jesus ___________ that He was going to raise Lazarus from the dead before He arrived in Bethany (John 11:4, 11-14, 40).

3. Jesus would use this incident to ____________His followers (John 11:15).

4. Jesus presented Himself as the ________________ of resurrection and life (John 11:25-26).

5. Jesus wept because of the _____________ of the crowd (John 11:33, 35, 38).

6. Jesus had spent time with the Father regarding Lazarus __________ He called Him forth (John 11:41-42).

F. I AM the Way, the Truth and the Life (John 14:6).
1. Jesus is the ________.
   a. Jesus is the ________ way to God. He is the ________ way that leads to life (Mt. 7:13-14; I Tim. 2:5).
   b. There are many ways to God that have been prescribed by ________ (Pro. 14:12).
   c. Jesus is the one Who restored our ________________ (Eph. 2:18; Heb. 9:8; 10:19-20).
   d. Those who followed Jesus were called the people of _____________ (Acts 9:2; 19:9, 23; 22:4; 24:14, 22).

2. Jesus is the __________ (John 1:17; 17:17).

3. Jesus is the __________ (John 1:4; 11:25; Col. 3:4).
   Many people are looking for the key to life. Jesus is the only path to life (I John 5:12).
   a. He is the author of life (John 1:4).
   b. He is the giver of life (I Cor. 15:45; II Tim. 1:1).
   c. In Him is eternal life (John 3:15-16, 36; 5:24; 6:40, 47).

G. I AM the _________________ (John 15:1-8).
   Jesus uses the analogy of the vine and branches. In doing so He teaches us things about ourselves and about Himself.

1. We understand that we are utterly dependent upon Him.
   a. We cannot bear fruit without Him (John 15:5).
   b. Without Him we wither and become good for nothing (John 15:6).
   c. When we abide in Him it gives us the right to ask for what we desire (John 15:7).
   d. When we abide in Him we will bring forth fruit (John 15:8).

2. We understand His ministry toward us.
   a. He provides us with the energy to produce fruit (John 15:4).
   b. He prunes us so that we can be even more fruitful (John 15:2).
   c. There will ultimately be a fiery judgment awaiting those who bear no fruit (John 15:6).
Lesson 17
The Opposition of Jesus

I. Jesus faced opposition from political leaders (Acts 4:27-28).

A. Jesus was opposed by the ________________ (Mt. 22:15-22; Mark 3:6).

B. Jesus was opposed by ________________ authorities.
   1. Herod the Great tried ________________ in His infancy (Mt. 2:13-18).
   2. Herod Antipas also opposed Jesus.
      a. He killed _________ the Baptist (Mt. 14:1-12; Mark 6:14-29; Luke 9:7-9).
      b. He sought to kill __________ (Luke 13:31-33).

II. Jesus faced His primary opposition from the religious leaders (Mt. 16:21; 20:18).

A. Jesus was opposed by the ______________ hierarchy of the day.
   a. Jesus was opposed by the ________________.
   b. Jesus was opposed by the ____________.
   c. Jesus was opposed by ________________.
   d. Jesus was opposed by the ____________ or lawyers.

B. Jesus was opposed because He did not have a high regard for their ______________
   ________________ (Mark 7:9).
   a. Jesus and His disciples did not __________ according to their regimen (Mt.
   b. Jesus and His disciples did not observe their stringent ____________ laws
      (Mt. 12:1-13; Mark 2:24; Luke 6:2, 7).
   c. Jesus and His disciple did not observe their tradition concerning ____________
      (Mt. 15:1-1-2; Mark 7:1-9).

C. Jesus was opposed because He did not ______________ when they said “Dance!”
   (Mt. 12:38-39; Luke 7:29-35). When they wanted to see ___________ and He
   would not give them one (Mt. 16:1-4; Mark 8:11-12).

D. Jesus was opposed because He challenged their ________________.
   1. John the Baptist challenged hypocrisy at the ____________ (Mt. 3:5-12).
2. Jesus challenged them regarding their _______________ (Mt. 15:1-14).

3. Jesus challenged them that all of their works were done to be ___________ ____________ (Mt. 6:1-7, 16-18; Mt. 23:5, 28).
   a. They gave alms with they had people’s _______________ (Mt. 6:1-4).
   b. They prayed when and __________ others could see them (Mt. 6:5-6).
   c. They prayed long, eloquent _______________ prayers (Mt. 6:7, 23:14).
   d. They fasted with long and _______________ so people would know they were fasting (Mt. 6:16-18).
   e. They loved the ______________ in the synagogue (Mt. 23:6).
   f. They loved __________ of respect (Mt. 23:7-10).

E. Jesus was opposed because He did not come the way in which the leaders had __________ Messiah to come.

   1. He associated with __________ (Mt. 9:11-13; Mark 2:16; Luke 5:30; 15:2).
   3. He did not ______________ the same way that they did (John 8:3-12).

F. Jesus was opposed because He referred to them in ________________.

   1. A wicked and adulterous generation (Mt. 12:38; 16:4)
   2. Sign-seekers (Mt. 12:38; 16:4)
   3. Brood of vipers (Mt. 12:34; 23:33)
   4. Evil men (Mt. 12:34)
   5. Murders of those sent by God (Mt. 21:34-45; 23:31, 34-39)
   6. Ignorant of the Scripture (Mt. 22:29)
   7. Hypocrites (Mt. 23:13, 14, 15, 23, 25, 27, 29; Mark 7:6; Luke 11:44)
   8. Sons of hell (Mt. 23:15)
   9. Blind guides (Mt. 23:16, 24)
   10. Fools and blind (Mt. 23:17, 19, 26; Luke 11:40)
   11. Full of extortion and self indulgence (Mt. 23:25)
   12. Whitewashed tombs full of dead men’s bones (Mt. 23:27)
   13. Serpents (Mt. 23:33)
   14. Lovers of money (Luke 16:14)

G. Jesus was opposed because He pronounced ______________ on the religious leaders.
1. He warned them of impending judgment (Mt. 12:38-42).

2. He uttered eight “__________” in relation to them (Mt. 23:13, 14, 15, 16, 23, 25, 27, 29).

H. Jesus was opposed because He warned people not ______________ the religious leaders.

1. Jesus told the people that they had to be ________ righteous than the Pharisees (Mt. 5:20).

2. Jesus told the people ______________ the example of the scribes and Pharisees (Mt. 23:2-3).

3. Jesus warned people of the __________ of the Pharisees and Sadducees (Mt. 16:5-12).
   a. The leaven of the Pharisees is ______________ (Mt. 23:2-5; Luke 12:1).
   b. The leaven of the Sadducees is a lack of belief in the _______________ (Acts 23:8).
   c. The leaven of the scribes or lawyers is _______________ (Luke 11:46).
   d. The leaven of Herod is _________________ (Mark 8:15).

I. Jesus was opposed because of __________ (Mt. 27:18; Mark 15:10; Acts 13:45).

1. Jesus always got the better of them in ________________ (Mt. 22:15, 22, 33, 41-46; Mark 12:12).

2. Jesus was very _____________ among the people (Mt. 21:15; 22:46; Luke 19:37-40).

3. Jesus was being referred to as the ________________ (John 7:32, 40-44).

4. Jesus had ______________ that followed Him and they did not (John 11:47-48; 12:19).

III. Jesus’ opposition demonstrated their animosity in several ways.

A. They continually were putting Him ________________ (Mt. 19:3; Mt. 22:15; Mark 10:2; 12:13).

B. They watched Him carefully _______________ in a mistake (Luke 6:7; 11:53-54; 14:1; Mark 14:1).

C. They ________________ to oppose Him (Mt. 22:34-40).

2. Pharisees and Herodians (Mt. 22:15-22; Mark 3:6).

D. They accused Jesus of having ______________ (Mt. 9:34; 12:24).

E. They tried to ______________ those who were inclined to follow Jesus (John 12:42-43).

F. They sought to ____________ Him (Mt. 12:14; Mark 3:6; 11:18; Luke 19:47-48).

G. They plotted to _______________ (Mt. 27:1; Luke 20:19; John 11:53-54; 12:9-11).

H. They _____________ Him with the assistance of Judas (John 18:3).

I. They sought out ________________ to testify against Him (Mt. 26:59-60; Mark 14:56).
Lesson 18-19
The Parables of Jesus

I. Jesus cloaked much of His teaching in parables.

A. Jesus switched from ____________, well-outlined teaching to teaching in parables.

1. When Jesus began His teaching He was simple, ____________________ (See: Matthew 5-7).

2. In the latter half of His ministry, Jesus’ teaching became ____________ ______________ that required interpretation (Mt. 13:34-35).
   a. The disciples of Jesus picked up immediately on the ______________ ______________ (Mt. 13:10).
   b. The disciples themselves needed _______________ to understand this new style (Mt. 13:36b).

B. Jesus made the change for specific reasons.

1. Jesus spoke in parables to ________________ from those who were ___________ to the truth.
   a. The religious leaders had just accused Jesus for the second time of being inspired by ______________ (Mt. 12:24, Also: Mt. 9:34; Mark 3:22; Luke 11:15).
   b. Jesus had just warned the leaders that they were verging on ____________ of the Holy Spirit (Mt. 12:31-32).
      • He warned them not to stand ________________ (Mt. 12:28, 30).
      • He warned them to ________________________ (Mt. 12:33-35).
      • He warned them about impending judgment for the _______________ that they were speaking (Mt. 12:36-37).
   c. Jesus decided that He was not going to cast __________ before ____________ (Mt. 7:6).
   d. Jesus would turn from those who were ____________ and focus on those who were ____________ to His message (See: Acts 13:44-46).

2. Jesus spoke in parables to ________________ for those we were open to the truth (Mt. 13:10-17).

   Jesus spoke in parables because:
a. The religious leaders and those who followed them had demonstrated that they had ____________ and that they were spiritually hard of hearing and blind.

b. He wanted to reserve His teaching for those who were ____________ about learning from Him.

_For whoever has [an open and ____________ heart], to him more [_______ and understanding] will be given, and he will have abundance; but whoever does not have [an open and responsive heart], even what [_______________] he has will be taken away from him._

3. Jesus taught publicly to the multitudes in parables but He called His disciples to Him ____________ to explain the parables (Mt. 13:36).

II. Jesus spoke parables relating to many areas of life.

A. A parable is a short, simple story from which a ________________ can be drawn.

1. It is a fictitious story that ________________.

2. It draws from images and events that would be ____________ to the listener.

3. It is constructed of symbolism that must be interpreted to be ________________.

   a. It must be understood based on the ____________ of when it was spoken.

   b. It must be understood as an ________________ without too much emphasis on the particulars.

   c. It must not be used as a source of ________________ formulation.

4. It is aimed at communicating a ____________________.

   Some have said, “It is an ____________ story with a ____________ meaning.”

B. A partial listing of Jesus’ parables includes the following:

1. The two debtors (Luke 7:41-50)
2. Sewing a new patch on old garment (Mt. 9:16).
3. Putting new wine into old wineskins (Mt. 9:9:17).
4. Sower of seeds in the field (Mt. 13:3-23).
5. The wheat and the tares (Mt. 13:24-30, 36-43)
6. The mustard seed (Mt. 13:31-32)
7. Leaven (Mt. 13:33)
8. The treasure hidden in the field (Mt. 13:44).
9. The pearl of great price (Mt. 13:45-46)
10. The dragnet (Mt. 13:47-50)
III. Many of Jesus parables were given as general instruction concerning principles of the Kingdom of God.

A. The parables of building a tower and going to war teach us that we need to ____________________ before we engage in a project or a conflict (Luke 14:28-33).

Note the context of this parable:

Multitudes were following Jesus and He wanted them to know the cost of following Him to be sure that they were willing to ____________________ (Luke 14:25-27).

Moral: Before you set out on any endeavor be sure to count the cost so that you can ____________________________.

B. The parable of the two debtors teaches us that the greater sense of personal unworthiness or need that we have the greater our __________________ will be for what God has indeed done for us (Luke 7:41-50).

Note the context of this parable:

A sinful woman who had been forgiven by Jesus washed His feet with her tears and wiped them with her hair. When the Pharisee who had invited Him to dinner showed contempt for this, Jesus explained why she was so __________________.
Moral: Those who are forgiven much ________________.

C. The parable of the unforgiving servant teaches us that we must be agents of God’s ___________ in the same way that He has demonstrated His mercy toward us and be ________________________ others no matter how big we perceive their offense toward us to be (Mt. 18:23-35).

Note the context of this parable:

Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?” Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven.” Matthew 18:21-22

Moral: Forgive others the same way that you want God ________________.

D. The parable of the sower who went out in the field to sow teaches us the importance of controlling the ________________________ so that the Word of God can take root in our lives and we can bear Kingdom fruit (Mt. 13:3-9, 18-23).

E. The parable of the good Samaritan teaches us that we have a responsibility to demonstrate God’s love to those ________________ when it is in our power to do so (Luke 10:30-37).

Note the context of this parable:

And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?” He said to him, “What is written in the law? What is your reading of it?” So he answered and said, “‘You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.’” And He said to him, “You have answered rightly; do this and you will live.” But he, wanting to justify himself, said to Jesus, “And who is my neighbor?” Luke 10:25-29

F. The parable of the rich fool teaches us that the possessions that we have are not merely for the purpose of lavishing greater and greater luxury on ourselves, but we are to use them to ______________________ and to ________________ (Luke 12:16-21).

Note the context of this parable:

Then one from the crowd said to Him, “Teacher, tell my brother to divide the inheritance with me.” But He said to him, “Man, who made Me a judge or an arbitrator over you?” And He said to them, “Take heed and beware of covetousness, for one’s life does not consist in the abundance of the things he possesses.” Luke 12:13-15

Moral: Use your money wisely while you are alive because it will not help you after ________________.
G. The parable of the unjust steward teaches us that no matter who we are, if we will use the resources that God has placed in our hands to win people for Christ we will have much ______________________ (Luke 16:1-13).

H. The parable of the rich man and Lazarus teaches us that we only have one opportunity to live for God and to do what is right toward others. Once we die there is __________________________ for us to ease our judgment or to reach out to our loved ones who do not believe (Luke 10:19-31).

I. The parable of the persistent widow teaches that when we make our requests known to the Lord in prayer it is to be more than a casual entreaty, but we are to press in ____________________ what we desire (Luke 18:1-8).

J. The parable of the talents teaches us that God has given every one of us something that we can use for Him. He not only expects us to use what He has given us, He expects _______________ on what He has given to us (Mt. 25:14-30).

   Moral: ________ it or ________ it.

IV. Most of Jesus’ parables were given as an indictment of the religious leaders of the day.

   A. The parable of sewing a new patch on old garment (Mt. 9:16) and putting new wine into old wineskins (Mt. 9:9:17) teach that you cannot take Jesus New Covenant teachings and just _________________ the laws and traditions under the Old Covenant.

   B. The parable of the barren fig tree teaches that when Jesus came to the nation of Israel He expected to find a certain type of fruit, but He did ________________ (Luke 13:6-9; See also Mt. 3:8-10; 21:18-19).

   C. The parable of the great supper teaches us that the Jews and the religious leaders who were the first ones invited to the supper _______________ not to come. Eventually the invitation went out to “whosoever will may come” (Luke 14:15-24).

   D. The parable of the prodigal son can be interpreted in several ways (Luke 15:11-32).

      1. It can speak of the ________________ that the Father has for all of His children no matter how they may have spoiled their goods and mistreated Him.

      2. It can also speak of two groups of people.

         a. The prodigal son who squandered his inheritance can be seen as the Gentiles or at least those who did not ________________ to the faith.
b. The elder brother can be seen to represent the Jews or those who ________
______________ but remained faithful to the religious systems of the day.

E. The parable of the two sons again represents the religious leaders and the
publicans, sinners and rebellious (Mt. 21:28-32).

1. The first son represents those were __________________ but later repented
   and responded in obedience.

2. The second son represents the religious leaders of the day who “________
______________” (Mt. 23:3).

F. The parable of the vineyard is one of the clearest parables that Jesus told relating
to the religious leaders of the day and they did not miss His intent (Mt. 21:33-46).

There are several things that Jesus revealed in this parable.

1. Those who work the vineyard are not the actual landowners, they are merely
   ________________ who will have to give an account.

2. God expected there to be __________ from His vineyard.

3. Those in charge of the vineyard ________________ the servants (prophets)
sent by the owner.

4. The religious leaders of the day knew that Jesus was the Son of God and
   ________________.

5. Because of their rejection of the Son, the vineyard would be put into the hands
   of ________________ that would bring forth the desired fruit (I Pet. 2:8-9).

6. The foundation of this new order would be personal ________________ and
   a right relationship to the Stone that the builders rejected.

V. Jesus’ seven parables of the Kingdom may be a prophetic reference to the seven
periods of church history.

A. Each of the parables of the Kingdom stands on its own and contains important
truth.

1. Sower of seeds in the field (Mt. 13:3-23).
2. The wheat and the tares (Mt. 13:24-30, 36-43)
3. The mustard seed (Mt. 13:31-32)
4. Leaven (Mt. 13:33)
5. The treasure hidden in the field (Mt. 13:44).
6. The pearl of great price (Mt. 13:45-46)
7. The dragnet (Mt. 13:47-50)
B. However, these parables may also be a prophetic reference to the future ages of the church.

1. The Parable of the Sower

This parable speaks of the Apostolic Church period (30-100 A.D.) when the seed of the word of God was _______________________. This is the age of expansion in relation to the Church. The seed was received in different ways and brought forth various levels of fruitfulness.

2. The Parable of the Wheat and Tares

This parable speaks of the Persecuted Church period (100-313 A.D.). Although the Church went through seasons of persecution during this period, it was also a period in which many of the __________________ concerning the nature of Christ arose. Those who preached these heresies were as tares among the wheat; they were “sons of the wicked one” (Mt. 13:38). These tares would continue to grow throughout the church age to be finally separated at the coming of the Lord.

3. The Parable of the Mustard Seed

This parable indicates that the kingdom of God expanded to such a level that even the birds of the air were able to lodge in its branches. This parable speaks of the Imperial Church period when Christianity became a state religion and many unregenerate people _________________ in its branches because of political expediency and, in some cases, because they had no options.

4. The Parable of the Leaven

This parable indicates that there was leaven introduced into the pure measures of meal that eventually caused the whole lump to be leavened. This parable speaks of the Medieval Church period (313-1453 A.D.) where one has to ______________________ to find a true expression of the Church. That which was called “the church” in that era was filled with corruption of all sorts.

5. The Parable of the Treasure in the Field

This parable speaks of a new season of restoration where individuals discovered truth that had been __________________ of the Word. It speaks of the Reformed Church period (1453-1648 A.D.) where many of the reformers had to literally lay down their lives for truths or treasures from the Word of God that were in the process of being restored to the church.

6. The Parable of the Pearl of Great Price

This parable speaks of the Fragmented Church period (1648-1948 A.D.) when many _____________________ were discovered. These were pearls of truth that served as the catalyst for new groups and denominations to arise.
7. The Parable of the Dragnet

This is the last parable and it speaks of the last period of church history (1948-Present). It deals with the great ingathering of fish and the _______________. It speaks of a harvest where some of __________________ is brought in that is followed by a ________________ of the good and the bad, the wheat and the chaff, the sheep and the goats.
Lesson 20
The Prophetic Ministry of Jesus

I. Jesus was openly acknowledged as a prophet.
   A. He was ______________ to be a prophet (Deut. 18:15, 18-19; Acts 3:22-23).
   C. He was readily ______________ to be a prophet (Mt. 21:11, 46; Mark 6:15; Luke 7:16; 24:19; John 4:19; 6:14; 7:40; 9:17).

II. Jesus prophesied about many things that would come.
   D. Jesus prophesied about the _______________ of His followers (Mt. 10:16-26; John 15:20).
      1. He said that they would be _____________ of synagogues (John 9:22; 16:2).
      3. He said that they would be ______________ governors and kings (Mt. 10:18; See: Acts 24:1-25:27).
      4. He said that some would be betrayed by _________________ (Mt. 10:21).
      5. He said that some would be _______________ for their faith (Mt. 10:21; 20:23; See: Acts 12:1-2).
      6. He said that those who put them to death will believe they are doing a _________________ (John 16:2; Phil. 3:6).
   E. Jesus prophesied _________________ against the unrepentant cities and nations.
      1. He pronounced judgment upon Chorazin and Bethsaida (Mt. 11:20-21; Luke 10:13-14).
2. He pronounced judgment upon Capernaum (Mt. 11:22-23; Luke 10:15-16).

   a. He indicated that their enemies would put them under __________ (Luke 19:43).
   b. He indicated that the temple would be _______________ destroyed (Mt. 24:2; Mark 13:1-2; Luke 19:44; 21:6).
   c. He indicated that the city would be _____________ (Luke 19:44).
   d. He indicated that the Jewish people would be taken into ______________ to other nations (Luke 21:23).
   e. He indicated that the city would be under Gentile ____________ for a long season (Luke 21:24).

F. Jesus prophesied concerning the _____________________ (See: Matthew 24; Mark 13; Luke 21).

Matthew 24, Mark 13 and Luke 21 are all chapters that answer the disciples’ questions concerning the future (Mt. 24:3; Mark 13:4; Luke 21:7).

They asked about three things:

- ________ will these things be?
- What will be _______________ associated with the Second Coming?
- What will be the signs or marks of the ______________ or the end of the age?

Jesus answered their questions as follows:

1. He indicated that the end times would be times of great _____________ (Mt. 24:4, 24; Mark 13:5; Luke 21:8).
   a. There will be many false and deceptive ________________ (Mt. 24:5; Mark 13:6).
      - False prophets (Mt. 24:11)
      - False christs (Mt. 24:23-24; Mark 13:21-22)
   b. There will be many deceptive ________________ (Mt. 24:24; Mark 13:22; II Th. 2:9).
   c. There will be many false and deceptive ________________ (I Tim. 4:1).

2. He indicated that there would be problems that would cause the nations ____________ and perplexity and would cause people’s hearts to melt in fear (Luke 21:25).
3. He indicated that there will be ________ and rumors of war (Mt. 24:6; Mark 13:7; Luke 21:9).
   a. There will be inner turmoil or ___________________ within nations (Luke 21:9, 25).
   b. Nations will __________________ nations (Mt. 24:7; Mark 13:8; Luke 21:10).
   c. Kingdoms will __________________ kingdoms (Mt. 24:7; Mark 13:8; Luke 21:10).

4. He indicated that there will be natural disasters.
   a. There will be _______________ (Mt. 24:7; Mark 13:8; Luke 21:11).
   b. There will be wide spread and unusual _______________ (Mt. 24:7; Luke 21:11).
   c. There will be _______________ or birth pangs (Mark 13:8; See: Rom. 8:22).
   d. There will be _______________ even in unusual places (Mt. 24:7; Mark 13:8; Luke 21:11; See Heb. 12:25-29).
   e. There will be _______________ (Luke 21:25).

5. He indicated that there will be _______________ against Christians (Mt. 24:9-10; Luke 21:12).
   a. This will involve a general hatred even on a_____________ level (Mt. 24:9; Mark 13:13; Luke 21:17).
   b. This will involve betrayal within one’s own immediate _______________ (Mark 13:12; Luke 21:16).
   c. This will involve trial before religious councils and _______________ officials (Mark 13:9; Luke 21:12-13).
   d. This will involve _______________ (Luke 21:12).
   e. This will involve torture and _______________ (Mt. 24:9; Mark 13:9; Luke 21:16).
   f. This will involve the _______________ of some who will become betrayers (Mt. 24:10).

6. He indicated that the spiritual climate will be ________ positive and negative.
a. On the negative side there would be a general condition of lawlessness and spiritual __________ (Mt. 24:12-13).

b. On the positive side the Gospel would go forth ______________(Mt. 24:14; Mark 13:10).

7. He indicated certain things about the time of His return.

a. That His return will be ____________ for the sake of the elect (Mt. 24:22; Mark 13:20).

b. That when He returns it will happen ____________ (Mt. 24:27).

c. That His coming will catch people by ____________ (Mt. 24:36-44, 50; Mark 13:32-37).

d. That there will be signs in the ______________ (Mt. 24:29; Mark 13:24-25; Luke 21:11, 25). The powers of the heavens will be shaken (Luke 21:26).
   • Sun darkened
   • Moon turned to blood
   • Stars falling

e. That He will return in _______________ with power and great glory (Mt. 24:30; Mark 13:26; Luke 21:27).

f. That there will be the sound of a ____________ (Mt. 24:31).

g. That His return will be _____________ by those who rejected Him (Mt. 24:30).

h. That the elect will be ________________ to Him by the angels (Mt. 24:31; Mark 13:27).

i. That _______________will follow His coming (Mt. 24:50-51).

8. He indicated how people must _____________ His return.


b. They should ________________ at all times (Mt. 24:44).

c. They should ________________ (Mt. 24:42; Mark 13:32-37; Luke 21:36).

d. They should be on guard and not fall for the ________________ (Mt. 24:4).

e. They should be patient and ____________ (Mt. 24:13; Mark 13:13; Luke 21:19).
f. They should _____________ their heads (Luke 21:28).

g. They should anticipate their _______________ (Luke 21:28; See: Rom. 8:23).
Lesson 21
Jesus’ Rejection and the Road to the Cross

I. Not everyone responded favorably to Jesus and His ministry.

A. Jerusalem, the center of Judaism, missed its ______________________ (Luke 13:34; 19:41-44).

1. The Pharisees did not like Him because He challenged their ___________ and exposed their hypocrisy (Mt. 15:1-2, 12).

2. The Sadducees did not like Him because His ministry in the realm of the supernatural challenged their __________________ (Luke 20:27).

3. The chief priests did not like Him because His servant style of leadership challenged their __________________________ (Mt. 21:42-44).

4. The religious leaders did not like Him because they were _____________ of the praise of men that Jesus readily received even from children (Mt. 21:15).

B. Rome’s appointed leaders missed their opportunity to receive Jesus.

1. Herod and Herodias did not like Him because both John the Baptist’s statements and Jesus’ purity of life challenged the ruler’s ____________ __________________ (Mark 6:17-19; Luke 13:31-33).

2. Herod did not like Him because He would not perform miracles __________ to entertain him (Luke 23:6-12).

C. Many of the multitudes walked away from Jesus as He talked about deeper levels of ________________.

1. When Jesus’ teaching got ______________ many decided not to follow Him any more (John 6:60-69).

2. When Jesus expected people to give up their “____________” to follow Him some preferred their idols and walked away from Him (Mt. 19:21-22).

D. His own countrymen and brothers were ______________ by Him and His teaching (Mt. 13:57; Mark 6:3; John 6:41-42; 7:1-5).

II. On several occasions those who opposed Jesus tried to arrest Him or harm Him in some way (Mt. 12:14; 21:46; Mark 3:6; Luke 6:11).

A. They were not able to take Him because they feared ________________ (Mt. 26:4-6; Mark 12:12; 14:1-2; Luke 20:19; 22:1-2).

B. They were not able to take Him because it was not yet ________________ (John 7:6-8, 30, 44; 10:31, 39).
1. Sometimes Jesus seemed to just be able to ____________________ the angry mob undetected (John 10:31, 39).

2. Other times Jesus _______ from those who were seeking His life (John 8:59).

III. As Jesus continued in ministry He became aware that the time of His death was approaching (John 12:27-36).

A. He was aware that He was going to be ________________ (John 6:64, 70-71).

B. He was aware that this was going to be His _______________ to Jerusalem (Mt. 20:17-18).

C. He successfully eluded capture until God’s _________________ time (John 11:53-57).

D. As the end approached, He allowed Mary to _________________ Him for burial (Mt. 26:12; Mark 14:8; John 12:1-8, See: Mark 16:1; Luke 23:56; 24:1-3).

It is worthy of note that Jesus had three such anointings in His earthly ministry.

- His feet were anointed by a woman who was a sinner (Luke 7:36-50). This woman washed His feet with her tears and dried them with her hair.

- His feet were anointed by Mary six days before the Passover at her house in Bethany (John 12:1-8). She anointed His feet with costly oil and wiped them with her hair.

- His head was anointed with costly oil by a woman two days before the Passover at the house of Simon the leper in Bethany (Mt. 26:6-13).

These three anointing speak of the three anointed _____________ of the Old Testament—prophet, priest and king.

II. Jesus tried to prepare His disciples for His crucifixion.


When you put all of the verses together, Jesus told them quite a lot about what was about to happen.

1. He told them that He would be ________________ to the chief priests and scribes.
2. He told them that this would happen in conjunction with the ____________ (Mt. 26:2).

3. He told them that He would be condemned to ____________.

4. He told them that He would be ____________.

5. He told them that He would be ____________.

6. He told them that He would be ____________ (Mark 10:34).

7. He told them that He would be ____________.

B. He told them what ________ would do (Mt. 26:31-35).

1. He indicated that they would all ____________ (Mark 14:27; John 16:32).

2. He indicated that Peter would deny Him __________ times (Mt. 26:24, 69-75; Mark 14:30; Luke 22:31-34; John 13:36-38).

3. He indicated that ________________ would betray Him (John 13:21).

C. He told them what ________ would do (Mt. 20:19).

He would ________________ on the third day!

III. Jesus gave Jerusalem one last chance to receive Him when He entered the city for the last time (Mt. 21:1-10; Mark 11:1-11; Luke 19:28-40; John 12:12-19).


What is the significance of the fact that Jesus rode a donkey into the city?

1. It fulfilled ____________ that He should do so (Mt. 21:4-5; Zech. 9:9).

2. This day in the initial Passover calendar was the day that the lamb was to be ____________ for the Passover meal (Ex. 12:3-6).

3. It symbolized the fact that He was coming as an ambassador of ____________.

4. __________ and princes would commonly ride on donkeys especially in times of peace (I Kgs. 1:33-34).

B. He was welcomed as a king and a conquering ________ (Mt. 21:8-11).

1. The disciples laid their ____________ on the donkey (II Kgs. 9:13).

2. Palm branches and clothing were thrown down in His ________ (Rev. 7:9-10).
3. The people ____________ “Hosanna!”

“When persons applied to the king for help, or for a redress of grievances, they
used the word hosanna, meaning ‘Save now! or, Save, we beseech thee! -
redress our grievances, and give us help from oppression!’ Thus both the
words and actions of the people prove that they acknowledged Christ as their
king, and looked to him for deliverance (See II Sam 14:4; II Kgs. 6:26; Ps.
118:25).” --Clarke’s Commentary

4. He was proclaimed as the “Son of ___________” (Mark 11:10; Luke 1:32).

5. He was proclaimed as coming in the name or the _____________ of the Lord
God Almighty (Mark 11:10).

6. The Pharisees wanted Jesus to ____________ the multitudes for their displays

C. He __________ over Jerusalem (Luke 19:41-44).

D. He cleansed the temple for the _____________ time (Mt. 21:12-13; Luke 19:45-
48; Compare John 2:13-17).

IV. Judas was the instrument that Satan used to betray Jesus (Mt. 26:14-16; Luke

A. Judas let his ________________ get the better of him (Mt. 26:14-16; Mark
14:10-11; John 12:4-6).

1. Judas became a traitor, but he was not ________ that way (Luke 6:16).

2. Judas had a problem with _____________ (John 12:4-6; I Tim. 6:9-10).


4. Judas’ love for money led him to make the ultimate choice—money or
__________ (Mt. 26:14-16; Luke 22:3-6; Acts 1:25).

5. Judas betrayed Jesus after eating together at the table, which was considered
the _________________ of betrayal (Compare: I Cor. 11:27-29).

B. Jesus let Judas know that ________________ he was the betrayer (Mt. 26:22-25;

1. He let Him know in a way that demonstrated __________ for Judas.

   a. He knelt before Judas and ________________ (John 13:3-6).
b. He dipped His hand with Judas ________________ at dinner (Mt. 26:23-25; John 13:26-27).

Note the practice of dipping in the sop or sauce. William Barclay in his Daily Study Bible makes the following observation,

“For the host to offer the guest a special tidbit, a special morsel form the dish, was again a sign of special friendship. When Boaz wished to show how much he honored Ruth, he invited her to come and dip her morsel in the wine (Ruth 2:14)…When Jesus handed the morsel to Judas, again it was a mark of special affection. And we note that even when Jesus did this the disciples did not gather the import of His words. That surely show that Jesus was so much in the habit of doing this that that it seemed nothing unusual. Judas had always been picked out for special affection.”

The Messianic Psalms actually confirm this idea that Judas was a very dear and __________________ to Jesus (Ps. 41:9; 55:12-14).

2. In letting him know, He also gave him an opportunity to _____________ (John 13:26-28).
Lesson 22
The Arrest and Trials of Jesus

I. Jesus spent His final hours of freedom in communion with the Father (Mt. 26:36-46; Mark 14:32-42; Luke 22:39-46; John 17).

A. He went to His usual _________________ (John 18:1-2).

B. He went with His _________________.

1. He had eight of His disciples wait at the _________ of Gethsemane (Mt. 26:36; Mark 14:32).

2. He took His three closest disciples further ____________ (Mt. 26:37-18; Mark 14:33).

3. He went on ___________ to wrestle with God (Mt. 26:39; Mark 14:35).

C. He expressed His sorrow of soul (Mt. 26:38; Mark 14:34).

1. He was in __________ of soul (Luke 22:44).


D. He spent three sessions in prayer.

1. In session one He asked the Father to let the cup pass from Him, but He committed Himself to the will of the Father (Mt. 26:39-41; Mark 14:35-36).

2. In session two He asked the same thing again, but He committed Himself to the will of the Father (Mt. 26:42-43; Mark 14:39).

3. In session three He asked the same thing again, but He committed Himself to the will of Father (Mt. 26:44-46; Mark 14:41).

4. After each session, Jesus found the disciples ____________ (Mt. 26:40-41).

5. In the context of these three sessions, Jesus prayed His High Priestly prayer (John 17:1-26).

   a. He prayed for ____________ (John 17:1-5).

   b. He prayed for His ____________ (John 17:6-19).

      • That they would be kept from the evil one.
      • That none would be lost.
      • That they would be one.
      • That they would possess the joy of the Lord.
      • That they would be sanctified through the Word of Truth.
c. He prayed for all ______________ (John 17:20-26).
   - That they would be one.
   - That they would be with Him where He is.
   - That they might behold His glory.
   - That they would be filled with the love of God.

6. In this context Jesus found heavenly support from the ____________ (Luke 22:43; See: Mt. 4:11).

   E. He made the ultimate ______________ to the will of God.
      1. He would take the __________________ upon Himself (II Cor. 5:21).
      2. He would pay the price of __________ (Phil. 2:8).

II. Jesus was arrested by the chief priests and the temple guard (Mt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1-11).

   B. Jesus revealed Himself as the “I AM” (John 18:4-8).
   C. The people took Jesus in to custody (Mark 14:46).
   D. Jesus asked the soldiers to let the rest of the disciples ___________ (John 18:8-9).
   E. Peter attempted to ___________ with his sword and cut off a man’s ear (Mt. 26:51-54; Mark 14:47; Luke 22:49-50; John 18:10).
      1. Jesus reminded them that the sword was not ______________.
      2. Jesus reminded them that He could have called twelve legions of ___________ to rescue Him (Mt. 26:53).
      3. Jesus reminded them that all of the things that were happening had to happen to fulfill prophecy and the ________________ (Mt. 26:54, 56; John 18:11).
   F. Jesus addressed the multitudes involved in the arrest (Mt. 26:55-56; Mark 14:48-49; Luke 22:52-53).
   G. All of the disciples __________ (Mt. 26:56; Mark 14:50-52).

A. Jesus’ first trial was before the ______________ and Caiaphas the high priest (Mt. 26:57-68; Mark 14:53-65).

1. They tried to get ______________ to testify (Mt. 26:59-61).

2. Jesus initially refused to ____________ the charges against Him (Mt. 26:62-63).

3. Jesus pleaded ___________ to His claim to be the Son of God (Mt. 26:63-64).

4. The high priest __________________ upon hearing the confession of Jesus (Mt. 26:65).

5. The high priest charged Jesus with _______________ and pronounced Him worthy of death (Mt. 26:65-66).

6. Jesus was mocked and beaten (Mt. 26:67-68).

B. Jesus’ second trial was before ____________ the governor of Judea (Mt. 27:1-2, 11-26; Mark 15:1-5; Luke 23:1-5; John 18:28-).  

1. Pilate first tried to understand the charges against Jesus (John 18:29-30).

2. Pilate discerned that it was a _____________ matter and tried to refer the case back to the Sanhedrin (John 18:31).

3. The religious leaders insisted that Pilate keep the matter because they did not have the power to put anyone _______________ (John 18:31-32).

4. At this trial Jesus acknowledged to Pilate that He was _____________ of the Jews (Mt. 27:11; Mark 15:2; John 18:33-36).

5. At the rest of this trial Jesus answered them _____________ (Mt. 27:14; Mark 15:3-5).

6. Pilate announced that he could find _______________ in Jesus (John 18:38b).

7. When Pilate found out that Jesus was from Galilee, he sent Him to _________ (Luke 23:6-7).

C. Jesus’ third trial was before ____________ (Luke 23:6-12).

1. Initially Herod ________________ the opportunity to see someone he had heard so much about hoping He would do a miracle for him (Luke 23:8).

2. Herod’s excitement turned to ___________ when Jesus did not answer him or respond to the hostile crowd (Luke 23:10-11).


5. A new ____________ was somehow formed between Herod and Pilate (Luke 23:12).

D. Jesus’ fourth trial was back before Pilate for official ____________ (Mt. 27:15-26; Mark 15:6-15; Luke 23:12-25).


2. Pilate tried to simply chastise Jesus for the sake of the accusers and ____________ Him (Luke 23:16-17).

3. Pilate’s wife warned him not to have anything to do with that “__________” (Mt. 27:19)

4. Pilate tried to free Jesus by giving them the ____________ of Barabbas or Jesus (Luke 23:17-25).

5. The chief priests persuaded the people to demand Jesus’ crucifixion and the ____________ of Barabbas (Mt. 27:20-23; Mark 15:13-14; Luke 23:21).

6. Pilate again insisted that he could find ____________ to crucify or even hold Jesus (Mt. 27:23; Mark 15:14; Luke 23:22).

7. Pilate ____________ of the matter (Mt. 27:24).

8. The people in the mob invoked the curse of ____________ upon themselves (Mt. 27:25; See: Deut. 19:10-13; II Kgs. 24:4).

9. Pilate ultimately succumbed to ____________ and delivered Jesus to his soldiers to be tortured and then crucified (Mt. 27:15; Luke 23:23-25).

IV. While Jesus was on trial, other things were taking place.

A. Peter ____________ in the courtyard three times (Mt. 26:58, 69-75; Mark 14:66-72).

B. Judas committed ____________ (Mt. 27:3-10; See also: Acts 1:18-19).

1. He realized that he had betrayed innocent blood (Mt. 27:4).

2. He tried to ____________ the money (Mt. 27:3, 5).
3. He found ____________ and committed suicide by hanging himself (Mt. 27:5).

C. Barabbas was __________ from prison (Mt. 27:15-26; Luke 23:13-25; John 18:39-40).

Think of the story of Barabbas as a picture of everyone of our lives.

1. He was guilty of insurrection.
2. He was in a prison house of his own making.
3. He was under the sentence of death.
4. His life was exchanged for the “innocent” life of another.
5. He was declared pardoned as another died in his place.

V. The religious leaders broke many of their own laws in condemning Jesus.

A. They violated Old Testament laws given by Moses.

1. They were to make diligent inquisition in a capital case (Deut. 13:12-14; 19:18).

2. They held a trial in a private home. Judgments were to take place in the temple area before the whole council not in private dwellings such as the house of Caiaphas (Deut. 17:8-13; Mt. 26:3).

3. No trials were allowed on Sabbath days or the Passover (Deut. 16:8; Mt. 26:5; 27:15). Having such a trial would be considered “work” and would have to be done on other days of the week.

4. They were required by law to have multiple witnesses to bring any matter to trial (Deut. 17:6; 19:5; Mt. 26:60, 63-66; Mark 14:55).

5. They listened to the testimony of false witnesses (Ex. 20:16; 23:1-2; Mt. 27:59-61).

6. They could not get multiple witnesses to agree (Num. 35:30; Mark 14:56, 59).

7. They were to release the prisoner if the witnesses did not agree (Num. 35:30; Deut. 19:15).

8. They were not to slander their neighbor (Lev. 19:16; Mt. 26:61).

9. They did not bring judgment against the false witnesses. False witnesses were to reap the judgment that they had intended for the accused (Deut. 19:18-19).

10. They followed a multitude to do evil (Ex. 23:2; Pro. 1:8-16).

11. They joined hands to slay “innocent blood” (Ex. 23:7; Num. 35:33; Deut. 19:10, 13; Mt. 27:4, 20, 25).
12. They were not to accept or give a reward for shedding innocent blood (Ex. 23:8; Deut. 27:25).

13. They were not to swear by God’s name (Ex. 20:7; Lev. 5:1; Mt. 26:63).

14. The high priest was not to rend his clothes (Lev. 21:10; Mt. 26:65).

15. They were only allowed to minister up to forty stripes and only for those who had been proven guilty (Deut. 25:1-3; Luke 23:18-25).

16. Jesus’ inheritance (including all possessions) was to go to His brothers, not the soldiers (Num. 27:8-9).

17. They were covetous toward Jesus fame and following (Ex. 18:21; Mt. 27:18).

18. They bribed soldiers to lie about Jesus resurrection (Mt. 28:11-15; Deut. 16:19).

B. They violated their own laws of the Sanhedrin.

1. They were not to carry out a capital crime at night. The Jewish laws stated that “Criminal processes can neither commence nor terminate but during the course of the day.”

2. The trial was completed in one day. This was in direct violation to the law which required verdicts to be issued on the day following the completion of a trial.

3. The day following the sentencing the Sanhedrin was required to review the whole process.

4. The trial at the Sanhedrin was to be open. Their meeting was secret.

5. The arrest was made as the result of a bribe given to a co-conspirator or accomplice. This too was contrary to their laws.

6. The Sanhedrin unanimously condemned Him to death which under the law would have definitely acquitted Him. The Sanhedrin code provided that at least one member of the court should serve as defense counsel for the accused.

7. The chief priests violated the Sabbath with all of the activities surrounding Jesus trial.

8. The charges against Jesus were changed during the trial.

He was initially charged with blasphemy based upon His statement that He would be able to destroy and rebuild the Temple of God within three days, as well as His claim to be the Son of God. When He was brought before Pilate,
the charge was that Jesus was a King and did not advocate paying taxes to the Romans (Luke 23:2).

This is what the Lord says about all of these events:

*These six things the LORD hates, yes, seven are an abomination to Him: A proud look, a lying tongue, hands that shed innocent blood, a heart that devises wicked plans, feet that are swift in running to evil, a false witness who speaks lies, and one who sows discord among brethren.*  Proverbs 6:16-19
Lesson 23
The Crucifixion of Jesus

I. Many symbolic things happened in conjunction with Jesus’ suffering and death.

A. Some of these things were inspired ____________.

1. This included the ______________ the soldiers put on Jesus (Mark 15:17, 20; John 19:2, 5).

2. This included the _______________ that was put in His hand (Mt. 27:28-29; Num. 24:17; Heb. 1:8).

3. This included the ________________ (Mt. 27:29; Mark 15:17; John 19:2, 5; Heb. 2:9; Rev. 6:2; 14:14).

4. This included __________ of the crucifixion—Golgotha (Mt. 27:33; Mark 15:22; John 19:17).

Golgotha was a place outside of the city or ________.

   a. Outside the camp was a place for certain ______________ (Heb. 13:11-14).

   b. Outside the camp was a place where the _______________ was sent on the Day of Atonement (Lev. 16:10, 20-22).

5. This included the ______________ of the high priests garments (Mt. 27:65; Lev. 21:10; Heb. 7:11-17).

6. This included the _______________ over Jesus garment (Mt. 27:35; Mark 15:24; Luke 23:34; John 19:24).

7. This included the total _______________ of Jesus by torture (Is. 52:14).

8. This included His crucifixion between ____________ (Is. 53:12; Mark 15:28; Luke 22:37).

9. This included the ________________ over Jesus on the cross (Mt. 27:37; Mark 15:26; Luke 23:38; John 19:19-22).

B. Some of these things were inspired ____________.

1. This included the ______________ over the face of the earth (Mt. 27:45; Mark 15:33; Luke 23:44).

2. This included the _______________ that occurred in conjunction with His death (Mt. 27:51, 54).

3. This included the rending of ____________ in the temple (Mt. 27:51; Mark 15:38; Luke 23:45; Heb. 10:19-23).
II. Jesus’ suffering and death had been foretold by the prophets of the Old Testament.

A. Many of the prophets foretold of Jesus suffering.

1. Jesus would come on a donkey (Zech. 9:9; Mt. 21:5; John 12:15).

2. There would be plots to kill Jesus (Ps. 2:2; Mt. 21:38).

3. Jesus would reestablish the temple as a house of prayer (Is. 56:7; Mt. 21:13; Mark 11:17; Luke 19:46).

4. Jesus would be sold for thirty pieces of silver (Zech. 11:12; Mt. 26:15).

5. Jesus would be smitten and His followers would scatter (Zech. 13:7; Mt. 26:31; Mark 14:27).

6. Jesus would be silent in the face of accusation (Is. 53:7; Mt. 26:63; 27:14; Mark 15:28).

7. Jesus would be hit with the palm of their hands (Is. 50:6; Mt. 26:67; Luke 22:64).

8. Jesus would be beaten severely (Is. 53:5; Mt. 27:26).

9. Jesus would be spit upon and have His beard plucked (Is. 50:6; Mt. 26:67-68; 27:30).


12. Judas would regret his actions and the pieces of silver would be thrown in the sanctuary (Zech. 11:13; Mt. 27:5).

13. The betrayal money would buy a potter’s field (Zech. 11:13; Mt. 27:7).

14. There would be darkness over the whole land (Amos 8:9; Mt. 27:45; Mark 15:33).

15. Jesus would be buried in a rich man’s tomb (Is. 53:9; Mt. 27:57-60).


B. The Book of the Psalms gives the fullest picture of Jesus’ road to the cross.
1. The people would sing hosannas (Ps. 118:25-26; Mt. 21:9; Mark 11:7-11; Luke 19:38; John 12:13).

2. The children would proclaim praise (Ps. 8:2; Mt. 21:16).

3. Jesus would be betrayed by a friend (Ps. 41:9; 55:12-14; Mt. 26:49-50; John 13:18).

4. Jesus would be condemned by false witnesses (Ps. 35:11; 109:2-3; Mt. 26:59-60; Mark 14:57-58).

5. Jesus would be hated without a cause (Ps. 35:19; John 15:24-25).

6. Jesus would be mocked (Ps. 22:7-8; Mt. 27:31; Luke 23:35).

7. Jesus would thirst on the cross (Ps. 69:21; John 19:28).

8. Jesus would be offered gall and vinegar to drink (Ps. 69:21; Mt. 27:34; Mark 15:36; John 19:29).

9. Jesus’ garments would be divided by the casting of lots (Ps. 22:18; Mt. 27:35; John 19:24).

10. Jesus would be starred at on the cross by His enemies (Ps. 22:11-13; Mt. 27:36).

11. Jesus would be looked up by His relatives from afar (Ps. 38:11; Luke 23:49).

12. Jesus would be reviled (Ps. 22:7-8; Mt. 27:39).

13. People would wag their heads at Jesus (Ps. 22:7-8; 109:25; Mt. 27:39).

14. Jesus would be indicted for trusting in God (Ps. 22:8; Mt. 27:43).


16. Jesus would cry out because of His forsakenness (Ps. 22:1; Mt. 27:46; Mark 15:34).

17. Jesus would commit His spirit to the Father (Ps. 31:5; Mark 23:46).

18. Jesus’ bones would not be broken (Ex. 12:46; Psalm 34:20; John 19:32-36).

Psalm 22:1-22, NLT

My God, my God! Why have you forsaken me? Why do you remain so distant? Why do you ignore my cries for help? 2 Every day I call to you, my God, but you do not answer. Every night you hear my voice, but I find no relief. 3 Yet you are holy. The praises of Israel surround your throne. 4 Our ancestors trusted in you,
and you rescued them. 5 You heard their cries for help and saved them. They put their trust in you and were never disappointed. 6 But I am a worm and not a man. I am scorned and despised by all! 7 Everyone who sees me mocks me. They sneer and shake their heads, saying, 8 “Is this the one who relies on the LORD? Then let the LORD save him. If the LORD loves him so much, let the LORD rescue him!” 9 Yet you brought me safely from my mother’s womb and led me to trust you when I was a nursing infant. 10 I was thrust upon you at my birth. You have been my God from the moment I was born. 11 Do not stay so far from me, for trouble is near, and no one else can help me. 12 My enemies surround me like a herd of bulls; fierce bulls of Bashan have hemmed me in! 13 Like roaring lions attacking their prey, they come at me with open mouths. 14 My life is poured out like water, and all my bones are out of joint. My heart is like wax, melting within me. 15 My strength has dried up like sunbaked clay. My tongue sticks to the roof of my mouth. You have laid me in the dust and left me for dead. 16 My enemies surround me like a pack of dogs; an evil gang closes in on me. They have pierced my hands and feet. 17 I can count every bone in my body. My enemies stare at me and gloat. 18 They divide my clothes among themselves and throw dice for my garments. 19 O LORD, do not stay away! You are my strength; come quickly to my aid! 20 Rescue me from a violent death; spare my precious life from these dogs. 21 Snatch me from the lions’ jaws, and from the horns of these wild oxen. 22 Then I will declare the wonder of your name to my brothers and sisters. I will praise you among all your people.

III. Jesus’ last words on the cross were significant in relation to His mission.

Jesus’ seven last words include the following:

A. “Father, forgive them, for they do not know what they do” (Luke 23:34).

1. In this statement Jesus provided an ______________ for His own teaching (I Pet. 2:19-25).

   Jesus had taught that we were to:
   b. Bless those who curse us (Mt. 5:44; Luke 6:28).
   d. Pray for those who despitefully use us (Mt. 5:44).

2. In this statement Jesus ________________ His teaching on forgiveness (Mt. 18:21-22).

3. In this statement Jesus acknowledged that most of the Jewish people and the Romans ________________ Who they were killing (John 16:2; Acts 3:17).

   Compare the death of Stephen (Acts 7:59-60).

B. “Assuredly, I say to you, today you will be with Me in Paradise” (Luke 23:43).
1. Initially both thieves joined with the crowd in mocking Jesus (Mt. 27:44; Mark 15:32).

2. Eventually, one of the thieves realized the wrong and asked for mercy (Luke 23:40-42).
   a. He realized that Jesus was ______________.
   b. He acknowledged Jesus as ______________ (I Cor. 12:3).
   c. He understood that Jesus was ______________ of a kingdom (John 3:3).

3. Jesus made it very clear about where His spirit would be following His death (Luke 23:43).

   1. This verse implies that Joseph was ____________.
   2. This verse helps us to see that Jesus as the firstborn son was taking His human ______________ serious to the end (Ex. 20:12; I Tim. 5:8).

D. “Eli Eli lema sabachthani?” or “My God, My God, why have you forsaken Me?” Mt 27:46; Mark 15:34; Ps. 22:1).
   1. The fact that Jesus cried with a loud voice suggests that this sense of ______________ was the cause of His greatest agony on the cross.
   2. Jesus abandonment by the Father was evidence that Jesus had now become ______________ and the Father turned His back on “sin” (II Cor. 5:21).
      a. In the Garden of Gethsemane Jesus had ______________ the will of God to become sin.
      b. Now on the cross that is exactly what ______________ (Hab. 1:13a).
   3. Jesus experienced the great gulf of separation from the Father that is caused by sin and that is experienced by every man ______________ Christ.
   4. On the cross Jesus experienced the ______________ against sin (Ps. 69:1-3; Is. 53:4).

E. “I thirst” (John 19:28).

   Jesus was offered a drink two times during His time on the cross.
   1. The first drink was offered by the soldiers and He ______________ (Mt. 27:33-34).
2. The second drink was asked for by Jesus when He realized that all things had been _______________ (John 19:28-30).

F. “It is finished” (John 19:30).
   a. The phrase “It is finished” could also be translated “It is _______________.”
   b. This word is also sometimes translated, the debt “has been ________” (Mt. 17:24).

G. “Father, into your hands I commit my spirit” (Luke 23:46, Ps. 31:5).
   1. This verse demonstrates that Jesus’ life was _______________ Him, He laid His life down (John 10:18).
   2. This thought is confirmed by the fact that the soldiers observed that Jesus died _______________ was expected (Mark 15:44).
   3. This verse also confirms __________ Jesus’ spirit would be after His death (Ps. 16:10; 49:15; Acts 2:31).

VI. The cross which was an instrument of cruelty and punishment has become a thing of beauty.

The Beauty of the Cross

Christ was abandon so that you would never be alone.
Christ became sin so that you could be righteous.
Christ was punished so that you could receive mercy.
Christ died so that you could experience life.
Christ became a curse so that you could be free from the curse.
Christ was taken captive so you could be free from bondage.
Christ was falsely charged so that you could not be charged.
Christ was stripped naked so that you could be clothed with royal robes.
Christ was condemned so that you could experience no condemnation.
Christ submitted to death to deliver you from death’s power.
Christ carried your grief so you could have joy unspeakable.
Christ’s body was torn so that you might be healed and whole.
Christ was humiliated and debased that you might be exalted.
Christ was forsaken by the Father so you might have full access.

--Bill Scheidler
The following Article was downloaded from the internet:

**A Physician Testifies About the Crucifixion**

by Dr. C. Truman Davis

About a decade ago, reading Jim Bishop’s The Day Christ Died, I realized that I had for years taken
the Crucifixion more or less for granted — that I had grown callous to its horror by a too easy
familiarity with the grim details and a too distant friendship with our Lord. It finally occurred to me
that, though a physician, I didn’t even know the actual immediate cause of death. The Gospel writers
don’t help us much on this point, because crucifixion and scourging were so common during their
lifetime that they apparently considered a detailed description unnecessary. So we have only the
concise words of the Evangelists: ‘Pilate, having scourged Jesus, delivered Him to them to be crucified
— and they crucified Him.’

I have no competence to discuss the infinite psychic and spiritual suffering of the Incarnate God
atoning for the sins of fallen man. But it seemed to me that as a physician I might pursue the
physiological and anatomical aspects of our Lord’s passionate some detail. What did the body of Jesus
of Nazareth actually endure during those hours of torture?

This led me first to a study of the practice of crucifixion itself; that is, torture and execution by
fixation to a cross. I am indebted to many who have studied this subject in the past, and especially to
a contemporary colleague, Dr. Pierre Barbet, a French surgeon who has done exhaustive historical and
experimental research and has written extensively on the subject.

Apparently, the first known practice of crucifixion was by the Persians. Alexander and his generals
brought it back to the Mediterranean world — to Egypt and to Carthage. The Romans apparently
learned the practice from the Carthaginians and (as with almost everything the Romans did) rapidly
developed a very high degree of efficiency and skill at it. A number of Roman authors (Livy, Cicer,
Tacitus) comment on crucifixion, and several innovations, modifications, and variations are described
in the ancient literature.

For instance, the upright portion of the cross (or stipes) could have the cross-arm (or patibulum)
attached two or three feet below its top in what we commonly think of as the Latin cross. The most
common form used in our Lord’s day, however, was the Tau cross, shaped like our T. In this cross the
patibulum was placed in a notch at the top of the stipes. There is archeological evidence that it was
on this type of cross that Jesus was crucified.

Without any historical or biblical proof, Medieval and Renaissance painters have given us our picture
of Christ carrying the entire cross. But the upright post, or stipes, was generally fixed permanently in
the ground at the site of execution and the condemned man was forced to carry the patibulum,
weighing about 110 pounds, from the prison to the place of execution.

Many of the painters and most of the sculptors of crucifixion, also show the nails through the palms.
Historical Roman accounts and experimental work have established that the nails were driven
between the small bones of the wrists (radial and ulna) and not through the palms. Nails driven
through the palms will strip out between the fingers when made to support the weight of the human
body. The misconception may have come about through a misunderstanding of Jesus’ words to
Thomas, ‘Observe my hands.’ Anatomists, both modern and ancient, have always considered the
wrist as part of the hand.

A titulus, or small sign, stating the victim’s crime was usually placed on a staff, carried at the front of
the procession from the prison, and later nailed to the cross so that it extended above the head. This
sign with its staff nailed to the top of the cross would have given it somewhat the characteristic form
of the Latin cross.
But, of course, the physical passion of the Christ began in Gethsemane. Of the many aspects of this initial suffering, the one of greatest physiological interest is the bloody sweat. It is interesting that St. Luke, the physician, is the only one to mention this. He says, ‘And being in Agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground.’

Every ruse (trick) imaginable has been used by modern scholars to explain away this description, apparently under the mistaken impression that this just doesn’t happen. A great deal of effort could have been saved had the doubters consulted the medical literature. Though very rare, the phenomenon of Hematidrosis, or bloody sweat, is well documented. Under great emotional stress of the kind our Lord suffered, tiny capillaries in the sweat glands can break, thus mixing blood with sweat. This process might well have produced marked weakness and possible shock.

After the arrest in the middle of the night, Jesus was next brought before the Sanhedrin and Caiphus, the High Priest; it is here that the first physical trauma was inflicted. A soldier struck Jesus across the face for remaining silent when questioned by Caiphus. The palace guards then blind-folded Him and mockingly taunted Him to identify them as they each passed by, spat upon Him, and struck Him in the face.

In the early morning, battered and bruised, dehydrated, and exhausted from a sleepless night, Jesus is taken across the Praetorium of the Fortress Antonia, the seat of government of the Procurator of Judea, Pontius Pilate. You are, of course, familiar with Pilate’s action in attempting to pass responsibility to Herod Antipas, the Tetrarch of Judea. Jesus apparently suffered no physical mistreatment at the hands of Herod and was returned to Pilate. It was in response to the cries of the mob, that Pilate ordered Bar-Abbas released and condemned Jesus to scourging and crucifixion.

There is much disagreement among authorities about the unusual scourging as a prelude to crucifixion. Most Roman writers from this period do not associate the two. Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunt by the mob that the Procurator was not properly defending Caesar against this pretender who allegedly claimed to be the King of the Jews.

Preparations for the scourging were carried out when the Prisoner was stripped of His clothing and His hands tied to a post above His head. It is doubtful the Romans would have made any attempt to follow the Jewish law in this matter, but the Jews had an ancient law prohibiting more than forty lashes.

The Roman legionnaire steps forward with the flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus’ shoulders, back, and legs. At first the thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles.

The small balls of lead first produce large, deep bruises which are broken open by subsequent blows. Finally the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped.

The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood. The Roman soldiers see a great joke in this provincial Jew claiming to be king. They throw a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete. Flexible branches covered with long thorns (commonly used in bundles for firewood) are plaited into the shape of a crown and this is pressed into His scalp. Again there is copious bleeding, the scalp being one of the most vascular areas of the body.
After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they tire of their sadistic sport and the robe is torn from His back. Already having adhered to the clots of blood and serum in the wounds, its removal causes excruciating pain just as in the careless removal of a surgical bandage, and almost as though He were again being whipped the wounds once more begin to bleed.

In deference to Jewish custom, the Romans return His garments. The heavy patibulum of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves, and the execution detail of Roman soldiers headed by a centurion begins its slow journey along the Via Dolorosa. In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance.

The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock, until the 650 yard journey from the fortress Antonia to Golgotha is finally completed.

Jesus is offered wine mixed with myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the patibulum on the ground and Jesus quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action being careful not to pull the arms to tightly, but to allow some flexion and movement. The patibulum is then lifted in place at the top of the stipes and the titulus reading ‘Jesus of Nazareth, King of the Jews’ is nailed in place.

The left foot is now pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees moderately flexed. The Victim is now crucified. As He slowly sags down with more weight on the nails in the wrists excruciating pain shoots along the fingers and up the arms to explode in the brain -- the nails in the wrists are putting pressure on the median nerves. As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again there is the searing agony of the nail tearing through the nerves between the metatarsal bones of the feet.

At this point, as the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push Himself upward. Hanging by His arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically, he is able to push Himself upward to exhale and bring in the life-giving oxygen. It was undoubtedly during these periods that He uttered the seven short sentences recorded:

The first, looking down at the Roman soldiers throwing dice for His seamless garment, 'Father, forgive them for they know not what they do.'

The second, to the penitent thief, 'Today thou shalt be with me in Paradise.'

The third, looking down at the terrified, grief-stricken adolescent John -- the beloved Apostle -- he said, 'Behold thy mother.' Then, looking to His mother Mary, 'Woman behold thy son.'

The fourth cry is from the beginning of the 22nd Psalm, 'My God, my God, why has thou forsaken me?'

Hours of limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain where tissue is torn from His lacerated back as He moves up and down against the rough
timber. Then another agony begins...A terrible crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart.

One remembers again the 22nd Psalm, the 14th verse: 'I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels.'

It is now almost over. The loss of tissue fluids has reached a critical level; the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissue; the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain.

Jesus gasps His fifth cry, 'I thirst.'

One remembers another verse from the prophetic 22nd Psalm: 'My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death.'

A sponge soaked in posca, the cheap, sour wine which is the staple drink of the Roman legionaries, is lifted to His lips. He apparently doesn't take any of the liquid. The body of Jesus is now in extremes, and He can feel the chill of death creeping through His tissues. This realization brings out His sixth words, possibly little more than a tortured whisper, 'It is finished.'

His mission of atonement has completed. Finally He can allow his body to die.

With one last surge of strength, he once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, 'Father! Into thy hands I commit my spirit.'

The rest you know. In order that the Sabbath not be profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common method of ending a crucifixion was by crurifracture, the breaking of the bones of the legs. This prevented the victim from pushing himself upward; thus the tension could not be relieved from the muscles of the chest and rapid suffocation occurred. The legs of the two thieves were broken, but when the soldiers came to Jesus they saw that this was unnecessary.

Apparently to make doubly sure of death, the legionnaire drove his lance through the fifth interspace between the ribs, upward through the pericardium and into the heart. The 34th verse of the 19th chapter of the Gospel according to St. John reports: 'And immediately there came out blood and water.' That is, there was an escape of water fluid from the sac surrounding the heart, giving postmortem evidence that Our Lord died not the usual crucifixion death by suffocation, but of heart failure (a broken heart) due to shock and constriction of the heart by fluid in the pericardium.

Thus we have had our glimpse -- including the medical evidence -- of that epitome of evil which man has exhibited toward Man and toward God. It has been a terrible sight, and more than enough to leave us despondent and depressed. How grateful we can be that we have the great sequel in the infinite mercy of God toward man -- at once the miracle of the atonement (at one ment) and the expectation of the triumphant Easter morning.
Lesson 24
The Resurrection and Ascension of Jesus

I. There were many things that happened in conjunction with the resurrection of Jesus both naturally and spiritually.

A. From a _______ point of view, Jesus died, was buried and rose again.

1. The body of Jesus was requested by Joseph of Arimathea (Mt. 27:57-58; Mark 15:42-45; Luke 23:52; John 19:38).


3. Jesus’ body was wrapped in a ___________ and laid in a new tomb that Joseph had prepared for himself (Mt. 27:59-60; Mark 15:46; Luke 23:53; John 19:40-42).

4. A ________ stone was rolled in front of the tomb (Mt. 27:60).

5. The tomb was sealed and a __________________ was placed outside to ensure that no one tampered with the body (Mt. 27:66).

6. There was a great ________________ (Mt. 28:2).

7. An angel from heaven came and rolled the stone away and __________ the stone (Mt. 28:2-3).

8. The guards were immobilized from ________ (Mt. 28:4).
   a. The guards reported what had happened to the chief priests (Mt. 28:11).
   b. The members of the Sanhedrin __________ the soldiers to say that the body was stolen by the disciples (Mt. 28:12-13).
   c. The members of the Sanhedrin assured the soldiers that they would use their influence to keep them out of ___________ (Mt. 28:14-15).

9. The women came to see the tomb to accomplish the normal preparations (Mt. 28:1; Mark 16:1; Luke 24:1; John 20:1).
   a. They brought spices to anoint His body (Mark 16:1; Luke 23:56; 24:1).
   b. They came early in the morning on the first day of the week (Mark 16:2; Luke 24:1; John 20:1).
   c. They wondered who would help them roll the large stone away from the opening of the tomb (Mark 16:3).
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B. From a _____________ point of view, Jesus fulfilled His responsibility as our High Priest and Mediator of the New Covenant.

While much was transpiring outside of the tomb, Jesus was doing amazing things in the spirit realm.


2. He descended into Hades, conquered Satan, spoiled principalities and powers, conquered sin and death, and released the _____________(the righteous dead) from Paradise or Abraham’s bosom (Hos. 13:14; Ps. 16:10; 68:18; Acts 2:27; Col 2:14; Luke16:19-31; Heb. 12:23; Rev. 1:18).

3. He ascended into heaven with the spirits of the ________________ dead (Eph. 4:8-10).

4. He physically rose from the dead with ________________ of old (Mt. 27:51-53; I Cor. 15:20-23).

5. He ascended to the Father to present His ________________ (John 20:17, 27; Luke 23:43).
a. Christ’s resurrection body was ______________ in nature. It was not a spirit or ____________. As such,
   - It could be ______________ (John 20:24-29).
   - It could receive ___________ (John 21:11-13).

b. Christ’s resurrection body was _______________ ______________ from His pre-resurrection body.
   - It could simply ____________ in the room (Luke 24:36; John 20:19, 26).
   - It could ____________ out of sight (Luke 24:31).

c. Christ’s resurrection body was heavenly, glorious and _____________, that is, it can never die again (Rom. 6:9-10; I Cor. 15:20, 42-57; Phil. 3:21; Rev. 1:18).

6. He returned to earth to prepare His disciples for His permanent departure.

II. After Christ’s resurrection He appeared to His followers on numerous occasions.

A. Christ appeared to His followers offering many ____________________ of His resurrection (Acts 1:3). Note the following:
   - He appeared to Mary Magdalene (Mark 16:9).
   - He appeared to women (Mt. 28:9).
   - He appeared to Peter (I Cor. 15:5).
   - He appeared to two disciples (Luke 24:15-31).
   - He appeared to ten apostles without Thomas (John 20:19, 24).
   - He appeared to the eleven with Thomas (John 20:26-28).
   - He appeared to seven disciples who were fishing (John 21:1-24).
   - He appeared to eleven apostles (Mt. 28:16-17).
   - He appeared to five hundred people (I Cor. 15:6).
   - He appeared to James (I Cor. 15:7).
   - He appeared to the eleven apostles (Acts 1:2-9).

B. Christ appeared to Paul _________ His ascension (Acts 9:4-6; 22:7-10; 26:12-18; I Cor. 15:8).

C. It is interesting to note that there is no record of Jesus appearing to the religious leaders and those who had _____________ Him (Compare: Luke 16:31).
III.  **During the time between the resurrection and the ascension significant things took place.**

A. Christ had some significant encounters with His followers to build their faith and set them on course.


3. He provided them with a miracle catch of ________ (John 21:1-11).

4. He gave a unique, ________________ challenge to Peter (John 21:15-19).

   The message that Jesus was communicating was, “if you want to express love to Me reach out to My people and feed them that which they need—take care of My ________________, the Church.”

B. Christ prepared His followers for His departure.

1. He breathed the _______________ into the apostles (John 20:19-22).

2. He ____________ them for the work of building the church and extending the Kingdom (Mt. 28:19-20; Mark 16:15-20; Luke 24:47-48; John 20:19-20; Acts 1:2).

   He commissioned or commanded them to:
   
   • Preach the Gospel in all the world and to every creature (Mark 16:15).
   
   • Be witnesses to Him from Jerusalem to the ends of the earth (Acts 1:8; Luke 24:47-48).
   
   
   • Make disciples of all nations (Mt. 28:18).
   
   • Baptize those who respond (Mt. 28:19, Compare Acts 2:38-39).
   
   • Tend to them as a shepherd (John 21:15-20).
   
   • Teach them the whole counsel of God (Mt. 28:20, Compare Acts 20:27).


IV.  **After completing His ministry on earth, Jesus ascended into heaven.**

A. Christ has been _____________ by God (Phil. 2:9; Eph. 1:20-21; Acts 5:31; 7:55-56).

B. Christ _______________ at the right hand of God (Eph. 1:20; Col. 3:1).

C. Christ was placed as _______________ of all things to the Church (Eph. 1:22-23).

D. Christ was _______________ with glory and honor (Heb. 2:9; Eph. 1:22; I Pet. 1:21; 3:22).

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

John 20:30-31

And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.

John 21:25