

A Chronological
Study Through
The
FOUR GOSPELS

*A look at the life, work and words of Jesus Christ
as revealed in the Gospels*

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Introductory Matters

GOSPEL DEFINED.

A. The word **gospel** simply means **good news or glad tidings**.

1. Prior to the time of Christ, the word was used to describe any good news, be it spiritual or secular.
2. Following the time of Christ, the word has come be used exclusively of the good news or glad tidings about Jesus Christ, the Son of God come in the flesh for the redemption of man.
3. Our English word gospel is from the Greek **euaggelion** {*you-ang-ghel'-ee-on*}.

B. Words related to **GOSPEL** {**euaggelion**}:

GREEK	ENGLISH
euaggelion	gospel
euaggelizo	preach
euaggelistes	evangelist
aggelos	an angel, a messenger
aggelia	message, announcement

COMPARING THE GOSPELS.

A. Why are there **four gospels**?

1. Each gospel writer gives a different perspective of Christ.
2. Each gospel writer penned words for the benefit of a different audience.
3. By reading all four gospels, we are able to get a more complete picture of the Christ, His work and His teaching.

B. **Matthew**.

1. Approximate date of writing — 45-60 A.D.
2. Perspective of Christ — the Messiah.
3. Audience of appeal — Jews. Mark makes great effort to establish Jesus as Messiah. Thirteen times in the book, Matthew speaks of the fulfilment of various prophecies in and surrounding Jesus.
4. Key items in Matthew's gospel
 - a. The genealogy of Jesus, beginning at Abraham, and descending through David and a number of other kings, demonstrating His right as heir to the throne, a qualification for Messiahship.
 - b. The sermon on the mount; Jesus' preview to the new covenant.
 - c. Kingdom parables, revealing the nature of the kingdom which He came to establish.
 - d. God's ultimatum to the Jews — Accept Jesus as Messiah, or await Him as your Judge!

C. **Mark**.

1. Approximate date of writing — 64-68 A.D.
2. Perspective of Christ — the Servant of the Lord, Conqueror...
3. Audience of appeal — Romans. These were not interested in fulfilled prophecy as the Jews, nor in philosophy as the Greeks, but with action. Mark chronicles work after work of the Lord, showing Him to be a labourer for God.

4. Key items in Mark's gospel
 - a. A great emphasis on the works/miracles of Jesus. The content and purpose of Mark's gospel can be summed up in these words, "*For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.*" (**Mark 10:45**).
 - b. Among the vivid images of Christ we see in Mark's writing, we might list victor, faithful servant, diligent worker, supreme orator and skilled debater.

D. Luke.

1. Approximate date of writing — 58-65 A.D.
2. Perspective of Christ — Son of Man, divinity in the flesh...
3. Audience of appeal — Greeks. The Greek concept of "gods" was that they had little to no interaction or concern for men. Luke's presentation of Jesus is that of God who has fully taken humanity upon Himself.
4. Key items in Luke's gospel
 - a. The genealogy of Jesus, beginning at Jesus, and ascending to Adam, the first man (**Luke 3:38**).
 - b. Luke provides details of the birth, infancy and adolescence of Christ. None of the other writers supply the type of material Luke gives.
 - c. This gospel account shows a Jesus who eats, rejoices, weeps, prays, all attributes which are unmistakably human.
 - d. Jesus' preoccupation with society's outcasts is readily manifested, both by the company He kept at times and various teachings which He spoke (ie. "sinners", Zacchaeus, parable of the good Samaritan, the prodigal son, Lazarus and the rich man, the publican and the pharisee, etc.).
 - e. By far, the parables recorded by Luke demonstrate divine compassion meeting the sinner's faith (ie. The lost sheep carried home by the shepherd; a lost coin recovered by a woman's diligent search, a penitent son restored by his father's patient love, etc.).
 - f. The phrase "Son of Man" is by far the most common used to refer to Jesus, appearing through the gospels 80 times. Twenty-four of those occurrences are in Luke's gospel.

FOUR ACCOUNTS OF THE GOSPEL		
WRITER	INTENDED AUDIENCE	PERSPECTIVE OF CHRIST
Matthew	Jews	The Messiah
Mark	Romans	Servant of the Lord, Conqueror
Luke	Greeks	Humanity of Christ
John	all mankind	God in the flesh

E. John.

1. Approximate date of writing — 85-95 A.D.
2. Perspective of Christ — God come in the flesh, the great I AM...
3. Audience of appeal — all mankind. Though some aspects of the book seem to be battling against Gnosticism (a first century apostate doctrine), the book supplies a wonderful introduction to the person of Jesus Christ, revealing both His Godhood and His humanity.

4. Key items in John's gospel
 - a. From start to finish, this gospel declares the deity of Christ (**John 1:1; 20:28**). Several titles which are particular to Christ appear throughout the book, each one disclosing something of His nature and work.
 - b. The book was written for the express purpose of developing faith in the reader (**John 20:30-31**).
 - c. John's gospel spends more time in the last week, and specifically the last day of Christ's life (**John 13-19**) than any of the other gospel records. Perhaps the pictures of those final hours with the Lord and the events which transpired were so vivid in John's mind, the Spirit desired to use him to display these things to the world.

GETTING TO KNOW THE WRITERS.

A. Matthew, also known as Levi. A Jew by birth, called to be an apostle.

1. Matthew was employed as a tax collector for the Roman government among his own people in Galilee.
 - a. Tax collectors generally elevated the taxes payable, in order that they might increase their own "income". Many tax collectors were wealthy.
 - b. Due to their unethical business practices, tax collectors were far from popular with their countrymen. They were considered thieves and traitors to the people of Israel. NOTE, this stigma would touch all tax collectors, even those who were fair in their practice.
2. It is believed by scholars that Matthew manned a tax booth on a busy road in Palestine near Capernaum.
 - a. If so, Matthew would likely have seen Jesus often. Once the Lord's ministry started, during the time before Matthew was called, he no doubt heard of, and perhaps personally heard Jesus speak.
 - b. *"Matthew must have been the richest of the apostles. We should not miss the quiet heroism involved in this. If following Jesus had not worked out for the fishermen, they could have returned to their trade without difficulty. But when Levi walked out of his job he was through. They would surely never take back a man who had simply abandoned his tax office. His following of Jesus was a final commitment."* **Leon Morris, The Gospel According to St. Luke, (Grand Rapids: Eerdmans, 1982), p. 119.**
3. After following Jesus, Matthew invited many to meet Christ (**Matthew 9:10-13**).

B. Mark, also known as John Mark or John. A Jew by birth.

1. Throughout the New Testament, Mark is referred to with three names: Mark (5 times), John Mark (3 times), John (2 times).
2. Mark was Barnabas' cousin (**Colossians 4:10**), who was Paul's companion.
3. His mother's home was opened to the saints for prayer (**Ac 12:12**).
4. Often when Mark is mentioned in the New Testament, it has to do with his relationship to Paul (a rocky one at first, but eventually solid).
 - a. Mark was with Paul on his first journey (**Acts 13:5**), but turned back before the journey was complete (**Acts 13:13**). Because of this, Paul refused to take him on the second trip (**Acts 15:36-39**).
 - b. Approximately 10 years later, Paul considered John Mark to be a fellow worker (**Philemon 1:24**), and eventually sought have him by his side in Rome (**2 Timothy 4:11**).

- C. Luke, a physician and writer of two inspired books. A Gentile by birth.**
1. Luke was a companion of Paul in his journeys. Several times in the book of Acts, Luke penned "...we..." rather than "...they..."
 2. Luke was with Paul while he was in prison in Rome (**2 Timothy 4:11**).
 3. Paul considered Luke to be a beloved friend (**Colossians 4:12-14**).
- D. John, known as the beloved disciple. A Jew by birth, called to be an apostle.**
1. John was a fisherman by trade, working with his brother James for his father Zebedee. It seems that Peter and Andrew may have worked with them also (**Luke 5:1-11**).
 2. Some have thought that John was a disciple of John the Baptist (**John 1:40**).
 3. John was fortunate to participate in or witness many of the private times of Jesus' life.
 - a. Jesus' transfiguration (**Luke 9:28**)
 - b. The raising of Jarius' daughter (**Luke 8:51**)
 - c. The Lord's distress in the garden (**Mark 14:33**)
 - d. The trial and crucifixion (**John 18:15-19:27**)
 4. John was eventually exiled to the Island of Patmos, where he would write the book of Revelation (**Revelation 1:9**).

Outline Of Our Study Through The Gospels

As much as possible, we will attempt to follow through the four gospels in a chronological order. For the most part, we will follow the chronological order presented by **Thomas Nelson Publishers** in their chart *“Harmony of the Gospels”*.

I. PRE-EXISTENCE, BIRTH AND CHILDHOOD OF JESUS.

- The pre-incarnate Christ (**John 1:1-18**)
- The genealogy of Christ (**Matthew 1:1-17; Luke 3:23-38**)
- Announcement of the birth of John the Baptist (**Luke 1:5-25**)
- Announcement of the birth of Jesus to Mary (**Luke 1:26-38**)
- Mary visits Elizabeth (**Luke 1:39-56**)
- Birth, infancy and purpose of John the Baptist (**Luke 1:57-80**)
- Announcement of birth of Jesus to Joseph (**Matthew 1:18-25**)
- The birth of Jesus (**Luke 2:1-7**)
- The proclamation by the angels & visitation by the shepherds (**Luke 2:8-20**)
- Jesus' circumcision (**Luke 2:21**)
- Jesus' first temple visit (**Luke 2:22-39**)
- Visitation of the wise men (**Matthew 2:1-12**)
- The flight into Egypt (**Matthew 2:13-23**)
- Jesus' childhood (**Luke 2:40-52**)

II. PREPARATION FOR JESUS' MINISTRY.

- Ministry of John the Baptist (**Luke 3:1-14**)
- Jesus is baptized (**Matthew 3:13-17**)
- Jesus is tempted by Satan (**Matthew 4:1-11**)
- John's testimony of Jesus (**John 1:29-42**)

III. BEGINNING OF JESUS' MINISTRY.

- Jesus calls His first disciples (**John 1:43-51**)
- Jesus' first miracle at Cana (**John 2:1-12**)
- Jesus visits Jerusalem for the Passover (**John 2:13-25**)
- Jesus teaches Nicodemus (**John 3:1-21**)
- John testifies of the Christ (**John 3:22-36**)
- John the Baptist is imprisoned (**Luke 3:19-20**)
- Jesus meets the Samaritan woman (**John 4:1-42**)

IV. GALILEAN AND RETIREMENT MINISTRY.

- Entrance To Galilee And Healing Of Nobleman's Son (**John 4:43-54**)
- Rejected At Nazareth (**Luke 4:16-31**)
- Calling Of Fishermen / Fishers Of Men (**Luke 5:1-11**)
- Healing Of Demonic And Peter's Mother-In-Law (**Mark 1:21-34**)
- Cleansing Of A Leper (**Mark 1:35-45**)
- A Paralytic Forgiven And Healed (**Mark 2:1-12**)
- Matthew Called As A Disciple (**Mark 2:13-17**)
- Healing A Lame Man On The Sabbath (**John 5:1-23**)
- Judgment And The Fourfold Witness (**John 5:24-47**)
- Questioned About Fasting And The Sabbath (**Mark 2:18-28**)

- Healings Among the Multitudes (**Mark 3:1-12**)
- Choosing Of The Twelve Apostles (**Mark 3:13-19**)
- Sermon On The Mount: The Beatitudes (**Matthew 5:1-12**)
- Salt, Light, And Righteous Living (**Matthew 5:13-20**)
- "You Have Heard...But I Say..." (**Matthew 5:21-48**)
- Charitable Deeds, Prayers, And Fasting (**Matthew 6:1-18**)
- Heavenly vs Earthly Treasure (**Matthew 6:19-34**)
- Hypocrisy, Petitions, And The Narrow Way (**Matthew 7:1-14**)
- False Prophets And Doing The Lord's Will (**Matthew 7:15-29**)
- Healing A Servant And Raising A Son (**Luke 7:1-17**)
- Alleviating John's Doubts (**Luke 7:18-35**)
- Woes And The Promised Rest (**Matthew 11:20-30**)
- Dinner With Simon The Pharisee (**Luke 7:36-8:3**)
- Blasphemy Against The Lord And The Spirit (**Matthew 12:22-37**)
- Request For A Sign (**Matthew 12:38-45**)
- Jesus' Mother And Brothers (**Matthew 12:46-50**)
- The Parable Of The Sower (**Matthew 13:1-9, 18-23**)
- The Purpose Of Parables (**Matthew 13:10-17, 34-35**)
- The Kingdom Parables (**Matthew 13:24-33, 36-53; Mark 4:26-29**)
- The Wind And The Sea Obey Him (**Mark 4:35-41**)
- Healing A Demon-Possessed Man (**Mark 5:1-20**)
- Jarius' Daughter Raised And Widow Healed (**Mark 5:21-43**)
- The Blind See; The Mute Speak (**Matthew 9:27-34**)
- Rejected At Nazareth, Again (**Matthew 13:53-58**)
- Jesus Commissions The Twelve, 1 of 2 (**Matthew 9:35-10:26**)
- Jesus Commissions The Twelve, 2 of 2 (**Matthew 10:27-11:1**)
- John Is Beheaded / 5,000 Are Fed (**Matthew 14:1-21**)
- Jesus Walks On Water (**Matthew 14:22-36**)
- The Bread Of Life Rejected By Many (**John 6:22-71**)
- Defilement Comes From Within (**Matthew 15:1-20**)
- Healings Among The Gentiles (**Matthew 15:21-31**)
- Feeding Of 4,000 (**Matthew 15:32-39**)
- The Leaven Of The Pharisees And Sadducees (**Matthew 16:1-12**)
- Healing A Blind Man At Bethsaida (**Mark 8:22-26**)
- Peter's Confession And Jesus' Predictions (**Matthew 16:13-28**)
- The Mount Of Transfiguration (**Matthew 17:1-13**)
- Demonic Healed / Jesus Pays Taxes (**Matthew 17:14-27**)
- Greatness And Offenses (**Matthew 18:1-14**)
- Dealing With A Sinning Brother (**Matthew 18:15-35**)

V. JUDEAN AND PEREAN MINISTRY.

- Jesus' Unbelieving Brothers (**John 7:1-10**)
- The Journey To Jerusalem (**Luke 9:51-62**)
- Reaction Of The Masses To The Lord (**John 7:11-31**)
- Pharisees Attempt To Arrest Jesus (**John 7:32-53**)
- The Woman Caught In Adultery (**John 8:1-11**)
- Jesus Disputes With The Pharisees (**John 8:12-59**)
- Sending Out And Return Of The 70 (**Luke 10:1-24**)
- Parable Of The Good Samaritan (**Luke 10:25-42**)

- Jesus Teaches On Prayer (**Luke 11:1-13**)
- Dinner With A Pharisee (**Luke 11:14-54**)
- Parable Of The Rich Fool (**Luke 12:1-34**)
- Faithful And Evil Servants (**Luke 12:35-48**)
- Discerning The Times (**Luke 12:49-59**)
- Teaching On Repentance / Healing On The Sabbath (**Luke 13:1-22**)
- Healing A Blind Man On The Sabbath (**John 9:1-41**)
- The Good Shepherd (**John 10:1-21**)
- You, Being A Man, Make Yourself God (**John 10:22-42**)
- The Narrow Path To Heaven (**Luke 13:22-35**)
- Another Sabbath Healing / Take The Lowly Place (**Luke 14:1-14**)
- Leaving All For The Kingdom Of God (**Luke 14:15-35**)
- Triad Parable Of The Lost (**Luke 15:1-31**)
- Parable Of The Unjust Steward (**Luke 16:1-18**)
- The Rich Man And Lazarus (**Luke 16:19-31**)
- Offenses, Faith And Duty (**Luke 17:1-10**)
- Lazarus Is Dead (**John 11:1-16**)
- Jesus Raises Lazarus From The Dead (**John 11:17-44**)
- The Plot To Kill Jesus (**John 11:45-54**)
- Ten Lepers Are Healed (**Luke 17:11-19**)
- The Coming Of God's Kingdom (**Luke 17:20-37**)
- Parables About Prayer (**Luke 18:1-14**)
- God's Law On Marriage / Permit The Children (**Matthew 19:1-15**)
- The Rich Young Ruler (**Matthew 19:16-30**)
- Parable Of The Vineyard Labourers (**Matthew 20:1-16**)
- Greatness In Servitude (**Matthew 20:17-28**)
- Blind Bartimaeus And Righteous Zacchaeus (**Luke 18:35-19:9**)
- Parable Of The Minas (**Luke 19:10-27**)

VI. THE FINAL WEEK.

- Supper With Martha, Mary And Lazarus (**John 11:55-12:11**)
- Triumphant Entry To Jerusalem (**Mark 11:1-11**)
- The Cursed Fig Tree And Cleansed Temple (**Mark 11:12-26**)
- Jesus Predicts His Death (**John 12:20-36**)
- Unbelievers And Secret Believers (**John 12:37-50**)
- Parables Of The Two Sons And The Vinedressers (**Matthew 21:23-46**)
- Parable Of The Marriage Feast (**Matthew 22:1-14**)
- Tested By The Religious Leaders (**Matthew 22:15-46**)
- Seven Woes Against The Religious Leaders (**Matthew 23:1-39**)
- The Widow's Two Mites (**Mark 12:41-44**)
- The Destruction Of Jerusalem (**Matthew 24:1-35**)
- The Coming Day Of The Lord (**Matthew 24:36-51**)
- Parable Of The Ten Virgins (**Matthew 25:1-13**)
- Parable Of The Talents (**Matthew 25:14-30**)
- The Son Of Man In Judgment (**Matthew 25:31-46**)
- The Plot To Kill Jesus / Preparation For Passover (**Matthew 26:1-5, 14-19**)
- Jesus Eats The Passover With The Disciples (**Matthew 26:20-30**)
- Jesus Addresses the Disciples' Questions (**John 14:1-31**)
- The Vine And The Branches (**John 15:1-17**)

- Opposition Of The World (**John 15:18-16:4**)
- The Coming Helper (**John 16:5-15**)
- Answered Prayer And Peace (**John 16:16-33**)
- Jesus' Prayer (**John 17**)
- The Garden of Gethsemane (**Matthew 26:31-56**)
- Before Annas (**John 18:13-24**)
- Before Caiaphas And Peter's Denial (**Matthew 26:57-75**)
- Jesus Condemned And Judas' Suicide (**Matthew 27:1-10**)
- Before Pilate And Herod (**Luke 23:1-25**)
- Mocked And Crucified (**Matthew 27:27-50**)
- Dead And Buried (**Matthew 27:51-66**)

VII. THE RESURRECTION AND ASCENSION.

- He Is Not Here, For He Is Risen (**Matthew 28:1-15**)
- Appearances Prior to Meeting With Apostles (**Luke 24:13-32**)
- Appears To The Ten, Then to the Eleven (**John 20:19-31**)
- Appears to the disciples fishing (**John 21:1-24**)
- The Great Commission And Ascension (**Matthew 28:16-20**)

Pre-existence, Birth And Childhood Of Jesus

- The Pre-incarnate Christ (**John 1:1-18**)
- The Genealogy Of Christ (**Matthew 1:1-17; Luke 3:23-38**)
- Birth Announcements: John And Jesus (**Luke 1:5-38**)
- Mary's Visit To Elizabeth And John's Birth (**Luke 1:39-56**)
- Announcement Of Jesus' Birth To Joseph (**Matthew 1:18-25**)
- The Birth Of Jesus (**Luke 2:1-7**)
- Visitation By The Shepherds (**Luke 2:8-20**)
- Jesus' Circumcision And First Temple Visit (**Luke 2:21-39**)
- Visitation Of The Wise Men (**Matthew 2:1-12**)
- The flight Into Egypt (**Matthew 2:13-23**)
- Jesus' Childhood (**Luke 2:40-52**)

8. What does the writer reveal to us about the nature of the Christ and His law? (**John 1:14-18**)
9. How are we to harmonize the statement “...no one has seen God...” (**John 1:18**) with the fact that Jesus is God (**John 1:1, 14**)?

Supplemental:

HOW CAN MORE THAN ONE BE ONE?

In the marriage: **TWO** (husband & wife) are **ONE** flesh (*Genesis 2:24*)

In the church: **MANY** (members) are **ONE** body (*1 Corinthians 12:12*)

In the Godhead: **THREE** (Father, Son, Holy Spirit) are **ONE** God (*Deuteronomy 6:4*)

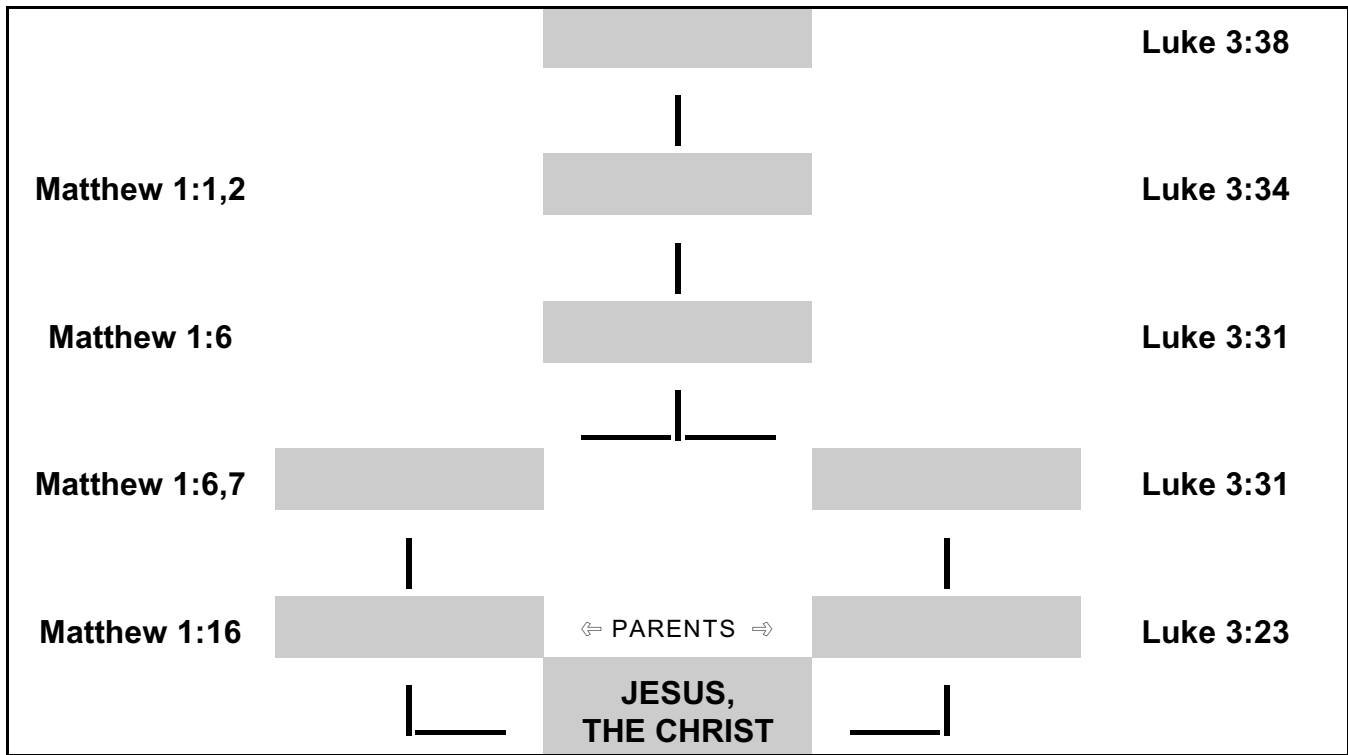
THE FATHER	THE SON	THE HOLY SPIRIT
<ul style="list-style-type: none"> • Is God (Romans 1:7) • Is not the Son (John 14:28) • Is not the Holy Spirit (John 14:16) 	<ul style="list-style-type: none"> • Is God (John 20:28) • Is not the Father (John 14:28) • Is not the Holy Spirit (Matthew 3:16) 	<ul style="list-style-type: none"> • Is God (Acts 5:3-4) • Is not the Father (John 14:16) • Is not the Son (Matthew 3:16)

The Genealogy Of Christ

Matthew 1:1-17; Luke 3:23-38

"The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:" (Matthew 1:1)

1. What is the significance of the statement, "*The book of the genealogy of Jesus Christ, the son of David, the son of Abraham...*"? (**Matthew 1:1**)
2. How many kings are listed through Matthew's account of Jesus' genealogy?
3. Four women are listed in Matthew's account. Who are they? What is significant about these women? (**Matthew 1:3, 6**)
4. How does each writer indicate that Jesus was not the biological child of Joseph? Why would it be important to make note of this? (**Matthew 1:16; Luke 3:23**)
5. Three kings (Ahaziah, Joash and Amaziah) are missing from Matthew's account of Jesus' genealogy (**1 Chronicles 3:11-12**). Why would these be left out? Does it have an affect on the validity of the text? (**Matthew 1:8, 17**)
6. Matthew begins with Abraham, working his way down to the Christ. Luke starts at Jesus, and works his way past Abraham to Adam. Why the difference in structure?
7. Using the Scriptures provided, fill in the major names in Jesus' genealogy. What does the "split" after David tell us?



8. How can we determine which genealogy is Joseph's and which is Mary's?

9. What is Matthew's purpose in the genealogy he gives? Luke's?

Birth Announcements: John And Jesus

Luke 1:5-38

"Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John."
(Luke 1:13)

1. What details do we know about Zacharias and Elizabeth? Does their circumstance remind you of any other couple in the Bible? (**Luke 1:5-7**)
2. Among the details Gabriel shared with Zacharias about John was that he "*shall drink neither wine nor strong drink.*" What is the significance of this? (**Luke 1:15**)

JOHN – Gr. *ioannes*
"Jehovah is a gracious giver
or Jehovah will see to it"
3. The child would "*be filled with the Holy Spirit, even from his mother's womb.*" What does this mean? Are there any others in the Bible of whom this was true? (**Luke 1:15**)
4. What prophecies did Gabriel draw upon to describe the function which John would serve? Discuss these prophecies and how John would fulfill them. (**Luke 1:16-17**)
5. Why did Gabriel strike Zacharias mute? (**Luke 1:18-20**)
6. Elizabeth, having conceived, hid herself five months. Discuss her words, "*Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people.*" (**Luke 1:24-25**)
7. What does (does not) Gabriel's greeting mean? (**Luke 1:28**)
8. Discuss the role which the child born to Mary would fill. (**Luke 1:31-35**)

JESUS – Gr. *iesous*
"Jehovah is Salvation"

9. What makes Mary's question differ from Zacharias' question (**Luke 1:18, 34**)?
10. What relationship do Jesus and John share? (**Luke 1:36**)
11. Discuss the phrase: "*For with God nothing will be impossible.*" (**Luke 1:37**)
12. What does Mary's comment, after hearing Gabriel reveal about her? (**Luke 1:38**)

Mary's Visit To Elizabeth And John's Birth

Luke 1:39-56

"...why is this granted to me, that the mother of my Lord should come to me?" (Luke 1:43)

1. Discuss the meeting of Mary with Elizabeth. What took place? Consider Elizabeth's words to Mary. **(Luke 1:39-45)**
2. Comment on the significance of each of the following statements in Mary's discourse before Elizabeth:
 - *"...He has regarded the lowly state of His maidservant..."*
 - *"...His mercy is on those who fear Him from generation to generation."*
 - *"He has scattered the proud in the imagination of their hearts."*
 - *"He has put down the mighty from their thrones, and exalted the lowly..."*
 - *"He has filled the hungry with good things, and the rich He has sent away empty."*
 - *"He has helped His servant Israel..."*
3. At the time of circumcision, it had become custom to name the child. Why did they circumcise the eighth day, and why did they seek to name him Zacharias? **(Luke 1:59-61)**
4. How did the birth of John and the circumstances which surrounded it affect the people? **(Luke 1:62-66)**

5. Comment on each of the following statements in Zacharias' prophecy:
- *“...has raised up a horn of salvation for us in the house of David...”*

 - *“...to perform the mercy promised to our fathers...”*

 - *“...being delivered from the hand of our enemies...”*

 - *“...you will go before the face of the Lord to prepare His ways...”*

 - *“...to give knowledge of salvation to His people by the remission of their sins...”*

 - *“...to give light to those who sit in darkness and the shadow of death...”*
6. Where did John spend his childhood? What do we know of his childhood? Why was John there? (**Luke 1:80**)

Announcement Of Jesus' Birth To Joseph

Matthew 1:18-25

"...do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit." (Matthew 1:20)

1. What does it mean to be "*betrothed*"? (**Matthew 1:18**)
2. What may have come upon Mary if Joseph sought to put her away publicly? Was it right for him to seek to do so secretly? (**Matthew 1:19**)
3. How does the angel's appearance to Joseph differ from the angel who appeared to Mary and Zacharias? Comment on the message which the angel brought. (**Matthew 1:20-21**)
4. Matthew, commenting on Mary's conception quotes one of the prophets. Where are these words from? Find other related prophecies. (**Matthew 1:22-23**)
5. What can we know about Mary's sexual relationship with Joseph from **verse 25**? Why is this an important fact to acknowledge?

VIRGIN – *Gr. parthenos*
"...a woman who has never had sexual intercourse with a man..." (**Thayer's**)

The Birth Of Jesus

Luke 2:1-7

"And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger..." (Luke 2:7)

1. What purpose would this census decreed by Caesar Augustus serve? (Luke 2:1-2)

2. If everyone was to return to "his own city", why did Joseph travel to Bethlehem? (Luke 2:3-5)

3. How far of a journey was it for Joseph and Mary to go from Nazareth to Bethlehem?

4. **Micah 5:2** was written hundreds of years before the time of Christ. Comment on the significance of and means by which this prophecy was fulfilled.



5. What is a manger? What do these circumstances surrounding the birth of Christ display? (Luke 2:6-7)

Visitation By The Shepherds

Luke 2:8-20

"Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people." (Luke 2:10)

1. For many, December 25 is the accepted date of the Lord's birth. Does our text confirm or refute that date? (**Luke 2:8**)
2. Do some investigation on Christmas. Where does it originate from? How about the various practices which are today associated with Christmas?
3. How was the significance of this event impressed upon the shepherds? (**Luke 2:9-15**)
4. Discuss the meaning of the phrase, "*...on earth peace, goodwill toward men!*" (**Luke 2:14**)

"...on earth peace among men in whom he is well pleased." (ASV) "...on earth peace among men who please Him!" (WEY) "...upon earth peace, among men – good will." (YLT)

5. Having come to the Child and seeing him, what did the shepherds do? (**Luke 2:16-18, 20**)
6. Draw a parallel between the zealous work of the shepherds after they saw the Christ, and the zealous work which every Christian ought to display.
7. We're told that Mary "*kept all these things and pondered them in her heart.*" What things? What does the writer mean with this statement? (**Luke 2:19**)

Jesus' Circumcision And First Temple Visit

Luke 2:21-39

"Now when the days of her purification according to the law of Moses were complete, they brought Him to Jerusalem to present Him to the Lord" (Luke 2:22)

1. Why did they wait eight days before circumcising the child? He was given the name JESUS at the time of His circumcision. Discuss the significance of this name. **(Luke 2:21)**
2. What are the days of purification prior to the temple visit? **(Luke 2:22)**
3. It was commanded that the Jews go to the temple and make sacrifice for their firstborn son. Why? What does the sacrifice made by Joseph and Mary tells us about them? **(Luke 2:23-24)**
4. Who is Simeon? What details do we know about him? **(Luke 2:25-28)**
5. Discuss the words which Simeon uses to describe Jesus. **(Luke 2:29-32)**
 - *"...Your salvation..."*
 - *"...a light to bring revelation to the Gentiles..."*
 - *"...the glory of Your people Israel."*
6. Joseph and Mary marveled at Simeon's words, but he had more to say. Discuss his words to Mary. **(Luke 2:34-35)**
 - *"...this Child is destined for the fall and rising of many in Israel..."*
 - *"...and for a sign which will be spoken against..."*

– “...*(yes, a sword will pierce through your own soul also)*...”

– “...*that the thoughts of many hearts may be revealed.*”

7. Who is Anna? What important role did she play in Jesus' temple visit? (**Luke 2:36-28**)

8. **Verse 39** tells us that after “*they had performed all things according to the law of the Lord, they returned to Galilee, to their own city, Nazareth.*” How old was Jesus when they left Jerusalem to go home to Nazareth?

Visitation Of The Wise Men

Matthew 2:1-12

"Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem," (2:1)

1. Who are these "*wise men*"? How many were there? What is significant about their arrival in Jerusalem? (**Matthew 2:1-2**)
2. Why should Herod's reaction be "*troubled*" upon hearing about the birth of Jesus? Why was all Jerusalem "*troubled*" with him? (**Matthew 2:3**)
3. Herod inquired of the chief priests and scribes where the Christ was to be born. What was the answer? From whom did they quote this? Discuss the significance of this prophecy. (**Matthew 2:4-6**)
4. Why did Herod "*secretly*" call the "*wise men*" to himself? Did the king have any intention of worshipping Jesus once He was found? (**Matthew 2:7-8**)
5. Did the "*wise men*" find Jesus in Bethlehem? (**Matthew 2:9-11**)
6. Why did these "*wise men*" have gifts with them for the Child? Discuss the gifts presented. (**Matthew 2:11**)
7. What purpose did the dream given to the "*wise men*" serve? (**Matthew 2:12**)

The Flight Into Egypt

Matthew 2:13-23

"When he arose, he took the young Child and His mother by night and departed for Egypt..." (2:14-15)

1. Why would Herod seek to destroy Jesus? Discuss Joseph's complete obedience to the Lord's will. (**Matthew 2:13-14**)
2. What was the purpose of sending Joseph, Mary and the Child into Egypt? (**Matthew 2:15**)
3. Is there any relationship between Egypt (where Jesus was kept safe) and the actions which were carried out in Judah by Herod? (**Matthew 2:16**)
4. Why did Herod put to death all male children aged two and under? What error in judgment did Herod make? (**Matthew 2:16**)
5. Who is "*Rachel*"? How does Jeremiah's prophecy relate to Herod's activities? (**Matthew 2:17-18**)
6. Where did Joseph think to go when he heard that Herod was dead? Why did he not? Where did he go to? (**Matthew 2:19-23**)

Jesus' Childhood

Luke 2:40-52

"And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him." (2:40)

No specific details are given about Jesus' childhood, except for the visit to Jerusalem at age 12. However, we ought to give some thought to the nature of his childhood years.

1. Was Jesus like other children, occasionally having sicknesses, crying, etc, etc.? Did Jesus always do precisely what pleased His parents while a young child?
2. What is inferred by the statement "...*the Child grew and became strong in spirit...*"? Compare with the statement made in **2:52** also. (**Luke 2:40**)
3. Some will accuse Joseph and Mary of bad parenting, others will say that Jesus failed to obey His parents in this circumstance. What do you think? (**Luke 2:43-44**)
4. Where was Jesus found? Comment on what he was doing. (**Luke 2:46-47**)
5. Mary expressed their anxiety to Jesus when they found Him, but He responded, "*Why did you seek Me? Did you not know that I must be about My Father's business?*" What does this saying mean? (**Luke 2:48-50**)
6. How is Jesus an example for children today in this context? (**Luke 2:51**)

Preparation For Jesus' Ministry

- Ministry of John the Baptist And Jesus' Baptism (**Luke 3:1-19 / Matthew 3:13-17**)
- Jesus Is Tempted (**Matthew 4:1-11**)
- John's Testimony And Jesus' First Disciples (**John 1:29-42**)

Ministry of John the Baptist And Jesus' Baptism

Luke 3:1-19 / Matthew 3:13-17

(Matthew 3:1-12; Mark 1:1-11; Luke 3:21-22)

"John answered, saying to all, 'I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.'" (Luke 3:16)

1. What is the point of Luke supplying the list of names at the beginning of this chapter? (Luke 3:1-2)
2. What purpose did John's ministry and baptism serve? Did it provide the forgiveness of sins? Discuss the word "*repentance*". (Luke 3:3-6)
3. Why does John call some a "*brood of vipers*"? Discuss his rebuking of these. (Luke 3:7-9)
4. What principles can we learn from John's instruction to the people? (Luke 3:11-14)
5. John mentions two baptisms which the Lord will bring, a baptism of the Holy Spirit, and a baptism of fire. Discuss what these two baptisms are. (Luke 3:15-17)
6. Herod was a leader of the people. How do we reconcile John's rebuke of Herod with instruction in other places to honour those who are in authority? (Luke 3:19-20)
7. Why did Jesus seek to be baptized? Discuss the importance of His baptism. (Matthew 3:13-15)
8. What is significant about the events surrounding Jesus' baptism? (Matthew 3:16-17)

Jesus Is Tempted

Matthew 4:1-11

(Mark 1:12-13; Luke 4:1-13)

"Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil." (4:1)

1. What is temptation? (**Matthew 4:1**)
2. The Bible says that "*God cannot be tempted with evil.*" (**Jms 1:13**) How then, can Jesus be tempted, since John clearly reveals that He is God (**John 1:1; 8:58; 20:28**)?
3. How was each of the following a temptation for the Lord?
 - turning stones into bread (**Matthew 4:2-4**)
 - awareness of the Lord's faithfulness to His word (**Matthew 4:5-7**)
 - dominion over all the kingdoms of the world (**Matthew 4:8-10**)
4. What can we learn from Jesus on how to deal with temptation? (**Matthew 4:4, 7, 10**)
5. How does the second temptation demonstrate the craftiness of the devil when he tempts us? (**Matthew 4:5-7**)
6. Discuss the common characteristics of how Satan tempted the Lord, how he tempted Eve, and how he tempts us.
7. Some will appeal to Jesus' response to Satan's third temptation as evidence that Jesus is not to be worshipped. Is that a correct application of this text? (**Matthew 4:10**)

8. Luke's parallel to this text ends with **4:13**, "*Now when the devil had ended every temptation, he departed from Him until an opportune time.*" What is the implication of this text? Draw an application for us today.

John's Testimony And Jesus' First Disciples

John 1:29-51

"And I have seen and testify that this is the Son of God." (1:34)

1. What is the significance of the term "Lamb of God" used to describe Jesus? (**John 1:29**)
2. Who was older, John or Jesus? What does John's statement about Jesus reveal of His nature? (**John 1:30**)
3. Explain the role each member of the Godhead had in revealing the Christ to John. (**John 1:31-34**)
4. Why did John's disciples follow Jesus? (**John 1:35-39**)
5. Having found the Lord, Andrew brought Peter to Jesus. Discuss the valuable example that Andrew is to us. (**John 1:40-42**)
6. Jesus gave Simon a new name, "*Cephas*". What does the name mean? Why did the Lord give him this name? (**John 1:42**)
7. Immediately upon being introduced to Jesus, Philip does two things which are commendable and a fit example for us. Discuss. (**John 1:43-45**)
8. Why would Nathaniel think that nothing good could come from Nazareth? What changed his mind? (**1:46-49**)
9. Discuss Jesus' reaction to Nathaniel's statement of faith. What is His point? (**John 1:50-51**)

Beginning Of Jesus' Ministry

- Jesus' First Miracle At Cana (**John 2:1-12**)
- Jesus Visits Jerusalem For The Passover (**John 2:13-25**)
- Jesus Teaches Nicodemus (**John 3:1-21**)
- John Testifies Of The Christ (**John 3:22-36**)
- Jesus Meets The Samaritan Woman (**John 4:1-42**)

Jesus' First Miracle At Cana

John 2:1-12

"This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him." (2:12)

1. Why did Mary go to Jesus when they ran out of wine? (**John 2:1-3**)
2. Discuss the manner in which Jesus responded to his mother, and her persistence. (**John 2:4-5**)
3. Consider the fearful position of the servants whom Jesus instructed. Comment on the quality of the wine. (**John 2:6-10**)
4. What does this text teach about the consumption of alcoholic beverages?
5. What effect did this miracle have on Jesus' disciples? (**John 2:11**)
6. In the listing of people who travelled with Jesus, what is significant about both the term brothers (Gr. adelphos) and disciples (Gr. mathetes) being used? (**John 2:12**)

Jesus Visits Jerusalem For The Passover

John 2:13-25

"Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did."
(2:23)

1. What was the Passover feast? When did it start to be observed by Israel? (**John 2:13**)
2. Oxen, sheep and doves were necessary for Jewish sacrifices. Why does Jesus make this big scene at the temple? (**John 2:14-16**)
3. How did Jesus' disciples and others react to His conduct? Discuss the context of the verse which came to the disciples mind. (**John 2:17-18**)
4. Jesus speaks about the destruction of a "temple" which he would rebuild in three days. Discuss the difference between what he meant and what the people think. (**John 2:19-22**)
5. How did Jesus' presence at the Passover affect the average Jew? (**John 2:23**)
6. What does it mean, that "*Jesus did not commit Himself to them...*"? (**John 2:24-25**)

Jesus Teaches Nicodemus

John 3:1-21

"Jesus answered and said to him, 'Are you the teacher of Israel, and do not know these things?'" (3:10)

1. Who were the Pharisees? Why did Nicodemus come to Jesus at night? (**John 3:1-2**)
2. What does it mean to be "*born again*"? Discuss Nicodemus' reaction. (**John 3:3-4**)
3. What does it mean to be born of water and the Spirit? How does this relate to **3:3**? (**John 3:5**)
4. When are we born of the flesh? When are we born of the Spirit? (**John 3:6-7**)
5. How is the wind is a suitable representation of the people of God. (**John 3:8**)
6. Why was Nicodemus having so much trouble understanding what Jesus was teaching? (**John 3:9-12**)
7. Who is the "*We*" spoken of in **verse 11**?
8. Both Enoch (**Genesis 5:24**) and Elijah (**2 Kings 2:11**) have ascended to heaven. This being the case, what is Jesus saying in **verse 13**?

9. Why Did Moses lift up the serpent in the wilderness (**Numbers 21:4-9**)? How does this foreshadow the Christ? (**John 3:14-15**)

10. Discuss what it means to believe. (**John 3:15-18**)

11. How does Jesus' use of light and darkness teach us about the deeds of men and the word of God? (**John 3:19-21**)

John Testifies Of The Christ

John 3:22-36

"For He whom God has sent speaks the word of God, for God does not give the Spirit by measure." (3:34)

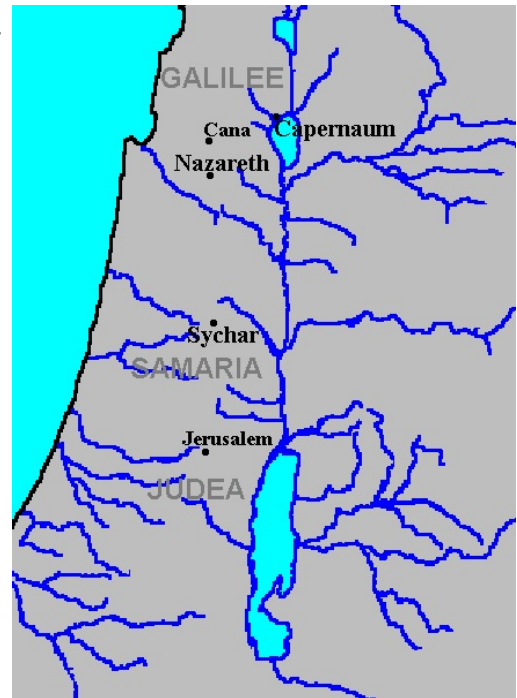
1. Jesus and His disciples were baptizing in the land of Judea. Is this baptism 1) the same as John's, 2) the same as that which was preached after Jesus' death, or 3) something else? (**John 3:22-23**)
2. What is the significance of the statement "...*there was much water there.*"? (**John 3:23**)
3. A dispute about purification caused John's disciples to approach him regarding Jesus' disciples baptizing. What relationship do purification and baptism have? (**John 3:25-26**)
4. As John calms his disciples regarding Jesus' ministry, what evidences does he employ? (**John 3:27-28**)
5. What is the point of John's illustration with the bride, the bridegroom, and the friend of the bridegroom? (**John 3:29**)
6. What must Jesus increase in, and John decrease in? (**John 3:30**)
7. How does John compare himself and his ministry to Jesus and His ministry? (**John 3:31**)

8. John's disciples came with concerns about the growth of Jesus' ministry. Discuss John's comments regarding the spread of the message of Christ. (**John 3:32-33**)

9. What was the source of Jesus' message? What does it mean that God has given Him all things? (**John 3:32, 34-35**)

10. Explain the phrase, "...for God does not give the Spirit by measure." (**John 3:34**)

11. Why does John place great emphasis in his ministry (note back in chapter 1, and now in chapter 3) on people knowing and following Jesus? (**John 3:36**)



Jesus Meets The Samaritan Woman

John 4:1-42

(Matthew 4:12; Mark 1:14; Luke 3:19-20; 4:14)

"Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!" (4:35)

1. All four writers record this trip to Galilee, but only John has this stop in Samaria. Why was Jesus going to Galilee? What else do we know of the trip? (**John 4:1-4**)
2. Why is it important that the Pharisees knew that Jesus had more disciples than John? (**John 4:1-2**)
3. Why would it be odd for Jesus to ask of the Samaritan woman a drink of water? (**John 4:6-9**)
4. What is the "*gift of God*"? What is the "*living water*" that Jesus offers? (**John 4:10-14**)
5. Comment on this woman's response to the Lord's words. (**John 4:11-12, 15**)
6. Why bring up this woman's marital status? (**John 4:16-19**)
7. What does it mean to worship in spirit and truth? How does this phrase relate to Christianity, Judaism, and the religion of the Samaritans? (**John 4:20-24**)

8. Comment on the progression of this woman's view of who Jesus is. (**John 4:25-29**)

9. Discuss the food which Jesus had, and how it relates to us today. (**John 4:31-34**)

10. What is the lesson for Jesus' disciples with regard to the harvest? (**John 4:35-38**)

11. Jesus stopped outside Sychar for a drink of water and a bite to eat. How did the Lord turn this pit stop into a successful evangelistic venture? Discuss what we can learn from this example to aid our own service to the Lord. (**4:39-42**)

Galilean and Retirement Ministry

- Entrance To Galilee And Healing Of Nobleman's Son (John 4:43-54)
- Rejected At Nazareth (Luke 4:16-31)
- Calling Of Fishermen / Fishers Of Men (Luke 5:1-11)
- Healing Of Demonic And Peter's Mother-In-Law (Mark 1:21-34)
- Cleansing Of A Leper (Mark 1:35-45)
- A Paralytic Forgiven And Healed (Mark 2:1-12)
- Matthew Called As A Disciple (Mark 2:13-17)
- Healing A Lame Man On The Sabbath (John 5:1-23)
- Judgment And The Fourfold Witness (John 5:24-47)
- Questioned About Fasting And The Sabbath (Mark 2:18-28)
- Healings Among the Multitudes (Mark 3:1-12)
- Choosing Of The Twelve Apostles (Mark 3:13-19)
- Sermon On The Mount: The Beatitudes (Matthew 5:1-12)
- Sermon On The Mount: Salt, Light, And Righteous Living (Matthew 5:13-20)
- Sermon On The Mount: "You Have Heard...But I Say..." (Matthew 5:21-48)
- Sermon On The Mount: Charitable Deeds, Prayers, And Fasting (Matthew 6:1-18)
- Sermon On The Mount: Heavenly vs Earthly Treasure (Matthew 6:19-34)
- Sermon On The Mount: Hypocrisy, Petitions, And The Narrow Way (Matthew 7:1-14)
- Sermon On The Mount: False Prophets And Doing The Lord's Will (Matthew 7:15-29)
- Healing A Servant And Raising A Son (Luke 7:1-17)
- Alleviating John's Doubts (Luke 7:18-35)
- Woes And The Promised Rest (Matthew 11:20-30)
- Dinner With Simon The Pharisee (Luke 7:36-8:3)
- Blasphemy Against The Lord And The Spirit (Matthew 12:22-37)
- Request For A Sign (Matthew 12:38-45)
- Jesus' Mother And Brothers (Matthew 12:46-50)
- The Parable Of The Sower (Matthew 13:1-9, 18-23)
- The Purpose Of Parables (Matthew 13:10-17, 34-35)
- The Kingdom Parables (Matthew 13:24-33, 36-53; Mark 4:26-29)
- The Wind And The Sea Obey Him (Mark 4:35-41)
- Healing A Demon-Possessed Man (Mark 5:1-20)
- Jarius' Daughter Raised And Widow Healed (Mark 5:21-43)

Galilean Ministry continued...

- The Blind See; The Mute Speak (Matthew 9:27-34)
- Rejected At Nazareth, Again (Matthew 13:53-58)
- Jesus Commissions The Twelve, 1 of 2 (Matthew 9:35-10:26)
- Jesus Commissions The Twelve, 2 of 2 (Matthew 10:27-11:1)
- John Is Beheaded / 5,000 Are Fed (Matthew 14:1-21)
- Jesus Walks On Water (Matthew 14:22-36)
- The Bread Of Life Rejected By Many (John 6:22-71)
- Defilement Comes From Within (Matthew 15:1-20)
- Healings Among The Gentiles (Matthew 15:21-31)
- Feeding Of 4,000 (Matthew 15:32-39)
- The Leaven Of The Pharisees And Sadducees (Matthew 16:1-12)
- Healing A Blind Man At Bethsaida (Mark 8:22-26)
- Peter's Confession And Jesus' Predictions (Matthew 16:13-28)
- The Mount Of Transfiguration (Matthew 17:1-13)
- Demonic Healed / Jesus Pays Taxes (Matthew 17:14-27)
- Greatness And Offenses (Matthew 18:1-14)
- Dealing With A Sinning Brother (Matthew 18:15-35)

Entrance To Galilee And Healing Of Nobleman's Son

John 4:43-54

(Matthew 4:17; Mark 1:14-15; Luke 4:14-15)

"So when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast." (4:45)

1. What is meant by the statement that "*a prophet has no honor in his own country*"? Whom specifically does Jesus say this of? (**John 4:43-45**)
2. The nobleman came to Jesus, asking Him to heal his son. Why would Jesus respond to him in the fashion that he did? (**John 4:46-49**)
3. What was the benefit of simply speaking about the child's well being rather than going with the nobleman? (**John 4:50-54**)
4. Discuss the extra tidbits of information the other writers give us about Jesus' return to Galilee.

NOBLEMAN – *Gr. basilikos*
"...of or belonging to a king,
kingly, royal, regal... the officer
or minister of a prince, a
courtier." (**Thayer's**)

Rejected At Nazareth

Luke 4:16-31

(Matthew 4:13-16)

"So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read." (4:16)

1. Of the text which Jesus read in the synagogue, Jesus said, "*Today this Scripture is fulfilled in your hearing.*" Discuss each portion of text and how it relates to the Christ. (**John 4:16-21**)
 - "*The Spirit of the LORD is upon Me...*"
 - "*...He has anointed Me to preach the gospel to the poor...*"
 - "*...He has sent Me to heal the brokenhearted...and recovery of sight to the blind...*"
 - "*...to proclaim liberty to the captives...to set at liberty those who are oppressed...*"
 - "*...to proclaim the acceptable year of the LORD.*"
2. What is the meaning of the proverb, "*Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in Your country.*"? Comment on the comparison established between himself, Elijah and Elisha. (**John 4:23-27**)
3. Contrast the initial reaction of the crowd with the final outcome. (**John 4:22, 28-30**)

Calling Of Fishermen / Fishers Of Men

Luke 5:1-11

(Matthew 4:18-22; Mark 1:16-20)

"So when they had brought their boats to land, they forsook all and followed Him." (5:11)

1. Where is this "*Lake of Gennesaret*"? What do we otherwise know it as? (**Luke 5:1**)
2. Why sit in the boat to teach? (**Luke 5:2-3**)
3. What does Peter's response to the Lord show us about him? (**Luke 5:4-5**)
4. What lessons can we glean from the huge catch of fish? (**Luke 5:6-7**)
5. What does Peter's response tell us about him? What does it reveal about the Lord? (**Luke 5:8-9**)
6. How does one "catch men"? Discuss their reaction to His words. (**Luke 5:10-11**)
7. How do we reconcile Luke's account of this event with Matthew and Mark's?

Healing Of Demonic And Peter's Mother-In-Law

Mark 1:21-34

(Matthew 4:23-25; Luke 4:31-41)

"Then they were all amazed, so that they questioned among themselves, saying, 'What is this? What new doctrine is this? For with authority He commands even the unclean spirits, and they obey Him.'"
(1:27)

1. Why would the people have been astonished at Jesus' teachings? (**Mark 1:21-22**)
2. Discuss the words spoken by the unclean spirit which was in the man. (**Mark 1:23-24**)
3. Why was the casting out of a demon called a "new doctrine"? (**Mark 1:25-27**)
4. It is incidental to this text, but what is significant about Peter being married? (**Mark 1:29-30**)
5. How quickly did Jesus' fame spread? What day of the week is it? (**Mark 1:32-34**)
6. What types of characteristics might we expect to find in a healing performed by the Lord?

Cleansing Of A Leper

Mark 1:35-45

(Matthew 8:1-4; Luke 4:42-44; 5:12-16)

"Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, 'If You are willing, You can make me clean.'" (4:40)

1. Discuss Jesus' prayer habits as revealed in this text. How might we better ourselves with regard to prayer? (**Mark 1:35**)
2. Jesus plainly identifies His purpose, to preach God's word. Did those following Him not already know that this was His purpose? (**Mark 1:38**)
3. What is leprosy? What about the leper's approach to the Lord would invoke compassion in Jesus? (**Mark 1:40-41**)
4. Jesus' fame had gone throughout the land (**Mark 1:28**), and yet He commands this man to tell no one of his healing. Why? (**Mark 1:43-45**)
5. What was commanded by Moses regarding a leper who was cleansed? (**Mark 1:44**)

A Paralytic Forgiven And Healed

Mark 2:1-12

(Matthew 9:1-8; Luke 5:17-26)

"Which is easier to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk?'" (2:9)

1. What manner of people make up this audience who have come to listen to Jesus? (**Mark 2:1-2**)
2. Discuss the great faith which these four men displayed. (**Mark 2:3-5**)
3. What is the answer to the scribes and Pharisees pondering question? (**Mark 2:5-7**)
4. What is the significance of the term "*Son of Man*"? (**Mark 2:10**)
5. Which is easier to say, "*Your sins are forgiven you*" or "*Arise, take up your bed and walk*"? (**Mark 2:9-11**)
6. Discuss the reaction the people have to the paralytic rising and walking out of their midst. (**Mark 2:12**)

Matthew Called As A Disciple

Mark 2:13-17

(Matthew 9:9-13; Luke 5:27-32)

"As He passed by, He saw Levi the Son of Alphaeus sitting at his tax office. And He said to him, 'Follow Me.' So he arose and followed Him." (2:14)

1. Levi is identified as a tax collector. Discuss his profession, and challenge Matthew faced in following after Jesus. (**Mark 2:14**)
2. What purpose was served by Matthew having Jesus and His disciples join him in a feast at his home? (**Mark 2:15**)
3. From their question to Jesus' disciples, what do we learn about the character of the scribes and Pharisees? (**Mark 2:16**)
4. Discuss the meaning of Jesus' response to the scribes and Pharisees. (**Mark 2:17**)
5. In Matthew's account, Jesus goes on to say, "*But go and learn what this means: 'I desire mercy and not sacrifice.'*" What does this mean? (**Matthew 9:13**)

Healing A Lame Man On The Sabbath

John 5:1-23

"Jesus said to him, 'Rise, take up your bed and walk.' And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath." (5:8-9)

1. Note, the latter part of **verse 3** and all of **verse 4** are not in many translations. It is believed that this portion of text is an interpolation, or marginal comments inserted by a transcriber. Some will use cases such as this to lay doubt against the Scripture as a whole. Is their point valid or not?

BETHESDA — "...house of mercy..." or "...flowing waters..."
2. Why, when Jesus asked if this man would be made well, did he (the man) refer back to the pool and his inability to get to it in time? (**John 5:6-7**)
3. What significant things might we note about this man's healing? (**John 5:8-9**)
4. Was it indeed "*not lawful for you to carry your bed*" on the Sabbath? (**John 5:10**)
5. Jesus would eventually say of the Jewish leaders, "*Blind guides, who strain out a gnat and swallow a camel!*" (**Matthew 23:24**). How does this text apply to our current context? (**John 5:11-13**)
6. Why did Jesus seek out this man afterward? What does this show us about Jesus' understanding of His mission on earth? (**John 5:14**)

7. The healing angered the Jews enough to kill, but then Jesus' words, "*My Father has been working until now, and I have been working.*" caused even more wrath. Discuss the Lord's words, and the Jews' reaction. (**John 5:15-18**)

8. From the things Jesus reveals, what do we know about the relationship of the Father and the Son? (**John 5:19-23**)

9. Jesus said that the Father "*has committed all judgment to the Son*", and yet elsewhere "*...I did not come to judge the world but to save the world.*" (**John 12:47**). How do we reconcile these two texts? (**John 5:22-23**)

Judgment And The Fourfold Witness

John 5:24-47

"Do not think that I shall accuse you to the Father; there is one who accuses you – Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about me." (5:45-46)

1. Jesus says that those who hear and believe "*shall not come into judgment*" (NKJV). What does this mean? What does it mean to pass "*from death into life*"? (**John 5:24**)
2. Discuss the great promise given through the Son and His voice. How do these words bear a double meaning? (**John 5:25-27**)
3. When will those in the grave come forth? Discuss the scene Jesus describes, and the end result of those who come forth. (**John 5:28-29**)
4. Jesus said, "*I can of Myself do nothing.*" Why not? Discuss his righteous judgment. (**John 5:30**)
5. Several times in this context, Jesus has referred to Himself as God's Son (**19, 20, 21, 22, 23, 25, 26, 27**). His own witness would not suffice, so He gives four witnesses to His identity. Who are the witnesses? Discuss each witness's testimony. (**John 5:31-39**)
1) _____: 2) _____:

3) _____: 4) _____:
6. According to Jesus, what is necessary for one to receive life? How does this compare with what is commonly taught in the religious world? (**John 5:40**)

7. Why might Jesus be compelled to say, “*I do not receive honor from men*”? What has this to do with the lack of “*the love of God*” in the Jews? (**John 5:41-42**)

8. What does Jesus’ rebuke reveal to us about the Jews focus in religious matters? (**John 4:43-44**)

9. Discuss Jesus’ closing comments to his hearers. Where did Moses write about Jesus? (**John 5:45-47**)

Questioned About Fasting And The Sabbath

Mark 2:18-28

(Matthew 9:14-17, 12:1-8; Luke 5:33-39, 6:1-5)

"And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins." (2:22)

1. What is "fasting"? What is its purpose? (**Mark 2:18**)
2. Discuss the cultural illustration Jesus uses to explain why His disciples do not fast. (**Mark 2:19**)
3. When would His disciples fast? Should Christians today fast? (**Mark 2:20**)
4. Analyse the illustrations of the unshrunk cloth on an old garment, and new wine and old wineskins. (**Mark 2:21-22**)
5. Luke records, "And no one, having drunk old wine, immediately desires new; for he says, 'The old is better.'" What is the meaning of this additional illustration? (**Luke 5:39**)
6. Did Jesus' disciples violate any Sabbath laws by plucking grain heads? (**Mark 2:23-24**)
7. What did the law of Moses say regarding the showbread? Was it wrong for David to receive? How does this apply to the current situation? (**Mark 2:25-26**)

8. Matthew's parallel adds another example. How would the priests profane the Sabbath in the temple, and yet remain blameless? (**Matthew 12:5-6**)

9. Three phrases close out Jesus' discussion with His accusers. Discuss each:
 - *"I desire mercy and not sacrifice"* (**Matthew 12:7**)

 - *"The sabbath was made for man, and not man for the sabbath"?* (**Mark 2:27**)

 - *"...the Son of man is Lord also of the sabbath."* (**Mark 2:28**)

Healings Among The Multitude

Mark 3:1-12

(Matthew 12:9-21; Luke 6:6-11)

"Then He said to them, 'Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?' But they kept silent." (3:4)

1. Was it lawful to heal on the Sabbath?(**Mark 3:1-4**)
2. Jesus is said to have looked at them with "*anger*", because of the "*hardness of their hearts*". Define and discuss. (**Mark 3:5**)
3. Who were the Herodians? What is odd about this union? (**Mark 3:6**)
4. How did the Pharisees opposition to Jesus affect His public image? (**Mark 3:7-8**)
5. Why did Jesus warn the unclean spirits not to make Him known? (**Mark 3:11-12**)
6. Discuss the words of the prophet in Matthew's parallel. (**Matthew 12:16-21**)

Choosing The Twelve Apostles

Mark 3:13-19

(Luke 6:12-16)

"Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons..." (3:14-15)

1. Why did Jesus depart to the mountain to call His disciples? (**Mark 3:13**)
2. What two general purposes did Jesus call these for? What additional responsibilities/abilities would they have? (**Mark 3:14-15**)
3. What do we know of each man? Fill in the following chart:

APOSTLE	DETAILS KNOWN
Simon Peter	
James, the son of Zebedee	
John, the son of Zebedee	
Andrew	
Philip	
Bartholomew	
Matthew	
Thomas	
James, the son of Alphaeus	
Thaddeaus	
Simon the Cananite	
Judas Iscariot	

The Beatitudes

Matthew 5:1-12

(Luke 6:17-26)

"Blessed are the pure in heart, for they shall see God." (5:8)

Required Attributes To Enter The Kingdom:

1. "*Blessed are the poor in spirit...*" What does it mean to be "*poor in spirit*"? How is it evidenced? (**Matthew 5:3**)

<p>BLESSED – <i>Gr. makarios</i> happy, blessed, happier</p>
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2. "*Blessed are those who mourn...*" Mourn for what? (**Matthew 5:4**)
3. "*Blessed are the meek...*" Define meekness. Supply some visible examples of meekness. (**Matthew 5:5**)
4. Discuss the latter part of each "*...blessed...*" statement. (**Matthew 5:3-5**)

Growth In The Kingdom:

5. "*Blessed are those who hunger and thirst for righteousness...*" Jesus says of these, "*...they shall be filled*". How, and with what? (**Matthew 5:6**)
6. "*Blessed are the merciful...*" Define mercy. Discuss the relationship our willingness to show mercy has with our ability to receive mercy. (**Matthew 5:7**)
7. "*Blessed are the pure in heart...*" What are the characteristics of a pure heart? Why is entering the presence of God reserved for the "*pure in heart*"? (**Matthew 5:8**)

Perfected In The Kingdom:

8. *“Blessed are the peacemakers...”* With whom and how do these peacemakers create peace? (**Matthew 5:9**)

9. *“Blessed are those who are persecuted for righteousness’ sake...”* How can persecution for doing good be a *“happy”* thing? (**Matthew 5:10**)

10. *“Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake...”* Why does Jesus add the qualifier, *“for My sake”*? Did the prophets suffer ill for Jesus’ sake? (**Matthew 5:11-12**)

11. Luke’s account supplies 4 woes in addition to the beatitudes. Discuss: (**Luke 6:24-26**)
 - *“Woe to you who are rich...”*

 - *“Woe to you who are full...”*

 - *“Woe to you who laugh...”*

 - *“Woe to you when all men speak well of you...”*

Salt, Light, And Righteous Living

Matthew 5:13-20

"Let your light so shine before men, that they may see your good works and glorify your Father in heaven." (5:16)

1. Discuss the value of salt. How does this relate to the Christian's conduct and speech? **(Matthew 5:13)**
2. Jesus gives two examples of lights which are not hidden, a city set on a hill and a lamp in the house. Comment on how bright the Christian ought to shine, as the light of the world. **(Matthew 5:14-16)**
3. Since Jesus did not come to destroy the Law or the Prophets, are we still subject to them? **(Matthew 5:17-18)**
4. What do we know of the righteousness of the scribes and the Pharisees? **(Matthew 5:20)**
5. Can we choose which of God's commandments we will keep and which are not necessary to keep? Discuss the Lord's statement with regard to keeping God's law. **(Matthew 5:19)**

You Have Heard...But I Say...

Matthew 5:21-48

(Luke 6:27-36)

"Therefore you shall be perfect, just as your Father in heaven is perfect." (5:48)

1. Those of old heard, "*You shall not murder, and whoever murders will be in danger of the judgment.*" What is the source of this instruction? Discuss Jesus' instruction based upon this old mandate. (**Matthew. 5:21-22**)
2. What relation does Jesus instruction about reconciling with one's brother and adversary have to do with His modification of the command not to murder? (**Matthew. 5:23-26**)
3. Those of old heard, "*You shall not commit adultery.*" What is the source of this instruction? Discuss Jesus' instruction based upon this old mandate. (**Matthew. 5:27-30**)
4. Jesus mentions divorce in His discourse regarding adultery. Where was it commanded that a certificate of divorce be given? What is Jesus' instruction regarding divorce? (**Matthew. 5:31-32**)
5. Those of old heard, "*You shall not swear falsely, but shall perform your oaths to the Lord.*" What is the source of this instruction? Discuss Jesus' instruction based upon this old mandate. (**Matthew. 5:33-37**)
6. Those of old heard, "*An eye for an eye and a tooth for a tooth.*" What is the source of this instruction? Discuss Jesus' instruction based upon this old mandate. (**Matthew. 5:38-42**)

7. Those of old heard, “*You shall love your neighbor and hate your enemy.*” What is the source of this instruction? Discuss Jesus’ instruction based upon this old mandate. **(Matthew. 5:43-45)**

8. How will we be perfect, just as the heavenly Father is perfect? **(Matthew. 5:46-48)**

9. What common characteristics do the old instructions share? Likewise, what common characteristics do the new instructions share?

10. In giving this instruction, is Jesus:
 - a. Restating the law of Moses;
 - b. Correcting the Jews misuses of the law of Moses;
 - c. Implementing His own law to take the place of the law of Moses;
 - d. Other.

Charitable Deeds, Prayers, And Fasting

Matthew 6:1-18

"But when you do a charitable deed, do not let your left hand know what your right hand is doing..." (6:3)

1. Why does receiving glory from men with regard to our charitable deeds disqualify us to receive a reward from the Father in heaven? (**Matthew. 6:1-2**)

2. What does it mean to "...*sound a trumpet...*"? Why would one do so? (**Matthew. 6:2**)

3. Discuss how and why we should do charitable deeds in secret. (**Matthew. 6:3-4**)

4. Jesus speaks of the hypocrites praying in public places and commands that we pray "...*in the secret place...*" Is it wrong to pray in a public place? (**Matthew. 6:5-6**)

5. What are "...*vain repetitions...*"? Discuss the practice of the heathen in prayer, and how our prayers should be. (**Matthew. 6:7-8**)

6. Jesus said, "*In this manner, therefore, pray*". Does that mean (**Matthew. 6:9**):
 - a. recite this prayer when you pray, or
 - b. here's an example of how to pray?

7. Discuss each of these statements from Jesus' prayer:

– "...hallowed be Your name..."

– "...Your kingdom come..."

– "...Your will be done on earth as it is in heaven."

– "Give us this day our daily bread...."

– "...forgive us our debts, as we forgive our debtors."

– "...do not lead us into temptation, but deliver us from the evil one..."

– "...Yours is the kingdom and the power and the glory forever..."

8. Why does our forgiveness depend upon our forgiving? (**Matthew. 6:14-15**)

9. We are told to do charitable deeds (**Matthew. 6:1-4**), prayers (**Matthew. 6:5-6**) and fasting (**Matthew. 6:16-18**) in secret, not to be seen by men. How do we reconcile this with Jesus' previous statement, "Let your light so shine before men, that they may see your good works..." (**Matthew. 5:16**)?

The Acts Of Prayer

Adoration

Confession

Thanksgiving

Supplication

Heavenly vs Earthly Treasure

Matthew 6:19-34

"For where your treasure is, there your heart will be also." (6:21)

1. Discuss the folly of storing up earthly treasures. Supply other texts which also illustrate this truth. (**Matthew. 6:19**)

Treasures – *Gr. thesauros*

"denotes (1) a place of safe keeping... (2) a treasure..."
(**Vine's Expository Dictionary of New Testament Words**)

"1. the place in which goods and precious things are collected and laid up... 2. the things laid up in a treasury; collected treasures..."
(**Thayer's Greek-English Lexicon of the New Testament**)

2. What are "...treasures in heaven..."? (**Matthew. 6:20**)

3. What is meant by "*The lamp of the body is the eye*"? Discuss what Jesus reveals about the "eye" and it's affect on the whole body. (**Matthew. 6:22-23**)

good – *Gr. haplous*
"simple, single, whole, sound"

bad – *Gr. poneros*
"full of labours, annoyances, hardships, bad, of a bad nature or condition"

4. If one tries to serve two masters, will the results indicated by the Lord always come to pass? What does this have to do with the context? (**Matthew. 6:24, 21**)

mammon – *Gr. mammonas*
"treasure, riches"

5. From **6:25-34**, Jesus admonishes His listeners not to worry about the things which are necessary for the body. Consider the following:
 - a. How does the previous discussion (**6:19-21**) serve as an introduction for this present instruction?
 - b. If we do worry, what is it evidence of?
 - c. Discuss the examples of God's care for His creation which Jesus employs.
 - d. Comment on the statement, "*...after all these things the Gentiles seek.*"

6. Maslow devised a hierarchy of needs which is accepted among psychologists, but opposed to God's truth. Investigate Maslow's needs system and compare it to what God commands. (**Matthew. 6:33**)

7. Does Jesus permit worrying about today in this phrase: "*Sufficient for the day is its own trouble.*"? (**Matthew. 6:34**)

Hypocrisy, Petitions, And The Narrow Way

Matthew 7:1-14

"Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it." (7:13-14)

1. Is Jesus' instruction here a prohibition of judging one another? (**Matthew. 7:1-2**)

2. What do the speck and plank represent respectively? (**Matthew. 7:3-5**)

3. Discuss Jesus' instruction regarding dogs and swine. Who are these animals? How does this teaching fit into the present context? (**Matthew. 7:6**)

4. Consider these simple statements of Jesus in light of other Bible texts: (**Matthew. 7:7-8**)
— "...ask and it will be given to you..."

— "...seek and you will find..."

— "...knock and it will be opened to you."

5. Compare and contrast our earthly fathers with our Heavenly Father. (**Matthew. 7:9-11**)

6. **Verse 12** has been labelled the "*Golden Rule*". Comment on the application of it. Consider the corrupted alterations which man has made. (**Matthew. 7:12**)

* Do unto others before they do unto you. * Do unto others as they have done to you.

7. What is significant about the fact that Jesus only mentions two paths? (**Matthew. 7:13-14**)

8. Characterize the heavenly path. (**Matthew. 7:13-14**)

9. Characterize the path to hell. (**Matthew. 7:13-14**)

False Prophets And Doing The Lord's Will

Matthew 7:15-29

(Luke 6:43-49)

"Not everyone who says to Me, 'Lord, Lord', shall enter the kingdom of heaven, but he who does the will of My Father in heaven." (7:21)

1. How do "...*ravenous wolves*..." fitly describe the false teachers? (**Matthew 7:15**)
2. Discuss Jesus' comparison between a tree and a man. (**Matthew 7:16-20**)
3. Paul writes, "...*whoever calls on the name of the LORD shall be saved.*" (**Ro 10:13**). How does this fit with Jesus' teaching in **Matthew 7:21**?
4. Why will the LORD not acknowledge the works of those who called to Him? Discuss their works. (**Matthew 7:22-23**)
5. What is the point of this short parable given by Jesus? (**Matthew 7:24-27**)
 - who is the wise man?
 - who is the foolish man?
 - what distinguishes the two?
6. We're told the people were "*astonished*" at Jesus' teachings. How did His teaching differ from the scribes? (**Matthew 7:28-29**)

Healing A Servant And Raising A Son

Luke 7:1-17

(Matthew 8:5-13)

"Then fear came upon all, and they glorified God, saying, 'A great prophet has risen up among us'; and, 'God has visited His people.'" (7:16)

1. What is a "centurion"? (Luke 7:1-2)
2. Comment on the commendation which the Jewish elders give the centurion. (Luke 7:3-5)
3. What does the centurion's message via his friends reveal about his understanding of Jesus? (Luke 7:6-8)
4. How is it that this man's faith exceeded even that which Jesus had found in Israel? (Luke 7:9)
5. How do we reconcile Luke's account of this event with Matthew's account?
6. What purpose was served by Jesus raising the widow's son? (Luke 7:11-17)

Alleviating John's Doubts

Luke 7:18-35

(Matthew 11:2-19)

"And John, calling two of his disciples to him, sent them to Jesus, saying, 'Are You the Coming One, or do we look for another?'" (7:19)

1. Why would the works which Jesus performed cause John to ask Jesus, "*Are You the Coming One, or do we look for another?*" (Luke 7:18-20)
2. It would seem that John already knew about Jesus' works (v 18). What purpose is served by Him healing many in the sight of John's disciples? What is significant about the statement, "*...the poor have the gospel preached to them?*" (Luke 7:21-22)
3. How might one be "*offended*" because of the Lord? (Luke 7:23)

"...blessed is he, whosoever shall find no occasion of stumbling in me." (ASV)
"...a blessing will be on him who has no doubts about me." (BBE)
"...happy is he whoever may not be stumbled in me." (YLT)
4. As Jesus speaks to the multitude, He speaks commendation of John. Discuss each of the Lord's questions, and the given (or inferred) responses. (Luke 7:24-27)
 - "*What did you go out into the wilderness to see? A reed shaken by the wind?*"

 - "*But what did you go out to see? A man clothed in soft garments?*"

 - "*But what did you go out to see? A prophet?*"
5. What about John made him greater than other prophets? How is the "*least in the kingdom of God is greater than he?*" (Luke 7:28; cf. Matthew 11:13-15)

6. Matthew records, “...*from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.*” What is the kingdom of heaven? How was it suffering violence at that point? (**Matthew 11:12**)

7. Comment on the reactions to Jesus’ words about John. (**Luke 7:29-30**)

8. Discuss Jesus’ analogy of children sitting in the marketplace. How does this fairly describe the Jews’ reaction to John the Baptist and Jesus respectively? (**Luke 7:31-34**)

9. What is meant by the phrase, “...*wisdom is justified by all her children*”? (**Luke 7:35**)

Woes And The Promised Rest

Matthew 11:20-30

"Come to Me, all you who labor and are heavy laden, and I will give you rest." (11:28)

1. What are some of the works which had been seen by the cities of Chorazin, Bethsaida, and Capernaum? (**Matthew 11:20-24**)
2. If Tyre, Sidon and Sodom would have "...repented long ago..." and "...remained until this day..." had the same works been performed in them, should the Lord not have done so? (**Matthew 11:21, 23**)
3. Why would it be "...more tolerable..." for Tyre, Sidon and Sodom in the day of judgment than for these other cities? (**Matthew 11:22, 24**)
4. **Verse 25** begins, "At that time Jesus answered...". What is He answering?
5. What distinguishes those who have the knowledge of God's word, and those from whom it is hidden? (**Matthew 11:25-26**)
6. For what purpose has the Father delivered "all things" to the Son? (**Matthew 11:27**)
7. Those whom the Son wills to know the Father may know Him, but the text says "...no one knows the Son except the Father...". How does Jesus reveal the Father to us? How is it that none knows the Son except the Father? (**Matthew 11:27**)

Note, the purpose for Jesus' mighty works among the people was not to make the lame walk, the blind see, the deaf hear, etc., but was to bring the people to repentance through faith in the Son of God.

Delivered – Gr. paradidomi
"...1. to give into the hands (of another)... 2. to give over into (one's) power or use; to deliver to one something to keep, use, take care of, manage... 3. to commit, to commend..."
(Thayer's)

8. What “...labor...” and “...heavy laden...” does the Lord invite us to exchange for rest in Him? **(Matthew 11:28)**
9. What does Jesus desire to convey by the use of the word “yoke”? Comment on the nature of the relationship which the follower of Christ shares with the Christ. **(Matthew 11:29)**
- Yoke** – Gr. zugos
“...1. a yoke; a. prop. such as is put on draught-cattle. b. metaph. used of any burden or bondage... 2. a balance, pair of scales...”
(Thayer’s)
10. Discuss the character of Christ as revealed through this verse, and what that means for the child of God. **(Matthew 11:29)**
11. How can a “yoke” be “easy”, and a “burden” be “light”? **(Matthew 11:30)**

Dinner With Simon The Pharisee

Luke 7:36-8:3

"Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, 'This man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner.'" (7:39)

1. Why would Simon, a Pharisee, invite Jesus to eat with him? (**Luke 7:36**)
2. **Romans 3:23** says "...all have sinned..." If so, why is this woman specifically titled "a sinner"? How could she just walk into the Pharisee's house as she did? (**Luke 7:37**)
3. Discuss the significance of this woman washing Jesus' feet with her tears and drying them with her hair. (**Luke 7:38**)
4. Simon concludes from what he sees that Jesus cannot be a prophet. Comment on his reasoning, and why he is in error. (**Luke 7:39**)
5. What is a denarii? Report the debts in modern day terms. (**Luke 7:40-41**)
6. Why would the man forgiven of the greater debt love the creditor more? (**Luke 7:42-43**)
7. Compare the conduct of Simon (the dinner host) and the sinful woman towards Jesus. (**Luke 7:44-46**)
8. Comment on the sad irony which has struck Simon. (**Luke 7:47-49**)

9. How can we know this woman had faith, aside from Jesus' affirmation of her faith? (**Luke 7:50**)
10. Jesus' travel companions are listed. What do we know about each: (Luke 8:1-3)
- "*...the twelve...*"
 - "*...Mary called Magdalene...*"

 - "*...Joanna the wife of Chuza...*"
 - "*...Susanna....*"

 - "*...many others...*"

Blasphemy Against The Lord And The Spirit

Matthew 12:22-37

(Mark 3:20-30)

"If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?" (12:26)

1. Why would the miracle which Jesus performed caused the people to inquire whether He was "*the Son of David*"? (**Matthew 12:22-23**)
2. What should we make of the charge laid upon Jesus by the Pharisees? Who is "*Beelzebub*"? (**Matthew 12:24**)
3. How does Jesus show the absurdity of their accusation? (**Matthew 12:25-27**)
4. What does Jesus mean by "*...the kingdom of God has come upon you*"? (**Matthew 12:28**)
5. What is the meaning of the illustration Jesus employs? (**Matthew 12:29**)
6. Discuss the phrase: "*He who is not with Me is against Me, and he who does not gather with Me scatters abroad.*" (**Matthew 12:30**)
7. What is the blasphemy against the Spirit? Why is it unforgivable? (**Matthew 12:31-32**)
8. To whom does this proverb of Jesus apply? (**Matthew 12:33**)

9. What is a "*brood of vipers*"? Does this text teach that all of humanity are evil? (**Matthew 12:34-35**)

10. What is an "*idle word*"? Discuss the care needed with regard to our speech. (**Matthew 12:36-37**)

Request For A Sign

Matthew 12:38-45

"An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah." (12:39)

1. What is curious about the scribes and Pharisees asking Jesus for a sign? (**Matthew 12:38**)
2. Why does asking for a sign make for an "*evil and adulterous generation*"? (**Matthew 12:39**)
3. Discuss "*the sign of the prophet Jonah*". Was Jesus 3 days and 3 nights in the grave? (**Matthew 12:39-40**)
4. What contrasts does Jesus present when He speaks about the men of Nineveh and the Queen of the South? How will these condemn those whom Jesus was speaking to? (**Matthew 12:41-42**)
5. How does the unclean spirit illustration relate to that generation? (**Matthew 12:43-45**)

Jesus' Mother And Brothers

Matthew 12:46-50

(Mark 3:20-21, 31-35; Luke 8:19-21)

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." (12:50)

1. Jesus' mother, everyone knows is Mary, but who are His brothers? (**Matthew 12:46**)
2. Why did Jesus' family seek Him? (**Matthew 12:46-47**)
3. What is the intent of Jesus' question about who His mother and brothers are? Did Jesus not love His family? (**Matthew 12:48**)
4. How does Jesus' statement about who His mother and brothers are serve as an example for us all? (**Matthew 12:49-50**)

The Parable Of The Sower

Matthew 13:1-9, 18-23

(Mark 4:1-9, 13-20; Luke 8:4-8, 11-15)

"Then He spoke many things to them in parables, saying: 'Behold, a sower went out to sow.'" (13:4)

1. Why does the image of a sower spreading seed fitly depict the preaching of the gospel? (**Matthew 13:3**)
2. Discuss the difficulties with each of the following soils (**Matthew 13:4-7**):
 - "...the wayside..."
 - "...stony places..."
 - "...among thorns..."
3. Why are there different proportions in the crop which is yielded? (**Matthew 13:8, 23**)
4. What does the phrase, "*He who has ears to hear, let him hear!*" mean? (**Matthew 13:9**)
5. Discuss the four types of hearts the gospel will encounter, and the characteristics which accompany each (**Matthew 13:18-23**):
 - the wayside heart
 - the stony heart
 - the thorny heart
 - the good heart
6. Can the soil (the heart) change? If yes, what will change it?

The Purpose Of Parables

Matthew 13:10-17, 34-35

(Mark 4:10-12, 33-34; Luke 8:9-10; 10:23-24)

"Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand." (13:13)

1. What is a parable?
2. The Lord uses the phrase "*mysteries of the kingdom of heaven*" to speak of the content of His parables. Are the things He speaks of difficult to understand? Who can understand these mysteries? (**Matthew 13:11**)
3. Discuss the application of the proverbial statement, "*...whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him.*" (**Matthew 13:12**)
4. Why did many not understand the parables Jesus spoke? (**Matthew 13:13-15**)
5. What makes the disciples eyes and ears to differ from the eyes and ears of those formerly mentioned, and the prophets and righteous men afterward mentioned? (**Matthew 13:16-17**)
6. How can the writer say that "*...without a parable He did not speak to them...*"? Did He not teach by other means than parables? (**Matthew 13:34-35**)

PARABLE OF THE MUSTARD SEED / PARABLE OF THE LEAVEN

7. These two parables teach the same lesson about the kingdom of heaven. What is the lesson to be learned? (**Matthew 13:31-33**)

PARABLE OF THE HIDDEN TREASURE / PARABLE OF THE PEARL OF GREAT PRICE

8. These two parables focus on the one who finds the truth. Discuss the particulars of each situation. (**Matthew 13:44-46**)

PARABLE OF THE DRAGNET

9. What is a dragnet? What does the sea represent in this parable? (**Matthew 13:47**)

10. Compare this parable with the parable of the wheat and the tares. (**Matthew 13:48-50**)

PARABLE OF THE GROWING SEED

11. What does this comparison of the gospel in the hearts of men to the growth cycle of a seed in the ground reveal to us? (**Mark 4:26-29**)

PARABLE OF THE INSTRUCTED SCRIBE

12. Why does Jesus first check to see if the disciples understand? (**Matthew 13:51**)

13. When opportunities arise, what does the wise householder do with the treasures which he has acquired? (**Matthew 13:52**)

The Wind And The Sea Obey Him

Mark 4:35-41

(Matthew 8:23-27; Luke 8:22-25)

"Then He arose and rebuked the wind, and said to the sea, 'Peace, be still!' And the wind ceased and there was a great calm." (4:39)

1. What body of water are the disciples crossing? Why would they set sail if a storm was on the horizon? (**Mark 4:35-37**)
2. Though a storm raged about them, the Lord's sleep was not disturbed. What do the disciples' words demonstrate about the severity of the storm? (**Mark 4:38**)
3. Comment on the nature and the particulars of this miracle. Who saw it? What exactly happened? What does this show about the Lord's power? (**Mark 4:39**)
4. What comfort can be found for you and I in the Lord's command to the wind and the sea, "*Peace, be still!*"? (**Mark 4:39**)
5. Why does Jesus rebuke His disciples for a lack of faith? (**Mark 4:40**)
6. Consider the disciples' statement, "*Who can this be, that even the wind and the sea obey Him!*" (**Mark 4:41; cf. Ps 89:9; 93:4**)

Healing A Demon-Possessed Man

Mark 5:1-20

(Matthew 8:28-34; Luke 8:26-39)

"And he cried out with a loud voice and said, 'What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me.'" (5:7)

1. Where is the country of the Gadarenes? Matthew, reports of two men with unclean spirits. How do we reconcile the two accounts? (**Mark 5:1-2**)
2. Give a detailed description of this man's life while possessed. (**Mark 5:3-5**)
3. Seeing Jesus afar, why did the demon come to Him rather than flee? (**Mark 5:6-8**)
4. Why ask for a name? What is significant about the name "*Legion*"? (**Mark 5:9**)
5. Permitted by the Lord, the demons entered a herd of swine. Immediately, they ran into the sea and perished. Why would Jesus allow this damage of property to take place? (**Mark 5:10-13**)
6. Given the miracle before them, how could they send Jesus away? (**Mark 5:14-17**)
7. Comment on the wisdom of leaving this man behind to proclaim what had happened to him. What application might there be for us today in this? (**Mark 5:18-20**)

Jarius' Daughter Raised And Widow Healed

Mark 5:21-43

(Matthew 9:18-26; Luke 8:40-56)

"As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, 'Do not be afraid; only believe.'" (5:36)

1. Contrast Jarius' attitude and actions with his fellow synagogue rulers. (**Mark 5:22-23**)

2. How do we reconcile these apparent discrepancies between the three accounts:
 - a. In Mark and Luke's accounts, it appears that Jarius came to Jesus just after He crossed over the sea of Galilee (**Mark 5:21-22; Luke 8:40-41**), while in Matthew's account, it seems that Jesus was in a house eating and speaking when Jarius came (**Matthew 19:10, 18**).

 - b. In Mark and Luke's accounts, Jarius' daughter was not yet dead when he came to the Lord (**Mark 5:23; Luke 8:42**), but in Matthew's account, it appears that she was (**Matthew 9:18**).

2. Discuss the details surrounding the health of the woman with the issue of blood. (**Mark 5:25-26**)

3. What do we know about the hem or border on a Jewish garment? (**Mark 5:27**)

4. What healed this woman of her affliction? (**Mark 5:28-29**)

5. Surely Jesus knew that it was the woman who touched Him. Why then did inquire about who it was? (**Mark 5:30-34**)

6. Comment on the faith of the ruler of the synagogue. (**Mark 5:35-36**)
7. The child was dead. How then could Jesus say, "*The child is not dead, but sleeping*"? (**Mark 5:39**)
8. Why reduce the size of the crowd who would see the girl rise? Would it not be powerful for those who derided Him to see Him raise her from the dead? (**Mark 5:40-42**)
- ...they ridiculed Him.* – Mark 5:40**
In the KJV, we read, "*...they laughed him to scorn.*". The Greek literally rendered states, "*...and to deride him to deride...*" They sought to mock and taunt.
9. Why should this miracle not be publicly proclaimed? (**Mark 5:43**)

The Blind See, The Mute Speak

Matthew 9:27-34

"And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, 'It was never seen like this in Israel.'" (9:33)

1. What does the title "*Son of David*" reveal about Jesus? Where in the Scriptures do we see that He would be the Son of David? (**Matthew 9:27**)
2. Contrast the faith of these blind men with that of the religious leaders. (**Matthew 9:28-29**)
3. Why would Jesus not want these men to speak to others of what had happened? Can you recall another instance where Jesus commanded this? (**Matthew:9:30-31**)
4. What did the multitude mean by the statement, "*It was never seen like this in Israel.*"? (**Matthew 9:32-33**)
5. What is strange about the Pharisees here charging Jesus of using the power of the devil to cast out demons? What sin were they guilty of in making such an accusation? (**Matthew 9:34**)

Rejected At Nazareth, Again

Matthew 13:54-58

(Mark 6:1-6)

"Now He did not do many mighty works there because of their unbelief." (13:58)

1. Given the definition provided from Thayer's for "*astonished*", discuss the people's response to the Lord. (**Matthew 13:54**)

Astonished – Gr. ekplesso

"...to strike out, expel by a blow, drive out or away; to cast off by a blow, to drive out; commonly, to strike one out of self-possession, to strike with panic, shock, astonished..."

(Thayer's)

2. For what purpose did the people begin to mention Joseph and Mary, and Jesus' brothers and sisters? Compare this section of text to Mark's account. (**Matthew 13:55-56**)

3. Discuss the proverb Jesus spoke, "*A prophet is not without honor except in his own country and in his own house.*" (**Matthew 13:57**)

Offended – Gr. skandalizo

"...to put a stumbling block or impediment in the way, upon which another may trip and fall, to be a stumbling block... to cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away... to cause one to feel displeasure at a thing; to make indignant..."

(Thayer's)

4. Mark's account states "*...He could do no mighty work there...*" and "*...He marveled because of their unbelief.*" What relationship is established here between the working of miracles by the Christ and the faith of the people surrounding Him? (**Mark 6:5-6**)

Jesus Commissions The Twelve, 1 of 2

Matthew 9:35-10:26

(Mark 6:6-13; Luke 9:1-6)

"Then He said to His disciples, 'The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest.'" (9:37-38)

1. Is there anything significant about the order in which Matthew lists the work Jesus engaged in? (**Matthew 9:35**)
2. Discuss the two figures Jesus uses to describe the people. (**Matthew 9:36-38**)
3. For what purpose did Jesus send the twelve disciples forth? (**Matthew 10:1-8**)
4. Why were the disciples to go to the house of Israel, but not the Gentiles and the Samaritans? (**Matthew 10:5-6**)
5. Discuss Jesus' instruction regarding provisions for their work. (**Matthew 10:9-10**)
6. What would qualify one as "*worthy*" to host the apostles? (**Matthew 10:11-13**)
7. Comment on the symbolism used in the shaking of dust from the disciples feet. If the disciples shook the dust off their feet, what does that reveal about the town they were in? (**Matthew 10:14-15**)

8. Discuss the comparison of the disciples to “...*sheep in the midst of wolves...*” What does it mean to be “...*wise as serpents and harmless as doves*”? (**Matthew 10:16**)

9. In **verse 5**, they were commanded to not go “*into the way of the Gentiles*”. How is it that He now speaks of them bearing testimony “*to the Gentiles*”? (**Matthew 10:17-18**)

10. Can you find any examples in Scripture where the Spirit supplied one who was brought before councils, governors or kings with a defence? (**Matthew 10:19-20**)

11. Discuss the persecutions which would come upon the Lord’s people. What encouragement accompanies these afflictions? (**Matthew 10:21-22, 24-26**)

12. The Lord said “...*you will not have gone through the cities of Israel before the Son of Man comes.*” What “*coming*” is this? (**Matthew 10:23**)

Jesus Commissions The Twelve, 2 of 2

Matthew 10:27-11:1

"And he who does not take his cross and follow after Me is not worthy of Me." (10:38)

1. What did Jesus mean by things told "*in the dark*" and heard "*in the ear*"? (**Matthew 10:27**)
2. Can one approach threats against one's own life without fear? On what basis does Jesus command this of His disciples? (**Matthew 10:28-31**)
3. What does it mean to confess Christ before men? (**Matthew 10:32-33**)
4. Is Jesus not called the "*prince of peace*"? How then can He say that He did not come to bring peace? (**Matthew 10:34-36**)
5. Comment on the level of devotion the Lord demands of His people. (**Matthew 10:37-39**)
6. What relationship has the receipt of the apostles to one's relationship with God? (**Matthew 10:40**)
7. What does it mean to receive "*a prophet in the name of a prophet*"? Likewise, "*a righteous man in the name of a righteous man*"? What is the reward referred to? (**Matthew 10:41**)
8. Who are the "*little ones*" spoken of? What does it mean to give a cup of water "*in the name of a disciple*"? What is the reward spoken of here? (**Matthew 10:42**)
9. After all this instruction, Matthew doesn't indicate whether the disciples went forth apart from the Lord to teach and heal. Did they? (**Matthew 11:1**)

John Is Beheaded / 5,000 Are Fed

Matthew 14:1-21

(Mark 6:14-44; Luke 9:7-17; John 6:1-14)

"When Jesus heard it, He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities." (14:13)

1. Why would Herod think that John was risen from the dead? What were others thinking? **(Matthew 14:1-2)**
2. Do some research, and put together a chart of the Herodian family.
3. Why was it not lawful for Herod to have Herodias as a wife? Since Herod made no pretense to be a faithful Jew, why should John place his life at risk as he did? **(Matthew 14:3-4)**
4. What do we know of Herod's opinion regarding John? **(Matthew 14:5)**
5. What lesson is to be learned from Herod's foolish promise to the daughter of Herodias? **(Matthew 14:6-9)**
6. What event between the death of John and the feeding of the 5,000 does Matthew not record?
7. Comment on the Lord's willingness to serve the people, especially at this time? **(Matthew 14:13-14)**
8. Note and discuss the peculiar facts of this miracle as given by each gospel writer.
9. What does this miracle reveal to us about the Lord?

Jesus Walks On Water

Matthew 14:22-36

(Mark 6:45-56; John 6:15-21)

"And when the disciples saw Him walking on the sea, they were troubled, saying, 'It is a ghost!' And they cried out for fear. But immediately Jesus spoke to them, saying, 'Be of good cheer! It is I; do not be afraid.'" (14:26-27)

1. Where did Jesus send His disciples? What do we know of this crowd which Jesus sent away? Comment on Jesus' desire for solitude on the mountain that evening. (**Matthew 14:22-23**)
2. We're told the disciples boat was "...in the middle of the sea, tossed by the waves..." What took place on the last recorded occasion of this? How did the disciples fair on their voyage this time? (**Matthew 14:24**)
3. What is "*the fourth watch*"? Why did the disciples not recognize the Lord as He came upon the water? (**Matthew 14:25-27**)
4. Was Jesus' intention to see whether they would recognize Him or not?
5. Discuss Peter's request to go to the Lord. Is this evidence of Peter's faith or of his impulsive nature? (**Matthew 14:28**)

<p><i>"O ye of little faith, why did you..."</i></p> <ul style="list-style-type: none">- WORRY (Matthew 6:30)- FEAR (Matthew 8:26)- DOUBT (Matthew 14:31)- HUMAN REASONING (Matthew 16:8)

6. How is it that Peter could walk upon the water? What proved to be his undoing? (**Matthew 14:29-31**)

7. Discuss the importance of this and other occurrences of Jesus receiving worship. How had the disciples progressed in their knowledge of Him? (**Matthew 14:32-33**)

worshipped – Gr. proskuneo
from 4314 and a probable derivative
of 2965 (meaning to kiss, like a dog
licking his master's hand); to fawn or
crouch to, ie. (literally or figuratively)
prostrate oneself in homage (do
reverence to, adore): – worship.

8. After Jesus was received into the boat and the winds ceased, Mark comments, *“For they had not understood about the loaves, because their heart was hardened.”* What were they failing to understand?

9. What characteristic is noteworthy in all the healings of the Lord? (**Matthew 14:34-36**)

The Bread Of Life Rejected By Many

John 6:22-71

"Then Jesus said to them, 'Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world.'" (6:32-33)

1. John extensively details the people's search for Jesus the next day. Label the pertinent towns on the map. Where did they find Him? (**John 6:22-25**)
2. John indicates the people followed because of the signs (**6:2**), and that they believed Him to be the Prophet (**6:14**). How then can Jesus now say they did not seek Him due to the signs, but "...because you ate of the loaves and were filled."? (**John 6:26**)
3. Contrast the "food which perishes" with the "food which endures". (**John 6:27**)
4. What is "the work of God", according to this context? Discuss the people's question and Jesus' answer. (**John 6:28-29**)
5. Why did the people here request a sign? What did they mean by appealing to the feeding by manna in the wilderness? (**John 6:30-31**)
6. What misconception of the people did Jesus correct? Consider the merits of the true bread from heaven. (**John 6:32-33**)
7. What bread are the people seeking? Compare their response with that of the Samaritan woman, when Jesus taught of the living water. (**John 6:34**)
8. What is the evidence that they had seen Him and yet did not believe? (**John 6:35-36**)



9. Comment on the importance of the Father in Jesus' ministry. Great emphasis is made of the Father's will. Discuss each statement about His will. (**John 6:37-40**)
10. What is the basis of the people's complaint against Jesus? (**John 6:41-42**)
11. How does the Father draw people? How are the people taught by God? (**John 6:43-46**)
12. Contrast the living bread with the manna. What is the living bread? What does the Lord speak of in the words "...I shall give..."? (**John 6:47-51**)
13. Jesus says we must eat of His flesh and drink of His blood. What does this mean? List the benefits which Jesus associates with His flesh and blood. (**John 6:52-58**)
14. What is a "*hard saying*"? How would the son of man ascending to heaven be more of an offense than His present words? (**John 6:60-62**)
15. Jesus spoke primarily about His flesh. How then does He say now that the flesh profits nothing, and that His words are spirit? (**John 6:63**)
16. Comment on the sad scene of Jesus' disciples turning away. How could they do so? (**John 6:64-66**)
17. Why would Jesus offer for the twelve to depart also? Discuss Peter's response. (**John 6:67-69**)
18. Why would Jesus reveal here that even one of the twelve would turn against the Lord? Was Judas "doomed to fail" from this point onward? (**John 6:70-71**)

Defilement Comes From Within

Matthew 15:1-20

(Mark 7:1-23)

"Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man." (15:11)

1. What is a "*tradition of the elders*"? Discuss specifically the tradition which Jesus' disciples are accused of disregarding. (**Matthew 15:1-2**)
2. What makes the observance of a tradition right or wrong? (**Matthew 15:3**)
3. Discuss the commandments which God gave with regard to father and mother, and how the Jews circled around God's command. (**Matthew 15:4-6**)
4. Have any today "*...made the commandment of God of no effect by your tradition*"? How may we have done so? (**Matthew 15:6**)
5. Though Jesus applies the words of Isaiah to that particular generation, consider the universality of the prophecy. (**Matthew 15:7-9**)
6. Discuss the scope of Jesus' statement: "*Not what goes into the mouth defiles a man...*"? Did the Pharisees "*Hear and understand...*"? (**Matthew 15:10-12**)
7. The Pharisees were religious leaders among the Jews. How could they be a plant which the Father had not planted? (**Matthew 15:13**)

Honor – Gr. timao to prize, i.e. fix a valuation upon; by implication, to revere: – honour, value.
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8. Comment on the simple, yet powerful imagery used by the Lord to speak of the Pharisees and their followers. (**Matthew 15:14**)

9. Though Jesus commanded the people to "*Hear and understand*", His own disciples requested an explanation of the parable. Discuss the explanation Jesus gives. Look at Mark's account for a comparison. (**Matthew 15:15-20**)

10. Make note of some of the words and phrases which are particular to Mark's account.

Healings Among The Gentiles

Matthew 15:21-31

(Mark 7:24-37)

"Then great multitudes came to Him, having with them the lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, and He healed them." (15:30)

1. Tyre and Sidon are not Jewish. Why would Jesus go there? (**Matthew 15:21**)
2. Jesus commended the faith of the Syrophonecian woman. Comment on what is revealed concerning her faith. (**Matthew 15:22-28**)
3. What mountainous region did Jesus depart to from Tyre and Sidon? (**Matthew 15:29**)
4. Mark gives an account of a deaf and speech impeded man who was healed by Jesus. Comment on the characteristics of this healing. Why would Jesus charge the people not to make known what had been done? (**Mark 7:32-37**)
5. As a result of the miracle above noted, it seems that Jesus had multitudes come to Him for healing. What resulted from His interaction with the Gentiles? (**Matthew 15:30-31**)

Feeding Of 4,000

Matthew 15:32-39

(Mark 8:1-10)

"And He took the seven loaves and the fish and gave thanks, broke them and gave them to His disciples; and the disciples gave to the multitude." (8:36)

1. What do we know of these people who had continued with Jesus for three days?
(**Matthew 15:32**)
2. Discuss the disciples question to Jesus after He expressed His intention to feed the multitude. (**Matthew 15:33**)
3. How does this feeding of the multitude compare with the previous one?
4. Where is the region of Magdala? (**Matthew 15:39**)



The Leaven Of The Pharisees And Sadducees

Matthew 16:1-12

(Mark 8:11-21)

"Then Jesus said to them, 'Take heed and beware of the leaven of the Pharisees and the Sadducees.'" (16:6)

1. Why do the Pharisees and Sadducees seek a sign? Have they not done so before? **(Matthew 16:1)**
2. Explain the point of Jesus' illustration. **(Matthew 16:2-3)**
3. Discuss the "*sign of the prophet Jonah*". **(Matthew 16:4)**
4. What is "*the leaven of the Pharisees and the Sadducees*"? **(Matthew 16:6)**
5. Comment on the disciples' lack of understanding. **(Matthew 16:7-11)**
6. Note Mark's parallel and the distinct content which appears there.

Healing A Blind Man At Bethsaida

Mark 8:22-26

"Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him." (8:22)

1. Consider the manner in which this man was brought to the Lord. (**Mark 8:22**)
2. What purpose would be served in leading the man out of town to perform this miracle? (**Mark 8:23**)
3. Jesus had healed men (even raised them from the dead) with just a word. Why then did the Lord spit upon this man's eyes? (**Mark 8:23**)
4. Aside from the spit, what else makes this miracle differ from other miracles we have seen? (**Mark 8:24-25**)
5. Why would Jesus not want this man to go into town or speak to any of what had occurred? (**Mark 8:26**)

Peter's Confession And Jesus' Predictions

Matthew 16:13-28

(Mark 8:27-38; Luke 9:18-27)

"He said to them, 'But who do you say that I am?' Simon Peter answered and said, 'You are the Christ, the Son of the living God.'" (16:16)

1. Discuss the various thoughts about Jesus of Nazareth among the people. Were there any among the people who knew who Jesus really was? (**Matthew 16:13-14**)
2. Peter expresses the disciples' belief concerning Jesus. Comment on his confession, and the significance of it. (**Matthew 16:15-16**)
3. The knowledge of Jesus' identity was not conveyed by "*flesh and blood*", but by the Father in heaven. How so? (**Matthew 16:17**)

Simon Bar-Jonah
"Simon, son of Jonah", the name given him by his parents.

Peter
"a rock; a stone", the name given him by Jesus (John 1:42)
4. What "*rock*" will Jesus build His church upon? How can it be that the gates of Hades would not prevail against the church? (**Matthew 16:18**)

Peter – Gr. petros, a rock, a stone;

Rock – Gr. petra, a mass of rock, bedrock
5. What is the "*kingdom of heaven*"? (**Matthew 16:19**)
6. Jesus gave Peter "*the keys of the kingdom of heaven*". Discuss the use of these keys, and in particular, the Lord's statement, "...*whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.*" (**Matthew 16:19**)

7. Why, though they properly identified Him as the Messiah, did Jesus now command that they tell no one? (**Matthew 16:20**)

8. Having just confessed Jesus as the Son of God, why would Peter now rebuke the Lord? (**Matthew 16:21-22**)

9. Is Jesus referring to Peter as the devil? Discuss the phrase, “...*you are not mindful of the things of God, but the things of men.*” (**Matthew 16:23**)

10. What does it mean to “*deny*” ourselves? How can each of us “*take up his cross*”? (**Matthew 16:24**)

11. Explain the play on words that Jesus uses. (**Matthew 16:25**)

12. What does the Lord reveal about the value of a soul? (**Matthew 16:26**)

13. We’re told the Lord will “*reward each according to his works*”. But Paul says that our salvation is “*not of works, lest anyone should boast.*” (**Eph 2:9**) How do we reconcile the two statements? (**Matthew 16:27**)

14. What important information does the Lord share with us regarding the coming of His kingdom? (**Matthew 16:28**)

The Mount Of Transfiguration

Matthew 17:1-13

(Mark 9:2-13; Luke 9:28-36)

"Now after six days Jesus took Peter, James and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light." (17:1-2)

1. Matthew and Mark say this was "*after six days*", but Luke says "*about eight days after*". How do we reconcile these? (**Matthew 17:1**)
2. What does the word "*transfiguration*" mean?
3. What is significant about Moses and Elijah appearing with the Christ? What did they talk about? (**Matthew 17:3**)
4. Why not build a tabernacle for each? What is the point of God's declaration concerning Jesus? (**Matthew 17:4-5**)
5. Consider the disciples reaction to the voice, and Jesus' assurance. (**Matthew 17:6-7**)
6. Why should the disciples tell no one what they had seen until Jesus was raised? (**Matthew 17:9**)
7. Why did the scribes say that Elijah must come first? (**Matthew 17:10**)
8. How had Elijah already come? (**Matthew 17-11-13**)

Demonic Healed / Jesus Pays Taxes

Matthew 17:14-27

(Mark 9:14-31; Luke 9:37-45)

"...for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you." (17:20)

1. Why is epileptic a poor rendering to describe the son's condition? (**Matthew 17:15**)

Gr. seleniazomai

to be moon-struck, ie. crazy; – be lunatic.

2. Who is Jesus calling a "*faithless and perverse generation*"? (**Matthew 17:17**)

MARK AND LUKE GIVE MORE INFO SURROUNDING THIS HEALING. THE FOLLOWING 4 QUESTIONS COME FROM THESE OTHER ACCOUNTS.

3. This man came concerned for his son. What were others in the crowd doing?
4. How did the evil spirit affect the man's son?
5. Discuss Jesus' statement to the man, "*If you can believe, all things are possible to him who believes.*"
6. Discuss the man's response to Jesus, "*Lord, I believe; help my unbelief!*"
7. Why could Jesus cast out the demon, but the disciples could not? (**Matthew 17:19-21**)

8. While Jesus passed through Galilee, Mark's account says "*He did not want anyone to know it*". Why not? Discuss the disciples' reaction to Jesus' words about His coming death and resurrection. (**Matthew 17:22-23**)

9. What is the "*temple tax*"? (**Matthew 17:24**)

10. Jesus anticipated Peter's question about the temple tax. What is the point of Jesus' discourse regarding the earthly kings receipt of customs or taxes? (**Matthew 17:25-26**)

11. What is significant about the way in which Jesus gave Peter the money to pay the temple tax? What does this demonstrate about Him? (**Matthew 17:27**)

Greatness And Offenses

Matthew 18:1-14

(Mark 9:33-50; Luke 9:46-50)

"Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven." (18:4)

1. Matthew says the disciples came to Jesus asking who was greatest in the kingdom. Mark has Jesus asking the disciples about their dispute, but none would answer. And Luke says that Jesus perceived their thought, and thus gave the illustration with the child. How do we reconcile the three accounts? (**Matthew 18:1; Mark 9:33-34; Luke 9:47**)
2. Jesus said to the twelve, "*If anyone desires to be first, he shall be last of all and servant of all.*" What does this mean? (**Mark 9:35**)
3. Discuss each phrase from the child illustration: (**Matthew 18:3-5**)
 - "*...unless you are converted and become as little children...*"
 - "*...whoever humbles himself as this little child is the greatest...*"
 - "*...whoever receives one little child like this in My name receives Me.*"
4. Mark and Luke record John's "*answer*" to the Lord. How is John's statement an answer to what the Lord said? Consider Jesus' response. (**Mark 9:38-41; Luke 9:49-50**)

Now John answered and said, 'Master, we saw someone casting out demons in Your name, and we forbade him because he does not follow with us.' (Luke 9:49)
5. Who are the "*little ones*" that Jesus speaks of? Why would it be better to drown with a millstone around the neck than to cause a little one to stumble? (**Matthew 18:6**)

6. Why must offenses come? (**Matthew 18:7**)

7. What is all this talk of cutting off your hand or foot, or plucking out your eye? (**Matthew 18:8-9**)

8. Jesus speaks of His little ones having angels in heaven. What do we know of these angels? (**Matthew 18:10**)

9. Discuss the purpose for which Jesus came, and the related parable which He speaks. (**Matthew 18:11-14**)

10. Discuss the more emphatic wording given in Mark's account about the danger of "hell fire". (**Mark 9:43-48**)

11. How are we "seasoned with fire"? What is the significance of salt? (**Mark 9:49-50**)

Dealing With A Sinning Brother

Matthew 18:15-35

(Luke 17:3-4)

"For where two or three are gathered together in My name, I am there in the midst of them." (18:20)

1. Describe the wisdom of the threefold process which Jesus reveals for dealing with a sinning brother. (**Matthew 18:15-17**)
2. Jesus said if the sinning brother will not hear the church, "...let him be to you like a heathen and a tax collector". What does this mean? (**Matthew 18:17**)
3. Where have we seen the text of **verse 18** before? What purpose is served by repeating it this second time? (**Matthew 18:18**)
4. Discuss the confidence we should have in prayer, and the limitations of Jesus' promise to answered prayer. (**Matthew 18:19-20**)
5. Why might Peter have suggested "*up to seven times*" to extend forgiveness to a brother? What is the meaning of Jesus' answer? (**Matthew 18:21-22**)
6. How much is ten thousand talents? How much is one hundred denarii? (**Matthew 18:24, 28**)
7. What significant lesson is found in the Master's forgiveness of his servant's debt? Who does the Master represent? Who does the servant represent? (**Matthew 18:24-27**)
8. Who does this "*fellow servant*" represent? What point is to be understood by the difference in amount of debt? (**Matthew 18:28-30**)
9. Summarize the lesson Jesus has taught about forgiveness in this parable. (**Matthew 18:31-35**)

Judean And Perean Ministry

- Jesus' Unbelieving Brothers (**John 7:1-10**)
- The Journey To Jerusalem (**Luke 9:51-62**)
- Reaction Of The Masses To The Lord (**John 7:11-31**)
- Pharisees Attempt To Arrest Jesus (**John 7:32-53**)
- The Woman Caught In Adultery (**John 8:1-11**)
- Jesus Disputes With The Pharisees (**John 8:12-59**)
- Sending Out And Return Of The 70 (**Luke 10:1-24**)
- Parable Of The Good Samaritan (**Luke 10:25-42**)
- Jesus Teaches On Prayer (**Luke 11:1-13**)
- Dinner With A Pharisee (**Luke 11:14-54**)
- Parable Of The Rich Fool (**Luke 12:1-34**)
- Faithful And Evil Servants (**Luke 12:35-48**)
- Discerning The Times (**Luke 12:49-59**)
- Teaching On Repentance / Healing On The Sabbath (**Luke 13:1-22**)
- Healing A Blind Man On The Sabbath (**John 9:1-41**)
- The Good Shepherd (**John 10:1-21**)
- You, Being A Man, Make Yourself God (**John 10:22-42**)
- The Narrow Path To Heaven (**Luke 13:22-35**)
- Another Sabbath Healing / Take The Lowly Place (**Luke 14:1-14**)
- Leaving All For The Kingdom Of God (**Luke 14:15-35**)
- Triad Parable Of The Lost (**Luke 15:1-31**)
- Parable Of The Unjust Steward (**Luke 16:1-18**)
- The Rich Man And Lazarus (**Luke 16:19-31**)
- Offenses, Faith And Duty (**Luke 17:1-10**)
- Lazarus Is Dead (**John 11:1-16**)
- Jesus Raises Lazarus From The Dead (**John 11:17-44**)

Judean And Perean Ministry continued...

- The Plot To Kill Jesus (**John 11:45-54**)
- Ten Lepers Are Healed (**Luke 17:11-19**)
- The Coming Of God's Kingdom (**Luke 17:20-37**)
- Parables About Prayer (**Luke 18:1-14**)
- God's Law On Marriage / Permit The Children (**Matthew 19:1-15**)
- The Rich Young Ruler (**Matthew 19:16-30**)
- Parable Of The Vineyard Labourers (**Matthew 20:1-16**)
- Greatness In Servitude (**Matthew 20:17-28**)
- Blind Bartimaeus And Righteous Zacchaeus (**Luke 18:35-19:9**)
- Parable Of The Minas (**Luke 19:10-27**)

Jesus' Unbelieving Brothers

John 7:1-10

"For even His brothers did not believe in Him." (7:5)

1. What are "*these things*" which John refers to? How much time has passed between "*these things*" and the coming of the feast of tabernacles? (**John 7:1-2**)
2. Had Jesus not shown His works openly? How then can His brothers here speaks against Him as doing things in secret? Discuss the attitude of the Lord's brothers. (**John 7:3-4**)
3. **Verse 5** simply reads, "*For even His brothers did not believe in Him.*" What other Bible texts and thoughts does this phrase bring to mind?
4. Discuss the contrast the Lord makes between "*My time*" and "*your time*". What is He speaking of in this text? (**John 7:6-8**)
5. Why did Jesus remain behind, but then go up afterward secretly? (**John 7:9-10**)

The Journey To Jerusalem

Luke 9:51-62

(Matthew 8:19-22)

"But they did not receive Him, because His face was set for the journey to Jerusalem." (9:53)

1. We are told that it was time for Jesus *"to be received up"*. What is this speaking about? **(Luke 9:51)**
2. The Samaritans would not receive Him, *"...because his face was set for the journey to Jerusalem."* What does this mean? Why is it they turned him away? **(Luke 9:52-53)**
3. To what event in Elijah's life do James and John refer to? Why did Elijah's actions not justify James and John? **(Luke 9:54)**
4. Discuss the *"manner of spirit"* which the disciples had. **(Luke 9:55-56)**
5. What does the discourse between Jesus and His would-be followers teach us about discipleship to Christ? **(Luke 9:57-62)**

Reaction Of The Masses To The Lord

John 7:11-31

"Now about the middle of the feast Jesus went up into the temple and taught." (7:14)

1. Some declared, "*He is good*", others, "*He deceives the people.*" What would account for such varied opinions of the Lord? (**John 7:11-12**)
2. What is meant by the comment that Jesus had "*never studied*"? If He hadn't studied, how did He know the Scriptures so well? (**John 7:15**)
3. Jesus claimed to speak by God's authority, not His own. How can we know if someone is speaking God's word or not? (**John 7:16-18**)
4. What event does Jesus use as a catalyst to speak about the Law of Moses and the Jews intent to kill Him? Consider the reaction of the Jews. (**John 7:19-23**)
5. What does the phrase, "*Do not judge according to appearance, but judge with righteous judgment*" mean? (**John 7:24**)
6. Some knew that the leaders sought to put Jesus to death. Comment on Jesus' boldness in speaking to the rulers, even amidst their hostility. (**John 7:25-26**)
7. Was it indeed true of the Christ, that "*no one knows where He is from*"? Discuss Jesus' response to the people's argument. (**John 7:27-29**)
8. For what did they seek to take custody of Him on this occasion? (**John 7:30**)
9. We're told that "*many of the people believed*", and yet they reasoned, "*When the Christ comes, will He do more signs than these...*" Did the believe or not? (**John 7:31**)

Pharisees Attempt To Arrest Jesus

John 7:32-53

"Does our law judge a man before it hears him and knows what he is doing?" (7:51)

1. What is the Pharisees' reason for sending officers to arrest Jesus? (**John 7:32**)
2. Discuss the contrast between the Lord's statement and the people's comprehension. What important portion of His statement did they fail to note? (**John 7:33-36**)
3. Jesus said, "*He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.*" What Scripture does Jesus refer to? (**John 7:37-39**)
4. With this new statement, the people again dispute about Jesus' identity. Comment on the possibilities, and the argument given to negate those who claimed He was indeed the Christ. (**John 7:40-43**)
5. Who is it that wants to "*take*" Jesus? Why do they want to "*take*" Him? (**John 7:44**)
6. What differentiated Jesus' speech from others? (**John 7:45-46**)
7. The Pharisees asked the officers whom they sent to arrest Jesus, "*Are you also deceived? Have any of the rulers of the Pharisees believed in Him?*" What is the answer to their questions? (**John 7:47-48**)

8. Discuss the Pharisees' charge against the crowd who believed Jesus? (**John 7:48**)

9. What do we know about Nicodemus? How, in Jesus' case, did the *"law judge a man before it heard him and knew what he was doing"*? (**John 7:49-51**)

10. Surely the Sanhedrin members knew Nicodemus' origin. Why ask if he also is from Galilee? (**John 7:52-53**)

The Woman Caught In Adultery

John 8:1-11

"So when they continued asking Him, He raised Himself up and said to them, 'He who is without sin among you, let him throw a stone at her first.'" (8:7)

1. Where is the Mount of Olives? Discuss the importance of this place relative to Jesus. **(John 8:1)**
2. The scribes and Pharisees desire to know from Jesus whether the woman should be stoned or not. Why do they consider this to be a way to entrap Him? **(John 8:5-6)**
3. What is wrong with the scenario the scribes and Pharisees presented to Jesus? **(John 8:3-5)**
4. Discuss Jesus' reaction to their case, both the stooping to the ground and His statement, "*He who is without sin among you, let him throw a stone at her first.*" **(John 8:6-8)**
5. Why did the Pharisees all, one by one, depart from His presence? **(John 8:9)**
6. Though her accusers were gone, was the woman not still guilty of adultery? Why does Jesus not condemn her? **(John 8:10-11)**
7. Discuss the phrase, "*...go and sin no more.*" **(John 8:11)**

Jesus Disputes With The Pharisees

John 8:12-59

"Then Jesus said to those Jews who believed in Him, 'If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.'" (8:31-32)

1. Discuss the idea of Jesus being the light of the world as expressed through other Scriptures. (**John 8:12**)
2. The Pharisees challenged Jesus' witness concerning Himself. How does He defend His witness? (**John 8:13-20**)
3. How does the Lord distinguish Himself from the Jews? (**John 8:21-24**)
4. The people asked Jesus, "*Who are You?*" Do they not know? Why ask such? (**John 8:25**)
5. Discuss the relationship and roles of the Father and the Son as expressed by the Lord. (**John 8:26-30**)
6. The Lord's words are directed at those who had just believed in Him (**v 30**). Comment on the importance of His message to them. (**John 8:31-32**)
7. The Jews claimed to have never been in bondage to anyone. Is that true? (**John 8:33-36**)

8. What is the difference between being "*Abraham's descendants*" and being "*Abraham's children*"? (**John 8:37-40**)

9. Though being the descendants of Abraham, and claiming God as their Father, Jesus inflexibly affirms that they have another father, who is neither Abraham or God. Discuss the case He makes against them. (**John 8:41-47**)

10. Upon what basis did the Jews accuse Jesus of being "*a Samaritan*" and having "*a demon*"? (**John 8:48**)

11. Again, comment on the relationship and roles which Jesus attributes to Himself and the Father. (**John 8:49-50**)

12. How do we reconcile Jesus' statement that those who keep His word will never see death with the fact that Abraham and the prophets were dead? (**John 8:51-52**)

13. Did the Jews not know what Jesus claimed concerning Himself? (**John 8:53-55**)

14. How did Abraham see the Lord's day and rejoice? Discuss the significance of Jesus' answer to their question of whether He had seen Abraham. (**John 8:56-58**)

15. Why did they seek to stone Jesus? (**John 8:59**)

Sending Out And Return Of The 70

Luke 10:1-24

"The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest." (10:2)

1. How did the work of the 70 differ from that which Jesus gave to the 12 on a previous occasion? (**Luke 10:1**)
2. Discuss the Lord's statement in **verse 2** in relation to the work of the gospel, both in the 1st century and today. (**Luke 10:2**)
3. Among the commands Jesus gave the 70, we find, "...*greet no one along the road.*" Why would the Lord give such a command? (**Luke 10:3-4**)
4. What lessons can be learned from the instruction given to the 70 regarding their accommodations? (**Luke 10:5-8**)
5. Comment on the response the disciples were to have in the city, according to whether it received them or did not receive them. (**Luke 10:9-11**)
6. What do we know of the following locations? (**Luke 10:12-15**)
 - Sodom
 - Chorazin
 - Bethsaida
 - Tyre
 - Sidon
 - Capernaum

7. The Lord indicated that to reject the 70 equated to rejecting the Father. How so? Is there any application of this text for today? (**Luke 10:16**)

8. Jesus declared, *"I saw Satan fall like lightning from heaven"*. What does this text refer to? (**Luke 10:17-18**)

9. Comment on the strong lesson Jesus gave the 70 regarding the powers they had been endowed with. (**Luke 10:19-20**)

10. Some might seek to use Jesus' statement about *"these things"* being hidden from some and revealed to others as a proof for the Calvinistic doctrine of *"unconditional election"*. What do you make of such a claim? (**Luke 10:21-24**)

Parable Of The Good Samaritan

Luke 10:25-42

"So which of these do you think was neighbour to him who fell among the thieves?" (10:36)

1. What is a "lawyer"? Comment on Jesus' decision to turn the question back to His questioner. (Luke 10:25-26)
2. Jesus commends the lawyer for answering his own question rightly. Discuss his answer. Where else do we see these two thoughts put together? (Luke 10:27-28)
3. The lawyer sought to "*justify himself*". What does this mean? (Luke 10:29)
4. Investigate and share your findings about the scene that Jesus sets forth for this parable. (Luke 10:30)
5. Comment on the inactivity of the priest and the Levite. (Luke 10:31-32)
6. What significance is there to Jesus employing a Samaritan as the helper of the man who had fallen among thieves? (Luke 10:33)
7. Consider the care given by the Samaritan. Can you see a picture of the Lord's care for us in this man? (Luke 10:33-35)
8. Rather than instruct the lawyer as to which of the three was neighbour to the fallen man, Jesus asked him which it was. Why do so? (Luke 10:36-37)
9. Contrast Martha and Mary on this supper occasion. (Luke 10:38-40)
10. What lessons can be learned from Jesus' response to Martha? (Luke 10:41-42)

Jesus Teaches On Prayer

Luke 11:1-13

"Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, 'Lord, teach us to pray, as John also taught his disciples.'" (11:1)

1. If prayer is to come from the heart, how can one be *"taught"* how to pray? (**Luke 11:1**)
2. Discuss each of the statements given in this short prayer:
 - *"Our Father in heaven, hallowed be Your name."*
 - *"Your kingdom come. Your will be done on earth as it is in heaven."*
 - *"Give us day by day our daily bread."*
 - *"And forgive us our sins, for we also forgive everyone who is indebted to us."*
 - *"And do not lead us into temptation, but deliver us from the evil one."*
3. What is the point of Jesus' short parable given to His disciples? (**Luke 11:5-8**)
4. Comment on the simple *"...ask...seek...knock..."* teaching of the Lord, and His application of the same. (**Luke 11:9-13**)

Dinner With A Pharisee

Luke 11:14-54

"Therefore take heed that the light which is in you is not darkness."
(11:35)

1. What three reactions did Jesus' casting out of a demon on this occasion rouse? (Luke 11:14-16)
2. Jesus had addressed these accusations previously (Matthew 12), and responds in the exact same fashion here. Take a few moments to review and discuss His answer [refer p. 73]. (Luke 11:17-26)
3. A woman from the crowd declared, "*Blessed is the womb that bore You, and the breasts which nursed You!*" What is the meaning of this statement? (Luke 11:27)
4. Comment on Jesus' response. (Luke 11:28)
5. What is the "*sign of Jonah*"? (Luke 11:29-30)
6. How will the queen of the South and the men of Nineveh "*rise up in judgment*" against that generation and condemn it? (Luke 11:31-32)
7. Discuss the "*light which is in you*" proverb which Jesus teaches. (Luke 11:33-36)

8. Jesus did not wash before dinner. Why not? (**Luke 11:38**)
9. Comment on each of the woes given by the Lord:
— “...*your inward part is full of greed and wickedness...*” (**v 39-41**)
- “...*you tithe mint...and pass by justice and the love of God...*” (**v 42**)
- “...*you love the best seats in the synagogues...*” (**v 43**)
- “...*you are like graves which are not seen...*” (**v 44**)
- “...*you load men with burdens hard to bear...*” (**v 46**)
- “...*you build the tombs of the prophets...*” (**v 47-51**)
- “...*you have taken away the key of knowledge...*” (**v 52**)
10. How did the scribes and Pharisees react to His words? How ought they to have reacted? (**Luke 11:53-54**)

Parable Of The Rich Fool

Luke 12:1-34

"Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys." (12:33)

1. Why use "*leaven*" to describe the way of the Pharisees? (**Luke 12:1**)
2. What is the point of Jesus' words regarding things covered being revealed, things spoken in darkness being heard in the light, etc.? (**Luke 12:2-3**)
3. Discuss the comfort we can derive from Jesus' discourse about the fear of God and our value before God. (**Luke 12:4-7**)
4. What does it mean to "*confess*" Jesus before men? (**Luke 12:8-9**)
5. Discuss the blasphemy against the Spirit. What is it? Who commits it? (**Luke 12:10**)
6. What does this man's request of the Lord reveal to us about him? What are we to make of the Lord's response? (**Luke 12:13-15**)
7. What is the key word in the parable of the rich man? (**Luke 12:16-21**)
8. What lesson is to be learned from Jesus' parable? Is it wrong to attain wealth? (**Luke 12:16-21**)

9. How does the Lord show the pointlessness of worry? (**Luke 12:22-31**)

10. Discuss the examples from creation used to Jesus to demonstrate God's care. (**Luke 12:22-31**)

11. Jesus said, "*...it is your Father's good pleasure to give you the kingdom.*" How does such a statement give comfort regarding our physical needs? (**Luke 12:32**)

12. Why does Jesus say to "*...sell what you have and give alms...*"? (**Luke 12:33-34**)

Faithful And Evil Servants

Luke 12:35-48

"Therefore you also be ready, for the Son of Man is coming at an hour you do not expect." (12:40)

1. Discuss the manner of readiness that a servant out to have. (**Luke 12:35-36**)
2. Comment on the reward the Lord attributes to the faithful servant. (**Luke 12:37**)
3. What is the "*second watch*" or "*third watch*"? (**Luke 12:38**)
4. Explain the difference between the two illustrations employed by the Lord. What is the goal of both? (**Luke 12:35-40**)
5. What is the answer to Peter's question? (**Luke 12:41**)
6. Discuss the relationship between our service and our reward. (**Luke 12:42-46**)
7. Why is the servant who did not know his master's will be beaten? (**Luke 12:47-48**)

Discerning The Times

Luke 12:49-59

"Hypocrites! You can discern the face of the sky and the earth, but how is it you do not discern this time?" (12:56)

1. Jesus uses both fire and baptism in a metaphoric manner.
 - a. What is the fire Jesus came to send on the earth? (**Luke 12:49**)

 - b. What baptism is Jesus distressed about, until it be accomplished? (**Luke 12:50**)

2. How is it that Jesus, the Saviour of the world, came to bring division and not peace? (**Luke 12:51-53**)

3. There are signs which can be read in nature, indicating what weather we should expect. What signs ought those whom Jesus speaks to have seen to "*discern this time*"? (**Luke 12:54-56**)

4. Contextually, what is the meaning of the Lord's admonition to the people? (**Luke 12:57-59**)

Teaching On Repentance / Healing On The Sabbath

Luke 13:1-22

"And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him." (13:17)

1. What appears to be the purpose of those who told Jesus of "*...the Galileans whose blood Pilate had mingled with their sacrifices.*" (**Luke 13:1-2**)
2. What lesson does Jesus want to be learned on this occasion? (**Luke 13:2-5**)
3. In the parable of the barren fig tree: (**Luke 13:6-9**)
 - what does the fig tree represent?
 - why might the Lord have chosen to use 3 years as the duration?
 - who might the keeper of the vineyard be?
4. Discuss the condition of this woman and the healing received. (**Luke 13:10-13**)
5. What is wrong with the ruler's indignant response to the miracle? (**Luke 13:14**)
6. How does the Lord's response to the ruler settle the matter? (**Luke 13:16-17**)

7. Discuss the two parables which Jesus presents:
 - The Parable of the Mustard Seed (**Luke 13:18-19**)

 - The Parable of the Leaven (**Luke 13:20-21**)

8. Jesus is journeying toward Jerusalem. Why? (**Luke 13:22**)

Healing A Blind Man On The Sabbath

John 9:1-41

"Jesus answered, 'Neither this man nor his parents sinned, but that the works of God should be revealed in him.'" (9:3)

1. Why would the disciples think the man's blindness was the result of sin? (**John 9:1-2**)
2. What are "*the works of God*"? When is the night when no one can work? (**John 9:3-4**)
3. How much faith did this blind man have? (**John 9:6-11**)
4. Comment on the conflict which developed among the Pharisees. (**John 9:15-16**)
5. Why call for the parents of the man who had been blind? (**John 9:17-23**)
6. What unsubstantiated claims did the Pharisees make? (**John 9:24-29**)
7. Discuss the rebuke of the Pharisees by the formerly blind man, and their reaction. (**John 9:30-34**)
8. How has this man's knowledge of who Jesus is grown? (**John 9:35-38**)
9. Explain the riddle used by the Lord, "*that those who do not may see, and that those who see may be made blind.*" (**John 9:39**)
10. How is it that the blind have no sin, but sin remains with the seeing? (**John 9:40-41**)

The Good Shepherd

John 10:1-21

"I am the good shepherd. The good shepherd gives His life for the sheep." (10:11)

1. Who is it that Jesus describes as a thief and a robber? (**John 10:1**)
2. Comment on the relationship between the Shepherd and His sheep. (**John 10:2-4, 10**)
3. How is Jesus the door to the sheepfold? (**John 10:7, 9**)
4. How does the Shepherd differ from the hireling? Who is the hireling? (**John 10:11-14**)
5. What is the Father's role in the illustration of the Good Shepherd and the sheep? (**John 10:15, 17**)
6. Who are these "*other sheep*"? (**John 10:16**)
7. What is significant about Jesus' statement in **John 10:18**?
8. Discuss the two positions which developed among the people. What "*evidence*" would lead to each? (**John 10:19-21**)

You, Being A Man, Make Yourself God

John 10:22-42

"The Jews answered Him, saying, 'For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.'" (10:33)

1. What is the feast of Dedication? (**John 10:22**)
2. When had Jesus told them that He was the Christ? (**John 10:24-25**)
3. If they are not His sheep, who are they? (**John 10:26-27**)
4. Is Jesus teaching "*once saved, always saved*"? (**John 10:28-29**)
5. How are Jesus and the Father one? (**John 10:30**)
6. How did Jesus make Himself God? (**John 10:31-33**)
7. Of whom was it said in the law, "*You are gods*"? Explain Jesus' argument. (**John 10:34-36**)
8. What was the purpose of the works Jesus did? (**John 10:37-38**)
9. Why did they seek to stone Him again? (**John 10:39**)
10. Contrast those who came to Jesus beyond the Jordan with those who did not believe in Jerusalem. (**John 10:40-42**)

The Narrow Path To Heaven

Luke 13:22-35

"Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able." (13:24)

1. Why is it that many will seek to enter but not be able to? (**Luke 13:23-24**)
2. How is it that the Lord did not know these who knocked? (**Luke 13:25-27**)
3. What does the Lord reveal about the inhabitants of the kingdom of God? (**Luke 13:28-29**)
4. Discuss the phrase: "*There are last who will be first, and there are first who will be last.*" (**Luke 13:30**)
5. What is interesting about the warning given to Jesus? (**Luke 13:31**)
6. Why does Jesus refer to Herod as a fox? (**Luke 13:32**)
7. What is significant about "*today and tomorrow, and the third day...*"? (**Luke 13:32**)
8. Again, Jesus speaks about "*today, tomorrow and the day following.*" How do the days in **verse 33** differ from those of **verse 32**?
9. What do we learn about the Lord's concern for Jerusalem and yet her continual rejection of God? (**Luke 13:34-35**)

Another Sabbath Healing / Take The Lowly Place

Luke 14:1-14

"For whoever exalts himself will be humbled, and he who humbles himself will be exalted." (14:11)

1. What were the Pharisees watching Jesus for? (**Luke 14:1**)
2. What is "*dropsy*"? (**Luke 14:2**)
3. Why did the Pharisees not respond to Jesus' question? (**Luke 14:3-4**)
4. Discuss the case which Jesus makes regarding the lawfulness of healing on the Sabbath. (**Luke 14:5-6**)
5. Why might someone coming to a table choose to sit at one of the best places?
6. What is the lesson to be learned from the parable? How does this apply to the kingdom of God? (**Luke 14:7-11**)
7. Discuss the Lord's warning to the one who had invited him. (**Luke 14:12-14**)

Leaving All For The Kingdom Of God

Luke 14:15-35

"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple." (14:26)

1. What did the Jews understand concerning the "kingdom of God"? (**Luke 14:15**)
2. What is the Lord's point with the parable of the great feast? What lesson can be learned from those who made excuses? (**Luke 14:16-24**)
3. Who are:
 - those originally invited who will not be permitted in (**14:17, 24**)
 - the poor, the maimed, the lame and the blind (**14:21**)
 - those from the highways and hedges (**14:23**)
4. Discuss the sacrifices and preparation needed to be the Lord's disciple. (**Luke 14:26-33**)
5. What is the lesson for the child of God from Jesus' words about salt? (**Luke 14:34-35**)

Triad Parable Of The Lost

Luke 15:1-32

"I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance." (15:7)

1. What does the complaint of the Pharisees and scribes reveal about them? (**Luke 15:2**)
2. The shepherd still has ninety-nine sheep. Why leave them behind and search for the one? The woman still has nine coins. Why give so much attention to the tenth? (**Luke 15:4-10**)
3. Discuss what we know of the character of the younger son. What is the significance of the "far country"? (**Luke 15:11-13**)
4. Comment on the importance of the following phrases in the parable: (**Luke 15:14-16**)
 - *"began to be in want"*
 - *"to feed swine"*
 - *"no one gave him anything"*
5. The young man "came to himself". What does that mean? (**Luke 15:17-19**)
6. What does the father's reaction reveal about his character? Discuss the significance of each item [robe, ring, sandals, fatted calf]. (**Luke 15:20-24**)
7. Does the elder son have a case? (**Luke 15:25-30**)

8. Who is more important to the father, the returned son or the one who had always been there? (**Luke 15:31-32**)
9. Discuss the purpose and application of this parable.

(v 12) Self-willed	Rejoicing (v 24)
(v 12) Selfish	Reconciliation (v 20-24)
(v 13) Separation	Return (v 20)
(v 13) Sensuality	Resolution (v 18-19)
(v 14-15) Self-abasement	Repentance (v 18-19)
(v 16) Starvation	Realization (v 17)

Parable Of The Unjust Steward

Luke 16:1-18

"The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it." (16:16)

1. What is a "steward"? Why was this man dismissed, but not punished? (**Luke 16:1-2**)
2. What is the steward's plan, so that he will not be in want after losing his stewardship? (**Luke 16:3-7**)
3. Why would the master commend the unjust steward? (**Luke 16:8**)
4. Discuss the phrase: "*For the sons of this world are more shrewd in their generation than the sons of light.*" (**Luke 16:8**)

Shrewd – Gr. *phronimos*
"prudent, sensible, practically wise" (**Vine's**)

"Prudently, wisely, intelligent, wise, one who deems himself wise; prudent, mindful of one's interests" (**Thayer's**)
5. The Lord instructed, "*...make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home.*" What does this mean? (**Luke 16:9**)
6. Discuss the lesson Jesus desires us to learn about faithfulness in service. (**Luke 16:10-13**)
7. What do we know about the Pharisees' posture before men as opposed to their standing before the LORD? (**Luke 16:14-15**)

8. The Lord speaks against the Pharisees in three statements. Discuss each **(Luke 16:16-18)**:
- *“The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it.”*

 - *“And it is easier for heaven and earth to pass away than for one tittle of the law to fail.”*

 - *“Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery.”*

The Rich Man And Lazarus

Luke 16:19-31

But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead' (16:31)

1. Contrast the two men Jesus presents to us in their lives. (**Luke 16:19-21**)
2. Contrast the two men Jesus presents to us in their death. (**Luke 16:22-23**)
3. What is "*Hades*"? How is Hades described? (**Luke 16:23-24**)
4. What do the "*good things*" received by the rich man in his life and the "*evil things*" received by Lazarus in his life have to do with their place at death? (**Luke 16:25**)
5. Draw a simple diagram to represent the picture given us by the Lord of the abode of the dead. (**Luke 16:22-23, 26**)
6. What lessons might we learn from the rich man's request of Abraham? And from Abraham's response? (**Luke 16:27-31**)

Offenses, Faith And Duty

Luke 17:1-10

"And the apostles said to the Lord, 'Increase our faith.'" (17:5)

1. Why is it "*impossible that no offenses should come*"? (Luke 17:1)
2. What is a millstone? Who are "*these little ones*"? (Luke 17:1-2)
3. What responsibilities do we have toward a brother who sins against us? (Luke 17:3-4)
4. How does the apostles' request for more faith fit in the context? (Luke 17:5)
5. Discuss Jesus' teaching about faith. (Luke 17:6)
6. What does the short parable taught by the Lord about the servant and his master teach us about our responsibility to God? (Luke 17:7-10)

Lazarus Is Dead

John 11:1-16

"Then Jesus said to them plainly, 'Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him.'" (11:14-15)

1. What do we know of Lazarus and his family? (**John 11:1-2**)
2. How do we reconcile Jesus statement that Lazarus' "*...sickness is not unto death...*" with the fact that Lazarus died? (**John 11:3-4**)
3. Why might the writer have considered it necessary to tell us that Jesus loved Martha, Mary and Lazarus? (**John 11:5-6**)
4. Contrast the disciples' concern and the Lord's confidence. (**John 11:7-10**)
5. Why would Jesus' absence from being with Lazarus while He was sick aid in the disciples' faith? (**John 11:12-15**)
6. Discuss the statement of Thomas. (**John 11:16**)

Jesus Raises Lazarus From The Dead

John 11:17-44

"Jesus said to her, 'I am the resurrection and the life. He who believes in Me, though he may die, he shall live.'" (11:25)

1. What do the four days in the tomb and the comforters with Martha and Mary reveal to us? (**John 11:17-19**)
2. Discuss Martha's faith, as evidenced by her statements. (**John 11:21, 22, 24, 27**)
3. What point does Jesus make with regard to life, death and the resurrection? (**John 11:25-26**)
4. Why would the Lord groan and be troubled at the weeping of Mary and those who followed her? Comment on the statement, "*Jesus wept*". (**John 11:33-38**)
5. Contrast Martha's faith as shown earlier with her lack of faith in the current text. (**John 11:39-40**)
6. What did Jesus seek to accomplish by raising Lazarus from the dead? (**John 11:39-45**)

Groaned – Gr. *embrimaomai*
from *1722* and *brimaomai* (to snort with anger);
to have indignation on, i.e. (transitively) to
blame, (intransitively) to sigh with chagrin,
(specially) to sternly enjoin: – straitly charge,
groan, murmur against.

Troubled – Gr. *tarasso*
to stir or agitate (roil water): – trouble.

Wept – Gr. *dakruo*
to shed tears; to weep

The Plot To Kill Jesus

John 11:45-54

"And one of them, Caiaphas, being high priest that year, said to them, 'You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.'" (11:49-50)

1. Comment on the Jewish leaders' reaction to Jesus' works. (**John 11:46-48**)
2. What plan was decided upon by Caiaphas? Was it really his plan? (**John 11:49-52**)

Ten Lepers Are Healed

Luke 17:11-19

"Were there not any found who returned to give glory to God except this foreigner?" (17:18)

1. Why did these lepers stand "*afar off*"? What do their words reveal about their understanding of Jesus? (**Luke 17:12-13**)
2. What information can we learn about these lepers through by implication? (**Luke 17:14**)
3. What is significant about the fact that the only one who returned, upon the realization that he was healed, is described as a "*Samaritan*" and a "*foreigner*"? (**Luke 17:15-18**)
4. What is the answer to Jesus' questions? (**Luke 17:17-18**)
5. Consider the phrase, "*Your faith has made you well.*" What did Jesus mean by this? (**Luke 17:19**)

The Coming Of God's Kingdom & Judgment

Luke 17:20-37

"Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, 'The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you.'" (17:20-21)

1. How did the Pharisees perception of the kingdom of God differ from the reality of it? (**Luke 17:20-21**)
2. What are these "*days of the Son of Man*" which the disciples would not see? (**Luke 17:22**)
3. What can be known about the coming of the Son of Man? (**Luke 17:23-24**)
4. What is common between "*the days of Noah*", "*the days of Lot*", and "*the days of the Son of Man*"? (**Luke 17:25-30**)
5. Discuss the warning given by the Lord with regard to the coming judgment. (**Luke 17:31-33**)
6. Two people will be in the same place, doing the same thing; "*one will be taken and the other left*". What does it mean to be "*taken*"? What does it mean to be "*left*"? (**Luke 17:34-36**)
7. What does the disciples question demonstrate about their understanding of His words? (**Luke 17:37**)
8. Jesus answered their question, "*Wherever the body is, there the eagles will be gathered together.*" What does this mean? (**Luke 17:37**)

Parables About Prayer

Luke 18:1-14

"Then He spoke a parable to them, that men always ought to pray and not lose heart..." (18:1)

1. Why did the unjust judge finally grant to the woman her petition? What lesson does the Lord want us to learn from this woman? (**Luke 18:2-5**)
2. What differs the judge of this city from the Lord God? (**Luke 18:6-8**)
3. Discuss the phrase, "...when the Son of Man comes, will He really find faith on the earth?" (**Luke 18:8**)
4. Contrast the prayer of the Pharisee with that of the tax collector. (**Luke 18:10-13**)
5. What does it mean to be "*justified*"? Comment on the conclusion which Jesus draws. (**Luke 18:14**)

7. *"All cannot accept"* what saying? What is a *"eunuch"*? Discuss each of the types of eunuchs Jesus mentions. (**Matthew 19:11-12**)

8. Why would the disciples forbid the little children to be brought to Jesus? (**Matthew 19:13**)

9. Jesus said, *"...do not forbid them; for of such is the kingdom of heaven."* How is this so? (**Matthew 19:14**)

The Rich Young Ruler

Matthew 19:16-30

(Mark 10:17-31; Luke 18:18-30)

"Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." (19:23-24)

1. What do we know about this individual who came inquiring of Jesus? Who is he? (**Matthew 19:16, 20**)
2. Why would Jesus call into question the man's use of the word "good" when he approached Jesus? (**Matthew 19:17**)
3. What is distinct about the particular commandments that Jesus told the man to keep? (**Matthew 19:18-19**)
4. What was the man still lacking? Why did this man go away in sorrow? (**Matthew 19:20-21**)
5. Does Jesus expect us to be perfect? Must everyone who desires to inherit eternal life sell all that he has? (**Matthew 19:21**)
6. Why is it hard for a rich man to enter heaven? (**Matthew 19:23-24**)
7. Why were the apostles astonished at Jesus' words about the rich? What is meant by the phrase, "*With men this is impossible, but with God all things are possible*"? (**Matthew 19:25-26**)

8. Discuss Peter's claim and question. What is Jesus' answer to Peter? (**Matthew 19:27-28**)

9. How shall those who are willing to place God before all be rewarded? (**Matthew 19:29**)

10. Discuss the phrase, "*But many who are first shall be last, and the last first.*" (**Matthew 19:30**)

Parable Of The Vineyard Labourers

Matthew 20:1-16

"So when evening had come, the owner of the vineyard said to his steward, 'Call the laborers and give them their wages, beginning with the last to the first.'" (20:8)

1. A parable is a physical story with a spiritual meaning. What do the different elements in this story represent in the spiritual realm? (**Matthew 20:1-2**)
2. What is a denarius? (**Matthew 20:2**)
3. Define the times which are spoken of in the text. (**Matthew 20:1, 3, 5, 6**)
— "*...early in the morning...*" — "*...the third hour...*"

— "*...the sixth...hour...*" — "*...the ninth hour...*"

— "*...the eleventh hour...*"
4. What were each of these labourers doing prior to being asked to work in the vineyard? What about us? (**Matthew 20:3-7**)
5. When it came time to settle for the day, why were those who first began to work in the vineyard upset? Was their complaint valid? (**Matthew 20:8-12**)
6. Discuss the purpose of the parable. (**Matthew 20:13-16**)

Greatness In Servitude

Matthew 20:17-28

(Mark 10:32-45; Luke 18:31-34)

"And whoever desires to be first among you, let him be your slave – just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (20:27-28)

1. Mark's account reveals that even prior to Jesus telling the disciples about the things which would happen at Jerusalem, the disciples "...were amazed..." and "...were afraid..." What do you make of this description? (**Mark 10:32**)
2. How much of what Jesus said did the disciples understand? (**Matthew 20:18-19**)
3. Who were Zebedee's sons? Compare the inquiry in Matthew's account with that which appears in Mark's gospel. (**Matthew 20:20-21**)
4. What is the "cup" and the "baptism" that Jesus refers to? (**Matthew 20:22-23**)
5. What is the Lord saying with regard to those who will sit on the right and left hand? Notice the italics in the text. (**Matthew 20:23**)
6. Discuss the disciples' displeasure with the sons of Zebedee. Don't forget to examine the greater context to appreciate the full picture of what is taking place. (**Matthew 20:24**)
7. Consider the contrast of worldly greatness with greatness in God's kingdom. (**Matthew 20:25-28**)

"...but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father." (**KJV**)

Consider a couple alternate translations:

"...but to sit on my right hand and on my left is not mine to give, but – to those for whom it hath been prepared by my father." (**YLT**)

"But to sit on my right hand and on [my] left, is not mine to give, but to those for whom it is prepared of my Father." (**DBY**)

Blind Bartimaeus And Righteous Zacchaeus

Luke 18:35-19:10

(Matthew 20:29-34; Mark 10:46-52)

"And Jesus said to him, 'Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost.'" (19:9-10)

1. Matthew's account speaks of 2 blind men sitting by the way, but Mark and Luke only mention one. Is there a contradiction here? (**Matthew 20:30; Mark 10:46; Luke 18:35**)
2. Discuss Bartimaeus' description of Jesus as the "...*Son of David*..." (**Luke 18:38**)
3. Hearing Bartimaeus' cry, Jesus stopped. What does this teach us about the Lord? (**Luke 18:40**)
4. How it is that the blind man's faith made him well? How did he respond? (**Luke 18:42**)
5. What do we know about Zacchaeus? (**Luke 19:1-3**)
6. What about Zacchaeus would move Jesus to go to his home that night? (**Luke 19:5-6**)
7. Who is it that complained about Jesus going to Zacchaeus' home? Why? (**Luke 19:7**)
8. Consider the business practice and integrity of Zacchaeus. (**Luke 19:8**)
9. How was Zacchaeus a "*son of Abraham*"? (**Luke 19:9**)

Parable Of The Minas

Luke 19:11-28

"For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him." (19:26)

1. Identify the key associations between the elements of the parable and the application of the parable:
— "*A certain nobleman...*" — "*...a far country...*"

— "*...his servants...*" — "*...his citizens...*"
2. Why did the nobleman go into this far country? (**Luke 19:12**)
3. What distinguishes the servants of this man from the citizens? (**Luke 19:13-14**)
4. What can be learned from the servants with ten and five minas respectively? (**Luke 19:16-19**)
5. What can be learned from the servant with the single mina? (**Luke 19:20-25**)
6. What does the phrase mean, "*...to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.*" (**Luke 19:26**)
7. Whom are those that will be slain for being enemies of the monarch? (**Luke 19:27**)
8. Luke tells us that the parable is given "*...because He was near Jerusalem and because they thought the kingdom of God would appear immediately.*" How does this parable address that notion? (**Matthew 18:15-17**)

The Final Week

- Supper With Martha, Mary And Lazarus (**John 11:55-12:11**)
- Triumphant Entry To Jerusalem (**Mark 11:1-11**)
- The Cursed Fig Tree And Cleansed Temple (**Mark 11:12-26**)
- Jesus Predicts His Death (**John 12:20-36**)
- Unbelievers And Secret Believers (**John 12:37-50**)
- Parables Of The Two Sons And The Vinedressers (**Matthew 21:23-46**)
- Parable Of The Marriage Feast (**Matthew 22:1-14**)
- Tested By The Religious Leaders (**Matthew 22:15-46**)
- Seven Woes Against The Religious Leaders (**Matthew 23:1-39**)
- The Widow's Two Mites (**Mark 12:41-44**)
- The Destruction Of Jerusalem (**Matthew 24:1-35**)
- The Coming Day Of The Lord (**Matthew 24:36-51**)
- Parable Of The Ten Virgins (**Matthew 25:1-13**)
- Parable Of The Talents (**Matthew 25:14-30**)
- The Son Of Man In Judgment (**Matthew 25:31-46**)
- The Plot To Kill Jesus / Preparation For Passover (**Matthew 26:1-5, 14-19**)
- Jesus Eats The Passover With The Disciples (**Matthew 26:20-30**)
- Jesus Addresses the Disciples' Questions (**John 14:1-31**)
- The Vine And The Branches (**John 15:1-17**)
- Opposition Of The World (**John 15:18-16:4**)
- The Coming Helper (**John 16:5-15**)
- Answered Prayer And Peace (**John 16:16-33**)
- Jesus' Prayer (**John 17**)
- The Garden of Gethsemane (**Matthew 26:31-56**)
- Before Annas (**John 18:13-24**)
- Before Caiaphas And Peter's Denial (**Matthew 26:57-75**)
- Jesus Condemned And Judas' Suicide (**Matthew 27:1-10**)
- Before Pilate And Herod (**Luke 23:1-25**)
- Mocked And Crucified (**Matthew 27:27-50**)
- Dead And Buried (**Matthew 27:51-66**)

Supper With Martha, Mary And Lazarus

John 11:55-12:11

(Matthew 26:6-13; Mark 14:3-9)

"Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her." (Matthew 26:13)

1. With the Passover approaching, what was on the mind of the average Jew? What was on the mind of the religious leaders? (**John 11:55-57**)
2. In whose home was this supper that Jesus was guest at in Bethany? (**John 12:1-2**)
3. Discuss the anointing and wiping of Jesus feet with this costly oil. (**John 12:3**)
4. Who complained against Mary, claiming that she was wasteful? (**John 12:4-6**)
5. Discuss Jesus' defence of Mary. (**John 12:7-8**)
6. How had Jesus' raising Lazarus from the dead affected the religious climate in Judea? (**John 12:9-11**)

Triumphant Entry To Jerusalem

Mark 11:1-11

(Matthew 21:1-11; Luke 19:29-44; John 12:12-19)

"Then those who went before and those who followed cried out, saying, 'Hosanna! Blessed is He who comes in the name of the LORD! Blessed is the kingdom of our father David that comes in the name of the Lord! Hosanna in the highest!'" (11:9-10)

1. What is significant about the colt which Jesus sent His disciples to get? (**Mark 11:2-6**)
2. Discuss the exclamations of the people as Jesus entered into Jerusalem on the colt. (**Mark 11:7-10**)
3. In Matthew's account, we find some asking who this was. How is it that these did not know that it was Jesus coming on the colt? (**Matthew 21:10-11**)
4. In Luke's account, the Pharisees called for Jesus to rebuke the people. Discuss their request and His response. (**Luke 19:39-40**)
5. Again, in Luke's account, we find Jesus weeping over the city. Why? (**Luke 19:41-44**)
6. Why did Jesus enter the temple, look around, and then depart? (**Mark 11:11**)

The Cursed Fig Tree And Cleansed Temple

Mark 11:12-26

(Matthew 21:12-22; Luke 19:45-48)

"For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him." (19:26)

1. If it was not yet season for figs to come, why did Jesus approach the tree, anticipating that there might be figs present? (**Mark 11:12-13**)
2. Jesus cleansed the temple on two occasions, at the beginning of His ministry (**John 2:13-22**) and here. Contrast the two occasions. (**Mark 11:15-18**)
3. Where is it written, "*My house shall be called a house of prayer for all nations*", "*but you have made it a den of thieves*"? (**Mark 11:17**)
4. For what reasons did the scribes and chief priests seek to destroy Jesus? (**Mark 11:18**)
5. The next day, the disciples saw the fig tree, withered and dead. Why did Jesus curse the fig tree, such that it died? (**Mark 11:14, 20-22**)
6. What lessons does Jesus impress upon the disciples from the illustration of the fig tree? (**Mark 11:23-26**)

Jesus Predicts His Death

John 12:20-36

"Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain." (12:24)

1. Who might these Greeks be who wanted to see Jesus? (**John 12:20-22**)
2. What is the meaning of Jesus' words about the grain of wheat? (**John 12:24**)
3. What is required of those who would be Jesus' followers? (**John 12:25-26**)
4. How do Jesus' words serve as an answer to the petition by the Greeks to have an audience with Jesus? (**John 12:23-26**)
5. What is significant about Jesus' musing aloud, for the people then present to hear, and for us to read today? (**John 12:27-30**)
6. Discuss the great things which would be accomplished at Calvary. (**John 12:31-33**)
7. Where in the law did the people find that the Christ remained forever? How did they misunderstand the mission of the Christ? (**John 12:34**)
8. Discuss the figure of "*the light*" which Jesus uses to teach the people. (**John 12:35-36**)

Unbelievers And Secret Believers

John 12:37-50

"Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." (12:42-43)

1. What are some of the "major" signs which come to mind that Jesus did before the people? How could someone see these, and yet not believe? (**John 12:37-41**)
2. Are we aware of any "*among the rulers*" who believed, but did not express it openly? (**John 12:42-43**)
3. How does believing and seeing Jesus constitute believing and seeing the one who sent Him? (**John 12:44-45**)
4. How can Jesus say that God had "*...given him authority to execute judgment...*" (**John 5:27**), and also say, "*...I did not come to judge the world but to save the world.*"? (**John 12:47**)
5. Perhaps the most common phrase in the religious world with regard to salvation is that one must "*...receive the Lord Jesus as your personal saviour.*" How do we receive Jesus? (**John 12:47-48**)
6. How does the statement: "*the word that I have spoken will judge him in the last day.*" serve as both a warning and a comfort? (**John 12:48**)
7. How should the Lord's words be a warning to those who preach and teach today? (**John 12:49-50**)
8. What does it mean that "*...His command is everlasting life*"? (**John 12:50**)

Parables Of The Two Sons And The Vinedressers

Matthew 21:23-46

(Mark 11:27-12:12; Luke 20:1-20)

“Jesus said to them, ‘Have you never read in the Scriptures: The stone which the builders rejected has become the chief cornerstone. This was the LORD’s doing, and it is marvelous in our eyes.’” (21:42)

1. What *“things”* has Jesus done that the Jewish leaders are questioning His authority to do? By what authority did He speak and act? (**Matthew 21:23**)
2. What purpose is served by turning a question upon His questioners? Why could they not answer? (**Matthew 21:24-27**)
3. Who do these two sons given in the parable represent? What is the meaning of the parable? (**Matthew 21:28-32**)
4. Identify the key associations between the elements of the parable and the application thereof: (**Matthew 21:33-41**)
 - *“...a certain landowner...”* — *“...planted a vineyard...”*
 - *“...hedge...winepress...tower...”* — *“...vinedressers...”*
 - *“...a far country...”* — *“...vintage time...”*
 - *“...his servants...”* — *“...his son...”*
5. What is the application of the parable? What is the source of the quote Jesus provides? (**Matthew 21:41-43**)
6. Discuss Jesus words: *“And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.”* (**Matthew 21:44**)
7. What do you make of the Jewish leaders’ reaction to Jesus’ words? (**Matthew 21:45-46**)

Parable Of The Marriage Feast

Matthew 22:1-14

"So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests." (22:10)

1. Identify the key associations between the elements of the parable and the application of the parable:
— "...kingdom of heaven..." — "...a certain king..."

— "...his son..." — "...his servants..."

— "...those who were invited..."
2. Discuss the illusion to a marriage in the text. How does this fit with other Scripture? (**Matthew 22:2-3**)
3. Why did those who were originally invited to the marriage feast not come? (**Matthew 22:4-8**)
4. Comment on the means used and the types of guests who were sought to come to the feast in place of those who had chosen not to come. (**Matthew 22:9-10**)
5. What is significant about the "*wedding garment*" not worn by the one guest? (**Matthew 22:11-13**)
6. What is the meaning of the Lord's word: "*For many are called, but few are chosen*"? (**Matthew 22:14**)

Tested By The Religious Leaders

Matthew 22:15-46

(Mark 12:13-37; Luke 20:21-44)

"Then the Pharisees went and plotted how they might entangle Him in His talk." (22:15)

1. What is interesting about who was sent by the Pharisees to attempt to entangle Jesus in His speech? Comment on their opening words to Him. (**Matthew 22:15-16**)
2. Why did the Pharisees consider the question of taxation (tribute) to be a viable way to trip Jesus up? Comment on His response to them. (**Matthew 22:17-22**)
3. After the failed attempt of the Pharisees, the Sadducees came. What is the intent of the Sadducees' scenario on marriage? What is wrong with their approach to the Scriptures? (**Matthew 22:23-28**)
4. How does Jesus respond to their question? (**22:29-33**)
5. The Sadducees being turned away, the Pharisees came back for another go, asking, "*which is the great commandment in the Law?*" How does this question pose a trap for the Lord? What will it do to accomplish the Pharisees goal of catching him up in his speech? (**Matthew 22:35-36**)
6. How do you suppose Jesus' answer compared to the positions widely held by the Jews? Why is this the great commandment? Why is the command to "*love your neighbour as yourself*" the second great commandment? (**Matthew 22:37-40**)
7. After confounding the religious leaders, Jesus asks them a question, namely, how the Christ could be both the "*Lord*" and "*son*" of David. What was their answer? What is the answer? (**Matthew 22:41-46**)

Eight Woes Against The Religious Leaders

Matthew 23:1-39

(Mark 12:38-40; Luke 20:45-47)

"But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in." (23:13)

1. How did the scribes and Pharisees "*sit in Moses' seat*"? What does Jesus reveal about their character? (**Matthew 23:1-4**)
2. Discuss the various ways the scribes and Pharisees elevated themselves among the people. (**Matthew 23:5-12**)
3. Woe # 1: How were the scribes and Pharisees guilty of shutting up the kingdom of heaven? (**Matthew 23:13**)
4. Woe # 2: What had Jesus formerly revealed about the Pharisees' prayer habits? (**Matthew 23:14**)
5. Woe # 3: What is a proselyte? How would the proselytes be "*twice as much a son of hell*" as the scribes and Pharisees? (**Matthew 23:15**)

"The proselytes did not only disbelieve Christ's doctrine, but were abundantly more blasphemous against him than Jews themselves, endeavouring to torment and cut off the Christians wherever they could; they became the instruments of the scribes and Pharisees." (**Justin Martyr**)
6. Woe # 4: Discuss the distinctions that the scribes and Pharisees were making with regard to oaths, and Jesus' correction of their falsehood. (**Matthew 23:16-22**)
7. Woe # 5: How did the scribes and Pharisees "*strain out a gnat and swallow a camel*"? (**Matthew 23:23-24**)

8. Woe # 6: What does the exterior cleansing of the cup, but the interior neglect of the cup and dish represent? (**Matthew 23:25-26**)

9. Woe # 7: In what way did the Pharisees portray themselves as righteous to men? How were these men guilty of hypocrisy and lawlessness? (**Matthew 23:27-28**)

10. Woe # 8: Why should the building of tombs and monuments to the righteous be considered hypocrisy? In what way were these just like their fathers? (**Matthew 23:29-36**)

11. Discuss the lament for Jerusalem which closes the chapter out. (**Matthew 23:37-39**)

The Widow's Two Mites

Mark 12:41-44

"Then one poor widow came and threw in two mites, which makes a quadrans." (12:42)

1. Who put in more? The rich or the poor widow?
(Mark 12:41-42)

— according to human perception...

— according to God's perception...

Mite

literally, small. Two mites equal one farthing.

Farthing

literally, a quarter. Four farthing equal one as.

As

An as was equal to 1/10 of a denarius.

Denarius

A denarius was a day's wages

2. Discuss the lesson Jesus shared with his disciples. (Mark 12:43-44)

The Destruction Of Jerusalem

Matthew 24:1-35

"Assuredly, I say to you, this generation will by no means pass away till all these things take place." (24:34)

The nature of the material presented in **Matthew 24:1-35**, and the subsequent fulfillment of Jesus' words does not lend itself to an easy question/answer format. As such, this lesson will be constructed more for purposes of discussion and discovery of the meaning and fulfillment of the signs given by the Lord regarding the destruction of Jerusalem as can be seen in the record of history.

- **Matthew 23:37-39**, and **24:1-2** serve as a foundation for the primary topic of **Matthew 24**. Jesus had just made a pronouncement against the temple (**23:39**) and left it, but His disciples, in awe of its construction share their wonder with the Lord (**24:1**). In response, Jesus clearly indicates that Jerusalem, and most notably, the temple would be destroyed (**24:2**).
- Note that the disciples questions are about the destruction Jesus foretold. A question about the second coming of Christ is inconsistent with the disciples belief and expectation at that time (**Matthew 16:21-22; Mark 8:31-32; Luke 19:11; 24:6-8; Acts 1:6**).

...it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was nothing to make those that came thither believe it had ever been inhabited. This was the end of which Jerusalem came to by the madness of those that were for innovation; a city otherwise of great magnificence, and of mighty fame among all mankind...
(Josephus, *The Wars of the Jews*, 7:1:1)

PREMATURE SIGNS OF THE DESTRUCTION (v 4-14)

- Jesus warned of wars, rumors of wars, famines, pestilence, and earthquakes (**v 6-8**). Luke's account also speaks of "...*fearful sights and great signs from heaven.*" (**Luke 21:11**). All these can be seen in the record of history prior to the destruction of the temple and the city.

The history on which I am entering is that of a period rich in disaster, terrible with battles, torn by civil struggles, horrible even in peace. Four emperors fell by the sword, there were three civil wars, more foreign wars, and often both at the same time.

(Tacitus, *The Histories*, Book 1, Chapter 2)

Now of those that perished by famine in the city, the number was prodigious, and the miseries they underwent were unspeakable; for if so much as the shadow of any kind of food did anywhere appear, a war was commenced presently; and the dearest friends fell a fighting one with another about it, snatching from each other the most miserable supports of life.

(Josephus, *The Wars of the Jews*, Book 6, Chapter 3, Section 4)

Several prodigies occurred in that year. Birds of evil omen perched on the Capitol; houses were thrown down by frequent shocks of earthquake, and as the panic spread, all the weak were trodden down in the hurry and confusion of the crowd.

(Tacitus, *The Annals*, Book 12, Section 43)

How often have the cities of Asia and Achaea fallen with one shock! How many cities have been swallowed up in Syria! How many in Macedonia! How often has Paphos become a ruin! News has often been brought to us of the demolition of whole cities at once!

(Seneca)

Our Rabbis taught: During the last forty years before the destruction of the Temple... the doors of the Hekal would open by themselves, until R. Johanan ben Zakkai rebuked them, saying, Hekal, Hekal, why wilt thou be the alarmer thyself? I know about thee that thou wilt be destroyed, for Zechariah ben Ido already prophesied concerning thee, Open thy doors, O Lebanon, that the fire may devour thy cedars.

(The Soncino Talmud, Seder Mo'ed, Vol. III, Toma, p. 186) [cf. Zechariah 11:1]

There had been seen hosts joining battle in the skies, the fiery gleam of arms, the temple illuminated by a sudden radiance from the clouds. The doors of the inner shrine were suddenly thrown open, and a voice of more than mortal tone was heard to cry that the gods were departing. Some few put a fearful meaning on these things, but in most there was a firm persuasion, that in the ancient records of their priests was contained a prediction of how at this very time the East was to grow powerful, and rulers, coming from Judaea, were to acquire universal empire. These mysterious prophecies had pointed to Vespasian and Titus, but the common people, with the usual blindness of ambition, had interpreted these mighty destinies themselves, and could not be brought even by disaster to believe the truth.

(Tacitus, The Histories, Book 5, Section 13)

- The disciples were warned of the tribulation and death (**v 9-10**) which would come upon them (**Acts 8:1; 12:1-2**). Furthermore, He warned that disciples would betray one another (**2 Timothy 1:15-16; 4:9-10, 16**).

But all human efforts, all the lavish gift of the emperor, and the propitiations of the gods, did not banish the sinister belief that the conflagration was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace.

(Tacitus, The Annals, Book 15, Section 44)

At first several were seized who confessed, and then by their discovery a great multitude of others were convicted and barbarously executed.

(Eusebius, Ecclesiastical History, Book 2, Chapter 25)

- False prophets would come (**v 11, cf. v 4-5**). The Scriptures deal extensively with cautioning God's people about false prophets (**2 Corinthians 11:13-15; 2 Timothy 2:17-18; 1 John 2:18; 4:1**).

Now, there was then a great number of false prophets suborned by the tyrants to impose upon the people, who denounced this to them, that they should wait for deliverance from God: and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. Now, a man that is in adversity does easily comply with such promises, for when such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it is that the patient is full of hopes of such deliverance.

(Josephus, The Wars of the Jews, Book 6, Chapter 5, Section 2)

- It is foretold that “...*the love of many will grow cold...*” (**v 12**). This is evident by the conduct of some as expressed in **v 9-11**. The Scriptures also address this departure on the part of some saints (**Revelation 2:1, 4; 3:14-16; Hebrews 10:25, 32**).
- Jesus plainly teaches that before the end would come, the gospel would be preached in all the world (**v 14, cf. Mark 16:15; Acts 2:5, 11; Romans 10:18; Colossians 1:5-6, 23**).

Thus, under the influence of heavenly power, and with divine co-operation, the doctrine of the Saviour, like the rays of the sun, quickly illuminated the whole world; and straightway, in accordance with the divine Scriptures, the voice of the inspired evangelists and apostles went forth through all the earth, and their words to the end of the world.

(Eusebius, Church History, Book 2, Chapter 3)

ACTUAL SIGNS OF THE DESTRUCTION (v 15-35)

- Among the marks that would signify the end, Jesus speaks of the ‘*abomination of desolation*’ spoken of by Daniel (**v 15, cf. Daniel 11:31; 12:11**). The parallel in Luke is strikingly clear, “...*when you see Jerusalem surrounded by armies, then know that its desolation is near.*” (**Luke 21:20**).

Ananus stood in the midst of them, and casting his eyes frequently at the temple, and having a flood of tears in his eyes, he said, ‘Certainly it had been good for me to die before I had seen the house of God full of so many abominations, or these sacred places, that ought not be trodden upon at random, filled with the feet of these blood-shedding villains...’

(Josephus, The Wars of the Jews, Book 4, Chapter 3, Section 10)

...Daniel also wrote concerning the Roman government, and that our country should be made desolate by them.

(Josephus, The Antiquities of the Jews, Book 10, Chapter 11, Section 7)

And now the Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings round about it, brought their ensigns to the temple, and set them over against its eastern gate; and there did they offer sacrifices to them.

(Josephus, The Wars of the Jews, Book 6, Chapter 6, Section 1)

- Upon the view of the ‘*abomination of desolation*’, the Lord compels “*...those who are in Judea flee to the mountains.*” (v 16-18). No time was to be wasted, they were commanded to leave the city with haste.

Here upon a great multitude prevented their approach, and came out of Jericho, and fled to those mountainous parts that lay over against Jerusalem, while that part which was left behind was in a great measure destroyed; they also found the city desolate.

(Josephus, The Wars of the Jews, Book 4, Chapter 8, Section 2)

The people belonging to the church at Jerusalem had been ordered by an oracle revealed to approved men on the spot before the war broke out, to leave the city and dwell in a town of Perea called Pella.

(Eusebius, Ecclesiastical History, Book 3, Sections 5)

- Eventually, escape would be impossible.

...those that were at Jerusalem were deprived of the liberty of going out of the city; for as to such as had a mind to desert, they were watched by the zealots; and as to such as were not yet on the side of the Romans, their army kept them in, by encompassing the city round about on all sides.

(Josephus, The Wars of the Jews, Book 4, Chapter 9, Section 1)

...all hopes of escaping was now cut off from the Jews, together with their liberty of going out of the city.

(Josephus, The Wars of the Jews, Book 5, Chapter 12, Section 3)

- The need to flee from the city should be difficult enough without the added strain of other matters. Jesus speaks of the troubles for those who are pregnant or nursing; of the winter and the Sabbath.

...children pulled the very morsels that their fathers were eating out of their very mouths, and, what was still more to be pitied, so did the mothers do as to their infants; and when those that were most dear were perishing under their hands, they were not ashamed to take from them the very last drops that might preserve their lives.

(Josephus, The Wars of the Jews, Book 5, Chapter 10, Section 3)

...snatching up her son, who was a child sucking at her breast, she said, ‘O, thou miserable infant! For whom shall I preserve thee in this war, this famine, and this sedition? ...Come on; be thou my food... As soon as she had said this she slew her son; and then roasted him, and ate the one half of him, and kept the other half by her concealed...’

(Josephus, The Wars of the Jews, Book 6, Chapter 4, Section 4)

Typifying the difficulty of winter, Herod would have marched on to Jerusalem, ‘...unless he had been hindered by the depth of winter. This was the impediment that lay in the way of this his entire glorious progress...’

(Josephus, The Wars of the Jews, Book 1, Chapter 17, Section 6)

Vespasian ...as much as his passion excited him to avenge his country... was restrained by the consideration of his distance therefrom, because fortune might prevent him... especially, as it was still the winter season...

(Josephus, The Wars of the Jews, Book 4, Chapter 10, Section 2)

Nor is it lawful for us to journey, either on the Sabbath day, or on a festival day.

(Josephus, The Antiquities of the Jews, Book 13, Chapter 8, Section 4)

So it was, at the gates of Jerusalem as it began to be dark before the Sabbath, that I commanded the gates to be shut, and charged that they must not be opened till after the Sabbath. Then I posted some of my servants at the gates, so that no burdens would be brought in on the Sabbath day.
(Nehemiah 13:19)

- The Lord comments on the severity of the tribulation which would be in those days (**v 21**). Luke's account reads, *"...there will be great distress in the land and wrath upon this people. And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled."* (**Luke 21:23-24**)

...the misfortunes of all men, from the beginning of the world, if they be compared to these of the Jews are not so considerable as they were...

(Josephus, The Wars of the Jews, Preface, Section 4)

But when they went in numbers into the lanes of the city with their swords drawn, they slew those whom they overtook without and set fire to the houses whither the Jews were fled, and burnt every soul in them, and laid waste a great many of the rest, and when they were come to the houses to plunder them, they found in them entire families of deadmen, and the upper rooms full of dead corpses, that is, of such as died by the famine; they then stood in horror at this sight, and went out without touching any thing. But although they had this commiseration for such as were destroyed in that manner, yet had they not the same for those that were still alive, but they ran everyone through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with blood, to such a degree that the fire of any of the houses was quenched with these men's blood.

(Josephus, The Wars of the Jews, Book 6, Chapter, 8, Section 5)

Now the number of those who were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege eleven hundred thousand, the greater part of whom were indeed of the same nation [with the citizens of Jerusalem], but not belonging to the city itself for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army...

(Josephus, The Wars of the Jews, Book 6, Chapter 9, Section 5)

...neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world.

(Josephus, The Wars of the Jews, Book 5, Chapter 10, Section 5)

- Amidst the great destruction that was to come upon the city, the Lord revealed the mercy of God. Jesus said, *"...for the elect's sake those days will be shortened."* As mentioned in the discussion of **v 16-18**, there was a period wherein those alert to the Lord's warning could escape.

The siege was shortened by various historical events like the stopping of the strengthening of the walls by Herod Agrippa by orders from the Emperor, the sudden arrival of Titus, the neglect of the Jews to prepare for a long siege. 'Titus himself confessed that God was against the Jews, since otherwise neither his armies nor his engines would have availed against their defenses.' (Vincent)

(Robertson's New Testament Word Pictures, Online Bible Millennium Edition)

Now as Vespasian was returned to Caesarea, and was getting ready, with all his army to march directly to Jerusalem, he was informed that Nero was dead... Wherefore Vespasian put off at first his expedition against Jerusalem...

(Josephus, The Wars of the Jews, Book 4, Chapter 9, Section 2)

- Shortly thereafter, the city was fully encompassed and impossible to escape:

For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.

(Luke 19:43-44)

...Titus therefore encompassed the city with this wall...

(Josephus, The Wars of the Jews, Book 5, Chapter 12, Section 2)

- As warning of false prophets and false christs was given in **v 4-5, 11**, again the Lord cautions of these deceivers (**v 23-26**).

Now as Jannes and Jambres resisted Moses, so do these also resist the truth; men of corrupt minds, disapproved concerning the truth... but evil men and imposters will grow worse and worse, deceiving and being deceived.

(2 Timothy 3:8, 13)

...for one Jonathan, a vile person, and by trade a weaver, came thither and prevailed with no small number of the poorer sort to give ear to him; he also led them into the desert, upon promising them that he would show them signs and apparitions... of these many were slain in the fight, but some were taken alive, and brought to Catullus...

(Josephus, The Wars of the Jews, Book 7, Chapter 11, Section 1)

- Power, speed and visibility are characteristics of lightning (**v 27**). The judgment upon Jerusalem involved the most powerful nation in the world swooping upon them with great speed and visibility, leaving a path of destruction behind. Comments on “...the coming of the Son of Man...” in notes on **v 30**.

Titus began the wall from the camp of the Assyrians, where his own camp was pitched, and drew it down to the lower parts of Cenopolis; thence it went along the valley of Cedron, to the Mount of Olives; it then bent towards the south, and encompassed the mountain as far as the rock called Peristereon, and that other hill which lies next it, and is over the valley which reaches to Siloam; whence it bended again to the west, and went down to the valley of the Fountain, beyond which it went up again at the monument of Ananus the high priest, and encompassed that mountain where Pompey had formerly pitched his camp, it returned back to the north side of the city, and was carried on as far as a certain village called ‘The House of the Erebinthi;’ after which it encompassed Herod’s monument, and there, on the east, was joined to Titus’ own camp, where it began. Now the length of the wall was forty furlongs, one only abated. Now at this wall without were erected thirteen places to keep garrison in, whose circumferences, put together, amounted to ten furlongs; the whole was completed in three days, so that what would naturally have required some months was done in so short an interval as is incredible.

(Josephus, The Wars of the Jews, Book 5, Chapter 12, Section 2)

- The Lord provides the graphic description of eagles being gathered to the carcass. The nation Israel became a dead body (spiritually). They had rejected the Christ (**Psalms 118:22**), and were thus rejected by God (**Jeremiah 7:29ff**). Though Judaism continued to be practised, the Lord had departed from the Temple (**Mark 16:38; Hebrews 9:11**). Jerusalem, the center of Judaism was nothing more than a carcass, awaiting final destruction by the eagles.

Now, as Titus was upon his march into the enemy’s country... came the ensigns, with the eagle; and before those ensigns came the trumpeters belonging to them; next to these came the main body of the army in their ranks...

(Josephus, The Wars of the Jews, Book 5, Chapter 2, Section 1)

Then came the ensigns encompassing the eagle, which is at the head of every Roman legion, the king, and the strongest of all birds, which seems to them a signal of dominion, and an omen that they shall conquer all against whom they march...

(Josephus, The Wars of the Jews, Book 3, Chapter 6, Section 2)

- Jesus employs figurative language depicting destruction (**v 29**), as is used in other places in the Bible:

Behold, the day of the Lord comes, cruel, with both wrath and fierce anger, to lay the land desolate, and He will destroy its sinners from it. For the stars of heaven and their constellations will not give their light; the sun will be darkened in its going forth, and the moon will not cause its light to shine.

(Isaiah 13:9-10 — the fall of Babylon to the Medes and Persians, 540 BC)

When I put out your light, I will cover the heavens, and make its stars dark; I will cover the sun with a cloud, and the moon shall not give her light. And the bright lights of the heavens I will make dark over you, and bring darkness upon your land, says the Lord.

(Ezekiel 32:7-8 — the fall of Egypt to the Persians, 527 BC)

- Jesus refers to “...*the sign of the Son of man...*” Many insist this is the second coming of Christ in both **v 30** and **v 27**. The KJV has rightly translated this text, “...*then shall appear the sign of the Son of man in heaven...*” The sign will not appear in heaven (ie. in the sky), but when the signs spoken of take place (the impending destruction of Jerusalem), that would be a sign that Jesus was in heaven. In heaven is the location of the Son of man, not the sign. The coming spoken of is not the Lord physically coming, but refers to the Lord’s judgment waged upon a nation by another nation, as also in Isaiah:

The burden against Egypt. Behold, the Lord rides on a swift cloud, and will come into Egypt; the idols of Egypt will totter at His presence. And the heart of Egypt will melt in its midst.
(Isaiah 19:1 — the conquering of Egypt by Sargon, the Assyrian, 720 BC)
- The gathering of the elect together is mentioned (**v 31**). The Lord’s warning of the impending judgment upon Jerusalem is so vivid that all who followed the Christ would certainly be gathered out of the city before its destruction. The departure of God’s people has already been spoken of in **v 16** and **v 22**. Luke’s account reads, “*Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.*” (**Luke 21:28**).
- As was His manner, Jesus used a parable to teach (**v 32-33**). The parable from the fig tree deals with the surety of evidence. As the leaf on the fig tree is confirmation that summer is near, the signs which Jesus has shown (**Matthew 24:15-31**) indicate the nearness of the destruction of Jerusalem (**Matthew 24:1-3**). When the signs identified are visible, the destruction is “...*near — at the doors!*”
- **Verses 34-35** are the key to **Matthew 24**. Everything Jesus has said prior to this point (**Matthew 24:4-33**) has been fulfilled, in the generation to whom He spoke. The siege and destruction of Jerusalem by the Roman army in 70 AD are the fulfillment of the Lord’s words, and is confirmable through the historic testimony of Josephus and other historians. The disciples asked, “*When shall these things be?*” (**v 3**). Jesus’ answer, “...*this generation will by no means pass away till all these things take place.*” The statement of **v 35** is a remark of the certainty of His word, comparable with:

And it is easier for heaven and earth to pass away than for one tittle of the law to fail.
(Luke 16:17)

For the mountains shall depart and the hills be removed, but My kindness shall not depart from you, nor my covenant of peace be removed.
(Isaiah 54:10)

The Coming Day Of The Lord

Matthew 24:36-51

"For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him." (19:26)

1. Identify the key associations between the elements of the parable and the application of the parable:

THE SECOND COMING OF CHRIST & FINAL JUDGMENT (v 36-51)

2. The disciples did not ask about the Lord's second coming (since they did not believe He was going away, how could they expect Him to return?). However, Jesus used this occasion to teach about the final judgment (**Matthew 24:36-35:46**). There is a clear distinction between the destruction against Jerusalem (**24:4-35**) and the final judgment (**24:36ff**):

Judgement against Jerusalem

"...those days..." (v 19)

"...those days..." (v 22)

"...those days..." (v 29)

Final Judgment

"...that day..." (v 36)

"...the day..." (v 38)

"...a day..." (v 50)

3. Of the final judgment, no one knows the time, "*...not even the angels in heaven, nor the Son, but only the Father.*" (**Mark 13:32**). If the Lord Himself did not know, how foolish for men to attempt to predict or estimate the time of His return.
4. Jesus proceeds to give four illustrations or cautions to prepare us for His coming:
 1. His coming is compared to the judgment of Noah's day (**24:37-39**). Men pursued their ordinary manner of life, expecting that things would continue as they had been (**2 Peter 3:3-7**). The Lord's coming will be unexpected and without warning. Note also, the day on which God's people are glorified, the unrighteous will meet the wrath of God.
 2. The Lord foretells a division of mankind in the day of His coming (**24:40-42**). This becomes more plain as He pictures the judgment scene through His discourse in the next chapter (**Matthew 25**). The significance of "*taken*" and "*left*" is evident by the context. The flood waters "*took*" Noah and his family away, the rest being left for destruction. Lest we be caught unaware, the Lord cautions, "*...Watch...*"
 3. Scripture tells us the Lord will come as a "*thief in the night.*" (**1 Thessalonians 5:2; 2 Peter 3:10**). With this in mind, Jesus speaks of the thief coming upon a house owner who is oblivious (**24:43-44**). Again, the Lord emphasizes the need to be ready.
 4. Finally, Jesus draws on the fact that we are to be the Lord's servants (**24:45-51**). He has gone away, but shall return. A contrast is established between the "*faithful and wise servant*" and the "*evil servant*". To the faithful and wise, who was looking for his master's return, blessings and honour are bestowed. However, to the wicked servant, who because his lord is delayed engages all manner of evil, weeping and gnashing of teeth (destruction).

Parable Of The Ten Virgins

Matthew 25:1-13

"Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming." (25:13)

1. What is significant about the image of "*ten virgins*" in this parable? (25:1-2)
2. What distinguished the wise from the foolish? Discuss the application and implications of this. (25:2-4)
3. The bridegroom is delayed. Why? What did the virgins do in the meantime. (25:5)
4. What does the midnight cry represent? How did the reaction of the foolish virgins differ from that of the wise? (25:6-9)
5. How is the closed door significant? How could the Lord not know these late virgins who came to the door, asking, "*Lord, open to us*"? (25:10-12)
6. What is the lesson for us from the parable? (25:13)

Parable Of The Talents

Matthew 25:14-30

"His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'" (25:21, 23)

1. Identify the key associations between the elements of the parable and the application of the parable:
2. What is a "*talent*"? (25:15)
3. Discuss the significance of the man giving his servants 5, 2, and 1 talents. (25:15)
4. What did the servants do while their master was gone? (25:16-18)
5. Why did the two talent servant receive the same commendation as the five talent servant? (25:19-23)
6. What was the one talent servant's excuse for not bringing back an increase? Discuss his master's response. (25:24-27)
7. What is the meaning of the riddle near the end of the parable? (25:28-29)
8. Contrast the end of the faithful servants with the unprofitable servant. (25:21, 23, 30)

The Son Of Man In Judgment

Matthew 25:31-46

"When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats." (25:31-32)

1. Who is pictured as being gathered before the Lord in this judgment scene? **(25:31-32)**
2. Discuss the importance of the "right" and "left", and the "sheep" and "goats". **(25:33)**
3. Compare the Lord's opening words to the righteous with the apostle Paul's words in **Ephesians 1:3-6. (25:34)**
4. What qualified those on His right to inherit the kingdom? Consider their question, and the Lord's response. **(25:35-40)**
5. What disqualified those on His left from inheriting the kingdom? Consider their question, and the Lord's response. **(25:41-45)**
6. Contrast the attitude behind the question of the righteous as opposed to the question of the wicked?
7. What might we conclude from this statement: "...everlasting fire prepared for the devil and his angels..." **(25:41)**
8. Discuss the nature of the reward and the punishment given. **(25:46)**

The Plot To Kill Jesus / Preparation For Passover

Matthew 26:1-5, 14-19

(Mark 14:1-2, 10-16; Luke 22:1-13)

"So the disciples did as Jesus had directed them; and they prepared the Passover." (26:19)

1. Note the difference between Jesus' perspective and that of the chief priests, scribes and elders. **(26:1-4)**
2. Discuss the fear of the religious leaders. **(26:5)**
3. What is significant about the 30 pieces of silver? **(26:15)**
4. Consider the position of Judas from the time he chose to betray Jesus. **(26:14-16)**
5. Discuss the preparation for the Passover. How is it similar to the preparation for Jesus entrance into the city? **(26:17-19)**

Jesus Eats The Passover With The Disciples

Matthew 26:20-29

(Mark 14:17-26; Luke 22:14-38; John 13:1)

"Now as they were eating, He said, 'Assuredly, I say to you, one of you will betray Me.'" (26:21)

1. Discuss each segment of Jesus' statement as they sat for the feast (**Luke 22:15-16**):
 - a. *"With fervent desire I have desired to eat this Passover with you..."*

 - b. *"...before I suffer..."*

 - c. *"...I will no longer eat of it until it is fulfilled in the kingdom of God."*

2. What was the reaction of the disciples when Jesus indicated that one of them would betray Him? (**Matthew 26:20-22, 25**)

3. Comment on the Lord's statement: *"...woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."* (**Matthew 26:24**)

4. Discuss the significance of the bread and the cup which Jesus shared with His disciples. (**Matthew 26:26-28**)

5. When is the time when Jesus will *"...drink of this fruit of the vine... with you in My Father's kingdom"*? (**Matthew 26:29**)

While Gathered For The Passover

Luke 22:24-30; John 13:2-17, 31-35

"Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him." (13:16)

1. Why does this dispute among the disciples about who among them "*should be considered the greatest*" seem entirely out of place? (**Luke 22:24**)
2. Discuss each of the illustrations Jesus uses to teach the disciples humility:
— "*...the younger, and ...he who serves*" (**Luke 22:26**)

— "*...he who sits at the table, or he who serves?*" (**Luke 22:27**)
3. Consider the reward which the Lord had in store for the apostles for their continued service. (**Luke 22:28-30**)
4. What was the lesson Jesus sought to convey through washing the disciples feet? (**John 13:2-5, 12-15**)
5. Why would Peter be so adamant that Jesus would not wash his feet? What accounted for Peter's very quick about-face? (**John 13:6-11**)
6. What relationship does Judas' departure from their midst and the glory of the Son of Man and of God share? (**John 13:31-33**)
7. What is the "*new*" commandment that Jesus gave? What is the result of the commandment? (**John 13:34-35**)

Jesus Addresses The Disciples' Questions

John 14:1-31

"Jesus said to him, 'I am the way, the truth, and the life. No one comes to the Father except through Me.'" (14:6)

1. Why were the disciples' hearts troubled? Rather what would the Lord have them focus upon? (14:1-4)

2. Answering Thomas And Philip (14:5-11):
 - a. Did the disciples not know where Jesus was going?

 - b. Discuss the significance of Jesus' statement in **verse 6**.

 - c. How does knowing and seeing the Son equate to knowing and seeing the Father?

 - d. Consider the relationship of the Father and Son as expressed by Jesus.

3. What promise does Jesus associate with their faith in His relationship to the Father? (14:12-14)

4. Discuss the importance of obedience. (14:15, 21)

5. What can we know from Jesus' words about the relationship of the apostles and the Holy Spirit? (14:16-18)

6. Answering Judas' Question (14:19-20, 22-25):
How would Jesus manifest Himself to His disciples, but not to the world?

7. Is the promise of the Holy Spirit made here for all, or specific to the apostles? (14:26)

8. What is revealed in Scripture about the peace of God? (14:27)

9. What connection is there between His going away (v 28), the ruler of this world coming (v 30), and His obedience to the Father (v 31)?

Abide In Christ And His Word

John 15:1-17

"I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit." (15:1-2)

1. What is significant about the relationship of a vine to its branches? Also, what is the importance of a vinedresser? (15:1, 8)
2. Whom are the branches spoken of by the LORD? Those who do not bear fruit? Those who bear fruit? (15:2)
3. How and when are the unfruitful branches taken away? How and when are the fruitful branches pruned? (15:2-3)
4. Discuss the meaning of the word "abide". How can there be branches that do not abide in the vine? (15:4-6)
5. Discuss the relationship of us abiding in the Lord and His word abiding in us. What does the Lord identify as a result of this relationship? (15:7)
6. What do we know about the Father's love for the Son, and the Son's love for us? How does the Son abide in the Father's love, and we in the Son's love? (15:9-10)
7. How will the Lord's joy remain and be full in the Christian? (15:11)

8. Discuss the implications present in Jesus' statement in **15:12-14**.

9. How is the Lord's approach to His servants different from other rulers? Of whom does the Lord say these things? (**15:15-17**)

10. How did the Lord choosethe apostles?us? (**15:16**)

Opposition Of The World

John 15:18-16:4

"They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service." (16:2)

1. Why does the world hate the disciples of Jesus? (**15:18-19**)
2. Discuss the phrase: "*A servant is not greater than his master.*" (**15:20-21**)
3. How could it be that the Lord's persecutors "*would have no sin*" had he not come and spoken to them? (**15:22-24**)
4. Where is it written in the Jews' law, "*They hated Me without a cause*"? Discuss the original setting of the phrase, and it's application to Jesus' situation. (**15:25**)
5. How, and to whom would the Spirit testify concerning Jesus? How, and to whom would the apostles testify concerning Jesus? (**15:26-27**)
6. Jesus identifies His purpose in the present discourse in the words, "*...that you should not be made to stumble.*" And yet, He had just said a short time before, "*...all of you will be made to stumble because of Me this night...*" (**Matthew 26:31**). How do we reconcile these two statements? (**16:1**)
7. How could one be of the mind that to kill another is offering service to God? (**16:2**)
8. Why was Jesus telling the disciples these details now? (**16:4**)

The Coming Helper

John 16:5-15

"However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come." (16:13)

1. How is it that Jesus says here, "...none of you asks Me, 'Where are You going?'" Did not both Peter and Thomas ask Him (**John 13:36; 14:5**) previously? (**16:5-6**)
2. How would the Lord's absence be an advantage to the apostles? ...to the church which would eventually come? (**16:7**)
3. What does the word "*convict*" mean? (**16:8**)
4. Discuss the three areas where the Holy Spirit will provide conviction: (**16:8-11**)
— "*...of sin, because they do not believe in Me*"

— "*...of righteousness, because I go to My Father and you see Me no more*"

— "*...of judgment, because the ruler of this world is judged.*"
5. When would Jesus share additional things with the apostles? Why did He not share all with them now? (**16:12**)
6. What specific advantage did the coming of the Spirit have for the apostles? (**16:13**)
7. Consider the emphasis given by the Lord on the source of what the Spirit would reveal. (**16:13-15**)

Answered Prayer And Peace

John 16:16-33

"These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world." (16:33)

1. What did Jesus mean, "*A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father*"? (16:16-22)
2. What is the distinction which Jesus is pointing out to His disciples about their prayers prior to the coming of His kingdom and afterward? (16:23-24, 26-27)
3. What had Jesus spoken to the disciples through figurative language? When would the time come that He would tell them plainly? (16:25)
4. Was Jesus' speech on this occasion plain to the disciples? Did they comprehend all that He was saying to them? (16:28-30)
5. Was Jesus' question and subsequent statement intended to belittle and discourage the disciples faith? (16:31-32)
6. Comment on the peace available in Christ. (16:33)

Jesus' Prayer

John 17

"Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified by the truth." (17:17-19)

1. How did Jesus seek to be glorified by the Father? How does eternal life being given to many relate to this? (17:1-5)
2. Discuss the relationship expressed between the Father, the Son, the apostles and the word of God. (17:6-10)
3. Who is the "*son of perdition*"? How were the disciples "*kept*" by the Lord while He was upon the earth? How would the Father "*keep*" them? (17:11-15)
4. Jesus was not of the world, for He was from above; but how could He declare of His disciples, "*They are not of the world...*"? (17:16-19)
5. Who are "*those who will believe in Me through their word*"? What is Jesus' prayer for these? What would the end result of this be? (17:20-21)
6. How are the Son and the Father one? How can His people be one? (17:22-23)
7. What is the Lord's request of the Father with regard to the disciples? (17:24)

The Garden Of Gethsemane

Matthew 26:31-56

Mark 14:27-53; Luke 22:31-53; John 18:1-12

"Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak." (26:41)

1. Where is it said that all would be made to stumble because of Him? (**Matthew 26:31**)
2. Why is Jesus' statement about going into Galilee significant? (**Matthew 26:32**)
3. Discuss Peter's determination to be faithful to the Lord. (**Matthew 26:33-35; cf. Luke 22:31-34**)
4. Luke's account includes a portion of text not found in the other gospels, speaking about the need for the disciples to be prepared for what was to come. Discuss Jesus' instruction to the apostles in **Luke 22:35-38**.
5. What does Jesus' prayer reveal about Him? (**Matthew 26:39, 42, 44**)
6. How could the apostles, on such an important night as this, fall asleep? Discuss Jesus' statement, "*Watch and pray lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.*" (**Matthew 26:40-41, 43, 45**)
7. How did Judas come to Jesus? (**Matthew 26:47-49**)
8. When the men with Judas laid their hands on Jesus, what did Peter do? How did Jesus respond? (**Matthew 26:50-54**)
9. Comment on Jesus' words, just prior to being taken into custody. Especially note Luke's account. (**Matthew 26:55-56; cf. Luke 22:52-53**)

Before Annas

John 18:13-24

(Matthew 26:58, 69-70; Mark 14:54, 66-68; Luke 22:54-57)

"The high priest then asked Jesus about His disciples and His doctrine." (18:19)

1. Who is Annas? Who is Caiaphas? Which of these is the high priest? **(18:13)**
2. John had already indicated in his gospel that Caiaphas had stated it was expedient that one man should die for the people **(11:50)**. Why mention it again? **(18:14)**
3. Who is the "other disciple"? Is there any evidence that he knew the high priest, other than the statement of fact here? **(18:15)**
4. Comment on Peter following the Lord to Annas' house **(18:15-16)**.
5. Consider Peter's first denial as given in the 4 accounts. **(18:17-18)**

John 17:17 – "I am not."
Luke 22:57 – "Woman, I do not know Him!"
Mark 14:68 – "I neither know nor understand what
you are saying."
Matthew 26:70 – "I do not know what you are saying."
6. What would Annas' interest be in Jesus' disciples? Why ask Him about His doctrine? **(18:19-20)**
7. Did Jesus tell Annas about His disciples and His doctrine? Why or why not? **(18:20-21)**
8. Was there any justification for striking Jesus, as the officer did? **(18:22-23)**

Before Caiaphas And Peter's Denial

Matthew 26:57-75

Scripture Here...

Mark 14:53-72; Luke 22:54-71; John 18:25-27

1. Questions Not Yet Available...

Jesus Condemned And Judas' Suicide

Matthew 27:1-10

Scripture Here...

1. Questions Not Yet Available...

Before Pilate And Herod

Luke 23:1-25

Scripture Here...

1. Questions Not Yet Available...

Mocked And Crucified

Matthew 27:27-50

(Mark 15:16-37; Luke 23:26-46; John 19:16-30)

"And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified." (27:31)

1. Describe the manner in which the Roman soldiers mocked Jesus. Given Pilate's understanding of Jesus' innocence, how is it that his men should do these things? **(27:27-31)**
2. Why did Simon of Cyrene bear Jesus' cross? **(27:32)**
3. At what time of day was Jesus' crucified? **(Mark 15:25)**
4. Where was it foretold that the soldiers would cast lots for His clothing? **(27:35)**
5. Consider the "accusation" that was written against Him. **(27:37)**
6. What was the nature of the mocking Jesus endured while upon the cross? **(27:39-44)**
7. What is significant about darkness being upon the land from the sixth hour until the ninth hour? **(27:45)**
8. Did God forsake Jesus? **(27:46-49)**
9. Discuss the following statements of the Lord which appear in the parallel accounts:
— *"Father, forgive them, for they do not know what they do."* **(Luke 23:34)**

— *"Assuredly, I say to you, today you will be with Me in Paradise."* **(Luke 23:43)**

— *"Woman, behold your son!"* **(John 19:26)**

Dead And Buried

Matthew 27:50-66

(Mark 15:37-47; Luke 23:45-56; John 20:30-42)

"Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split..." (27:51)

1. Upon the death of Jesus, describe and discuss the events which transpired. **(27:51-53)**
2. Comment on the significance of the centurion's statement. **(27:54)**
3. Luke's account tells us that following Jesus' death, "*...the whole crowd who came together to that sight, seeing what had been done, beat on their breasts and returned.*" **(Luke 23:48)**. What is the meaning of this display?
4. John's account speaks of the Jews asking Pilate that the legs of those who were on the cross be broken. Why? Jesus' legs were not broken. Why not? What was done instead? **(John 19:31-37)**
5. Who is Joseph of Arimathea? What did he do for the Lord? Why? Who accompanied Joseph? **(27:57-60)**
6. We read, "*On the next day, which followed the Day of Preparation...*" the religious leaders went to Pilate and requested a guard be set. What day was this? **(27:62-66)**

The Resurrection And The Ascension

- He Is Not Here, For He Is Risen (**Matthew 28:1-15**)
- Appearances Prior to Meeting With Apostles (**Luke 24:13-32**)
- Appears To The Ten, Then to the Eleven (**John 20:19-31**)
- Appears to the disciples fishing (**John 21:1-24**)
- The Great Commission And Ascension (**Matthew 28:16-20**)

He Is Not Here, For He Is Risen

Matthew 28:1-15

(Mark 16:1-11; Luke 24:1-12; John 20:1-18)

"He is not here, for He is risen, as He said. Come, see the place where the Lord lay." (28:6)

1. Why were these women coming to the tomb so early? Who came to the tomb? **(28:1)**

EARLY MORNING ARRIVAL

- "...as the first day began to dawn..." (Matthew 28:1)
- "...when the Sabbath was past... very early in the morning... when the sun had risen..." (Mark 16:1-2)
- "...very early in the morning..." (Luke 24:1)
- "...while it was still dark..." (John 20:1)

2. What took place just prior to the women arriving at the tomb? **(28:2-4)**

3. Comment on the faith building experience this morning excursion must have been for these women. **(28:5-10)**

NOTE — It appears that Mary Magdalene did not approach the tomb with the other women, but ran immediately to report to the disciples (John 20:2-18). Jesus appeared to Mary before appearing to any other (Mark 16:9)

4. How long was Jesus on the cross?

5. What did the guards who had been set by the Jewish leaders come reporting? Discuss the reaction of the chief priests and elders. **(28:11-15)**

"...three days and three nights..." (Matthew 12:40)
"...on the third day..." (Matthew 16:21; 17:23)
"...in three days..." (Matthew 26:61; 27:40)
"...after three days..." (Matthew 27:63)
"...until the third day..." (Matthew 27:64)
"...three days later..." (Matthew 9:31; 10:34)
"...the third day..." (Luke 18:33; 24:21)

Appearances Prior to Meeting with Apostles

Luke 24:13-35

(Mark 16:9-13; John 20:2-18)

"But their eyes were restrained, so that they did not know Him."
(24:16)

1. What did Peter and John do, when told that the body of Jesus had been moved? (**John 20:2-10**)
2. After the disciples left, what did Mary see? Why did she not recognize the Lord? (**John 20:11-16**)
3. What is meant by the phrase, "*Do not cling to Me, for I have not yet ascended to My Father...*" (**John 20:17-18**)
4. Did the disciples believe Mary's report of speaking with Jesus? (**Mark 16:9-11**)
5. Whom are these two disciples who are journeying from Jerusalem to Emmaus? (**24:13, 18**)
6. Why did they not know that it was Jesus who walked with them? (**24:15-16**)
7. Discuss their understanding of who Jesus is. They indicated that "*...today is the third day since these things happened.*" What was on their mind, this being the third day? What should have been their thought? (**24:19-24**)
8. What is the evidence of their slowness of heart to believe? (**24:25-26**)
9. What are some of the Scriptures which Jesus may have brought to their mind in the course of His discourse? (**24:27**)

10. What opened their eyes to the Lord? **(24:28-32)**

11. When these two disciples came to the apostles, did they believe that the Lord had appeared to them? **(24:33-35; Mark 16:12-13)**

12. Discuss the phrase, "*The Lord is risen indeed, and has appeared to Simon!*" Who said it? When did this appearance take place? What was the end result of this statement? **(24:34)**

Appears to the Ten, Then to the Eleven

John 20:19-31

(Mark 16:14; Luke 24:36-49)

"Jesus said to him, 'Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.'" (20:29)

1. What day did Jesus first appear to the apostles? How did they respond to seeing Him? **(20:19; cf. Luke 24:36-37)**
2. Consider the additional details in **Luke 24:38-43**.
3. To what does Jesus refer in saying, "*As the Father has sent Me, I also send you.*" **(20:21)**
4. Did the disciples not receive the Holy Spirit on the day of Pentecost? What then is this reference to? **(20:22-23)**
5. How might one characterize Thomas' reluctance to believe? **(20:24-25)**
6. Discuss Thomas' statement about Jesus, having seen His hands and side. **(20:26-28)**
7. Who are "*...those who have not seen and yet have believed.*"? **(20:29)**
8. Discuss **John 20:30-31** as a theme statement for the book of John.

Appears to the Disciples Fishing

John 21:1-25

"Jesus said to them, 'Come and eat breakfast.' Yet none of the disciples dared ask Him, 'Who are You?' – knowing that it was the Lord." (21:12)

1. Where is the Sea of Tiberias? (21:1-2)
2. This wasn't the first fruitless night the disciples had experienced fishing. When had it happened before? What relationship might exist between the previous experience and this one? (21:3-7)
3. What lesson might be drawn from Peter pulling on his outer garment as they approached the shore and he knew it was Jesus there? (21:7)
4. Where did the fish and bread upon the coals come from? What is significant about the disciples' catch of fish? (21:8-11)
5. Comment on the special nature of this meeting between the Lord and His disciples. (21:12-14)
6. Why does Jesus ask Peter three times, "...do you love me...?" In the first instance, what is the meaning of the clause, "...more than these"? (21:15-17)
7. What duty does the Lord charge Peter with? (21:15-17)
8. What manner of death did Jesus signify would come upon Peter? (21:18-19)
9. Discuss the words, "Follow Me." (21:19)
10. What was Peter's question to Jesus about John? Discuss the Lord's answer and the subsequent speculation about it. (21:20-23)

v 15
JESUS: "...do you love [agapao] Me..."
PETER: "...I love [phileo] you."
v 16
JESUS: "...do you love [agapao] Me?"
PETER: "...I love [phileo] you."
v 17
JESUS: "...do you love [phileo] Me?"
PETER: "...I love [phileo] you."

The Great Commission And Ascension

Matthew 28:16-20

(Mark 16:15-20; Luke 24:50-53; John 21:25)

"He is not here, for He is risen, as He said. Come, see the place where the Lord lay." (28:6)

1. Where did Jesus and His disciples meet? (**Matthew 28:16**)

2. Comment on the persisting lack of faith among Jesus' disciples. (**Matthew 28:17**)

3. How is it that Jesus had been given "*...all authority... in heaven and on earth.*"? (**Matthew 28:18**)

4. Consider the commission from the synoptic gospels. Discuss how the commission would be fulfilled, and upon whom it is applicable.
 - a. **Matthew 28:19-20**

 - b. **Mark 16:15-16**

 - c. **Luke 24:44-53**

5. What was the purpose of the signs which Jesus said would follow those who believed? Are these signs still active today? (**Mark 16:17-18**)