COURSE #3

THE GOSPELS

Compiled by Project North Africa

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HOW TO LEARN FROM THESE LESSONS

1- The first section of this course is the Introduction. Its purpose is two-fold: 1) to give the student some background about the world into which Jesus came, and 2) to prepare the student to deal better with four gospel accounts (why do we have four accounts of one life?) and the kind of literature the authors used to present Jesus' life to us. We will cover this entire section in one class session. This means the student will not cover all the information in depth, but should get an overall sense of the material.

2- Each of the following sections is about one of the gospels, following the biblical order of the books. The first part of each section gives an outline of that gospel. Next comes a two-point goal for our study of that account of Jesus' life. This is followed by a survey of that gospel, which is where the student will find how that gospel communicates those two, main truths about Jesus and His gospel message and work.

3- As you read through the gospels before we meet together, be sure to make note of any passages that leave you with questions so we can discuss them at the end of each day, or in the lesson about that particular passage.

4- As you go through the material for each gospel account, ask yourself these questions:

1. What does each human author want me to know about Jesus?
2. How does the human author communicate what he wants me to know about Jesus?
3. What truths about Jesus' life and ministry will impact my life and ministry most?
4. What are the core truths about the gospel thatI need to communicate?

5- Plan on sharing with someone else the things you are learning. Find someone who will listen and explain to them how the Old Testament unfolds and explains the gospel in a progressive way. These are the most important truths in the world and are not meant to be held to yourself. You will learn more when you share what you learn with others.

DAY 1

Goals of the day

At the end of Day 1, the student will be able to:

1. Give two major reasons why the Jews of Jesus' day were so excited about their Messiah
2. List the types of literature found in the gospels
3. Explain why Matthew quotes from the OT so often
4. Explain how Matthew records Jesus' works to demonstrate that Jesus is the Christ, the Messiah
5. Explain how Jesus showed that He was the authoritative interpreter of the Law of Moses
6. List the two main points of Matthew's account of Jesus' life

LESSON 1: INTRODUCTION TO THE GOSPELS

1. WHEN JESUS CAME, WHAT WAS THE WORLD LIKE?
   1. 400 SILENT YEARS
      1. Four pagans empires dominated the Jews during the last 600 years before Christ came, from Malachi until Christ came.
         1. Babylon
            1. How many times did Babylon conquer Judah?

2 Chron 36.5-7: Jehoiakim deposed; Jehoiachin replaced him

2 Chron 36.10: Jehoiakim deposed; Zedekiah replaced him

2 Chron 36.17-20: Zedekiah deposed, Jerusalem destroyed

They conquered Judea three times.

* + - * 1. What happened to the temple when Zedekiah was deposed?

2 Chron 36.19: The temple was completely destroyed.

This was in 587 BC.[[1]](#footnote-2)

* + - * 1. According to 2 Chron 36.21, how long did the exile last?

The Jews were taken into exile in Babylon for 70 years.

* + - 1. Persia
         1. The Medo-Persians conquered Babylon.
         2. From Is 44.28 and Ezra 1.1-4, which Persian king permitted any Jews who wanted to return to Jerusalem to do so?

Cyrus

* + - * 1. The Persians still ruled the Jews with a heavy hand.
      1. Greece
         1. The Greeks, under Alexander the Great, conquered the Persian Empire.
         2. Alexander ruled a vast empire stretching eastward from Greece and North Africa to India.
         3. When Alexander died at 33 years of age, his four generals divided the empire between them.
         4. The Greeks who ruled the Jews for the longest time were very oppressive to them, particularly as it related to their religion.
      2. Rome
         1. The Romans became powerful, dominating the Mediterranean world from Spain and North Africa on the east to Palestine on the west, as well as north into Gaul (Germany).
         2. Those who were the ultimate human authority in the land and times of Jesus were the Romans.
         3. Pilate, who condemned Jesus to be crucified, was a Roman procurator, responsible directly to the emperor.
      3. The Jews were very focused on the coming of the promised Messiah.
      4. Their pagan rulers had crushed them with their oppressive domination for 6 centuries.
      5. They were ready to be free!
    1. Jewish leaders dominated the Jewish people.
       1. Sadducees
          1. According to Acts 5.17, which group of Jewish leaders were the priests?

The Sadducees had control of the priesthood.

* + - * 1. They were in the place Aaron had as high priest when the covenant (Law of Moses) was first given in the book of Exodus.
        2. They gained this position by scheming and plotting with their pagan, Greek rulers.
        3. They had been greatly influenced Greek philosophy.
        4. Did the Sadducees believe all that the OT taught?

According to Lk 20.27, what did the Sadducees believe? They denied the reality of resurrection from the dead for anyone.

According to Acts 23.8, what did the Sadducees believe? They did not believe in angels or spirits (of men).

No, they did not believe all that the OT taught.

* + - * 1. They were rich, powerful, and arrogant.
      1. Pharisees
         1. They were like pastors to the Jewish people.
         2. They rejected any influence of Greek philosophy.
         3. What was the Pharisees' attitude toward the OT scriptures?

Jn 5.39: They thought they had eternal life because they knew the OT scriptures well.

Mt 23.23: They carefully obeyed the commands of the OT scriptures.

* + - * 1. They made and diligently followed hundreds of their own rules to try to keep from breaking the Law of Moses (covenant).
        2. They did not have faith in God; rather, they trusted that their own works in keeping the Law of Moses would make them right with God.
        3. How did they treat their followers?

Lk 11.46: They put heavy spiritual burdens on the Jewish people.

* + - 1. Sanhedrin
         1. This council was made up of Sadducees and Pharisees.
         2. They hated each other, but worked together to put Jesus to death.
         3. What level of authority did the Sanhedrin have?

Mt 26.65, 66: Their decisions were authoritative for the Jews.

* + - * 1. Why did the Sanhedrin take Jesus to Pilate to be crucified?

Jn 18.31: Only Rome could carry out the death penalty.

* + - 1. The Jewish people labored under the political and spiritual burdens placed upon them by their spiritual leaders; they were ready to be free!
  1. The prophets had spoken of Jehovah’s Servant (Messiah) who would come.
     1. What kinds of things would Jehovah's Servant ("My servant") accomplish?
        1. Is 49.6: He would be a light that would make Jehovah's salvation reach the ends of the earth.
     2. What kind of person would He be?
        1. Is 53.11: He would be a divine person for He would bear the iniquities of many.
     3. He would end the pagan domination of the Jewish people.
     4. He would right the wrongs of the Jewish leaders in righteousness and mercy.
     5. The Jewish people were waiting for Him to come and set them free!

1. FOUR GOSPELS
   1. The four gospel accounts give four different views of the life of Jesus Christ.
      1. Matthew presents a Jewish perspective of Jesus to a primarily Jewish audience.
         1. Jesus’ family heritage
            1. Read Mt 1.17.

Who are the important Jewish men to whom Jesus is related?

Abraham and David

* + - * 1. Why is this important for Matthew to write in his gospel account?

He wanted the Jews to know that Jesus was Jewish, a descendant of Abraham.

He wanted the Jews to know that Jesus was a descendant of King David.

* + - 1. Jesus’ identity
         1. What does Mt 1.22 say about Jesus' birth?

He was born of a virgin.

Who does Matthew quote when he says that Jesus' birth was a fulfillment of a prophet's words? What is the reference?

Isaiah 7.14

* + - * 1. Read Mt 2.6.

What does this say about the place of Jesus' birth?

It would take place in Bethlehem in Judea.

Whom does Matthew quote when he says this about Jesus' birthplace? What is the reference?

Micah 5.2

* + - * 1. Read Mt 12.15-21.

What does this say about who Jesus was and how He lived His life on earth?

Jesus is Jehovah's powerful Servant (Messiah) who lived a humble life of service in the power of the Spirit.

* + - * 1. Why are these three passages important to Matthew as he writes about Jesus' life and ministry?

These passages identify Jesus as the Jewish Messiah who came to save Israel (and the Gentiles) from their sins.

* + 1. Mark presents Jesus to a non-Jewish (primarily Roman) audience.[[2]](#footnote-3)
       1. Read Mk 1.
          1. How many times does Mark use the word *immediately*?
          2. 10
          3. What do you think this might show about Mark's purpose for writing his account of Christ's life?
          4. Christ was active, doing things with urgency.
          5. This would have appealed to a Roman audience who valued effective work.
       2. Read Mk 13.3.
          1. Would Jews have known that the Mt of Olives was "opposite the temple"?
          2. Yes. So the audience Mark wrote to was probably non-Jewish.
       3. Read Mk 1.5, 9; 3.8; 10.1
          1. In Mk 1.5, why does Mark use the term Jordan *River*?
          2. Non-Jews might not know the Jordan (see 1.9; 3.8; 10.1) was a river.
       4. Read Mk 12.42 and 15.16.
          1. Why does Mark explain the money given (Mk 12.42) and the palace (Mk 15.16) by using Latin words?
          2. His primary intended audience was the Romans.
    2. Luke presents Jesus to a primarily Greek audience.
       1. The Greeks thought that man, with his ability to reason, was the most advanced animal in the universe.
       2. Read Lk 3.23.38.
          1. What names in this genealogy seem to you to be the ones Luke wants us to notice most?
          2. Adam, God
          3. What theme of Luke does this show us?
          4. Jesus is the perfect man.
       3. Read Lk 7.37-50.
          1. What kind of person is this passage about?
          2. A woman, now born again, who had been a prostitute.
       4. Read Lk 8. 43-47.
          1. What kind of person is this passage about?
          2. A woman with bleeding disorder.
       5. Read Lk 13.11-16.
          1. What kind of person is this passage about?
          2. A woman who had been bent over for 18 years.
       6. Read Lk 4.14.
          1. According to this verse, where did Jesus' power come from?
          2. The Holy Spirit
       7. Read Lk 4.18.
          1. What is one evidence from this verse that Jesus was Messiah?
          2. The Spirit of God was upon Him as Isaiah prophesied.
       8. Read Lk 10.21.
          1. Who empowered Jesus to rejoice in this verse?
          2. The Holy Spirit
       9. List three things that Luke emphasizes about Jesus in his account of Jesus' life.
          1. Jesus was the perfect man.
          2. Jesus spent time and effort helping those who were marginalized by society.
          3. Jesus was indwelt and empowered by the Holy Spirit.
    3. John presents Jesus to all the peoples of the world.
       1. How does John identify Jesus in Jn 1.1-3?
          1. He presents Jesus as God the Son.
       2. How does John identify Jesus in Jn 8.58?
          1. Before Abraham was, I AM (the OT name for Jehovah).
       3. How does John present Jesus in Jn 3.29?
          1. He presents Jesus as the Lamb of God who takes away the sin of the world.
  1. These are four, eyewitness accounts of Jesus’ life.
     1. The best evidence to determine if something is true is eyewitness testimony.
     2. According to Dt 17.6; Mt 18.16; Heb 10.28, how many witnesses did the Law of Moses demand if something was to be proven true? 2 or 3

1. DO FOUR GOSPELS (INSTEAD OF ONE) PRESENT BELIEVERS WITH ANY PROBLEMS?
   1. The only way for the four gospels to present believers a problem is if one of the four witnesses actually contradicts another about something.
   2. Does this ever happen?
      1. No, it does not happen.
      2. However, as in the example below, it appears that Matthew records contra-dictory information when compared to Mark and Luke.
         1. How many demon possessed men did Jesus meet in Mt 8.28 when he came to the country of the Gadarenes? 2
         2. How many demon possessed men did Jesus meet in Mk 5.1-2? 1
         3. How many demon possessed men did Jesus meet in Lk 8.27? 1
   3. How do we respond to this apparent problem? (***SYNOPTIC PROBLEM***)[[3]](#footnote-4)
      1. Because the Bible is inspired by God the Spirit:
         1. We accept the fact that **all four accounts are accurate**.
         2. **All the facts given** by God the Spirit through the four gospel authors are true; they **did happen**.
      2. Therefore, we seek to understand how all the information given can be true.
      3. For the example above:
         1. There were two demon-possessed men who met Jesus.
         2. Both were healed.
         3. From Lk 8.35, 38-39, how did the more remarkable one respond to Jesus’ teaching? He sat at Jesus’ feet, clothed and in his right mind, listening to His teaching.
         4. It would seem that the other man delivered from the demons did not respond in the same thankful, dedicated way.
         5. One was impacted by his deliverance significantly more than the other.
      4. What gives us the right to think in this way [(4) and (5) above]?
         1. None of the three gospels that recorded this event tells us that one responded lovingly while the other did not respond in this same way.
         2. It wasn’t important to any of them (or the Spirit) to do so.
         3. We are left to research this question with the rest of the Bible as our support.
            1. To whom does Paul say spiritual wisdom is given? 1 Cor 2.12-13 To spiritual (born again) people through spiritual words/truths; believers understand spiritual truth by use of spiritual truths
            2. What does God want us to figure out from the command given in Dt 25.4 and quoted in 1 Cor 9.9 and 1 Tim 5.18? That believers should financially support their elders/pastors
            3. What is one reason the inspired Word of God is given to us? 2 Tim 3.16-17 That the believer may be perfected, completely equipped to accomplish every good work (including researching this kind of question)
      5. Since each of the gospels does not always give us the same information as the others, we only need to let the rest of the Bible support a way to explain the different information in a way that allows all the information given to be true.
2. WHAT KINDS OF LITERATURE MAKE UP THE GOSPELS?
   1. Narrative
      1. Narrative is a recording of something that has happened.
      2. Gospel narratives usually do not directly teach a doctrine; rather, narrative usually illustrates a doctrine or doctrines taught more specifically elsewhere in the Bible.
         1. In Mt 9.18-26, does the narrative say that Jesus is powerful? No
         2. In Mt 9.18-26, do we learn that Jesus is powerful? Yes
         3. How do we learn that Jesus is powerful from Mt 9.18-26? The narrative demonstrates that Jesus is powerful.
      3. When we read Jn 20.30-31 and 21.25, what do we learn about John’s narrative of Jesus’ life?[[4]](#footnote-5)
         1. Were all of Jesus' activities recorded? No; the narrative is selective and incomplete.
         2. Were all the details of Jesus' life given? No.
         3. What was John's (the Holy Spirit's) purpose in writing as he did? The inspired author told us all he thought was important for us to know so that we would believe in Jesus and have eternal life.
   2. Teaching/preaching
      1. Read Mt 5.41.
         1. This is from the Sermon on the Mount, Mt 5-7.
         2. This is one of the five sections of Jesus’ teachings found in Matthew’s gospel.
         3. Has anyone ever required you to “go one mile” with him? Yes/No
         4. What is Jesus talking about here? A Roman soldier could compel a Jewish citizen to carry his pack for a mile.
         5. What is Jesus commanding to be done? His disciples should willingly help others, even when it is not pleasant to do so.
         6. What does Mt 5.48 say is the reason His disciples should do this? They are His children, and should therefore act like their Father.
      2. Read Mt 10.5-42.
      3. Now read Lk 9: 2– 5; 10: 3; 21: 12– 17; 12: 11– 12; 6: 40; 12: 2– 9; 12: 51– 53; 14: 25– 27; 17: 33; 10: 16.
      4. Are the sayings/teachings of Jesus the same in both gospels? Yes
      5. What does this tell us about how Jesus’ teachings are presented in the four gospels? The different gospel authors used Jesus’ teachings in different contexts according to their purposes.
      6. “It should not surprise us, therefore, to learn that many such sayings (without contexts) were available to the evangelists, and that it was the evangelists themselves, under their own guidance of the Spirit, who put the sayings in their present contexts.”[[5]](#footnote-6)
   3. Parables
      1. To properly understand a parable, we want to:
         1. Find the points of reference.
            1. Points of reference are the details of the parable that bring the hearers to the main point.
            2. Points of reference are not the important part of the parable; however, without them, the force of the main point would be lost.
         2. Find out who the audience is.
         3. Determine the main point of the parable.
      2. Read Mt 13.3-9.
         1. What are the points of reference? The sower, the seed, the different kinds of ground
         2. Who was the audience (to whom did Jesus tell the parable)? Crowds of ordinary people who were familiar with sowing seed
         3. What was the point of the parable? Be careful how you hear.
      3. Read Lk 7.41-42.
         1. What are the points of reference? The rich man/master, the two servants who owed him money
         2. Who was the audience? Simon, those at the meal, the woman
         3. What was the point of the parable? If we think we need little or no forgiveness because we are righteous, we will not love the One who forgives us.
      4. The purpose of a parable was:
         1. To be understood by those who heard it
         2. To cause a response from those who heard it
         3. “The story parables function as a means of **calling forth a response** on the part of the hearer. In a sense, the parable itself is the message. **It is told to address and capture the hearers, to bring them up short about their own actions, or to cause them to respond in some way to Jesus and his ministry**.”[[6]](#footnote-7) (Emphasis from the professor)
      5. (“To interpret a parable) is like interpreting a joke. The whole point of a joke and what makes it funny is that the hearer (immediately understands and relates to) it as it is being told. It is funny to the hearer precisely because he or she gets “caught,” as it were. But it can only catch them if they understand the points of reference in the joke.”[[7]](#footnote-8)
      6. What did Jesus mean when He said, “The kingdom of heaven is like…” in His parables? “It is like this in the kingdom of God”; “This is how things are in the kingdom of God”; it describes the nature of the kingdom of God.

**LESSON 2: MATTHEW 1-5**

**OUTLINE**

**Double Introduction**[[8]](#footnote-9)

1. Jesus' origins: **1.1-2.23**
2. Preparations for Jesus' earthly ministry: 3.1-4.11

**Five Sections of Narrative and Teaching: 4.12-25.46**

1. Proclamation of and life in the kingdom: 4.12-7.29
2. Power and mission of the kingdom: 8.1-10.42
3. Questioning and opposition to the kingdom, and its mixed reception in the world: 11.1-13.52
4. Growing opposition, confession by the disciples, special instructions for members of the community of the King: 13.53-18.35
5. Mixed responses to the Prophet who now presents himself as the King, and the judgment of those who reject him: 19.1-25.46

**Conclusion: 26-28**

1. Trial, crucifixion, resurrection of Jesus
2. Commissioning of the disciples

**TWO MAIN POINTS FOR MATTHEW**

1. Jesus, as the Jewish Prophet, Priest, and King, demonstrated that He was Jehovah’s powerful Servant, predicted by the prophets of the OT, who would save His people, Jew and Gentile, from their sins.
2. Jesus, the Authoritative Interpreter of the Law of God, taught His people how things work in His kingdom and how to demonstrate their membership in His kingdom.

**SURVEY OF MATTHEW**

**Double Introduction: 1.1-4.11**

1. **Jesus' origins: 1.1-2.23**
   1. “Here you find the well-known features of Matthew’s narrative of Jesus’ origins (the annunciation to Joseph; the visit of the Magi; the slaughter of the innocents; the flight to Egypt). As you read, note how many of Matthew’s concerns and themes surface here. His genealogy explicitly places Jesus in the royal lineage (son of David) and anticipates the Gentile mission (son of Abraham). His birth from a virgin both fulfills prophecy and emphasizes his divine origins (by the Holy Spirit, as “God with us”). Note especially how the narrative of chapter 2 places worship of Jesus by Gentile royal court figures in the context of an attempted execution by Jewish royalty.”[[9]](#footnote-10)
   2. Jesus’ family heritage
      1. Quickly read Mt 1.1-17, then focus on Mt 1.17.
         1. Who are the two most important Jewish men to whom Jesus is related?
         2. Abraham and David
      2. Give three reasons why is this important to Matthew's account of Jesus' life and ministry?
         1. It relates Jesus to the Jewish people, Abraham's seed; Jesus was a Jew.
         2. It relates Jesus to David, from whom would come the Jewish Messiah.
         3. Matthew wrote primarily to a Jewish audience.
   3. How do the following passages confirm that Matthew wrote primarily to a Jewish audience?
      1. 1.22-23: Jesus' birth identified Him as Messiah, fulfilling Is 7.14.
      2. 2.5-6: Jesus' birthplace fulfilled Micah's prediction about the birth of Messiah (a ruler who will shepherd My people Israel).
      3. 2.15: Joseph taking Jesus to Egypt fulfilled Hos 11.1, calling Jesus Jehovah's son.
2. **Preparations for Jesus' earthly ministry: 3.1-4.11**
   1. **“Jesus is introduced to Israel by way of a new prophet, John the Baptist; John consents to baptize him (how could the Messiah accept a baptism for repentance). Jesus is immediately led by the Spirit into the desert to be tested as to who he is (Son of God) and why he is here (his royal/suffering servant mission). Note how in his baptism and forty-day testing Jesus steps into the role of Israel (= through the Red Sea followed by forty years in the desert) and foils Satan with passages from Deuteronomy 6 and 8, precisely at points where Israel failed the test; thus the (now humble) Divine Warrior wins the first round against the enemy.”[[10]](#footnote-11)**
   2. How does 3.1-3 further identify Jesus as Messiah?
      1. John the Baptist says that Jesus fulfills the prophecy of Is 40.3 about the Servant of Jehovah.
   3. ~~What does 3.9 show what the Pharisees trusted in?~~
      1. ~~"~~*~~We are sons of Abraham~~*~~"~~~~was their boast.~~
   4. ~~Why did Jesus come to John the Baptist to be baptized if he had no sin?~~
      1. ~~To fulfill all righteousness as He identified Himself with John's ministry as the forerunner (proclaimer) of Messiah.~~
   5. How did Jesus respond to Satan when tempted three times while He was weakened by eating nothing for 40 days?
      1. He quoted scripture to answer Satan's temptations.
      2. He quoted all three times from Dt (8.3; 6.16; 6.13)

**Five Sections of Narrative with Teaching: 4.12-25.46**

1. **Section 1: Proclamation of and life in the kingdom: 4.12-7.29**
   1. The narrative portion of part 1 is very brief: Starting in Galilee of the Gentiles, Jesus gathers disciples, proclaims the good news of the kingdom, and heals the sick (note the summary nature of 4:23–25; the first actual “miracle stories” appear in the next section).
   2. The discourse in this case is by far the best known. Set in the context of a mountain (as Moses on Sinai), the new Torah (teaching from the law) is the carefully structured Sermon on the Mount, much of which you will recognize even if you have never read Matthew before. The collection emphasizes first the “gospel” setting of the discourse (5:3–16, nine beatitudes, plus affirmations of God’s people being salt and light).
   3. The rest instructs the disciples on the new righteousness (the way of living in the kingdom), setting it in the context of “fulfilling” the Law and Prophets (5:17) and going beyond that of the Pharisees and the teachers of the law (traditionally “scribes”) in every way—especially ethical life over against the scribes (5:21–48) and the three religious duties of the Pharisees, namely, almsgiving, prayer, and fasting (6:1–18).
   4. These are followed by admonitions to single-hearted trust in God, which renders life in the kingdom as without anxiety (6:19–34), to just treatment of others (7:1–12), and to obedience (7:13–27). Note the conclusion in 7:28–29, “When Jesus had finished saying these things.”[[11]](#footnote-12)
   5. According to 4.12-13, why did Jesus go to live in Galilee and Capernaum?
      1. To fulfill the prophecy about Messiah given in Is 9.1-2.
   6. From 4.18-22, who were 4 of Jesus first disciples?
      1. Peter, Andrew, James, John
   7. From 4.23 and 25, what 3 things was Jesus doing in these first days of His earthly ministry, and what was the result?
      1. Teaching, proclaiming the gospel of the kingdom, healing every disease
      2. Great crowds followed Him.
   8. In 5.1-16, what did Jesus teach about those who are members of the kingdom of heaven?
      1. Their character is described.
   9. In 5.17-48, what becomes clear about Jesus' relationship to the Law of Moses?
      1. Jesus is the One who knows how to interpret the Law of Moses, not those who have misunderstood how to explain and interpret it.

LESSON 3: MT 6-10

* 1. ~~In 6.1-18, Jesus gives instruction about how to please God in three activities that were important to the Jews? What were they?~~
     1. ~~Giving alms, praying, fasting~~
     2. ~~When the Pharisees practiced these, what was their goal?~~
        1. ~~To be seen by men~~
  2. In 6.19-34, what is the theme of Jesus' teaching?
     1. Trust God about your temporal needs instead of worrying.
     2. Trust God instead of trusting money for meet your needs.
  3. ~~In 7.1-5, what does Jesus teach about judging in His kingdom?~~
     1. ~~Focus on and confess/forsake your own sin rather than having a judgmental attitude toward others.~~
  4. ~~In 7.7-11, what does Jesus teach?~~
     1. ~~To pray with confidence to your Father in heaven, Who knows how to give good things to His children.~~
  5. ~~In 7.13-27, what is the theme of Jesus' teachings?~~
     1. ~~Obey God.~~
        1. ~~Obey God about how to enter His kingdom.~~
        2. ~~Your deeds will reveal if you are really a subject in His kingdom.~~
        3. ~~Calling Jesus "Lord" and obeying Him as Lord are not the same thing.~~
        4. ~~Hearing and doing Jesus' words provides a solid foundation for life and eternity.~~
  6. What does 7.29 tell us about Jesus' teaching?
     1. He taught with authority, which the scribes did not do.
  7. Structure of Section 1
     1. 4.1-25: Narrative
     2. 5.1-7.27: Teaching

1. **Section 2: Power and mission of the kingdom: 8.1-10.42**
   1. The narrative portion of part 2 is dominated by eight miracle stories (that contain nine actual miracles). Notice how these stories emphasize the power of the kingdom, beginning with mercy for an outcast (8:1–4) and a Gentile (8:5–13), and they include triumph over the raging sea and over demons. And so the humble Divine Warrior wins round two against Satan. Included also are three short narratives that in turn illustrate the cost of discipleship (8:18–22) and the beginning of opposition (9:9–17); note especially the citation from Hosea 6:6, “I desire mercy, not sacrifice” (Matt 9:13), in the context of opposition. A nearly identical summary (9:35–38) to what you read in 4:23–25 sets the stage for the second discourse.
   2. The discourse in this section is set in the context of Jesus’ sending out of the Twelve (10:1–14)—the workers sent out “into his harvest field” (9:37–38). But as the collection of sayings proceeds (beginning with 10:17), you will see that they speak primarily to the church’s later mission in the world, especially anticipating the rough reception those who carry on the mission of Jesus are going to experience in days to come. Note how the summarizing statement begins the next section (11:1a).[[12]](#footnote-13)
   3. ~~What part of Section 2 is narrative? 8.1-10.4~~
   4. ~~What is the first miracle Jesus performed in 8.1-4?~~ 
      1. ~~He healed a leper, an outcast in Jewish society.~~
   5. ~~What is the second miracle Jesus performed in 8.5-13?~~
      1. ~~He healed the servant of a Roman (Gentile) centurion.~~
   6. ~~What is the third miracle Jesus performed in 8.14-17?~~
      1. ~~He healed Peter's mother-in-law.~~
   7. What does the narrative in 8.18-22 teach about?
      1. The cost of discipleship
   8. What is the miracle Jesus performed in 8.23-27?
      1. He calmed the violent sea.
   9. What is the miracle Jesus performed in 8.28-34?
      1. He cast demons out of two demon-possessed men.
   10. ~~What is the miracle Jesus performed in 9.1-8?~~
       1. ~~He caused a paralytic man to walk.~~
   11. ~~Which apostle did Jesus call in this narrative section?~~
       1. ~~Matthew, the tax collector~~
   12. What is Jesus' message in 9.14-17 when He speaks about old and new wineskins, old and new cloth, and wedding guests and a bridegroom?
       1. That fasting was not appropriate for His disciples while Jesus was with them, but that it would be appropriate when He was no longer with them.
   13. In 9.18-26, while Jesus was on His way to perform one miracle, He performed another as well.
       1. What was the miracle performed "along the way"?
          1. The woman with a discharge of blood for 12 years touched His garment and was healed.
       2. What was the miracle He was on the way to perform?
          1. The ruler's daughter was raised from the dead.
   14. ~~What miracle did Jesus perform in 9.27-31?~~
       1. ~~He made two blind men see.~~
   15. ~~What miracle did Jesus perform in 9.32-34?~~
       1. ~~He made a man who was mute to speak.~~
   16. ~~At which verse (reference) does the teaching portion of this section begin?~~
       1. ~~9.35~~
   17. ~~What is the subject of this teaching portion? What is the beginning and end of the teaching portion?~~
       1. ~~The 12 apostles are taught about how to take the gospel to the Jewish people.~~
       2. ~~9.35-10.42~~
   18. ~~What verses in this teaching portion seem to refer to a time that would come after this particular gospel journey/project?~~
       1. ~~10.17-22~~
   19. What is Jesus' main point in 10.5-15?
       1. Trust God for food, clothing, and lodging as you take the gospel to the world.
   20. What is Jesus' main point in 10.16-23?
       1. Trust the Spirit to give you wisdom when powerful people attack you.
   21. What is Jesus' main point in 10.24-25?
       1. Since Jesus suffered and was rejected, His disciples, when they are more and more like Him, will suffer similar things.
   22. What is Jesus' main point in 10.26-33?
       1. Don't fear men's wrath, but trust the one whose wrath is eternal.
   23. What is Jesus' main point in 10.34-39?
       1. Jesus' message, carried by His disciples as they lose their lives for Him and His message, will bring hatred and oppression from unbelievers, even from family members.
   24. What is Jesus' main point in 10.40-42?
       1. Jesus will most definitely reward all those who are faithful to serve Jesus and His message, even if their service is in less obvious ways.

LESSON 4: MT 11-15

* 1. ~~Look at 11.1 and 7.28. What do these similar verses tell us about the way Matthew put his account together?~~
     1. ~~His 5 narrative/teaching sections end with this idea of Jesus having finished a time of teaching.~~

1. **Section 3: Questioning and opposition to the kingdom, and its mixed reception in the world: 11.1-13.52**
   1. In the narrative part of this section, be looking for the rough reception that Jesus himself experienced as he is both questioned and opposed by “this generation” (11:1–19; 12:1–14). Note how these two narratives bracket Jesus’ judgment on unrepentant Israel (11:20–24) and his invitation to the humble, the “little children” who are oppressed by the burden of Pharisaism (11:25–30). And note how Matthew includes a second time the citation of Hosea 6:6, “I desire mercy, not sacrifice” (Matt 12:7), again in the context of opposition.
   2. The opposition is seen as “fulfillment” regarding Jesus as Isaiah’s suffering servant (12:15–21; citing Isa 42:1–4, the first of the servant songs). This is followed by two more narratives of opposition (Matt 12:22–45, God’s stronger man has come and bound the strong man and is plundering his house [the Divine Warrior theme again], and one affirming the humble poor who follow Jesus and do God’s will [12:46–50]).
   3. You will recognize the discourse to be made up of seven parables (13:1–52). Note their generally common thread—instructing the disciples on the mixed reception of the kingdom in the world, which will be made evident at the end while two of them (13:44–46) emphasize the surpassing worth of the kingdom. Again, watch how the opening sentence of the next section serves to summarize this discourse.”[[13]](#footnote-14)
   4. Quickly read Mt 3.2, 11, 14, 17. Did John the Baptist recognize that Jesus was the Messiah? Yes
      1. Why do you think John doubted that Jesus was the Messiah?
      2. He was in prison instead of ministering with and for Jesus.
      3. Notice that Jesus' answer again connected Him to OT prophecy about the Messiah. (See Is 35.5-6; 61.1)
   5. In this section of opposition to Jesus, Mt 11.25-30 speaks of some who would accept Him.
      1. In 11.27, to whom does Jesus say He will reveal the Father?
         1. To those whom He chooses
      2. In 11.28, whom does Jesus invite to come to Him?
         1. All who labor and are burdened
      3. In 11.29, what do these relieved ones take upon themselves?
      4. Jesus' yoke, which is easy
   6. ~~In 12.2, which of God's laws were Jesus' disciples breaking?~~
      1. ~~None~~
   7. ~~In 12.7, which OT passage does Jesus quote to those who opposed Him?~~
      1. ~~Hos 6.6~~
      2. ~~Has Jesus already referred to this OT passage before in Matthew? Where?~~
         1. ~~Yes; 9.13~~
      3. ~~Who was opposing Jesus in both passages?~~
         1. ~~The Pharisees~~
   8. What passage in Mt 12 shows Jesus' character as a humble servant?
      1. Mt 12.14-21
   9. What about this passage happens often in Matthew? Why does Matthew do this?
      1. An OT prophetic text about Messiah describes Jesus.
   10. ~~In 12.29, who is the "someone" that Jesus refers to when He says "How can someone enter a strong man's house…?"~~
       1. ~~Himself~~
   11. The discourse portion of Section 3 begins here in Mt 13.
   12. From Mt 13, which parables show the mixed reception by people of the kingdom of heaven? The Sower, Wheat and Weeds, Net
   13. From Mt 13, which parables show the growth of the kingdom of heaven? Mustard Seed, Leaven
   14. From Mt 13, which parables show the great value of the kingdom of heaven? Hidden Treasure, Pearl of Great Value
   15. ~~Twice in Mt 13, Matthew records that Jesus is the Messiah promised by the OT.~~
       1. ~~In which of these did Jesus Himself say that a prophecy was being fulfilled?~~
          1. ~~13.14-15: The people would hear truth, but not believe it. (Is 6.9-10)~~
       2. ~~In which of these did Matthew say that Jesus was fulfilling a prophecy?~~
          1. ~~13.35: Jesus opened His mouth in parables to speak to the people. (Ps 78.2)~~
2. **Section 4: Growing opposition, confession by the disciples, special instructions for members of the community of the King: 13.53-18.35**
   1. “As you read the narrative portion of part 4 (13:53–17:27), watch for the ways it further illustrates preceding themes (varied responses to Jesus from chapter 13) while at the same time gains momentum toward the final week in Jerusalem.
   2. It begins with the rejection of God’s prophets (Jesus in his hometown, 13:53–58; John the Baptist by Herod 14:1–12), followed by two mighty deeds (14:13–36). Matthew then sets controversy with the Pharisees (15:1–20) in contrast with the faith of a Gentile woman (15:21–28).
   3. Note how a second feeding miracle (15:29–39) leads to Jesus’ being tested by the Pharisees and Sadducees (16:1–4), which in turn leads Jesus to warn his disciples against their teaching (vv. 5–12), all of which leads to the climactic moment in verses 13–20, when the disciples confess Jesus as the Messiah. This leads in turn to their being let in on what is to come—Jesus’ death in Jerusalem (vv. 21–23)—which in turn leads to special instruction on discipleship (vv. 24–28), while three of them see his resurrection glory in advance (17:1–13).
   4. Another triumph over demons provides for teaching on faith (17:14–21), followed by a second prediction of Jesus’ death (vv. 22–23) and his announcement that his followers are exempt from temple regulations (vv. 24–27).
   5. Note how the discourse in this section (chapter 18) picks up the discipleship theme from the preceding narrative, being singularly concerned with relationships within the believing community. After establishing the nature of discipleship (God’s “little ones,” the humble poor), Matthew includes instructions—not causing the little ones to stumble (vv. 6–9), seeking the wandering ones (vv. 10–14), dealing with sin against one another (vv. 15–20), and forgiveness (vv. 21–35). Again note how the first sentence in the next section concludes this discourse.”[[14]](#footnote-15)
   6. What does Matthew record about Jesus in His hometown of Nazareth (13.53-58) that tells of growing opposition to Christ?
      1. When Jesus taught in the synagogue at Nazareth, the people were offended that one of their peers (so they thought) should teach such wonderful truths in such a powerful way.
   7. ~~How does Matthew continue to show us this opposition in 14.1-12?~~
      1. ~~King Herod beheads John the Baptist, Christ's forerunner, because he told the king it was against God's law for him to take his brother's wife as his own wife.~~
   8. In the midst of this narration of opposition to Jesus, what does Matthew record in chapter 14 that shows that Jesus is Messiah?
      1. Jesus feeds 5000 with a boy's lunch, He walks on the stormy sea (and helps Peter do the same thing), He heals "as many as touched (the hem of His garment)."
   9. What does Matthew record in 15.1-20 to show continued opposition to Christ's ministry?
      1. The Pharisees accused the disciples of breaking the "tradition" by not washing their hands before eating.
      2. Jesus told them they taught the commandments of men instead of understanding the commandments of God.
      3. Jesus then taught the people, in opposition to the Pharisees, what defiles a man (what is in the heart defiles).
   10. ~~What are the next three events that Matthew records about Jesus in 15.21-39?~~
       1. ~~A Canaanites woman's child is healed, Jesus heals many, Jesus feeds 4000~~

LESSON 5: MT 16-20

* 1. In chapter 16, Matthew continues to record opposition to Christ: from the Pharisees and Sadducees, and even from one of the apostles!
     1. When Jesus refused to give the Pharisees and Sadducees a sign, He did say they would receive a sign. What was the sign they would receive?
        1. The sign of the prophet Jonah
     2. ~~Do you think they would have believed if Jesus had shown them (more) signs?~~
        1. ~~No~~
     3. According to 16.17, how had Peter come to realize who Jesus was?
        1. God the Father had revealed it to him.
     4. Which apostle resisted what Christ was going to do in 16.21-22?
        1. Peter
     5. ~~What great thing does Matthew record that Peter had done (16.16) just before he resisted Christ's will and purpose?~~
        1. ~~Peter said of Jesus: "You are the Christ, the Son of the living God."~~
     6. ~~Why did Peter resist Jesus in 16.22?~~
        1. ~~Jesus had just said that He would die and rise again.~~
  2. During Matthew's account of the Transfiguration of Jesus (17.1-13), Jesus explained something about John the Baptist. What did He explain?
     1. John the Baptist was the fulfillment of God's promise that Elijah would come before Messiah to make all people see who He was.
  3. Matthew records two more miracles of Jesus in chapter 17: healing of a demon-possessed boy, and providing the temple tax out of a fish's mouth. Why does Matthew record these miracles?
     1. He shows, once again, that Jesus is the Messiah, a supernatural Person.
  4. In 18.1-4, how does Jesus illustrate the kind of faith that true members of the kingdom of heaven have?
     1. Faith like that of a young, pre-teen child
  5. The well-known passage (from 18.20 about Jesus being in the midst of 2 or 3 believers gathered in His name) is found in what context?
     1. Church discipline of one who refuses to repent of some sinful offense

1. **Section 5: Mixed responses to the Prophet who now presents himself as the King, as well as the judgment of those who reject him: 19.1-25.46**
   1. “Be watching here as the narrative portion of this final section (19:1–22:46) puts Jesus first in “the region of Judea” (19:1) and then in Jerusalem itself (21:1), which Jesus enters for the events of the final week. You will observe that the narratives in the first half (chapters. 19–20) continue the themes of opposition and discipleship. After opposing the Pharisees’ easy view of divorce (19:1–12), the childlike nature of discipleship is reinforced over against the rich, who find it difficult to enter the kingdom (vv. 13–15, 16–26).
   2. This leads to further instruction on discipleship—the “last” will be “first” in the kingdom (19:27–30); they are the undeserving who receive mercy, to the consternation of those who consider themselves worthy (20:1–16). Yet the disciples are still not fully on board, as a third passion prediction (vv. 17–19) is followed by a desire for positions of authority in the kingdom (vv. 20–24). Jesus responds by assuming the role of the suffering servant (vv. 25–28), which they are to model.
   3. On the way to Jerusalem Jesus heals two blind men (20:29–34; the eyes of the blind are opened, while those who see will be shown to be blind). Then Jesus presents himself to Israel as its long-awaited King (21:1–11, fulfilling Zech 9:9 and Ps 118:25–26) and marks off the temple as his own (Matt 21:12–17; cf. Mal 3:1–4). You will see that most of the rest of this narrative (Matt 21:23–22:46) is a series of “conflict stories” interspersed with parables, which together illustrate the clash over Jesus’ authority that will lead to his execution. Note especially the role that Psalms 118 and 110 play in these events.
   4. The discourse that follows is prophetic, first announcing judgment on the teachers of the law and the Pharisees (23:1–39), after which Jesus leaves the temple (“your house is left to you desolate,” 23:38) and pronounces judgment against Jerusalem (24:1–28) in light of the end itself (vv. 29–35), calling for watchfulness and service on the part of his followers (24:36–25:46).[[15]](#footnote-16)
   5. When Jesus answered the Pharisees' question about divorce (19.1-12), did His disciples think His application of God's law was more relaxed and flexible, or more strict and narrower?
      1. More strict and narrower
   6. As Jesus spoke to His disciples (19.16-24) about the rich, young man who "went away sorrowful" when challenged about following Christ, what was in the minds of Jesus' disciples (19.25)?
      1. They thought that riches indicated spiritual blessing, the result of salvation.
   7. What is the point of Jesus' parable about the laborers in the vineyard (20.1-16)?
      1. God's grace isn't bound by our thoughts about merit; He can give whatever reward He wants to whomever He wants.
   8. Jesus' well-known words (*the Son of Man came not to be served, but to serve, and to give His life a ransom for many*) in 20.28 are in response to what request?
      1. James and John asked their mother to ask Jesus to give them the places on His right and left hand when He would rule His kingdom on earth.
   9. What is Jesus' point in this response to the apostles?
      1. Leaders in His kingdom give themselves as servants to others in the kingdom, as He did.

LESSON 6: REVIEW QUESTIONS AND DISCUSSION

1. After Jesus' genealogy in 1.1-16, Matthew mentions David and Abraham again. Why does Matthew present Jesus as related to David? Is 7.14
2. Messiah would come from David's line.
3. Why does Matthew mention Jesus as related to Abraham? See Gen 12.3
4. What does Jesus mean when He speaks about John the Baptist in 11.11?
5. Do you think a true believer can sin by speaking against the Holy Spirit, and never be forgiven? Why?
6. How would you relate Jesus' teaching in 12.33-37 to James 2.14-26?
7. What does Jesus mean when he says, in Mt 18.8-9, that believers should cut off or gouge out body parts to avoid temptation?
8. How important is it to Jesus that offenses between believers in the church be resolved? Mt 18.15-20
9. How many times did Jesus tell His disciples about His death and resurrection?
10. Do the healing miracles of Jesus serve only (or primarily) to show that He was Messiah, a supernatural Person? If not, what other reason(s) did He perform those healings?

Look at Lev 19.18b. How does 7.12 relate to that OT command? How does it relate to Jesus' word about the greatest commandment? How does it related to Rom 13.8?

DAY 2

GOALS FOR THE DAY

At the end of Day 2, the student will be able to:

1. Demonstrate from Matthew's account how Jesus' death and resurrection were prophesied in the OT
2. List the two main points of Mark's account of Jesus' life.
3. Tell what group of people was Mark's primary target audience
4. Demonstrate from Mark's account his emphasis on Jesus as a powerful worker.
5. Demonstrate from Luke's account how he showed that Jesus was the Messiah

LESSON 1: MT 21-25

**Section 5: Mixed responses to the Prophet who now presents himself as the King, as well as the judgment of those who reject him: 19.1-25.46 (CONTINUED FROM DAY 1, LESSON 5)**

* 1. Mt 21-23 continues to develop the opposition of the Jewish leaders to Jesus, and His to them.
     1. How does Matthew again relate Jesus to the OT in his account of Jesus' triumphal entry into Jerusalem?
        1. He quotes Zech 9.9, showing the Messiah will ride on "a colt, the foal of a beast of burden."
     2. Does Jesus offer Himself to the Jewish people as their Messiah at the triumphal entry? Yes
  2. According to 21.12-17, what did Jesus do in the Temple when He triumphantly entered Jerusalem, offering Himself as Israel's Messiah?
     1. He cleansed the Temple.
  3. In 21.23-27, how did Jesus respond to the chief priests and elders when the asked by what authority He was doing what He did?
     1. He asked them where the message of John the Baptist came from.
  4. In 21.33-45, who was Jesus comparing the wicked tenant farmers to?
     1. The chief priests and the Pharisees
  5. 22.1-14 is the third parable in succession recorded by Matthew.
     1. Which was the first of these three? Parable of the two sons
     2. Which was the second of these three? The wicked tenant farmers
     3. What is this third parable about? The wedding feast
     4. To whom did Jesus address all three of these parables? What was the context (what was the reason He spoke these three successive parables)?
        1. He addressed the chief priests and the elders (21.23).
     5. Who else is included in this group by the end of the second parable?
        1. The Pharisees
  6. From 22.15, did Jesus' enemies respond to these parables immediately?
     1. No, they *went and plotted how to entangle Jesus in His (words).*
  7. After they plotted like this, what question did they return to ask Him, hoping to trap Him?
     1. *Is it lawful to pay taxes to Caesar, or not?* (22.17)
  8. In 22.23-28, which group came next to opposed Jesus with their question? What was their question?
     1. The Sadducees asked about a woman who had 7 husbands, and whose wife she would be in heaven.
  9. Why did they ask this question(22.23)? They did not believe in life after death.
  10. From 22.34-40, which group came next to oppose Jesus with another question? What question did they ask?
      1. The Pharisees came again, since their enemies, the Sadducees had been silenced, to ask: *Which is the greatest commandment in Moses' Law?*
  11. Who takes the offensive by asking questions in 22.41? Jesus
  12. In Mt 23, Jesus uses harsh words to describe and thus condemn whom?
      1. Scribes and Pharisees
  13. List at least 5 of these terms or phrases.
      1. Hypocrites (13, 15, 23, 25 ,27, 29), blind (16, 17, 19, 24, 26), whitewashed tombs (27), serpents/brood of vipers (33), full of lawlessness (28)
  14. In Mt 24-25, what is Jesus teaching about?
      1. The end times
  15. How does Matthew introduce this part of section 5?
      1. 24.1-2, the disciples speak to Jesus of the beauty of the Temple buildings; Jesus tells them these buildings will all be completely destroyed.
  16. From 24.29-31, will the return of Jesus Christ to reign on the earth be secret, or a very open, visible event? Very open, visible to all people on the earth
  17. From 24.36-25.30, what is the common theme of Jesus' words and parables?
      1. Be faithfully diligent while waiting for the return of Jesus to reign.
  18. In 25.31-46, how does Jesus say that faithful service to Him will be carried out?
      1. By serving others as we would serve Him

LESSON 2: MT 26-MK 1

**Conclusion: 26.1-28.20**

1. Here you come to the climax of the Gospel—the final rejection of Jesus in Jerusalem (26:1–27:66), including the trial, denial, crucifixion, death, and burial of Jesus. Note Matthew’s interest in two events at Jesus’ death that mark the end of the old and the beginning of the new: (1) The temple curtain was torn in two, and (2) some holy people from the former era were raised to life (27:51–53).
2. But the conclusion offers hope for the future: “He is not here; he has risen, just as he said” (28:1–10). After noting an alternative report that was circulating among the Jews who opposed Matthew’s church (vv. 11–15), he concludes with the commissioning of the disciples and the affirmation that all authority belongs to the risen Lord, who is still present with us to the end of the age as we continue to carry out their commission from him (vv. 16–20).”
3. What a wonderful way to begin the New Testament part of God’s story—of his saving a people for his Name through the death and resurrection of Jesus, and sending them into the world to be the bearers of his Good News and to make disciples from all the nations, thus fulfilling the Abrahamic covenant!”[[16]](#footnote-17)
4. The Last Passover, Gethsemane, and Arrest
   1. At the Last Supper (26.17-35), what did Jesus say was the purpose of His blood being poured out (26.28)? For the forgiveness of sins for many
   2. In 26.38, which of Jesus' words indicate how distressed He was about bearing the sins of the world on the cross? My soul is very sorrowful, even to death…
   3. IN 26.56, how does Matthew again link Jesus to the OT prophecies about Messiah? Jesus Himself says: *all this has taken place…that the prophets might be fulfilled*.
5. Trial, crucifixion, resurrection of Jesus
   1. From 26.59-61, how many witnesses (all were false witnesses!) brought testimony that showed Jesus was guilty of breaking any law? None
   2. When Jesus told the Council (Sanhedrin) that He was the Messiah (26.64), what was the response of the Jewish leaders (in 26.65-66)?
      1. Jesus was declared a blasphemer, worthy of death.
   3. From 27.15-23, which laws did Pilate say Jesus had broken? None
   4. Why then (from 27.24) did Pilate allow the Jewish leaders to have Jesus crucified? He was seeking his own welfare.
   5. What cry from Jesus while on the cross shows how horrible the burden of the sins of the world was for Him? *My God, My God, why have You forsaken Me?*
   6. From 27.51-53, what 2 very unusual things happened when Jesus yielded up His spirit in death?
      1. The veil in the Temple between the Holy Place and the Holy of Holies was torn from top to bottom.
      2. Saints who had died were resurrected out of their graves and went into the city and were seen by many.
   7. What took place (27.62-66) that made Jesus' resurrection even more impactful?
      1. Jewish leaders asked for a Roman guard at the tomb to prevent the disciples from stealing Jesus' body so they could make it look like His prophecies of rising from the dead were true.
6. Commissioning of the disciples
   1. In Matthew's familiar version of Jesus' Great Commission (28.19-20), what is the command?
      1. Make disciples!

**MARK**

OUTLINE[[17]](#footnote-18)

**The Prologue: Introduction to Jesus and the Kingdom: 1.1-15**

**Part 1: The People Hear about the Kingdom- People, Disciples, Opposition: 1.16-3.6**

1. The Disciples and the Crowds: 1.16-45
2. The Opposition: 2.1-3.6

**Part 2: The Mystery of the Kingdom- Faith, Misunderstanding, Hard Hearts: 3.7-8.21**

1. Presenting the Mystery of the Kingdom: 3.7-4.34
2. The Kingdom Present in Power, the Blindness of the World: 4.35-6.6a
3. The Kingdom Extends to the Gentiles, the Blindness of the Disciples: 6.6b-8.21

**Part 3: The Mystery Unveiled- The Cross and the Way Discipleship: 8.22-10.45**

1. The First Crucifixion Prediction and the Results: 10.46-9.29
2. The Second Crucifixion Prediction and the Results: 9.30-10.31
3. The Third Crucifixion Prediction and the Results: 10.32-45

**Part 4: The King Comes to Jerusalem to Die: 10.46-15.47**

1. The King Comes to Jerusalem, the House Is Divided: 10.46-13.47
2. The King Is Crucified: 14.1-15.47

**Epilogue: The Story Is Not Over: 16.1-8**

**TWO MAIN POINTS FOR MARK**

1. Jesus, the Jewish Messiah, demonstrated the effective use of His power and knowledge to accomplish God’s will by communicating God’s salvation in word and deed.
2. Jesus taught His disciples to take up their cross and follow Him.

**SURVEY OF MARK**

**The Prologue: Introduction to Jesus and the Kingdom: 1.1-15**

1. As you read Mark’s very brief introduction, notice how all of his major concerns appear here.
2. The “good news about Jesus” begins with the announcement that Isaiah’s new exodus has begun: “Prepare the way for the Lord” (1:3), proclaims John the Baptist—the new Elijah (Mai 4:5–6)—who thus presents Jesus to Israel. Jesus then assumes the role of Israel in the new exodus.
3. At his baptism the voice from heaven defines Jesus’ messianic destiny in words from Psalm 2:7 (the Davidic king), Genesis 22:2 (God’s beloved Son), and Isaiah 42:1 (God’s suffering servant).
4. After his testing in the desert, he comes into Galilee announcing the “good news of God”: “the time has come” for God’s kingdom to appear, which calls for faith and repentance.[[18]](#footnote-19)
5. In 1.1-3, how is Mark doing something similar to Matthew? See Mt 3.3.
   1. He is introducing Jesus as the Jewish Messiah.
6. How does Mark describe John the Baptist, and what does this tell us about Him?
   1. His clothes: camel's hair and leather.
   2. His food: locusts and wild honey.
   3. He was not a normal man, but was set apart from normal society.
7. Why are the answers to the last question important to Mark's account of Jesus? See Mt 11.7-10
   1. John the Baptist looks like one of the OT prophets.
   2. Jesus says he is the greatest of the OT prophets.
   3. Mark wants us to know that Jesus is the Messiah.
8. In 1.9, John the Baptist said that he was baptizing people with water. With what would Jesus baptize people?
   1. With the Holy Spirit.

**Part 1: The People Hear about the Kingdom- People, Disciples, Opposition: 1.16-3.6**

1. **The Disciples and the Crowds: 1:16–45** 
   1. Note how Mark starts the story with the call of disciples to “come, follow [Jesus]” (1:16–20), a key to much of the Gospel. Even so, the disciples are in the background for most of this section, as Mark focuses first on the crowds (vv. 21–45).
   2. They are the “amazed” on whom Jesus has compassion and with whom he has immense popularity (vv. 22, 27–28, 32–33, 37–38, 45)—so much so that at the end of the short narrative, Jesus can “no longer enter a town openly.
   3. Note that Mark accomplishes all this with just three short narratives![[19]](#footnote-20)
   4. How many times does Mark use the word *immediately* in 1.16-45? 7 times
   5. How does this word *immediately* help us understand one of Mark's purposes in writing his gospel account?
      1. He presents Jesus as a man of action (effective worker) to a primarily Roman audience.
   6. In 1.21-28, Jesus cast a demon out of a man. What did the people say about Jesus when they saw this? See 1.27
      1. A new teaching with authority!
   7. What does this tell us the people thought about the teaching they had been receiving from the Jewish spiritual leaders? It was without (or with less) authority.
   8. What are the two main things Jesus did in 1.21-45?
      1. Jesus **taught/preached** and **healed** sick people/demon-possessed people.

LESSON 3: Mk 2-MK 7

1. **The Opposition: 2:1–3:6** 
   1. Now comes the opposition (2:1–3:6), presented in a series of five narratives. Look for the question “why” in each of the first four, whereby Mark shows the reasons for opposition: 2:7 (blasphemy = making himself equal with God); 2:16 (eating with sinners); 2:18 (failure to keep the rules); 2:24 (breaking the Sabbath).
   2. Note at the end (3:6) the solidifying of the opposition—both religious and political—with the first hint of Jesus’ coming death.”[[20]](#footnote-21)
   3. In 2.1-12, what did Jesus prove?
      1. Jesus proved that He was equal to YHWH.
   4. According to Jesus in 2.17, who needs (spiritual) healing?
      1. Those who are sick with sin.
   5. In 2.20, what does Jesus say about believers today and fasting?
      1. Since Jesus (the bridegroom) isn't here, we will fast.
   6. In 2.24, whose rules did Jesus' disciples break?
      1. The rules of men, not the rules of God.
   7. In 2.25, whose rule did David and his men break? God's rule
   8. In 2.27, what principle did Jesus teach us about God's rules and our obedience of them?
      1. God's rules are given for our profit, not to be obeyed for their own sake.
2. In 3.5, what two emotions did Jesus show?
   1. Anger and grief
3. What do these two emotions, taken together, teach us about Jesus' attitude toward sinners?
   1. Jesus is angry with sin and sinners while, at the same time, He is broken hearted over sinners and their sin.

**Part 2: The Mystery of the Kingdom- Faith, Misunderstanding, Hard Hearts: 3.7-8.21**

1. **Presenting the Mystery of the Kingdom: 3:7–4:34** 
   1. The plot thickens. Notice how the three groups are immediately brought back into the picture (crowds, 3:7–12; disciples, vv. 13–19; opposition, vv. 20–30; even his family is bewildered, vv. 31–34). The disciples are now “appointed” as the Twelve (representing the remnant of Israel), and their role is stepped up considerably.
   2. In 4:1–34 Mark uses Jesus’ teaching in parables to introduce the mystery of the kingdom, which will be revealed to them (those on the inside). The opposition (those “on the outside”), in their failure to hear with their ears (4:9), fulfill Isaiah’s prophecy (Isa 6:9–10; cf. his scathing rebuke of people becoming like their idols that cannot hear [Isa 42:18, 20]), but as the story proceeds, the disciples fare little better.[[21]](#footnote-22)
   3. How does 3.9 help us relate what was going on in those days with how things happen in our own days?
      1. Lest they crush Him: the mobs of people were uncontrollable in their desire (demand) to get what they wanted from Jesus, just as we see mobs act today.
   4. Though Jesus was a member of a human family, what did He teach in 3.31-34 about His purpose in being a human?
      1. He came to earth as a human to enable people to become members of God's family in a spiritual sense.
   5. Remember what we studied in the Introduction about parables. What did Jesus mean when He asks His disciples, "Do you not understand this parable? How then will you understand all the parables?" (3.13)
      1. They should have been able to understand the parable's meaning because it was not a hidden message; it was a simple picture with a simple, clear meaning.
2. **The Kingdom Present in Power, The Blindness of the World: 4:35–6:6a** 
   1. Next you encounter a series of mighty deeds (4:35–5:43). In turn Jesus displays his power over the sea, demons, death, and uncleanness (an “untouchable” [cf. Lev 15:25–27] touches Jesus and is made whole, thus restored to life in the community).
   2. Note the emphasis on faith: those to whom the mystery is being revealed lack faith (Mark 4:40); the people across the lake want Jesus to leave (5:17); the woman’s faith makes her whole (5:34); the synagogue leader is encouraged to have faith (5:36); Jesus’ hometown lacks faith (6:6a). Wonder and awe come easy; true faith does not.[[22]](#footnote-23)
   3. What does Mark once again show about Jesus in 4.35-41 (calming the storm)?
      1. Jesus is equal to YHWH.
   4. In 5.17, what seemingly strange request did the people of the region make of Jesus after He has cast the legion of demons out of the man?
      1. They asked Him to leave their region; to go away.
   5. What does Mark tell us about one of the men who was released from the demons' power?
      1. He wanted to go with Jesus, but was told to go home and testify there about what Jesus had done for him.
   6. What miracles did Jesus do for two females in 5.21-43?
      1. He healed the woman with a discharge of blood and He raised Jairus' daughter from the dead.
   7. What was Jesus' relationship to the town where He said, "A prophet is not without honor except in his hometown"? (6.1-6a)
      1. He was in Nazareth, His hometown where He spent His childhood and early adult years.
   8. What does this same passage (6.1-6a) teach us about Mary, Jesus' mother, and her husband, Joseph?
      1. They had other children, born naturally, besides Jesus, who was born supernaturally.
3. **The Kingdom Extends to Gentiles: The Blindness of the Disciples: 6:6b-8:21**
   1. Watch for two things in this section: (1) the role of the disciples and (2) Jesus’ ministry among Gentiles. It begins with the Twelve joining Jesus in ministry—with such success that Herod gets wind of it (6:6b-30). But note how the two “feeding” stories (6:31–44; 8:1–10) are both followed by the “hardness of heart” motif (6:45–52; 8:11–21).
   2. In between (6:53–7:37), Jesus ministers among the Gentiles, who show both faith (7:24–30) and amazement (vv. 31–37). Significantly, Mark brings the Pharisees into this scene as well, as Jesus eliminates the food laws by pronouncing all things clean (7:1–23).
   3. The “hardness of heart” narrative at the end (8:11–21) is especially important to Mark’s narrative. The Pharisees “test” Jesus about “a sign from heaven”; they are looking for a Messiah of worldly power. When his disciples fail to understand his warning about the Pharisees, note how his questions reflect Isaiah 6:9–10 (cf. Mark 4:9–12): “Do you have eyes but fail to see, and ears but fail to hear” (8:18).[[23]](#footnote-24)
   4. What do we learn about serving Jesus from 6.8-9 (from Jesus' instructions to the Twelve in preparation to go and proclaim "that people should repent.")
      1. We must depend on Jesus' power to work, including His power to provide for our needs from the people we go to.
   5. In Mark's account of the death of John the Baptist, what do we learn about who Herod thought Jesus was? (6.14-16)
      1. Herod thought Jesus was John the Baptist raised from the dead.
   6. What did Jesus command His apostles to do, and then what did He ask them to do when there were thousands of hungry people who needed to be fed? (6.33-44)
      1. You feed them.
      2. How many loaves do you have? Go and see.
   7. What two things about serving Jesus in His work do we learn from this command linked with this question?
      1. He wants us to work with and for Him in His kingdom.
      2. We must take what we have and commit it to Him so that He can use it (us) to do what only He can accomplish.
   8. When the Pharisees opposed Jesus' leadership of His disciples (7.5), His response went to the heart of their problem. What was their real problem? (7.9)
      1. They established their own traditions instead of honoring God's commands.
   9. What did Jesus teach about how a person is defile? (7.20-23)
      1. A person is defiled by what comes out of him (his heart); his actions defile him since they are the fruit of his heart.

LESSON 4: MK 8-MK 12

* 1. What question in Mark's account of the feeding of the 5,000 (8.1-10)is similar to the account of the feeding of the 4,000?
     1. *How many loaves do you have?*
  2. Read 8.17-21. What is Jesus' attitude toward His apostles here?
     1. He is not pleased with them.
  3. From 8.18a, how does Jesus describe the apostles? With whom is He comparing them?
     1. He is comparing their thinking/thoughts to those of lost people (unbelievers).

1. cc

**Part 3: The Mystery Unveiled- The Cross and the Way Discipleship: 8.22-10.45**

1. You can scarcely miss the central feature of this section, which frames the whole, namely, the three passion predictions and the disciples’ hardness of heart. Thus the crowds and opposition recede into the background, while Jesus, on the way to Jerusalem, devotes himself primarily to instructing the disciples.[[24]](#footnote-25)
2. **The First Passion Prediction and Its Aftermath: 8:22–9:29** 
   1. Note how the narrative of the twice-touched blind man (8:22–26) serves to bridge the disciples’ “blindness” (vv. 17–21) and their “first touch” at Caesarea Philippi (vv. 27–30). But they clearly need a second touch.
   2. Peter gives the right answer: Jesus is the Messiah. But when told that the Messiah must die, he is infused with “the yeast of the Pharisees” and vehemently rejects such a wild idea (vv. 31–33).
   3. Watch for two things in the crucial teaching on discipleship that follows (8:34–9:1): (1) This is the first instruction on discipleship in the Gospel (coming only after the nature of Jesus’ Messiahship is disclosed), and (2) here the crowds are (significantly) included.
   4. The Transfiguration (9:2–13), with its affirmation of the Son as the one to hear, is the divine response to Jesus’ suffering before it happens; note how both the Law (Moses) and the Prophets (Elijah) are witnesses. But it is also set in contrast to the continuing hardness of heart on the part of the disciples (Peter on the mountain, and the rest with the demon-possessed boy, 9:14–29). [[25]](#footnote-26)
   5. After Peter correctly identifies Jesus as the Messiah, Jesus tells His apostles that He must "suffer many things…be killed…after three days rise again." (8.31) What is Peter's reaction? What does Jesus say is the reason Peter did this?
      1. Peter rebuked Jesus, telling Him He shouldn't/couldn't die.
      2. Peter had the mindset of a lost person ("setting your mind…on the things of man).
   6. Then Jesus spoke about this to the people (8.34-38). What did He say that those who wanted to come after Him must do?
      1. Let him deny himself, take up his cross, follow Me.
   7. Then Jesus spoke of saving and losing life (8.35). How does a person lose his life? How do he keep/guard it?
      1. He loses it by trying to save it for himself.
      2. He gains/keeps life by giving his life away for Jesus and His gospel.
   8. When Jesus said that "Elijah has come," about whom was He speaking? (9.13 with Mt 17.12-13)
      1. John the Baptist
3. **The Second Passion Prediction and Its Aftermath: 9:30–10:31** 
   1. Watch how the second foretelling of Jesus’ death is now followed by squabbling among the disciples over who is the greatest (9:33–34). Jesus responds by pointing out the nature of discipleship—servanthood and childlikeness (vv. 35–37). Note how this theme is immediately picked up in the instructions that follow—on welcoming Jesus’ little ones and not causing them to sin (vv. 38–50). When Mark returns to it in 10:13–16, he sets it in contrast to the rich (10:17–31), for whom it is hard “to enter the kingdom of God”—an obvious shock to the disciples, who assume the rich have God’s blessing.[[26]](#footnote-27)
   2. What does 9.32 show about the apostles' understanding of Jesus second prediction of His death, burial, and resurrection?
      1. They *did not understand*, but were *afraid to ask Him*.
      2. Their attitude was similar to Peter's.
   3. What does 9.33-37 tell us that shows all the apostles had the same problem as Peter (from above)?
      1. 9.34: *they had argued with one another about who was the greatest*.
   4. At the end of Mark's account of Jesus and the rich young man who loved his wealth more than Jesus, Peter asks a question about the apostles' reward for leaving all and serving Jesus (10.28). How does Jesus' answer apply to believers today?
      1. We will receive from God 100 times as much/many of the same kinds of things we give up to follow and serve Him.
4. **The Third Passion Prediction and Its Aftermath: 10:32–45** 
   1. One more time (third time: 10.32-45), but briefly in this case, Mark points to the disciples’ hardness of heart. Note that this time it is set in the context of “on their way up to Jerusalem.” So while Jesus is heading toward his death as God’s suffering servant (v. 45), the disciples covet positions of authority![[27]](#footnote-28)
   2. Once again, Mark shows us that the minds and hearts of the apostles were hardened; they were unable to see Jesus' goals from His perspective. How did Mark show this to us? (10.32-45)
      1. James and John ask to have the preeminent positions in Jesus' coming kingdom.
   3. What famous saying of Christ summarizes Jesus' response to James and John?
      1. 10.45: For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

**Part 4: The King Comes to Jerusalem to Die: 10.46-15.47**

1. In this section you will see the religious opposition coming to the fore, while the disciples and crowds play only supportive roles.
2. **The King Comes to Jerusalem: The House Is Divided: 10:46–13:37** 
   1. Note how the Bartimaeus story (10:46–52) serves as the bridge to this section—a blind man, who “sees” Jesus as “the Son of David,” is given sight, while the seeing, who don’t recognize David’s son (12:35–40), remain blind. You might want to check out how this narrative and the next two (triumphal entry and cleansing/judgment of the temple) echo God’s coming to Israel in Isaiah 35.
   2. Thus with three prophetic symbolic actions—the triumphal entry, the cursing of the fig tree, and the cleansing of the temple—Jesus presents himself to Israel as their long-awaited King. The Lord whom they seek comes suddenly to his temple—but in judgment (see Mal 3:1). This is followed by a series of six conflict stories between Jesus and the religious authorities (11:27–12:40), to which the widow with her two small coins stands in bold relief (12:41–44).
   3. The disciples reappear in chapter 13 to hear the announcement of God’s eventual judgment on Jerusalem (vv. 14–23) in the context of final judgment and salvation (vv. 24–27, “with emphasis on the disciples’ being watchful.[[28]](#footnote-29)
   4. In 10.50, Bartimaeus threw off (away) his cloak as he jumped up to run to Jesus. What is significant about this action?
      1. Since his cloak was his main piece of clothing, this is a demonstration of his faith that Jesus would give him sight, enabling him to leave the life of a beggar.
   5. What did the people say in 11.9-10 which shows that they believed Jesus was the Messiah who would deliver them from their enemies?
      1. *Blessed is he who comes in the name of the LORD! Blessed is the coming kingdom of our father, David*!
   6. What did Mark record in 11.17 that shows that the gospel is for all people, not only for Jews? That Jesus would be a Messiah for all nations
      1. *My house shall be a called a house of prayer for all nations*.
   7. Notice again how and when the different groups challenge Jesus.
      1. In 11.27-28, who challenged Jesus' authority to preach and do the things He had done?
         1. The chief priests, the scribes, the elders
      2. Which group do we identify with the priesthood?
         1. The Sadducees
      3. How did Jesus respond to this challenge in 12.1-11?
         1. He told the parable about the wicked tenant farmers.
      4. What did these leaders understand about this parable? (12.12)
         1. Jesus had spoken about them, comparing them to the wicked tenant farmers.
      5. In 12.13, which group came to Jesus desiring to *trap Him in His talk*?
         1. The Pharisees and the Herodians
            1. The Pharisees were bitter enemies of the Sadducees who had just been condemned in Jesus' parable.
            2. They were also enemies of the Herodians, a political party allied with wicked King Herod.
            3. While the Pharisees wanted to be more successful than the Sadducees in attacking Jesus, they were at the same time willing to join forces with the Herodians to ask a politically charged question to trap Jesus.
         2. In 12.14, what question do these enemies of Jesus ask?
            1. *Is it lawful to pay taxes to Caesar?*
         3. How did they react to Jesus' wise answer? (12.17b)
            1. *And they marveled at Him*.
      6. Now that the Pharisees have been defeated, which group comes to ask the next question to trap Jesus? (12.18)
         1. The Sadducees, again
      7. Who comes next, and how is his attitude different?
         1. A scribe
            1. A scribe is an expert in the Law of Moses (or the OT).
            2. This man would have been like a PhD in the Jewish religion.
         2. Jesus said of him: *You are not far from the kingdom of God*.
   8. After all these groups had been defeated by Jesus' words, what was the overall reaction among these who challenged Jesus? (12.34b)
      1. No one dared to ask Him any more questions.
   9. What does Mark tell us that Jesus did then (in 12.35)? Did He just walk away now that His enemies had been silenced?
      1. Jesus asks them a question about David's son being David's Lord.
   10. What did Jesus say next? (12.38-40)
       1. He began to speak about the wickedness of the scribes, going on the offensive, so to speak.
   11. How does Mark end this section of antagonism against Jesus? (12.41-44)
       1. Mark records what Jesus said about the poor widow who gave all she had to God in comparison to rich people who gave *out of their abundance*.

LESSON 5: MK 13-LK 1

* 1. As Matthew did, Mark recorded Jesus' teaching about the end of the age and His return.
     1. In 13.3-13, what two major directives did Jesus give His followers? Focus on 13.9, 13.
        1. Be on your guard.
        2. Endure to the end.
     2. At the end of the second part of this teaching, in 13.23, what did Jesus direct His followers to do?
        1. Be on guard.
     3. In the last part of this teaching, Jesus gives a directive again. What three words did He use this time? (13.33, 37b)
        1. Be on guard.
        2. Keep awake.
        3. Stay awake.
     4. What message did Mark leave for Jesus' followers as we await His return?
        1. Be on guard, be awake, be ready.

1. **The King Is Crucified: 14:1–15:47** 
   1. Finally the story reaches its dreadful/marvelous climax. The King is anointed for burial (14:1–11) and has a final meal with his disciples, who are assured they will eat and drink anew with him in the coming kingdom (vv. 12–26)—and this in the context of their present disowning of him (vv. 27–31, 66–72). He is then led away to be humiliated by the religious opposition, as they spit on the Messiah (vv. 32–65) before turning him over to Rome to be executed by crucifixion (15:1–41), as “the king of the Jews.” What Pilate intended as warning—this is what happens to messianic pretenders—Mark sees as the ultimate truth about Jesus as kingly Messiah.
   2. Jesus is then buried under the watchful eye of some women who will be the first to hear the good news of his resurrection.[[29]](#footnote-30)
   3. Read 14.8. What did this woman understand that the apostles, who had been with Jesus for three years of training, did not understand, even though He had told them?
      1. She understood that Jesus would suffer, die, and rise from the dead.
   4. How do we know she understood all this?
      1. Since she would have heard that Jesus had said He would die, she would also have heard Him say that He would rise from the dead—and she believed what He said, while the apostles, with their zeal for ruling with Messiah, WOULD NOT believe what He said, and thus didn't understand Him.
   5. Read 14.26-31 and 14.66-72. Now read 16.7. Why did Jesus add and Peter when He mentioned His disciples?
      1. To reassure Peter of His forgiveness and intention to use him in spite of his denial.
   6. In 14.63-64, the high priest and Jewish leaders say that Jesus is worthy of death? What had Jesus just said in 14.62 that drew this harsh sentence of judgment?
      1. I am (the Messiah) and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.
   7. What does this indicate unbelievers will often do even when faced with truth that has been verified by deeds of love and kindness?
      1. Unbelievers will often condemn believers because they don't know God. See Jn 15.18-21
   8. In 15.7, what was Barabbas guilty of? What was the message the chief priests wanted to send to the people and to Pilate?
      1. Murder
      2. Jesus was guiltier, was more dangerous, and deserved death more than Barabbas.
   9. In 15.21, who carried Jesus' cross?
      1. Simon of Cyrene.
   10. In 15.23, what is an indication that Jesus felt all the physical pain of His torture and crucifixion?
       1. He did not drink the wine mixed with myrrh.
   11. From 15.32, did both criminals who were crucified with Jesus revile Him?
       1. Yes.
2. **Epilogue: The Story Is Not Over: 16.1-8** 
   1. The epilogue remains a mystery. Jesus has been raised (but no recorded appearances); the story obviously goes on, but the final word is fear. Did Mark write more that was lost (see the two later endings in the New Revised Standard Version) Or did he intend his readers to change “fear” into “awe,” and follow Jesus along the way that leads to the cross and the resurrection? We may never know, but the latter is certainly what he intends his Gospel as a whole to do.[[30]](#footnote-31)
   2. In 16.11, Mary Magdalene told Jesus' disciples that He had risen from the dead. In 16.13, Jesus Himself appeared to two of His disciples on the road to the village of Emmaus, who went and told His disciples. In both cases, how did the disciples respond?
      1. They did not believe the Jesus had risen from the dead.
   3. In 16.17-18, Mark records that Jesus' followers would perform signs. Which of these does NOT appear in the book of Acts as an act performed by believers in their service for Jesus and the gospel?
      1. Drinking poison.

**LUKE**

**OUTLINE**

**The Story Begins: 1.1-4.13**

1. The Announcement and Birth of Jesus, the Messiah: 1.1-2.52
2. Jesus' Preparation for Ministry: 3.1-4.13

**The Ministry of Jesus in Galilee: 4.14-9.50**

1. Good New for Nazareth and Capernaum: 4.14-44
2. Mission and Controversy: 5.1-6.11
3. Jesus Instructs His Disciples and Others: 6.12-49
4. Good News to the Poor: 7.1-50
5. Authentic Hearing, Fear, and Faith: 8.1-56
6. The Identity of Jesus and Authentic Discipleship: 9.1-50

**On the Way to Jerusalem: 9.51-19.44**

1. Discipleship: Hearing and Doing the Word: 9.51-11.13
2. Opposition to Jesus: 11.14-54
3. Discipleship and Preparedness: 12.1-13.9
4. Jesus in Opposition to Pharisaism: 13.10-17.10
5. Responding to the Presence of the Kingdom: 17.11-19.27

**The Events of the End (and the New Beginning) at Jerusalem: 19.28-24.53**

1. Jesus Teaches in the Temple: 19.28-21.38
2. The Trial and Death of Jesus: 22.1-23.56
3. The Vindication and Exaltation of Jesus: 24.1-53

**TWO MAIN IDEAS FROM LUKE**

1. Jesus, the Jewish Messiah, demonstrated what a perfect man (human) is, showing God’s truth and compassion as He dealt with men (humans).
2. Jesus, God the Son, demonstrated His dependence on God the Spirit as he accomplished God the Father’s will.

**SURVEY OF LUKE**

**The Story Begins: 1.1-4.13**

1. The Announcement and Birth of Jesus, the Messiah: 1.1-2.52
   1. **The Prologue: 1:1–4**
   2. Luke’s preface follows a well-known literary convention, where an author sets forth the reason for his narrative, usually in light of what others have done and almost always addressing his patron as someone to be honored. Luke himself learned of the events about Jesus from some who were eyewitnesses (including Mary see 2:51); he also knew of earlier such narratives (Mark was one of these, which he used in writing his own account).[[31]](#footnote-32)
   3. What believer was Luke's gospel account written to?
      1. Theophilus.
   4. In 1.4, what reason does Luke give for writing his account?
      1. That you (Theophilus) may have certainty concerning the things you have been taught.
   5. According to 1.2, from whom did Luke get his information to write his account of Jesus' life?
      1. Eyewitnesses and ministers of the Word have delivered (it) to us.
   6. **The Announcement and Birth of Jesus, the Messiah: 1:5–2:52** 
      1. Four things are important to watch for here: (1) Luke deliberately ties the story of Jesus to Israel; for example, the story of Elizabeth and John echoes that of Hannah (1 Sam 1–2), the mother of Samuel—the prophet who anointed David; the Messiah’s birth is announced to Mary in the language of the Davidic covenant (2 Sam 7:14, 16); Mary bursts into a song that echoes the Psalter, as does John’s father, Zechariah, at John’s birth. God is at last “remembering to be merciful to Abraham and his descendants” (Luke 1:54–55), to raise up “a horn of salvation for us in the house of David” (1:69). The narrative concludes (2:52) in words that echo the growth of young Samuel (1 Sam 2:26). (2) All the people involved are among the poor of Israel. Thus (in chapter 2), Jesus is born in a manger because there was no guest room; his birth is announced to lowly shepherds; at Jesus’ and Mary’s “purification,” his parents offer the sacrifice of the poorest of the poor; a widow prophesies about Jesus. (3) Simeon’s “blessing and prophecy are especially programmatic (in keeping with God's program of redemption): Jesus will be the glory of Israel, he will bring salvation to the nations, and he will “cause the falling and rising of many in Israel.” (4) Luke especially emphasizes Jesus’ humanity (see 2:52); the miraculous element is regularly attributed to the work of the Spirit. The whole story develops in this mode.[[32]](#footnote-33)
   7. In 1.7, what does Luke tell us about John the Baptist's mother?
      1. She was barren.
   8. What OT couples come immediately to mind?
      1. Abraham and Sarah, Hannah and Elkanah.
   9. In 1.17, Luke records what important information about John the Baptist?
      1. He will go before Him (Messiah) in the spirit and power of Elijah.
   10. How many OT prophetic passages does Luke quote in his account of Jesus birth?
       1. None.
   11. How does Luke show that Jesus is the Jewish Messiah? See 1.32-33; 46-55; 67-79
       1. 1.32-33: Son of the Most High; throne of His father, David; reign over the house of Jacob forever.
       2. 1.46-55: As He spoke to…Abraham and his offspring after him.
       3. 1:67-79: And you, child…the prophet of the Most High…go before the Lord to prepare His ways…

LESSON 6: REVIEW QUESTIONS AND DISCUSSION

1. Why do you think Mark's account of Jesus' temptation is so brief in comparison with Mathew's?
2. What did Jesus mean in 11.25 (passage about the withered fig tree) about God forgiving us of our trespasses?
3. What is one difference between what Mark includes in his account of the crucifixion, and what Matthew records?
4. What do you think Jesus means in 21.44? What is the difference between falling on the rock and the rock falling on anyone?
5. In 23.38, what do Jesus' words (*your house is left to you desolate*) indicate?
6. In 28.19-20, why doesn't Matthew use any words like *evangelize* or *win souls*?
7. Compare Mt 28 with Lk 24 and Jn 20-21. What does Matthew's account demonstrate about his purpose in writing about the resurrection of Jesus?
8. Why do you think Gabriel disciplined Zechariah when he doubted the angel's promise about Hannah and Zechariah having a son, but didn't discipline Mary when she questioned Gabriel about bearing a son when she did not *know a man*?

DAY 3

GOALS FOR THE DAY

At the end of Day 3, the student will be able to:

1. List the two main points of Luke's account of Jesus' life
2. Tell what group of people was Luke's primary target audience
3. Demonstrate from Luke's account his emphasis on Jesus as a perfect man
4. Demonstrate from Luke's account his emphasis on the close relationship between Jesus' and the Holy Spirit
5. Demonstrate from Luke's account his emphasis on Jesus' ministry to those people from lower levels of society
6. Demonstrate from Luke's account how he showed that Jesus was the Messiah
7. Demonstrate from John 1 that Jesus is one with God the Father

LESSON 1: LK 2-6

(Continued from Lesson 5, DAY 2)

* 1. In the following verses/passages, how does Lk 2 show Luke's focus on the Christ's ministry to and among "least and lowest" of Israel?
     1. 2.7b: She gave birth…in a manger…no place for them in the inn.
     2. 2.8-9: There were shepherds out in the field…an angel of the Lord appeared to them…
     3. 2.24: To offer sacrifice…a pair of turtle doves, or two small pigeons.
  2. How does Luke show the humanity of Jesus in 2.52?
     1. He describes the physical as well as the spiritual growth of Jesus.
  3. **Jesus’ Preparation for Ministry: 3:1–4:13** 
     1. Already linked to Jesus in chapter 1, John the Baptist comes on the scene announcing the new exodus. But John is not the Messiah; rather, he points people to the coming of the Messiah (and his baptism with the Holy Spirit and fire). Jesus is baptized and is himself anointed by the Spirit. After a genealogy (tracing Jesus back to Adam), the Spirit leads him into the desert to be tested (as was Israel following its “baptism” through the Red Sea). And so Jesus is prepared for his public ministry.[[33]](#footnote-34)
     2. One of the marks of a **reliable historian** is the way they enable us to validate their information.
        1. In 3.1-2, Luke gives us a lot of detailed information about who rulers were in Israel.
        2. This enables us to clearly determine the time that *the word of God came to John* (the Baptist), the son of Zechariah in the wilderness.
  4. What does Luke do in 3.4-6 (that is similar to what Matthew did in his gospel) to show that Jesus was the Jewish Messiah?
     1. He quoted from the OT prophet, Isaiah (40.3-5).
  5. 3.38b ends with Jesus being *the son of Adam, the son of God*. Which of Luke's emphases do we see here?
     1. Jesus is the God-MAN; Luke is emphasizing Jesus' humanity.
  6. How did Jesus respond when Satan tempted Him?
     1. He quoted God's Word.

**The Ministry of Jesus in Galilee (4:14–9:50)**

1. In this first major section of his Gospel, Luke weaves together a series of short narratives that illustrate Jesus’ powerful ministry on behalf of the poor and the captives; also included are several illustrations of his teachings, with emphasis on hearing God’s word and putting it into practice (8:21). You will see how Luke holds the narrative together by use of repeated short summaries that help to keep you focused on the greatness of Jesus and on his bringing the kingdom (4:14–15,44; 5:15; 7:17; 8:1–3). Also woven through the narrative, but not in a prominent role, is the beginning of opposition (5:17–21, 30; 6:7; 7:31–35,44–49).[[34]](#footnote-35)
2. **Good News for Nazareth and Capernaum: 4:14–44** 
   1. After an introductory summary (vv. 14–15), Luke uses Jesus’ visit to the synagogue in his hometown of Nazareth to introduce the whole of his ministry (vv. 16–30)—fulfilling Old Testament promises; Spirit-empowered; with good news for the poor, including release of captives; justified by two Old Testament stories of the inclusion of Gentiles, resulting in opposition. Note especially that the opposition is the result of Jesus’ reminding some Jews of God’s prior inclusion of Gentiles (thus anticipating the story in Acts).
   2. This is followed by two short narratives illustrating Jesus’ powerful ministry on behalf of the poor and captives. Thus in his driving out demons and healing the sick (4:31–44), Jesus, the (humble) Divine Warrior, engages Satan in the holy war on Satan’s own supposed turf (see 4:6; cf. 10:18).[[35]](#footnote-36)
3. Once again, Luke identifies Jesus as the Jews' Messiah. How does he do that here in 4.17-19, 21?
   1. He recounts that Jesus Himself used Is 61.1-2 to show that He is the Messiah.
4. In 4.24-27, how does Luke show that Jesus included the Gentiles in His salvation plan (the gospel)?
   1. He reminds the people at Nazareth that God blessed a Gentile widow (at Zarephath) and a Gentile leper (Naaman) instead of blessing Jewish widows and lepers.
5. How did the people in the synagogue at Nazareth react to this (4.28-29)?
   1. They were filled with wrath…throw Him down the cliff.
6. What supernatural act did Jesus perform in 4.35?
   1. He cast a demon out of a man.
7. What day of the week did Jesus perform this act?
   1. Sabbath
8. What supernatural act did Jesus perform at Peter's house in 4.39?
   1. Healed Peter's mother-in-law of a fever.
9. In 4.44, what activity did Jesus engage in?
   1. Preaching.
10. **Mission and Controversy: 5.1-6.11**
    1. After calling his first disciples (5:1–11), Jesus’ healing of a man with leprosy causes Jesus’ fame to spread (vv. 12–16). It also sets up a series of conflict stories—on Jesus’ right to forgive sins (vv. 17–26), his eating with sinners (vv. 27–32), his disciples’ not fasting (vv. 33–39), and his breaking traditional Sabbath rules (6:1–11).[[36]](#footnote-37)
11. What supernatural act did Jesus perform in 5.6 that is the context of calling His first disciples?
    1. The great catch of fish.
12. In 5.13, what action of Jesus did Luke record that focuses on one of Luke's main themes in his gospel account? Which theme?
    1. He touched the leper before He healed him.
    2. Theme: Luke's focus on Jesus' compassionate humanity in His ministry to the least/lowest.
13. What is another theme of Luke's account of Jesus' that we see in 5.16?
    1. Jesus withdrew from the crowds to pray.
14. Why did the Pharisees oppose Jesus in 5.21?
    1. Jesus forgave the paralytic man's sins, an act that can only come from God.
15. Why did the Pharisees oppose Jesus in 5.30?
    1. Jesus had a meal/fellowship *with tax collectors and sinners*.
16. Why did the Pharisees oppose Jesus in 6.2?
    1. His disciples picked and grain on the Sabbath.
17. Why did the Pharisees oppose Jesus in 6.7?
    1. Jesus healed the man's withered hand on the Sabbath.
18. **Jesus Instructs His Disciples and Others: 6.12-49**
    1. Jesus now appoints the Twelve (Israel again!), whom he instructs (v. 20) in the presence of others (vv. 17–19) on the nature of discipleship. Note the emphases—on the humble poor, who are persecuted for Jesus’ sake; on loving and not judging; and finally on obedience.[[37]](#footnote-38)
19. What part of Matthew's gospel does 6.12-49 sound like?
    * 1. Mt 5-7, the Sermon on the Mount
20. In 6.43-45, what did Jesus emphasize?
    1. A person's heart produces fruit which shows what is in his heart.
21. What word in 6.47 shows what Jesus emphasized in 6.46-49?
    1. Does; He is emphasizing obedience to His word.

**LESSON 2: LK 7-11**

1. **Good News to the Poor: 7.1-50**
2. Again Jesus shows compassion on the poor, in this case a Gentile (vv. 1–10), a widow (vv. 11–17), and a town prostitute (vv. 36–50). Note that the second story concludes with the exclamation that “a great prophet has appeared among us” (v. 16), which then leads to the narrative about Jesus and John the Baptist (vv. 18–35). Note further how the Pharisees’ rejection of John (v. 30) leads to the final story in this section, where a view of the Pharisees emerges that will become thoroughgoing in the next section.[[38]](#footnote-39)
3. How does Luke show us Jesus' compassion two times in 7.1-17?
   1. He healed the centurion's (Gentile's) servant.
   2. He raises a widow's son from the dead.
4. How did Jesus again show His heart toward Gentiles who turn to Him in 7.9-10?
   1. He commended the Gentile centurion, saying that He exercised faith unlike any (Jews) in Israel.
5. According to 7.29-30, when the Pharisees rejected John the Baptist, whom had they really rejected?
   1. God and His purpose for them (salvation).
6. In 7.40, Luke says that Jesus answered Simon, the Pharisee. What had Simon said to Jesus? Why, then, does Luke say Jesus answered Him?
   1. Nothing.
   2. Jesus answered Simon's thoughts because He knew them.
7. How did Jesus shock Simon in 7.48?
   1. He said to the woman: Your sins are forgiven.
8. **Authentic Hearing, Fear, and Faith: 8.1-56**
   1. Luke now presents Jesus as a teacher of parables, so as to emphasize authentic hearing (the kind that leads to obedience, vv. 1–21). This is followed by three miracle stories (with four miracles), demonstrating Jesus’ power over creation, demons, death, and uncleanness (see comments on Lev 11:1–16:34, p. 47). Note also how the first and last of these stories pick up the themes of fear and faith.[[39]](#footnote-40)
9. In 8.1-3, how do we see one of Luke's themes?
   1. Luke focuses on the women who ministered in Jesus' ministry.
10. Notice in 8.10, Jesus does not refer to the OT prophet from whom He is quoting.
11. In 8.15, how did Jesus describe the people who receive His word properly (the good soil)?
    1. They hear the word, hold it fast in an honest and good heart, and bear fruit with patience.
12. In 8.21, how did Jesus describe those who are His brothers?
    1. Those who hear the word of God and do it.
13. From 8.27, how many demon-possessed men does Luke say Jesus healed in the country of the Gerasenes?
    1. One.
14. In 8.37, how many people of the Gerasenes asked Jesus to stay with them?
    1. None. Jesus was too "expensive."
15. In 8.46, how did Jesus know that someone had touched Him in the crowd jostling Him?
    1. For I perceive that power has gone out from Me.
16. **The Identity of Jesus and Authentic Discipleship: 9.1-50**
    1. Watch for the significant role the Twelve play in this final series of narratives, beginning with Jesus’ sending them out for ministry (vv. 1–9). The larger section then concludes with the confession of Peter and the first two predictions of Jesus’ death (9:18–27; 9:43b-50), plus the transfiguration (vv. 28–36), where Jesus talks with Moses and Elijah about the “exodus” (vv. 30–31; see TNIV note) he is about to accomplish in Jerusalem.[[40]](#footnote-41)
17. How many times did Jesus foretell His death and resurrection in Lk 9?
    1. Twice.
18. In 9.23, what did Jesus mean when He said: *If anyone would come after Me*…?
    1. If anyone wants to be a disciple of Jesus.
19. In 9.23, what three things does Jesus say those who want to be His disciples must do?
    1. Deny yourself.
    2. Take up your cross daily.
    3. Follow Him.
20. How did Jesus respond to the apostles in 9.47-48 when they argued about who was greatest among them?
    1. He used a child as the kind of person who is great in His kingdom.

**On the Way to Jerusalem: 9.51-19.44**

1. As you read this long travel narrative, you will find that even though the entire narrative is set “on the way to Jerusalem,” that thread is often let go (among other things, the mission of the seventy-two and the events of two different Sabbaths are included). Luke probably intends us to read this section in light of the events already predicted, which are soon to transpire in Jerusalem. Also watch for several previous themes woven throughout: (1) the coming of God’s salvation to all people, especially the poor and the lost; (2) regular, and sometimes harsh, confrontation between Jesus and the Jewish leaders; (3) the closely related theme that Jesus is going to Jerusalem to suffer and be killed; and (4) the formation of the disciples, especially preparing them for the time after his departure.[[41]](#footnote-42)
2. **Discipleship: Hearing and Doing the Word: 9.51-11.13**
   1. Notice how much of this material is aimed at instructing the disciples. Their attitude toward Samaritan opposition (9:51–55) is eventually challenged by Jesus’ parable in 10:25–37, whose point is to demolish the question “Who is my neighbor” Between these stand “the cost of discipleship” (9:57–62) and the mission of the seventy-two (10:1–24). Then comes the story of how one truly welcomes Jesus (vv. 38–42, by “listening to what [Jesus] said”) as well as instruction on prayer (11:1–13).[[42]](#footnote-43)
3. In 9.53, why did the people of a Samaritan village not receive Jesus?
   1. His face was set for Jerusalem.
4. From 9.58, did Jesus have a place (house) He could call His own home?
   1. No.
5. From 10.1, what was the reason Jesus sent the 72 to towns and place?
   1. He Himself was going to those same places after them
6. In 10.21-22, which of Luke's themes do we see demonstrated?
   1. Jesus' close relationship/dependence on the Spirit of God.
7. What was Jesus responding to when He told the parable of the Good Samaritan? See 10.29
   1. A lawyer (expert in the law) wanted to justify himself before Jesus.
8. Which of Luke's themes is clearly seen in the parable of the Good Samaritan?
   1. Jesus' concern for and attitude toward those marginalized by Jewish society.
9. Which of Luke's theme is shown in 10.38-41?
   1. Jesus' concern for women (often viewed with contempt by Jewish men).
10. In 11.5-13, did Jesus teach us to bother Him or pester until we get an answer from Him? Explain your answer from the text.
    1. No; rather, He said that IF someone will respond because he is being bothered, won't God, who is perfect, answer a believer out of love without being bothered.
11. **Opposition to Jesus: 11.14-54**
    1. In the next narratives, Jesus’ authority is called into question first by some in the crowds over his driving out demons and then through their demanding a sign (vv. 15–16), to which Jesus responds in verses 17–32, and second by the Pharisees (vv. 37–38), to which Jesus responds with a series of woes on the Pharisees and their teachers (vv. 39–54).[[43]](#footnote-44)
12. In 11.19-20, what is Jesus' point when He asks *by whom do your sons cast them out*?
    1. If your sons are casting out demons by God's power (as the Pharisees would say), and if Satan won't cast out his own demons, then your sons will say that I must also be casting out demons by God's power, since that's the only way they can be cast out. Your sons, then, will judge you for judging Me as good.
13. In 11.42, what did Jesus say the Pharisees had neglected while paying attention to less important things?
    1. Justice and the love of God.
14. From 11.54, what were the Pharisees and scribes doing to Jesus all the time?
    1. Lying in wait for Him, to catch Him in something He might say.

LESSON 3: LK 12-16

1. **Discipleship and Preparedness: 12.1-13.9**
   1. Note the two emphases in this series of materials: (1) not pursuing wealth, but being content with what one has and being generous to the poor, and (2) vigilance in light of the coming eschatological (what will happen in the end of all things) crisis.[[44]](#footnote-45)
2. What did Jesus teach against in 12.4-7? Whom did He say they should fear?
   1. Believers being fearful.
   2. They should fear God, who after He has killed, has authority to cast into hell.
3. In 12.8-12, how did Jesus say that He will act toward those who do not acknowledge Him *before men*?
   1. Those who deny Jesus *will be denied before the angels of God*.
4. While Jesus spoke about fear of men in 12.4-7, what did He say not to be in 12.22-34?
   1. Not to be anxious about having needs of life met.
5. What principle does 12.34 teach?
   1. That which is most valuable to people will take control of their heart.
6. In 12.48, what principle did Jesus teach?
   1. Great blessing demands great diligence and brings great responsibility; we must use God's blessings to serve Him and others.
7. In 13.6-9, what does it seem Jesus was speaking about?
   1. His 3-year ministry to the Jewish people; that He would give them one more year (chance); if they didn't repent and bear fruit, they would be judged.
8. **Jesus in Opposition to Pharisaism: 13.10-17.10**
   1. You will see that this next series begins with a controversy between Jesus and the Pharisees over his showing compassion on the Sabbath (13:10–17). After two parables about the kingdom of God (vv. 18–21), he then responds to the question of who will be saved by implying that many will not (vv. 22–30), which in turn leads to his sorrow over Jerusalem (vv. 31–35). Following this, watch for two recurring themes in Jesus’ conflict with the Pharisees—(1) their attitude toward the poor and the lost and (2) their attitude toward money (14:1–16:31). Note that the greatly loved parable of the prodigal son indicates that what is at stake between Jesus and the Pharisees is their opposing views of God (not a slaveholder [15:29], but a gracious, forgiving Father). The section then concludes with further instruction to the disciples on forgiveness and faithful servanthood (17:1–10).[[45]](#footnote-46)
   2. In 13.14, what did the ruler of the synagogue say that Jesus had done wrong?
      1. He had healed (worked) on the Sabbath.
   3. In 13.15-16, how did Jesus respond to this teaching?
      1. He put him to shame by showing how the Jews' own rules should have allowed Him to heal on the Sabbath.
   4. How did Jesus show us His loving heart for His people in 13.34?
      1. He grieved over Jerusalem and its people even though they had rejected Him.
   5. What did Jesus do (14.25-33) when He was very popular and had great crowds following Him?
      1. He told them they needed to renounce everything they had or they could not be His disciples.
   6. What does this passage (14.25-33) tell us about evangelism?
      1. Jesus focuses more on the relationship that results from evangelism than the fact that someone makes profession of faith; being born again is the beginning of what God wants: a continuing relationship, not a one-time act.
   7. What is the point of the parable of the prodigal son (15.11-32)?
      1. The Pharisees should have reached out to and been joyful over a sinner who repented rather than staying separate from them; the parable is not about a sinner coming home to God, but about legalistic people not loving and reaching out to sinners.
   8. In 16.19-31, Luke records Jesus' telling about the rich man and Lazarus. Which verse gives the point of this story? What is the point of the story?
      1. 16.31.
      2. If people will not listen to God's written word (or the Living Word), then they will not listen to God even if speaks to them from the grave (risen from the grave).

LESSON 4: LK 17-21

* 1. In 17.5-6, Jesus talked about the amount of faith a believer might have. Does God focus on how much faith we have? What does God focus on?
     1. No, not on the amount of faith.
     2. God focuses on whether we act in faith or not.

1. **Responding to the Presence of the Kingdom: 17.11-19.27**
   1. Note how this final series begins with the reminder that Jesus is “on his way to Jerusalem.” At issue is the proper response to the presence of the kingdom—thankfulness (17:11–19, involving a Samaritan again); faithfulness (17:20–18:8); humility (18:9–17); and the problem of wealth (18:18–30). After the third prediction of his coming death (18:31–34), Jesus heals a blind man and finds a lost man in Jericho (18:35–19:10). The final parable (19:11–27) is especially intended to prepare the disciples for his absence.[[46]](#footnote-47)
2. In 11.5-13, Luke recounts Jesus' encouragement about prayer. What is the subject of 18.1-8? What does this indicate about Luke's purpose in writing?
   1. The same thing: prayer.
   2. Luke focuses on the importance of prayer in Jesus' life/relationship with His Father.
3. How does the person Jesus used in 18.1-8 (the widow) demonstrate one of Luke's themes?
   1. As a widow, she represents one of the least and lowest in that society, and she was a woman.
4. In 18.24-25, did Jesus teach that having wealth is a bad thing? If you say "No," what did He mean?
   1. No.
   2. Wealth causes most people to trust in it instead of in God, as the rich ruler in this passage.
5. In the story of Zaccheus (19.1-10), what did Jesus say was His purpose in coming to earth?
   1. *For the Son of Man came to seek and to save the lost*.
6. Why did Jesus tell the parable of the ten minas given to servants?
   1. The people thought the kingdom was soon to begin; since Jesus knew it wouldn't, He taught the people to be faithful until He returned.
7. In 19.23, what did Jesus indicate is needed in the face of fear of failure in His service?
   1. Do what you can with what you have even if it is little, and do it even if you think you will not succeed as well as others might.

**The Events of the End (and the New Beginning) at Jerusalem: 19.28-24.53**

1. **Jesus Teaches in the Temple: 19.28-21.38**
   1. As anticipated in chapters 1 and 2, Jesus now returns to the temple. After driving out the money changers, he takes his rightful place as teacher in the temple, an event which is set in the context of the religious leaders plotting to kill him (19:47). Note how this whole section thus portrays the conflict between Jesus and the opposition in the context of the temple, while “the people” (v. 48) play the role of learners who are on God’s side. Note also how the parable of the tenants in the vineyard (20:9–19) makes it clear that the vineyard (cf. Isa 5:1–7) is about to be given over to others (Gentiles).[[47]](#footnote-48)
2. In 19.38, what do the words of the people indicate that they thought about Jesus?
   1. They believed He was coming as Messiah, to end their oppression.
3. How does Jesus' response to the Pharisees in 19.40 (*Teacher, rebuke Your disciples*!) show that He was, indeed, the Messiah?
   1. If the stones would cry out to honor and glorify Jesus, that would indeed show that He was God the Son, the great Servant of YHWH from the prophets.
4. In 19.42-44, what does Jesus indicate is coming to Jerusalem and the Jewish people? What does 19.44b say in the reason for this?
   1. Very great judgment.
   2. *You did not know the time of your visitation*.
5. What does 19.48 indicate about the motivation of the chief priests and scribes in their dealing with Jesus?
   1. Their decisions and actions were not based on truth and righteous judgment, but on political expediency.
6. In 20.2, when the Jewish leaders asked Jesus where He got the authority to teach and act as He did, what answer did He give them?
   1. He didn't give them an answer, but asked a question about John the Baptist's authority.
7. In 20.19, we have an indication that the parable of the wicked tenant farmers worked very well. How do we know?
   1. *The scribes and chief priests…perceived that He had told this parable against them*.
8. In 20.47, does Jesus indicate that long prayers are not good?
   1. No; but that long prayers for a pretense are not good.
9. It is normal for believers to be concerned about what they should say when called before unrighteous authorities. What does Jesus say about that concern in 21.14-15?
   1. *Settle it in your minds not to meditate beforehand how to answer, for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict*.
10. What did Jesus say in 21.25-28 about the time of His coming to reign?
    1. Signs in the heavens, great trouble among/between nations, the Son of Man coming in a cloud with power and great glory.

LESSON 5: LK 22-JN 2

1. **The Trial and Death of Jesus: 22.1-23.56**
   1. Having shaped the narrative toward this point, Luke now recounts the events surrounding Jesus’ death. Jesus is brought before three different tribunals (the Jewish Sanhedrin, Herod, and Pilate); note that before the political figures he is declared innocent of wrongdoing (23:4, 13–15). For the sake of his Gentile audience, who know that the Romans reserved crucifixion for slaves or noncitizen insurrectionists, Luke makes sure to note that Jesus himself “has done nothing to deserve death” (23:15). Even in his crucifixion, Jesus extends salvation to one of the “lost ones” (vv. 39–43)—who also affirms Jesus’ innocence.[[48]](#footnote-49)
2. In 22.20, what did Jesus say about the cup used at the Last Supper?
   1. *This cup that is poured out for you is the* new covenant *in My blood*.
3. While world rulers and great men exercise lordship over those under them, Jesus said that in His kingdom, it would be different. How does Luke record this idea in 22.26?
   1. *But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves*.
4. Why is Jesus request in 22.42 unusual?
   1. Jesus came to die on the cross, so for Him to ask not to die on the cross seems unusual.
5. What did Jesus do when one of His captors had his ear cut off by one of the apostles? (22.51)
   1. He touched his ear and healed him.
6. Where was Jesus taken first after He had been arrested? (22.54)
   1. To the high priest's house.
7. According to 22.55, where was Peter during this part of Jesus' trial?
   1. In the courtyard of the high priest's house.
8. In 22.67-68, how did Jesus tell the Sanhedrin that His trial was not just?
   1. *If I tell you, you will not believe, and if I ask you, you will not answer*.
9. Read 23.1-12. What charges did the Gentile rulers say Jesus was guilty of?
   1. None.
10. In 23.22, what did Pilate say about Jesus' guilt before Roman law?
    1. *I have found in Him no guilt deserving of death*.
11. In Luke's account of Jesus' crucifixion, something about the two criminals who were crucified with Him (23.39-43) is different from the other accounts? What is it?
    1. One of the criminals repented and asked Jesus to remember him *when you come into your kingdom*.
12. In 23.44-45, what two supernatural events happened?
    1. Darkness covered the land while the sun's light failed.
    2. The veil of the Temple was torn from top to bottom.
13. Joseph of Arimethia was a member of the council (23.50-51). What council is Luke talking about?
    1. The Sanhedrin.
14. **The Vindication and Exaltation of Jesus: 24.1-53**
    1. Luke has the longest resurrection narrative among the four Gospels. Recognized in the breaking of bread, Jesus himself repeatedly interprets his death in terms of its divine necessity and prophetic fulfillment: Christ must suffer and rise from the dead, “and repentance for the forgiveness of sins… be preached in his name to all nations, beginning at Jerusalem” (24:47), thus pointing to part 2 (Acts). Note that Luke concludes in the temple with rejoicing and waiting.49
15. In Luke's account of the resurrection (24.10-12), who came first to the empty tomb? Who came after them?
    1. Mary Magdalene, Joanna, Mary mother of James, other women.
    2. Peter.
16. Did the two believers on the road to Emmaus (24.18-24) understand the truth about Jesus death and resurrection?
    1. No.
17. What was Jesus' response to this (24.25-27)?
    1. *Oh foolish ones and slow of heart to believe all that the prophets have spoken. Was it not necessary that Messiah should suffer these things and enter into His glory? And beginning at Moses and all the prophets He interpreted to them in all the Scriptures the things concerning Himself*.
18. After their experience with Jesus on the road, what did these two say to the Eleven? (24.34)
    1. *The Lord has risen indeed, and has appeared to Simon*.
19. When Jesus appeared to the Eleven (and others with them) in 24.37, what did He say to them and what did He do to help them believe? (24.37-43)
    1. They thought He was a spirit, so He showed them His hands and His feet.
    2. He ate some food to show He was not a spirit.
20. In 24.44-47, what did Jesus repeat that He had first told to the two on the road to Emmaus?
    1. This is what I told you would happen.
    2. Everything written about me in the Law of Moses, the Psalms and the Prophets had to happen: Messiah would suffer and rise from the dead on the third day.
    3. Repentance and forgiveness of sins must now be preached, beginning at Jerusalem.
21. When Jesus ascended into heaven, what did the apostles do (24.52-53)?
    1. They returned to Jerusalem with joy, and were continually in the Temple.
22. Luke's account of Jesus' life lead us directly into what other book of the NT?
    1. Acts.

**JOHN**

**OUTLINE**

**Prologue: 1.1-18**

**Part 1: 1.19-12.50**

1. The Messiah/Son of God Is Manifested to His Disciples: 1.19-2.12
2. The Messiah/Son of God Is Manifested to the Word: 2.13-12.50

**Part 2: 13.1-20.31**

1. The Final Passover- The Messiah/Son of God Dies for the World: 13.1-20.31

**Epilogue: 21.1-25**

**TWO MAIN POINTS FOR JOHN**

1. Jesus, the Jewish Messiah, demonstrated His identity by His signs and His statements.
2. Jesus is God the Son who gives salvation to all who believe.

**SURVEY OF JOHN**

**Prologue: 1.1-18**

This wonderful passage you will want to come back to again and again. Here John emphasizes both the pre-historical and historical aspects of Jesus as the Word, the Son of God. Beginning with the Word before creation (vv. 1–2), John then tells of the Word’s role in creation (vv. 3–5) and of the twofold response to his coming into the world (vv. 9–13), concluding with a confession (note the shift to the first-person plural) about his incarnation (v. 14) and deity (v. 18). Here also the new exodus motif begins: Believers in Jesus are the true “children of God” (cf. Exod 4:22–23), while Jesus is presented as greater than Moses (vv. 16–17), who led the first exodus. Interspersed is a contrast with John the Baptist (vv. 6–8, 15), which anticipates the beginning of the story itself.[[49]](#footnote-50)

1. In 1.1-3, John begins his account of Jesus' life with a statement about Jesus. What two important things does he tell us about Jesus?
   1. He is God.
   2. Without Him was not anything made that was made.

We will focus on 4 passages in John's gospel that give explicit statements about the deity of Jesus Christ. This is the first one: **Jn 1.1-3**

1. What does John say about John the Baptist in 1.6-8?
   1. He was a witness, to bear witness to the Light.
2. Who is the Light (1.8)?
   1. Jesus.
3. Jesus came to His own (creation) and His own people did not receive Him (1.11). What does 1.12 say He did for those people who did (and do) receive Him?
   1. He gave them the authority to become the children of God.

**Part 1: 1.19-12.50**

1. **The Messiah/Son of God Is Manifested to His Disciples: 1.19-2.12**
   1. Picking up from 1:1. John tells the beginning of the new creation in a seven-day scheme (five actual days; the last deliberately specified as three days after the fourth [2:1]), which in turn anticipates the seven days of the final week (12:1). What starts with the ministry of John the Baptist—some of whose disciples follow Jesus—climaxes at the wedding of Cana, where his disciples “put their faith in him” (2:11).[[50]](#footnote-51)
2. In 1.23, how does John's account show that Jesus is the Jewish Messiah?
   1. He quotes John the Baptist who cites Is 40.3.
3. Note the progression from 1.29-2.1
   1. 1.29: The next day
      1. The day before (1.19-28) is counted as the 1st day.
      2. On the 1st day, John the Baptist answered the Pharisees questions.
   2. 1.29: The 2nd day: John identifies Jesus as the Lamb of God.
   3. 1.35: The 3rd day: Andrew and another man follow Jesus.
   4. 1.43: the 4th day: Jesus goes to Galilee, finds Philip and Nathaniel
   5. 2.1: On the 3rd day
      1. This refers to the 3rd day after the 4th day.
      2. This is the 7th day in this progression.
4. From 1.31-34, how did John the Baptist come to know with confidence that Jesus was the Messiah?
   1. YHWH told John the Baptist that the one upon whom the Spirit descended in the form of a dove, and rested (stayed) on Him, *that this is the Son of God*.
5. In 1.45, how does John again tell us that Jesus is the Jewish Messiah?
   1. Philip says: *We have found Him of whom Moses wrote in the Law, and also the prophets wrote, Jesus of Nazareth*…
6. Note that in John's account of Jesus' life, he will tell us of 7 signs that Jesus did, as well as give us 7 sayings of Jesus in which Jesus said, "I am…"
   1. The 1st sign happens in Jn 2.
7. What is the first sign that Jesus did that manifested His glory (2.9,11)?
   1. Jesus made water become wine.
8. ~~From 2.6-8, how many gallons of water did Jesus turn into wine?~~
   1. ~~120-180 gallons/454-681 liters~~
9. How does John's account of Jesus cleansing the Temple (2.13-22) differ from the other gospel accounts?
   1. John records 2 Temple cleansings while the others record only the 2nd cleansing.
10. What do 2.17 and 21 show us about John's perspective as he wrote his account of Jesus' life? How does this differ from the Synoptic gospels?
    1. He often explains/interprets sayings or events from Jesus' life from a post-resurrection (*as we look back on it now…*) perspective.
    2. The Synoptics don't give this explanatory perspective as John does.
11. What is John telling us when he records what Jesus knew about men in 1.23-25? See Jn 6.15, 26-27
12. Jesus did not commit Himself to the crowds (Jn 2) who began to believe that He was the Messiah.

LESSON 6: REVIEW QUESTIONS AND DISCUSSION

1. In Lk 3.10-14, how do John's words relate to the Law of Moses and Jesus' words about the greatest commandment in Mk 12.29-31?
2. In Lk 3.17, what *fire* does Luke's account refer to?
3. Read Lk 4.3-12. Then read Mt 4.3-10. What difference do you see?
4. In Lk 8.25, the disciples were afraid of Jesus when they saw Him calm the storm. Would you have been afraid if you had been there?
5. Do healings take place in your culture? Who does the healing?
6. When Jesus said (Lk 9.62) that *no one who puts his hand to the plow and looks back is worthy of the kingdom of God*, what did He mean?
7. From Lk 10.1, did Jesus send the 72 for the same reason (with the same plan) He sent out the 12 (Mt 10.5-42)? How does the answer impact us today?
8. From Lk 14.23: Can we compel people to come into God's kingdom? What did Jesus mean here?
9. What is the meaning of the parable of the dishonest manager in Lk 16.1-9?
10. In Lk 22.42, why did Jesus ask for the cross to be removed from Him when He came for the very purpose of dying on the cross?
11. Have you heard any arguments against the deity of Jesus Christ that use the Bible as their basis? If so, what are they?
12. What part of Jn 1.1-3 seems to most clearly show that Jesus is equal with YHWH?

DAY 4

GOALS FOR THE DAY

At the end of Day 3, the student will be able to:

1. List 4 passages that clearly show that Jesus is equal to God (the deity of Christ)
2. List the 7 signs that John tells us that Jesus did
3. List the 7 *I AM* statements of Jesus
4. Show how John uses words with double meanings in Jn 3
5. Demonstrate why Jesus told the crowds, after feeding the 5000, that they needed to eat His flesh and drink His blood
6. Give the 2 primary reasons that John wrote his gospel account
7. List the 3 main themes of Jn 13-17
8. List the verses that show that the Holy Spirit is a person
9. Identify the passage in which Jesus explains the quality of the unity He wants among those who believe in Him

LESSON 1: JN 2-7

1. **The Messiah/Son of God Is Manifested to the Word: 2.13-12.50**
   1. In this section John places each of the narratives in the context of Jewish festivals; and in each case Jesus fulfills some aspect of messianic expectations associated with that feast.51
2. **The First Passover: 2.13-4.54**
   1. In the context of Passover, John first narrates the temple cleansing, the significance of which lies at two points: (1) Jesus’ actions divide the world into those who believe and those who do not, and (2) Jesus himself replaces the temple as the locus (the place, the locale) of God’s presence (cf. 1:51).
   2. This is followed by a series of four narratives (Nicodemus, John the Baptist, the Samaritans, the official’s son), which continue motifs already in place—the exaltation of Jesus as Son of God in the context of some who do and do not believe (3:1–36); Jesus, not Jerusalem or Mount Gerizim, as the place of God’s presence; and the confession of Jesus as “Savior of the world” (4:1–54). Note how the two narratives of chapter 4 also point toward the gathering of the nations—Samaria (vv. 1–42) and the “royal official” (vv. 43–54)
3. In 3.3, how did Jesus respond to Nicodemus' statement about Jesus coming from God and having God's approval and power?
   1. *Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God*.
4. In 3.5, Jesus said that a person must be born of water and the Spirit. What does it mean to be born of water? How does John let us know this?
   1. *Born of water* means *to be born physically*.
   2. In 3.6, Jesus used the same parallel as He used in 3.5: born of water, born of the Spirit, then born of the flesh (physical birth in a sack of fluid), born of the Spirit.
5. From 3.10, can we say that Nicodemus should have understood these things?
   1. Yes; he should have understood from his knowledge of YHWH and the Law of Moses.
6. From 3.14, what did Jesus mean when He spoke about the serpent that was lifted up in the Wilderness?
   1. He referred to Num 21.9 when Moses obeyed God, made a bronze serpent, and lifted it up on a pole for people who had been bitten by serpents to look upon and not die.
   2. He also referred to His death, lifted up on a cross, that whoever believes in (looks to) Him may have eternal life.
7. From 3.17, how does John show us one of his purposes in writing his gospel account?
   1. *That the world might be saved through Him*.
8. What does 3.18 tell us about the spiritual condition of all people before they believe in Jesus?
   1. They are condemned already; they all deserve God's judgment as sinners.
9. How does 3.19 justify your answer to the question above (20)?
   1. People loved darkness rather than light because their deeds were evil.
10. From 3.28-30, how does John's account show in at least 3 ways that Jesus is the Messiah?
    1. JB said that he was not the Messiah.
    2. He was send before the Messiah.
    3. He must increase, but I must decrease.
11. Read 3.36. How do faith (he who believes) and obedience (does not obey) fit together? See 1 Jn 3.4-9.
    1. The person who believes practices obedience while the person who does not practice obedience does not truly believe.
12. From 4.4, what did Jesus think (or how did He feel about) travelling through Samaria to get to Galilee?
    1. He had to pass through Samaria, even though the normal practice was NOT to pass through Samaria for the Jews.
13. From 4.9, how do we know that Jews didn't like to travel through Samaria?
    1. For Jews have no dealings with Samaritans.
14. In 4.6, how does John show us that Jesus was a man (human being) like other men?
    1. *Jesus, wearied as He was from the journey, was sitting beside the well*.
15. Jesus crossed the cultural barrier of Jew/Samaritan in Jn 4. What other cultural barrier did he cross as He spoke with this woman? See 4.27.
    1. The male/female barrier: men did not speak openly with women as they would with men.
16. How does John's account of this conversation between Jesus and the Samaritan woman indicate that she was confrontational or adversarial in her character? See 4.12
    1. 4.12: *Are you greater than our father, Jacob*?
17. When the woman said that she wanted the living water that Jesus possessed, what was Jesus' response in 4.16-18?
    1. *Go, call your husband…You are right in saying, 'I have no husband' for you have had five husbands…the one you have now is not your husband*.
18. What does this tell us about Jesus' purpose at this point in His conversation with the woman?
    1. He wants to bring her to see herself as she really is before God: in need of salvation, not just physical well-being.
19. How does John again show us that Jesus was the Messiah in 4.26?
    1. *Jesus said to her, I who speak to you am He*.
20. What did Jesus say in 4.34 that shows us what His attitude was about serving His Father?
    1. *My food is to do the will of Him who sent Me and to accomplish His work*.
21. From 4.46-54, when Jesus healed an official's son, which sign does John tell us this is when He had come from Judea to Galilee?
    1. The second of seven signs that John mentions.
22. **The Unnamed Feast: 5.1-47**
    1. The next feast is unnamed because John’s interest is in the weekly feast day, the Sabbath (5:1–47). The whole narrative assumes a Jewish belief that God continued to work on the Sabbath in three areas of his special divine prerogatives, namely, birth, death, and rain—all of which could and did occur on Sabbath days, giving evidence of God’s “working” on the Sabbath.
    2. Watch how John uses the healing of the invalid on the Sabbath as the basis for a discourse (vv. 16–47) on Jesus’ assuming the divine prerogative of “work” on the Sabbath (giving life and judging [taking life]), which results in a confrontation with the Jewish leaders.[[51]](#footnote-52)
23. In 5.2-9a, Jesus healed a man who had been an invalid for 38 years. In 5.9b, John tells the day on which this healing took place. What is the day?
    1. The Sabbath.
24. In 5.16, John tells us why the Pharisees were persecuting Jesus. Why?
    1. Jesus was healing on the Sabbath.
25. In 5.18, John tells us what the Pharisees were reacting against. What was it?
    1. He was even calling God His own Father, making Himself equal with God.

This is the second passage (**5.18**) we want to focus on in John's presentation of Jesus as God the Son (Jesus Christ's deity).

1. From 5.19-29, Jesus spoke of the authority He had to give what to people? To what group of people was He speaking (5.18)?
   1. Eternal life.
   2. The Jews/Jewish leaders/Pharisees
2. In 5.30, what did Jesus say that showed His attitude about submission to the Father's will?
   1. *I can do nothing on My own…I seek not My own will but the will of Him who sent Me*.
3. In 5.36, what did Jesus say showed that He had really been sent by God the Father?
   1. *The very works that I am doing, bear witness about Me that the Father has sent Me*.
4. In 5.39, what did Jesus indicate the Pharisees were trusting in?
   1. The Scriptures (the Law of Moses, the OT)
5. In 5.39, what did Jesus say the Scriptures do?
   1. *It is they that bear witness about Me*.
6. **The Second Passover: 6.1-71**
   1. As you read this second Passover narrative, you find Jesus functioning as the expected “prophet like [Moses]” (Deut 18:18) as he feeds the multitude and then offers them the bread of life. Playing on the Exodus theme of bread from heaven, which Jews expected to be renewed in the messianic age, Jesus offers himself as that bread, by offering them his “flesh” and his “blood” (John 6:48–58), thus anticipating the final Passover (chs. 13–20). Note that this feast ends with a winnowing of disciples.[[52]](#footnote-53)
7. From 6.3 and again in 6.15, where did Jesus go?
   1. Up on the mountain.
8. In 6.6, what does John say that reminds us of his perspective as he wrote his gospel account?
   1. He explains what Jesus was doing rather than only telling what Jesus did/said.
9. What was the response of the people (6.14-15) when they realized that Jesus had just fed 5000 men (plus women and children) using on 5 loaves and 2 small fish?
   1. This is the Prophet (Messiah)…they were about to take Him by force to make Him king…
   2. This is the **3rd sign** that John recounts to us that Jesus did.
10. In 6.16-21, what miracle did Jesus do?
    1. Jesus walked on the water of the stormy sea.
    2. This is the **4th** sign that John tells us about.
11. Why does John give us the details of 6.22-24?
    1. To demonstrate the intensity of the people to get to Jesus, to see another miracle, in this case, to get another miraculous meal—and to take Jesus and make Him king.
12. What did Jesus indicate when He said (6.26) *you are seeking Me not because you saw signs, but because you ate your fill of the loaves*?
    1. Seeking Him to see signs was not a good thing; now they were seeking Him for an even lesser thing: bread and full stomachs.
13. In 6.29, how does John again show us one of his purposes for writing his gospel?
    1. *This is the work of God, to believe on Him whom He has sent*.
14. In 6.32, when Jesus said, "*It was not Moses who gave you the bread from heaven*," what did the people misunderstand about Him that Jesus was addressing?
    1. The people wanted a prophet like Moses (see Dt 18.15) who would be their Messiah as Moses led Israel, having victories against there enemies.
15. In 6.35, how did Jesus identify the bread that had come down from heaven?
    1. *I am the bread of life*.
    2. This is the **first *I am* statement** of Jesus in John's account of His life.
16. Read 6.37, 44, 53-54. What was Jesus' purpose in saying these things to this particular crowd?
    1. They were following Him for their own selfish (and fleshly/stomach) purposes, so He wanted to convict those who didn't believe and follow Him in truth of their selfishness.
17. Read 6.64b. What does this show?
    1. John's post-resurrection perspective.
18. When you read 6.66, does it seem that Jesus achieved His goal in speaking to the crowd of (many) unbelieving people?
    1. Yes; they showed their true hearts by not continuing to follow Him.
    2. No; they weren't convinced of their sin to the point of repentance and faith.
19. As you read 6.68, do you think that Peter correctly or wholly understood Jesus' point in His discourse in this chapter?
    1. No, yet he had decided to follow Jesus and he would not turn back as many others.
20. **The Feast of Tabernacles: 7.1-10.21**
    1. For the Feast of Tabernacles John selects narratives where Jesus deliberately fulfills the three great symbols from Exodus celebrated in various ways during this feast in Jerusalem: (1) the water from the rock (Exod 17:1–7), (2) the light (pillar of cloud/fire) that guided the Israelites (Num 9:15–23), and (3) the giving of the divine name (Exod 3:13–15)—for background see especially Zechariah 14:6–9, 16–19. The concluding narrative—giving sight to a blind man (John 9)—illustrates how Jesus is the Light of the World. The Jewish leaders now threaten to put out of the synagogue any who confess Jesus as the Christ (vv. 22, 34). As you read the whole narrative note how Jesus is regularly the cause of division in Israel.
    2. This narrative climaxes with the formerly blind man and the Pharisees standing in marked contrast with regard to Jesus (9:35–41), to which Jesus responds (10:1–21) by telling the Pharisees that he himself is the great messianic shepherd foretold by the prophet (Ezek 34:11–16, 20–31). Note how it ends (John 10:19–21): Jesus as the cause of division.[[53]](#footnote-54)
21. In 7.5, what sad condition does John tell us existed in Jesus' earthly home?
    1. His brothers and sisters didn't believe in Him.
22. What are two indications (7.10-13) that there is significant division among the people about Jesus?
    1. Some said that Jesus was good while others said He misled the people.
    2. The Jews (Jewish leaders) threatened to excommunicate any who acknowledged that Jesus was Messiah.
23. In 7.16, when Jesus said, "My teaching is not Mine, but His who sent Me," what question was He responding to?
    1. *How is it that this man has learning when He has never studied*?
24. Why did some believe in Jesus according to 7.31?
    1. Because of the signs He did.

Translator,

65) is not a question; rather, it is a note in the form of a question.

1. In 7.38, Jesus seems to have been referring to a general theme of the OT Scriptures rather than a single, specific passage.
   1. See Isa. 44:3; 55:1; especially 58:11; Ezek. 47:1 ff.; Joel 2:23; Zech. 13:1; 14:8)[[54]](#footnote-55)
2. In 7.39, what do we see again about John's perspective as he wrote his gospel?
   1. He wrote from a post-resurrection/post-Pentecost (Spirit) perspective.
3. In 7.40-52, what is the fact about Jesus that those who rejected Him did not understand (or want to understand)?
   1. They spoke of Jesus being born in Galilee (Nazareth) instead of Bethlehem, even though He was born in Bethlehem.

LESSON 2: JN 8-12

(CONTINUED FROM LESSON 1)

1. In the story of the woman taken in adultery (8.1-11), how does Jesus respond to the Pharisees' use of the Law of Moses to charge this woman?
   1. He appeals to the Law (*Let him who is without sin among you be the first to throw a stone at her*) rather than saying to be merciful and neglect her sin and the Law.
2. What was the goal of the Pharisees in bringing this woman and this accusation before Jesus?
   1. To get Jesus to condemn the woman to death when it was only the Romans who had this authority.
3. In 8.11, does Jesus neglect the sins of this woman?
   1. No: *Go and sin no more*.
4. What title does Jesus claim for Himself in 8.12?
   1. *I am the Light of the world*.
   2. This is the **second *I am* statement** of Jesus in John's account of His life.
5. In 8.28, Jesus said: When you have lifted up the Son of Man, then you will know that I am He…
   1. Literally, *you will know that I AM*.
6. In 8.31, how did Jesus describe those who are truly His disciples?
   1. *If you abide in My word, you are truly My disciples, and you will know the truth and the truth will set you free*.
7. In 8.41, what are the Jewish leaders probably referring to?
   1. The idea that Jesus was born of fornication since Mary was not married before He was born.
8. What reason does Jesus give in 8.43 that the Jewish leaders cannot believe in Him?
   1. *It is because you cannot bear to hear My word*.
9. What reason does Jesus give in 8.47 that the Jewish leaders cannot hear His words?
   1. *The reason why you do not hear them (My words) is that you are not of God*.
10. What did Jesus say to the Jewish leaders in 8.58? Did Jesus say something very similar in 8.28?
    1. Before Abraham was, I AM.
    2. You will know that I AM.
    3. These two words (I AM) are the Greek equivalent of the name YHWH gave to Moses in Ex 3.14.
    4. Notice that Jesus (John) uses incorrect grammar here.
       1. *Before Abraham was, I was* would be proper grammar.
       2. *Before Abraham was, I AM* is incorrect grammar.
    5. In 8.53, the Jewish leaders had asked Jesus: *who do you make yourself out to be*?
    6. It is difficult to imagine a clearer way for Jesus to equate Himself with YHWH, particularly in the mind of these Jewish leaders.
    7. This is the **third *I am* statement** of Jesus in John's account of His life.

This is the 3rd passage (**Jn 8.58)** we will focus on in which John clearly shows that Jesus is one with God.

1. How do we know that the Jewish leaders understood Jesus' words?
   1. 8.59: *So they picked up stones to throw at Him*…
2. In 9.2, what misunderstanding about God and blessing did the disciples have?
   1. If a person obeys God, God will bless him with good things; if a man endures bad things, God is not pleased with him because he has sinned.
3. What reason did Jesus give in 9.3 for this man's blindness from birth?
   1. *That the works of God might be displayed in him*.
4. On what day of the week did Jesus give sight to the man born blind? (9.14)
   1. The Sabbath.
5. What did the Pharisees believe about a person born blind? (9.34 with 9.2)
   1. *You were born in utter sin*…
6. In 10.7, what does Jesus say He is?
   1. *I am the door of the sheep(fold)*.
   2. This is the **fourth *I am* statement** of Jesus in John's account of His life.
7. In 10.11, what does Jesus say He is?
   1. *I am the good shepherd*.
   2. This is the **fifth *I am* statement** of Jesus in John's account of His life.
8. In 10.11, what did Jesus say He, as the good shepherd, does for His sheep?
   1. *The good shepherd lays down His life for the sheep*.
9. In 10.16, what wonderful statement does Jesus make about who some of His sheep are? To whom did Jesus refer when He said this?
   1. *Other sheep I have that are not of this fold; them also I must bring, and they will listen to My voice*.
   2. These other sheep are Gentiles who will believe in His name and become His.
10. In 10.18, who did Jesus say had the power to take His life away from Him? And who had the power to take it up again? And who gave this command to Him?
    1. Jesus had power to take His life away; no one else had that power.
    2. Jesus had power to take His life back again; no one else had that power.
    3. His Father had given Him this command, this authority, this responsibility.
11. In 10.19, what was the result among the people because of Jesus' deeds and words?
    1. *There was again division among the Jews because of these (Jesus') words*.
12. **The Feast of Dedication: 10.22-42**
    1. The Feast of Dedication celebrated the Maccabean restoration of worship in the second temple after it had been desecrated by Antiochus Epiphanes (see Dan 7–12); it was therefore a feast where Jewish patriotism and messianism (zeal for the Messiah to come) ran high. Note how Jesus in this context presents himself—in the temple courts—as Messiah and Son of God, which again brings division in Israel: Some would now seize him (John 10:39); others believed in him (v. 42).[[55]](#footnote-56)
13. In 10.24, the Jews asked Jesus directly, *If you are Messiah, tell us plainly*. How did Jesus respond in 10.25a and 10.26?
    1. *I told you, and you do not believe*.
    2. *You do not believe because you are not part of My flock*.
14. What did Jesus say in 10.30 about who He is?
    1. *I and the Father are one*.
15. What did the Jewish leaders say in 10.33?
    1. *You, being a man, make Yourself God*.
    2. Note: this is what John already told us that the Jewish leaders thought.
16. From what OT passage did Jesus quote to answer them? See 10.34.
    1. Ps 82.6.
17. **Prelude to the Final Passover: 11.1-12.36**
    1. This prelude to the final Passover (note 11:55–12:1) is full of events and sayings that anticipate chapters 13–20—the climactic sign by the one who offers eternal life is the raising of Lazarus, which (ironically) will lead to Jesus’ death, where God’s glory is fully revealed; as the Resurrection and the Life (11:25), he both gives life and will raise his own on the last day; the high priest “prophesies” that one man will die for the Jewish nation and the “scattered children of God” (= Gentiles; 11:51–52); Jesus is anointed for his burial (12:1–11); he enters Jerusalem as their long-expected King (vv. 12–19); and to Greeks who want to “see Jesus” he responds by pointing to his exaltation on the cross (vv. 20–36).[[56]](#footnote-57)
18. In 11.4, what did Jesus say was the reason that Lazarus was sick?
    1. *It is for the glory of God, so that the Son of God may be glorified*.
19. In 11.13, what perspective does John show that he has as he writes his account of Jesus' life?
    1. A post-resurrection, post-Holy Spirit (Pentecost) perspective.
20. In 11.21-22, what did Martha say that showed her faith in Jesus?
    1. *Lord, if You had been here…But even now I know that whatever You ask from God, God will give You*.
21. In 11.24, Jesus gave another I am statement. What did He say He was?
    1. *I am the resurrection and the life*.
    2. This is the **sixth *I am* statement** of Jesus given in John's account of Jesus' life.
22. In 11.32, does Mary show the same faith in Jesus as Martha did in 11.21-22?
    1. No.
23. In 11.41-42, what is the reason Jesus gave for saying these words, a prayer to His Father?
    1. *But I said this on account of the people standing around, that they may believe that You sent Me*.
24. What does John explain to us (in 11.51-52) about Caiaphas' words about Jesus in 11.50?
25. Caiaphas' words, because he was the high priest, were actually a prophecy from God about Jesus dying for the people.
26. In 12.6, what does John say about Judas Iscariot?
    1. *He was a thief, and having charge of the moneybag he used to help himself to what was put into it*.
27. In 12.10, what did the chief priests plan to do to Lazarus? Why?
    1. They planned to murder him.
    2. *On account of him many of the Jews were going away and believing in Jesus*.
28. Identify one person and a group of people that Jesus spoke of in 12.24 and 26b.
    1. Jesus spoke of Himself.
    2. Jesus spoke of those who believe in Him.
29. **Conclusion: The House Divided: 12.37-50**
    1. Note that John now offers a double conclusion to Jesus’ manifesting himself to the world (vv. 37–43, 44–50). You will not be surprised by now that the first one summarizes the mixed response to Jesus, as fulfillment of Isaianic (Isaiah's) prophecies. The second then summarizes what you have learned about Jesus in this section of the Gospel.[[57]](#footnote-58)
30. In 12.38-40, how does John show us that Jesus is the Jewish Messiah?
    1. He quotes from Is 53.1 and Is 6.10.
31. What does 12.41 indicate about Jesus?
    1. When Isaiah saw YHWH *high and lifted up*, he had seen Jesus.
32. What does 12.43 give as the reason many Pharisees did not believe in Jesus?
    1. *They loved the glory that comes from man more than the glory that comes from God*.

LESSON 3: JN 13-17

**Part 2: 13.1-20.31**

1. **The Final Passover- The Messiah/Son of God Dies for the World: 13.1-20.31**
   1. “Besides the narratives of Jesus’ crucifixion (chs. 18–19) and resurrection (20:1–10), watch for John’s special emphasis during this final Passover on the disciples, who will continue Jesus’ ministry (13:1–17:26; 20:19–29).[[58]](#footnote-59)
2. **Jesus at Table with His Disciples: 13.1-17.26**
   1. In this long table talk, you will find Jesus repeating three themes over and over: I am going; you are staying to continue my work; but you can’t do it alone, so I am sending you the Spirit.
   2. Note especially how chapter 13 sets up the whole—Jesus’ servant action that symbolizes his whole ministry (coming from heaven [he strips off his outer garment], he takes the servant’s place in their behalf and calls them to follow him). Watch how the two major players in the next two scenes (Judas, who will betray Jesus, and Peter, who will deny knowing Jesus) are already presented in the first scene (vv. 2, 6–11).
   3. Now see how the three main themes are emphasized in chapter 14: Jesus is going back to the Father, whom he has now fully revealed (vv. 1–10); they are staying to continue his works (vv. 11–14); he will return to them in the person of the Spirit (vv. 15–31). This leads to Jesus’ applying Isaiah’s vineyard parable (Isa 5:1–7) to himself and them (John 15:1–8), which leads to further expounding of the main themes (15:9–16:33), which now “includes the world’s hatred of them as the world hated Jesus."
   4. Finally, Jesus’ prayer (17:1–26) not only echoes these same themes but also anticipates the success of the disciples’ mission to the nations—for whom Jesus also prays.[[59]](#footnote-60)
3. How does John use 13.1-3 to prepare us for 13.4-5?
   1. He speaks of how Jesus knew of His infinitely high and honored position with God the Father, then of Jesus being a lowly servant to His apostles.
4. Does the washing of the apostles' feet picture their salvation (13.10-11)? Why, or why not?
   1. No.
   2. *The one who has bathed* is a picture of salvation, while *except for his feet* pictures the need for cleansing from walking about in the world.
5. How does 13.11 help us answer the question above?
   1. *Not all of you are clean* refers to Judas, who was not born again/had not believed.
6. What is the reason Jesus told the apostles that one of them would betray Him before that person had actually done it? See 13.19
   1. *So that when it does take place you may believe that I AM (he)*.
   2. This two-word identification of Jesus is the same as in 8.28 and 58.
   3. Jesus is once again telling the apostles that He is one with God, deity.
7. In 13.34, what is the new commandment that Jesus gave His disciples?
   1. *Love one another*.
8. In 13.35, what did Jesus say would demonstrate to the world that they were (we are) His disciples?
   1. *If you have love for one another*.
9. After the comforting passage in 14.1-4, Thomas asked Jesus: *How can we know the way*? What was Jesus' response?
   1. *I am the Way, the Truth, and the Life. No one comes to the Father except through Me*.
   2. This is the **seventh *I am* statement** of Jesus in John's account of His life.
10. In 14.9, Jesus said that anyone who had seen Him had seen whom?
    1. The Father.
11. How did Jesus identify the Holy Spirit in 14.15-17? Give two descriptions/titles.
    1. *Another Comforter*.
    2. *The Spirit of Truth*.
12. Give two truths about the relationship between the world and the Spirit (14.17).
    1. The world cannot receive the Spirit.
    2. The world does not see or know the Spirit.
13. Where did Jesus say the Spirit would be (14.17b)?
    1. *He dwells with you and will be in you*.
14. Who did Jesus say would come to the apostles in 14.18?
    1. He (Jesus) would come to them.
15. In 14.21, whom did Jesus say loves Him?
    1. *Whoever has My commandments and keeps them*.
16. In 14.21, whom did Jesus say His Father would love?
    1. *Whoever has My commandments and keeps them*.
17. In 14.21, what did Jesus say He would do for whoever has His commandments and keeps them?
    1. *I will manifest Myself to him*.
18. In 14.23, what did Jesus say He and the Father would do for the one who has His commandments and keeps them?
    1. *We will come to him and make our home with him*.
19. In 15.1-8, what relationship did Jesus use (what picture does He give) to tell what His relationship is to the believer?
    1. *I am the vine, you are the branches*.
20. In 15.21, what reason did Jesus give that the world will persecute His followers?
    1. *On account of My name*. (See Phil 2.9)
21. In 15.21, what reason did Jesus give that the world will hate His followers?
    1. *They do not know Him who sent Me (the Father)*.
22. In 16.1-4a, why did Jesus tell His apostles they would suffer for His sake?
    1. 16.1: *To keep you from falling away*.
    2. 16.4a: *I have said these things to you that when that hour (of persecution) comes you may remember that I told them to you*.
23. In 16.7, what did Jesus tell the apostles about His leaving and the Spirit's coming?
    1. *It is to your advantage that I go away, for if I do not go away, the Helper will not come to you*.
24. In 16.13, Jesus said that the Spirit would guide believers into all truth.
    1. The word *he* (When *He*, the Spirit of truth) is masculine.
    2. It relates to (modifies) the word *Spirit*, which is neuter.
    3. The word *his* (*his* own authority) is masculine.
    4. It relates to (modifies) the word *Spirit*, which is neuter.
    5. Jesus used personal, masculine pronouns to show us that the Spirit is a Person, not just a force.
25. In 16.14, what did Jesus say the Spirit would do besides guide believers into all truth?
    1. *He will glorify Me, for He will take what is Mine and declare it to you*.
26. In 17.3, how did Jesus define eternal life?
    1. *This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent*.
27. In 17.11, how did Jesus describe the unity He wants for the believers?
    1. *Even as We are one*.
28. In 17.15, how did Jesus express His desire for the believers?
    1. *I do not ask that You take them out of the world, but that You keep them from the evil one*.
29. How do we know from 17.20 that Jesus was praying for believers today in Jn 17?
    1. *I do not ask for these only, but also for those who will believe in Me through their word*.
30. In 17.21-23, how did Jesus further express and describe His desire for unity among the believers?
    1. *Just as You, Father, are in Me and I in You*.
    2. *Even as We are one*.
    3. *That they may become perfectly one*.
31. What will the result of this kind of unity among believers be? See 17.21.
    1. *That the world may believe that You sent Me*.

**LESSON 4: JN 18-21**

1. **Jesus: Slain and Raised Lamb: 18.1-20.31**
   1. Note how John’s crucifixion narrative begins by narrating the fulfillment of the prophetic words from chapter 13—first Judas (13:18–30)in 18:1–14; second Peter
   2. (13:31–38) in 18:15–27. Thereafter John makes two special points: (1) Jesus is indeed the Jewish Messiah/King, but of a kingdom not of this world (18:28–40), and (2) Jesus dies at the same time as the Passover lambs (19:14), as he is “lifted up” on the cross (cf. 3:14–15; 12:32–33) to God’s glory (cf. 11:4). His last utterance, “It is finished” (19:30), is a play on the word fulfill and thus has intentional double meaning: Jesus now dies; his death fulfills the work he came into the world to do.
   3. The resurrection narrative then focuses especially on the disciples, leading to the commissioning. Note especially the significance of the Thomas narrative for the readers of John’s Gospel: Thomas believed because he saw; blessed are those (John’s readers, now including us) who believe on the basis of this Gospel, without otherwise seeing.[[60]](#footnote-61)
2. In 18.5, how did Jesus identify Himself to those who had come to arrest Him?
   1. *I AM*.
3. In 18.6, what was the reaction to Jesus' response to their words, *(We seek) Jesus of Nazareth*?
   1. *They drew back and fell to the ground*.
4. Who did Jesus say He was in 18.7?
   1. *I AM*.
5. From 18.15-17, who got Peter into the courtyard of Annas?
   1. John, the author of this gospel account.
6. What time of day was it when Jesus was taken prisoner in the garden? (13.30; 18.28; Mt 27.1)
   1. Night.
   2. It was against Jewish law for a trial like this to take place at night.
7. In 18.21, what question did Jesus ask the high priest who was asking Him questions? What did He then say?
   1. *Why do you ask Me? Ask those who heard Me what I said to them*.
   2. It was against Jewish law for the judge (priest) to ask an accused person to testify against himself.
   3. It was Jewish law that witnesses testify about what an accused person had done/said.
8. In 18.30, what did the Jewish leaders' answer to Pilate show about their relationship with him?
   1. Their response was antagonistic; they hated Pilate, and did all they could to make his job difficult.
9. In 18.36, what did Jesus say about His kingdom?
   1. *My kingdom is not of this world*.
10. In 18.40, what did the Jewish leaders do to Pilate when they asked for Barabbas to be released?
    1. They were making a fool out of Pilate since he would release a known murderer.
    2. This further shows the antagonism between the Jewish leaders and Pilate.
11. In 19.8, how did Pilate react when he heard that Jesus *made Himself the Son of God*?
    1. *He was even more afraid*.
12. From 19.11, whom did Jesus indicate had given power to Pilate to judge Him?
    1. *Unless it had been given you from above*.
13. From 19.12, what was the final word that made Pilate crucify Jesus?
    1. *If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar*.
14. ~~When Pilate asked the Jewish leaders (19.15a) about crucifying their king, what did the Jewish leaders reply (19.15b)?~~
    1. *~~We have no king but Caesar~~*~~.~~
15. In 19.24, how does John show us that Jesus was the Messiah of YHWH?
    1. He quotes from Ps 22.18, a Messianic psalm.
16. In 19.28, Jesus said, *I thirst*. What was His reason for saying this?
    1. To fulfill Scripture.
    2. Ps 69.21: *They gave me sour wine to drink*.
17. In 19.30, Jesus said, *It is finished*.
    1. These three words in English are translated by a single word in Greek.
    2. *Tetelestai*, which means, *it has been finished*.
    3. In NT times, this word was stamped/written on bills when they had been paid in full.
    4. The tense of the verb indicates a finished action with results that continue into the present.
18. What does John explain in 20.8-9 about his own understanding concerning Jesus' resurrection from the dead?
    1. He had not understood that Jesus would rise from the dead before, but did believe when he went into the tomb and saw that Jesus was gone.
19. According to 20.11-18, who was the first person to see Jesus after His resurrection?
    1. Mary Magdalene.
20. What do we learn from 20.15 about Jesus' resurrection appearance? See Lk 24.16, 31.
    1. He was different enough that He was no easily recognized.
21. In 20.23, two verbs need attention.
    1. If you forgive anyone, they have been forgiven.
    2. If you withhold forgiveness from anyone, it has been withheld.
    3. Decisions made by Jesus' disciples (concerning an issue) to forgive or not to forgive will be the result of His decision previously made about that issue.
    4. The prerogative to forgive or not does not lie with the disciple (believer), but with God; the believer, following the leading of the Holy Spirit, simply gives a decision that God has already made.
22. In 20.28, what does Thomas call Jesus when he saw Him in His resurrected form?
    1. My Lord and my God.
    2. This is the **4th passage** to focus on that shows Jesus' deity.
23. What two things does John do in 20.30-31?
    1. He indicates that he has made choices about what to include in his account of Jesus life: *many other signs…that are not written in this book*.
    2. He gives an explicit statement about why he wrote his account of Jesus' life.

**Epilogue: 21.1-25**

* 1. After the beatitude and statement of purpose in 20:29–31, the epilogue focuses especially on Peter and the “disciple whom Jesus loved,” with concern over the longevity of the life of the latter, but whose death has now either taken place or is imminent—before the coming of Christ. So the epilogue explains what Jesus really said in light of some apparent misunderstandings.[[61]](#footnote-62)

1. What do we learn again about Jesus' resurrection appearance from 21.4?
   1. The disciples did not know that it was Jesus.
2. In 21.6-7a, how did John recognize that it was Jesus who called to them? See Lk 5.4-11.
   1. Jesus caused the disciples to catch a lot of fish, just as He had done at the beginning of His ministry to them.
3. According to 21.14, how many times did Jesus appear to the Twelve?
   1. 3.
4. Jesus used different words for love in His conversation with Peter in 21.15-17.
   1. 21.15: Jesus to Peter- Do you have agapé for Me?
   2. 21.15: Peter to Jesus- I have brotherly affection for You.
   3. 21.16: Jesus to Peter- Do you have agapé for Me?
   4. 21.16: Peter to Jesus- I have brotherly affection for You.
   5. 21.17: Jesus to Peter- Do you have brotherly affection for Me?
   6. 21.17: Peter to Jesus- I have brotherly affection for You.

LESSON 5: REVIEW QUESTIONS AND DISCUSSION

1. Read Jn 3.3. Now read Jn 4.7-18. What is different about the way Jesus communicated with these two people? Why did Jesus communicate differently?
2. In Jn 4.34-38, how does Jesus encourage believers about success in taking the gospel to the lost?
3. Read the note at 35), pg. 82. How does this Jewish concept shed light on what Jesus said in Jn 5.17?
4. After reading Jn 5.37-40, do you think it is good to share the gospel with people by using the OT as an explanation of or as a basis for the gospels and Jesus' identity, life, and ministry?
5. Read Jn 6.16-21. Now read Mt 14.22-33 and Mk 6.45-52. What can we say about how each account indicates the overall purpose of each author?
6. Read Jn 6.61-63. Why do you think Jesus said these things at this point in His discourse to the crowd?
7. In Jn 7.6-9, did Jesus say He would do one thing (not go to Jerusalem for the Feast of Tabernacles), then do another (go to Jerusalem for the feast)?
8. In the book of Job, what did Job's friends tell him about himself? In Jn 9.2, what did the disciples think about the man born blind? How are these two biblical stories related?
9. In Jn 9.39, what did Jesus mean? Did He come to cause people to be spiritually blind?
10. In Jn 10.34, Jesus quoted Ps 82.6. Explain how Jesus was using this OT passage to explain who He was.
11. When Thomas said (Jn 11.16), Let us also go that we may die with Him, what was he expressing?
12. Read Jn 12.3. How many women anointed Jesus feet in this way?
13. Read Jn 12.34-36. Is this a parable? Is this a clear, direct answer to the question of 12.34? Was Jesus trying to confuse the people or hide anything from them?
14. What did Jesus mean in Jn 15.14 when He said, *You are My friends if you do what I command you*?
15. Why is it to the advantage of believers to have the Spirit instead of Jesus' presence?
16. In Jn 18.11, John said nothing about Jesus healing Malchus' ear. Why?
17. In Jn 19.31, Pilate wanted to break the legs of the crucified men (Jesus and the two criminals). Why?
18. Read Jn 19.33-37. What is the significance of blood and water coming out of Jesus' side when He was pierced with the spear to make sure He was dead?
19. What is the significance of the word ***we*** in 21.24: *This is the disciple who is bearing witness…****we*** *know that his testimony is true*?

LESSON 6: MATTEW-JOHN WRAP-UP

1. BC (Before Christ) has been replaced in recent years by BCE (Before Common Era). This is based on the desire to use dates that are not based on Christ’s birth/arrival on the earth. [↑](#footnote-ref-2)
2. Mark is also the only Gospel that informs us (15:21) that Simon of Cyrene was “the father of Alexander and Rufus,” who were evidently well-known in Rome (see Rom. 16:13). [↑](#footnote-ref-3)
3. *Synoptic* means *viewing something from a similar perspective as someone else*. The *Synoptic Problem* is the term used to deal with those passages in the gospels which seem to be contradictory. [↑](#footnote-ref-4)
4. Fee, Gordon D.; Stuart, Douglas (2009-10-14). How to Read the Bible for All Its Worth (Kindle Locations 1874-1876). Zondervan. Kindle Edition. [↑](#footnote-ref-5)
5. Fee, Gordon D.; Stuart, Douglas (2009-10-14). How to Read the Bible for All Its Worth (Kindle Locations 2329-2330). Zondervan. Kindle Edition. [↑](#footnote-ref-6)
6. Fee, Gordon D.; Stuart, Douglas (2009-10-14). How to Read the Bible for All Its Worth (Kindle Locations 2691-2693). Zondervan. Kindle Edition. [↑](#footnote-ref-7)
7. Fee, Gordon D.; Stuart, Douglas (2009-10-14). How to Read the Bible for All Its Worth (Kindle Locations 2695-2700). Zondervan. Kindle Edition. [↑](#footnote-ref-8)
8. This outline is from: Array. “How to Read the Bible Book by Book.” iBooks. https://itunes.apple.com/us/book/how-to-read-bible-book-by/id398995995?mt=11 [↑](#footnote-ref-9)
9. Excerpt From: Array. “How to Read the Bible Book by Book.” iBooks. https://itunes.apple.com/us/book/how-to-read-bible-book-by/id398995995?mt=11 [↑](#footnote-ref-10)
10. Excerpt From: Array. “How to Read the Bible Book by Book.” iBooks. https://itun.es/us/BidYx.l [↑](#footnote-ref-11)
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