

Part 1

Jesus, Messiah and Lord

"I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. And to Him was given dominion, glory and a kingdom, that all the peoples, nations, and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed."

- Daniel 7:13-14

- The Good News -

(Mark 1:1)

The beginning of the gospel¹ of Jesus Christ, the Son of God.

¹ **Gospel.** Many people have heard the term gospel. Some preach it and others use it as a synonym for truth. But what is it? The word gospel is derived from two old English words: **1)** God (the divine creator) **2)** spell (tale). It is a translation of the Greek word euaggelion, which is pronounced yoo-ang-ghel-ee-on. In English we pronounce that Greek word as evangel. It means "a good message or good news."

- The Word of God -²

(John 1:1-18)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There came a man, sent from God, whose name was John.³ He came for a witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light which, coming into the world, enlightens every man. He⁴ was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. John bore witness of Him, and

² **The Word of God.** The entire opening statement of John's gospel is a revelation of the identity and mission of Jesus Christ. The two opening lines of John's gospel are a direct reference to the first day of creation as recorded in Genesis 1:1-5. Also note: the light being referred to here is "true" light ... to be distinguished from the light given off from the sun, moon and stars which were not created until the fourth day.

³ **John.** This is a reference to John the Baptist.

⁴ **He.** In John 8:12, Jesus also refers to Himself as "the light of the world."

cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'" For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ. No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.

- The Purpose of the Gospels -

(Luke 1:1-4)

Inasmuch as many have undertaken to compile an account of the things accomplished among us, just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus;⁵ so that you might know the exact truth about the things you have been taught.

⁵ **Theophilus** is a Greek name and means "Friend of God."

Part 2

The Promised One

"Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel. - Isaiah 7:14

- The Conception of John the Baptist -

(Luke 1:5-25)

5 BC, June⁶

In the days of Herod,⁷ king of Judea, there was a certain priest named Zacharias⁸, of the division of Abijah,⁹ and he had a wife

⁶ **5 BC, June.** Zechariah, John the Baptist's father was a priest in the line of Abijah, which stood eighth in the order of service. Each of the twenty-four lines of priests served twice a year in their order beginning on the first day of the month Abib (or Nisan). All the priests served an additional week at each of the three feasts that all the men of Israel were required to attend: Unleavened Bread, Weeks and Tabernacles. Therefore, Zechariah would have served two consecutive terms, both the Feast of Weeks and then his own order before returning home about mid June.

⁷ **Herod** refers to Herod the Great, who reigned from 37 BC to 1 BC. He was an Edomite, one of the descendants of Esau.

⁸ **Zacharias** is the Greek form of the Hebrew name, Zachariah, meaning "I AM has Remembered."

⁹ **Abijah** is a Hebrew name meaning, "I AM is my Father."

from the daughters of Aaron,¹⁰ and her name was Elizabeth.¹¹ And they were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord. And they had no child, because Elizabeth was barren, and they were both advanced in years. Now it came about, while he was performing his priestly service before God in the appointed order of his division, according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense. And the whole multitude of the people were in prayer outside at the hour of the incense offering. And an angel of the Lord appeared to him, standing to the right of the altar of incense. And Zacharias was troubled when he saw him, and fear gripped him. But the angel said to him, "Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John¹². And you will have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord, and he will drink no wine or liquor; and he will be filled with the Holy Spirit, while yet in his mother's womb. And he

¹⁰ **Aaron** is a Hebrew name meaning, "Lofty" or "Exalted." Elizabeth and her husband, Zacharias are both from the priestly line of Levi.

¹¹ **Elizabeth** is the Greek form of the Hebrew name, Elisheva, meaning "God is an Oath." Elizabeth was either the Virgin Mary's aunt or cousin depending on the scriptural translation. That makes her son, John the Baptist, Jesus' cousin. Elizabeth and her husband Zacharias lived in Ein Karen about five miles west of Jerusalem in Jesus' time. It was probably this Zacharias that Jesus referred to in Luke 11:51: "from the blood of Abel to the blood of Zechariah, who perished between the altar and the House of God." If Zacharias was murdered by the wicked leadership in Jerusalem it might explain why his son, John appeared from the wilderness dressed the way he did. There is good evidence that John was taken to the desert as a child and raised by the Essenes, a sect within Judaism.

¹² **John** is the Greek form of the Hebrew name, Yochanan, *meaning* "I AM is Gracious." He is Jesus' cousin.

will turn back many of the sons of Israel to the Lord their God. And it is he who will go as a forerunner before Him in the spirit and power of Elijah,¹³ TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord."¹⁴ And Zacharias said to the angel, "How shall I know this for certain? For I am an old man, and my wife is advanced in years." And the angel answered and said to him, "I am Gabriel,¹⁵ who stands in the presence of God; and I have been sent to speak to you, and to bring you this good news. And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which shall be fulfilled in their proper time." And the people were waiting for Zacharias, and were wondering at his delay in the temple. But when he came out, he was unable to speak to them; and they realized that he had seen a vision in the temple; and he kept making signs to them, and remained mute. And it came about, when the days of his priestly service were ended, that he went back home. And after these days Elizabeth his wife became pregnant; and she kept herself in seclusion for five months, saying, "This is the way the Lord has dealt with me in the days when He looked with favor upon me, to take away my disgrace among men."

¹³ **Elijah** is a Hebrew name meaning, "I AM is God."

¹⁴ *Malachi 4:5-6.*

¹⁵ **Gabriel.** An angel (or heavenly messenger) of God whose name means "Man of God" or "Strength of God."

- The Conception of Jesus, the Christ -¹⁶

(*Luke 1:26-38*)

5 BC, December

Now in the sixth month¹⁷ the angel Gabriel was sent from God to a city in Galilee,¹⁸ called Nazareth,¹⁹ to a virgin engaged to a man whose name was Joseph,²⁰ of the descendants of David;²¹ and the virgin's name was Mary.²² And coming in, he said to her, "Hail, favored one! The Lord is with you." But she was greatly troubled at this statement, and kept pondering what kind of salutation this might be. And the angel said to her, "Do not be afraid, Mary; for you have found favor with God. And behold, you will conceive in your womb, and bear a son, and

¹⁶ **The Conception of Jesus, the Christ.** Mary probably conceived during the Feast of Dedication (Hanukkah). This Jewish feast is closely associated with Christmas as it falls between November 27th and December 27th each year. The feast has three main themes which tie into the miraculous conception:

1. DEDICATION of the Temple. (Mary dedicated her body to be the Temple of the Holy Spirit.)
2. The NER TAMID "the Eternal Light" which shines forth from the seven branched candlestick in the Temple. (Jesus is referred to as the "true light" in the opening of John's gospel.)
3. The MIRACLE of the oil. (Jesus was miraculously conceived by the Holy Spirit.)

¹⁷ **In the sixth month.** This refers to the sixth month of Elizabeth's pregnancy, which would be December.

¹⁸ **Galilee** refers to the northern part of the nation of Israel.

¹⁹ **Nazareth** is a Hebrew word meaning, "scattered or sown."

²⁰ **Joseph** is a Hebrew name meaning, "He Shall Add."

²¹ **David** is a Hebrew name meaning, "Beloved."

²² **Mary** is the English form of the Hebrew name, Mariam, meaning "Beloved."

you shall name Him Jesus.²³ He will be great, and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob²⁴ forever; and His kingdom will have no end." And Mary said to the angel, "How can this be, since I am a virgin?" And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God. And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month. For nothing will be impossible with God." And Mary said, "Behold, the bondservant of the Lord; be it done to me according to your word." And the angel departed from her.

- Mary Visits Elizabeth -

(Luke 1:39-56)

Now at this time Mary arose and went with haste to the hill country, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth. And it came about that when Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. And she cried out

²³ **Jesus** is the English form of the Hebrew name, Joshua (pronounced Yahshua), meaning "I AM Salvation." His name is written, Yod (outstretched arm and hand), Shin (sharp or piercing), Vah (nail or peg), Ayin (watch or know). Therefore you could say His name is "KNOW THE ONE WITH THE NAIL PIERCING HIS OUTSTRETCHED ARM AND HAND."

²⁴ **Jacob** is a Hebrew name meaning, "Supplanter" or in other words, one who replaces, supersedes, displaces, takes over from, substitutes for, or overrides.

with a loud voice, and said, "Blessed among women are you, and blessed is the fruit of your womb! And how has it happened to me, that the mother of my Lord should come to me? For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy. And blessed is she who believed that there would be a fulfillment of what had been spoken to her by the Lord." And Mary said: "My soul exalts the Lord, and my spirit has rejoiced in God my Savior. For He has had regard for the humble state of His bonds slave; for behold, from this time on all generations will count me blessed. For the Mighty One has done great things for me; and holy is His name. AND HIS MERCY IS UPON GENERATION AFTER GENERATION TOWARD THOSE WHO FEAR HIM.²⁵ He has done mighty deeds with His arm; He has scattered those who were proud in the thoughts of their heart. He has brought down rulers from their thrones, and has exalted those who were humble. HE HAS FILLED THE HUNGRY WITH GOOD THINGS; AND SENT AWAY THE RICH EMPTY-HANDED.²⁶ He has given help to Israel His servant, in remembrance of His mercy, as He spoke to our fathers, to Abraham and his offspring forever." And Mary stayed with her about three months, and then returned to her home.

²⁵ *Psalms 103:17*

²⁶ *Psalms 107:9*

- The Birth of John the Baptist -

(Luke 1:57-80)

4 BC, Late March²⁷

Now the time had come for Elizabeth to give birth, and she brought forth a son. And her neighbors and her relatives heard that the Lord had displayed His great mercy toward her; and

²⁷ **4 BC, Late March.** It appears that John the Baptist was born at or near Passover.

Notes: Each year during the Passover meal, a special cup of wine (the Cup of Elijah) is set apart awaiting the return of the Prophet Elijah. This is done in accordance with the last two verses in the Old Testament from the prophet Malachi 4:5-6. They read, *“Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.”*

When the angel of the Lord appeared to Zechariah in the Temple he used very similar words concerning Zechariah’s future son, John the Baptist. The angel said, *“And he will turn many of the sons of Israel back to the Lord their God. It is he who will go as a forerunner before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord.”* (Luke 1:16-17) Jesus testified to the people about John the Baptist saying, *“And if you care to accept it, he himself is Elijah, who was to come.”* (Matthew 11:14)

On the Mount of Transfiguration, three of Jesus’ disciples saw Moses and Elijah. After that, they asked Jesus about the coming of Elijah. *“Why then do the scribes say that Elijah must come first?”* And He answered and said, *“Elijah is coming and will restore all things; but I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands.”* Then the disciples understood that He had spoken to them about John the Baptist.” (Matthew 17:10-13)

they were rejoicing with her. And it came about that on the eighth day they came to circumcise the child, and they were going to call him Zacharias, after his father. And his mother answered and said, "No indeed; but he shall be called John." And they said to her, "There is no one among your relatives who is called by that name." And they made signs to his father, as to what he wanted him called. And he asked for a tablet, and wrote as follows, "His name is John." And they were all astonished. And at once his mouth was opened and his tongue loosed, and he began to speak in praise of God. And fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea. And all who heard them kept them in mind, saying, "What then will this child turn out to be?" For the hand of the Lord was certainly with him. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying: "Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people, and has raised up a horn of salvation for us in the house of David His servant-- as He spoke by the mouth of His holy prophets from of old-- SALVATION FROM OUR ENEMIES, and FROM THE HAND OF ALL WHO HATE US; to show mercy toward our fathers, and to remember His holy covenant, the oath which He swore to Abraham our father, to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all our days. And you, child, will be called the prophet of the Most High; for you will go on BEFORE THE LORD TO PREPARE HIS WAYS; to give to His people the knowledge of salvation by the forgiveness of their sins, because of the tender mercy of our God, with which the Sunrise from on high shall visit us, TO SHINE UPON

THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, to guide our feet into the way of peace." And the child continued to grow, and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel.

- Jesus Christ, the Son of David -

(Matthew 1:1-17)

The book of the genealogy²⁸ of Jesus Christ, the son of David, the son of Abraham. To Abraham was born Isaac; and to Isaac, Jacob; and to Jacob, Judah and his brothers; and to Judah were born Perez and Zerah by Tamar; and to Perez was born Hezron; and to Hezron, Ram; and to Ram was born Amminadab; and to Amminadab, Nahshon; and to Nahshon, Salmon; and to Salmon was born Boaz by Rahab; and to Boaz was born Obed by Ruth; and to Obed, Jesse; and to Jesse was born David the king. And to David was born Solomon by her who had been the wife of Uriah; and to Solomon was born Rehoboam; and to Rehoboam, Abijah; and to Abijah, Asa; and to Asa was born Jehoshaphat; and to Jehoshaphat, Joram; and to Joram, Uzziah; and to Uzziah was born Jotham; and to Jotham, Ahaz; and to Ahaz, Hezekiah; and to Hezekiah was

²⁸ **The book of the genealogy.** From the lineage of Jesus we can see that he was qualified to be king since He was a descendent of King David. Matthew 1:1-17 follows Joseph's lineage from King David through his son, Solomon. Since Hebrew lineage follows the father's side it is appropriate to list Joseph's lineage since he adopted Jesus. Under Hebraic law adoption has the same rights attached to it as a natural born child.

born Manasseh; and to Manasseh, Amon; and to Amon, Josiah; and to Josiah were born Jeconiah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon, to Jeconiah was born Shealtiel; and to Shealtiel, Zerubbabel; and to Zerubbabel was born Abihud; and to Abihud, Eliakim; and to Eliakim, Azor; and to Azor was born Zadok; and to Zadok, Achim; and to Achim, Eliud; and to Eliud was born Eleazar; and to Eleazar, Matthan; and to Matthan, Jacob; and to Jacob was born Joseph the husband of Mary, by whom was born Jesus, who is called Christ. Therefore all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon fourteen generations; and from the deportation to Babylon to the time of Christ fourteen generations.

- Joseph's Dilemma -

(Matthew 1:18-25)

Now the birth of Jesus Christ was as follows. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. And Joseph her husband, being a righteous man, and not wanting to disgrace her, desired to put her away secretly. But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins." Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying,

"BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US."²⁹ And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took her as his wife, and kept her a virgin until she gave birth to a Son; and he called His name Jesus.

- The Birth of Jesus, the Christ -³⁰

(Luke 2:1-20)

4 BC, September

Now it came about in those days that a decree³¹ went out from Caesar Augustus, that a census be taken of all the inhabited earth. This was the first census taken while Quirinius was

²⁹ *Isaiah 7:14*

³⁰ **The Birth of Jesus the Christ.** The Gospels record Jesus' birth as occurring during the reign of Herod the Great. Herod's death according to many modern historical researchers occurred on January 28, 1 BC. This concurs with the Jewish historian Flavius Josephus who said that Herod died after a lunar eclipse (January 10, 1 BC) and before Passover (March 27, 1 BC). Therefore, Christ's birth had to take place before that date.

Most current Biblical scholars using modern research methods are in agreement that Jesus' birth occurred in either the months of September or October, at or near the feast of Tabernacles in one of the years of 4 or 3 BCE. With that as a basis, the Virgin Mary would have conceived Jesus during the feast of Hanukkah in the previous year

³¹ **A decree.** This particular decree by Augustus was both a census and a pledge of allegiance to him in relationship to receiving the title, Pater Patriae (Father of the Fatherland) which he did on February, 2 BC.

governor of Syria. And all were proceeding to register for the census, everyone to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem,³² because he was of the house and family of David, in order to register, along with Mary, who was engaged to him, and was with child. And it came about that while they were there, the days were completed for her to give birth. And she gave birth to her first-born son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.³³ And in the same region there were some shepherds³⁴ staying out in the fields, and keeping watch over their flock by night. And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened. And the angel said to them, "Do not be afraid; for behold, I bring you good news of a great joy which shall be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord.

³² **Bethlehem** is a Hebrew name meaning "House of Bread." Interestingly, Jesus who is the "Bread of Life" according to John 6:35 was born and found by others in the House of Bread. The town of Bethlehem lies six miles south of Jerusalem.

³³ **No room for them in the inn.** Jesus was not born in a stable ... He was born in a cave. And a special cave at that!

³⁴ **Shepherds.** Who were these shepherds and what flocks were they watching over? This was where King David was a shepherd boy and watched over the flocks! The shepherd fields at Bethlehem were presided over by priest-shepherds who kept the flocks of sheep to be used for Temple sacrifices in Jerusalem. Their job was to find and separate lambs without spot or blemish, then care for them. The male lambs were used for burnt offerings and the females for peace offerings.

And this will be a sign³⁵ for you: you will find a baby wrapped in cloths, and lying in a manger." And suddenly there appeared with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, And on earth peace among men with whom He is pleased." And it came about when the angels had gone away from them into heaven, that the shepherds began saying to one another, "Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us." And they came in haste and found their way to Mary and Joseph, and the baby as He lay in the manger. And when they had seen this, they made known the statement which had been told them about this Child. And all who heard it wondered at the things which were told them by the shepherds. But Mary treasured up all these things, pondering them in her heart. And the shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them.

³⁵ **The Sign** to the shepherds consisted of two parts ... wrapped in swaddling cloths and lying in a manger. The shepherd's primary job was to furnish Passover lambs without spot or blemish for the feast of Passover. In order to do this, they would wrap the lambs in swaddling cloths to protect them from injury while thrashing about soon after birth ... thereby disqualifying them for Passover use.

The shepherds knew that the manger had to be in a "birthing cave" for the sacrificial lambs of God. Since they were sacrificial lambs the birthing caves had to be ritually pure. The birthing cave was a protected place, spotless, with no other animals or dung. The lambs were laid in a stone manger where they could be washed, oiled, salted and wrapped. When this process was completed the stone manger could easily be cleansed whereas wooden ones could not. Jesus is the Lamb of God who takes away the sins of the world according to John 1:29-31.

- The Circumcision and Dedication of Jesus, the Christ -

(*Luke 2:21-38*)

4 BC, Late September and Early November

And when eight days were completed before His circumcision,³⁶ His name was then called Jesus, the name given by the angel before He was conceived in the womb. And when the days for their purification³⁷ according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord (as it is written in the Law of the Lord, "EVERY first-born MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD"),³⁸ and to offer a sacrifice according to what was said in the Law of the Lord, "A PAIR OF TURTLEDOVES, OR TWO YOUNG

³⁶ **Jesus' Circumcision.** This event would have taken place at or near the Feast of Tabernacles (Sukkot). The four major themes of Tabernacles can be linked to Jesus' first appearance in the Temple:

1. INGATHERING OF VARIOUS TREE BRANCHES. (Jesus, "the Branch" spoken of by the prophets, is brought into Jerusalem.)
2. GOD COMING TO TABERNACLE (or DWELL) WITH HIS PEOPLE. (While the Israelites are living in the temporary booths made of tree branches outside the Temple, the Lord arrives in their midst as Immanuel ... "God with Us" ... Mt 1:23.)
3. SALVATION OF GOD'S PEOPLE. (They named Him Jesus ... for He will save His people from their sins ... Mt 1:21.)
4. GREAT JOY. (This feast is the most joyous one of the year in Israel.)

³⁷ **The days for their purification.** A total of 40 days according to Leviticus 12:1-4.

³⁸ *Exodus 12:2, 12, and 15*

PIGEONS."³⁹ And behold, there was a man in Jerusalem whose name was Simeon;⁴⁰ and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law, then he took Him into his arms, and blessed God, and said, "Now Lord, Thou dost let Thy bond-servant depart in peace, according to Thy word; For my eyes have seen Thy salvation, Which Thou hast prepared in the presence of all peoples, A LIGHT OF REVELATION TO THE GENTILES,⁴¹ and the glory of Thy people Israel." And His father and mother were amazed at the things which were being said about Him. And Simeon blessed them, and said to Mary His mother, "Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed-- and a sword will pierce even your own soul-- to the end that thoughts from many hearts may be revealed." And there was a prophetess, Anna⁴² the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with a husband seven years after her marriage, and then as a widow to the age of eighty-four. And she never left the temple, serving night and day with fastings and prayers. And at that very moment she came up and began giving thanks to God, and continued to

³⁹ *Leviticus 12:8* - Joseph and Mary's offering indicated they were poor people. Their financial circumstances changed when the Magi brought gold, frankincense and myrrh to Jesus several months later.

⁴⁰ **Simeon** is a Hebrew name meaning, "He Who Hears."

⁴¹ *Isaiah 9:2*

⁴² **Anna** is the Latin form of the Hebrew name, Hannah, meaning "Favor" or "Grace", but it also means "Ah! Now!".

speak of Him to all those who were looking for the redemption of Jerusalem.

- Visit of the Magi -⁴³

(Matthew 2:1-18)

⁴³ **The Magi.** Who the Magi were is not known for sure but two theories are quite prevalent.

1. They were wise men from the large Jewish population that remained in Babylon who had received the wisdom of Daniel, which had been handed down concerning the time of Messiah's birth. *"So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks."* (Daniel 9:25)
2. They were kings and leaders from the dispersed ten tribes of the Kingdom of Israel who had become known as the Scythians, Medes and Parthians. They would have been aware of the prophecy given by Jacob (Israel) to his son Judah. *"The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples."* (Genesis 49:10)

Whatever the case, the Magi were important people because they were granted an audience with King Herod. And there were more than three of them. Matthew 2:3 states that all of Jerusalem was a stir over them. These men evidently traveled in a large caravan traveling many miles to get there. In order to do that they needed provisions for both men and animals, handlers for the animals and supplies, cooks, and armed guards to protect their precious cargoes from thieves and highwaymen. This was not a small inexpensive expedition. The gifts they brought Jesus weren't just a few gold coins and a bottle of perfume either. Who would incur the expense and time to travel 1000 miles following a star in order to give the King of Kings a few shekels? No one!

3 or 2 BC ⁴⁴

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, "Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him." And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he began to inquire of them where the Christ was to be born. And they said to him, "In Bethlehem of Judea, for so it has been written by the prophet, 'AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER, WHO WILL SHEPHERD MY PEOPLE ISRAEL.'"⁴⁵ Then Herod secretly called the magi, and ascertained from them the time the star appeared. And he sent them to Bethlehem, and said, "Go and make careful search for the Child; and when you have found Him, report to me, that I too may come and worship Him." And having heard the king, they went their way; and lo, the star, which they had seen in the east, went on before them, until it came and stood over where the Child was. And when they saw the star, they rejoiced exceedingly with great joy. And they came into the house and saw the Child with Mary His mother; and they fell

⁴⁴ **3 or 2 BC.** Unusual astronomical evidence that occurred in 3 and 2 BC may have led the Magi to Jesus. The occurrences were on the following dates: 9/14/3, 2/17/2, 5/8/2, 6/17/2 and 8/27/2. Also beginning on December 25, 2 BC the king star, Jupiter appeared to stop for six days in the womb area of the constellation Virgo, the virgin. This may have been when the Magi reached Jesus.

⁴⁵ *Micah 5:2*

down and worshipped Him; and opening their treasures they presented to Him gifts of gold and frankincense and myrrh. And having been warned by God in a dream not to return to Herod, they departed for their own country by another way. Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the Child and His mother, and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him." And he arose and took the Child and His mother by night, and departed for Egypt; and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, "OUT OF EGYPT DID I CALL MY SON."⁴⁶ Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and in all its environs, from two years old and under, according to the time which he had ascertained from the magi. Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE NO MORE."⁴⁷

- Jesus Moves to Nazareth -

⁴⁶ *Hosea 11:1*

⁴⁷ *Jeremiah 31:15*

(Matthew 2:19-23 and Luke 2:39-40)

1 BC

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise and take the Child and His mother, and go into the land of Israel; for those who sought the Child's life are dead."⁴⁸ And he arose and took the Child and His mother, and came into the land of Israel. But when he heard that Archelaus⁴⁹ was reigning over Judea in place of his father Herod, he was afraid to go there. And being warned by God in a dream, he departed for the regions of Galilee, and came and resided in a city called Nazareth, that what was spoken through the prophets might be fulfilled, "He shall be called a Nazarene."⁵⁰ And the Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.

- Jesus Goes to Passover -

(Luke 2:41-52)

AD 9, April

And His parents used to go to Jerusalem every year at the Feast of the Passover. And when He became twelve, they went up there according to the custom of the Feast; and as they were returning, after spending the full number of days, the boy Jesus

⁴⁸ **For those who sought the Child's life are dead.** Modern researchers believe that Herod died January 28, 1 BC

⁴⁹ **Archelaus.** Herod Archelaus was the eldest son of Herod the Great and reigned from 1 BC to AD 6.

⁵⁰ *Judges 13:5*

stayed behind in Jerusalem. And His parents were unaware of it, but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances. And when they did not find Him, they returned to Jerusalem, looking for Him. And it came about that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them, and asking them questions.⁵¹ And all who heard Him were amazed at His understanding and His answers. And when they saw Him, they were astonished; and His mother said to Him, "Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You." And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?" And they did not understand the statement which He had made to them. And He went down with them, and came to Nazareth; and He continued in subjection to them; and His mother treasured all these things in her heart. And Jesus kept increasing in wisdom and stature, and in favor with God and men.

Part 3

⁵¹ **Listening to them, and asking them questions.** This was Jesus' Bar-Mitzvah. The words "bar mitzvah" mean, "son of the Commandment." By the age of thirteen every Jewish boy becomes bar mitzvah. It is the age at which tradition says that a child can differentiate between right and wrong and hence can be held accountable for his actions. When a boy is bar mitzvah he becomes a spiritual adult and a member of the religious community able to participate in all ceremonies. Usually there is a ceremony marking this event. Many Christian churches observe a similar event about age thirteen in a child's life at the completion of a course of study of their faith marked by a ceremony ... it is called confirmation.

Followers

"The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. This is according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, lest I die.' And the LORD said to me, 'They have spoken well. I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.'" - Deuteronomy 18:15-19

- The Ministry of John the Baptist -

(Matthew 3:1-12, Mark 1:2-8 and Luke 3:1-18)

AD 27, October

Now in the fifteenth year of the reign of Tiberius Caesar⁵², when Pontius Pilate⁵³ was governor of Judea, and Herod⁵⁴ was

⁵² **In the fifteenth year of the reign of Tiberius Caesar.** Tiberius served as co-regent with Augustus Caesar from AD 12 until his father's death in AD 14, then exercised sole reign of the Roman Empire from AD 14 – AD 37.

⁵³ **Pontius Pilate.** He was appointed governor of Judea by Tiberius in AD 26.

⁵⁴ **Herod.** Herod Antipas who reigned from AD 6 – AD 39. He was the son of Herod the Great and the younger brother of Herod Archelaus.

tetrarch of Galilee, and his brother Philip⁵⁵ was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene. in the high priesthood of Annas⁵⁶ and Caiaphas,⁵⁷ the word of God came to John, the son of Zacharias, in the wilderness. And he came into all the district around the Jordan, preaching a baptism of repentance⁵⁸ for the forgiveness of sins; saying, "Repent, for the kingdom of heaven is at hand." For this is the one referred to by Isaiah the prophet, saying, "BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY; THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. EVERY RAVINE SHALL BE FILLED UP, AND EVERY MOUNTAIN AND HILL SHALL BE BROUGHT LOW; AND THE CROOKED SHALL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH; AND ALL FLESH SHALL SEE THE SALVATION OF GOD.'"⁵⁹

Now John himself had a garment of camel's hair, and a leather belt about his waist; and his food was locusts and wild honey. Then Jerusalem was going out to him, and all Judea, and all the district around the Jordan; and they were being baptized by

⁵⁵ **Philip.** Herod Philip II was a half-brother to Herod Antipas and Herod Archelaus and he reigned from 1 BC – AD 34.

⁵⁶ **Annas.** Ananus ben Seth served as high priest from AD 6 – AD 15. He was the father-in-law of Caiaphas.

⁵⁷ **Caiaphas.** Joseph Caiaphas served as high priest from AD 18- AD 36. He was the son-in-law of Annas.

⁵⁸ **Repentance.** The Hebrew concept of the word means, an inner change of mind, resulting in an outward turning back, or turning around, to face and to move in a completely new direction.

⁵⁹ *Isaiah 40:3-5*

him in the Jordan River, as they confessed their sins. But when he saw many of the Pharisees⁶⁰ and Sadducees⁶¹ coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come? Therefore bring forth fruit in keeping with repentance; and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you, that God is able from these stones⁶² to raise up children to Abraham. And the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. And the multitudes were questioning him, saying, "Then what shall we do?" And he would answer and say to them, "Let the man who has two tunics share with him who has none; and let him who has food do likewise." And some tax-gatherers also came to be baptized, and they said to

⁶⁰ **The Pharisees** were a religious party that arose in Israel during the second century BC during the reign of the Maccabees. The name itself basically means, "Separated." The term was derived from the idea that its members separated themselves from the "common" people and separated themselves to the Law of Moses. The Pharisees numbered about 6000 at the time of Jesus and were generally held in high regard by the people. Whereas the Sadducees power and influence came through politics the Pharisees derived theirs from religion. Although this party no longer exists, we might consider the ultra-orthodox Jews of today as being closely associated with them.

⁶¹ **The Sadducees** were a religious party that arose in Israel during the second century BC during the reign of the Maccabees. The name itself basically means, "The Righteous". The Sadducees were few in numbers but were primarily made up of an aristocracy who associated themselves with the priesthood. They tended to accentuate man's "free will," while the Pharisees accentuated man's "predestination." Their influence came through politics. The Sadducean party died out shortly after the Temple in Jerusalem was destroyed in 70 AD,

⁶² **These stones.** John was baptizing at Bethany beyond Jordan, the place where the Israelites crossed the Jordan River when Joshua (Jesus, in English) led the people into the Promised Land some 1,450 years earlier. These stones refer to the twelve memorial stones, representing the twelve tribes of Israel, left in the midst of the Jordan River at this spot. (Refer to Joshua chapter 4 and especially verse 9.)

him, "Teacher, what shall we do?" And he said to them, "Collect no more than what you have been ordered to." And some soldiers were questioning him, saying, "And what about us, what shall we do?" And he said to them, "Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages." Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he might be the Christ, John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. And His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire." So with many other exhortations also he preached the gospel to the people.

- The Baptism of Jesus -

(Matthew 3:13-17, Mark 1:9-11 and Luke 3:21-22)

Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him. But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?"

But Jesus answering said to him, "Permit it at this time;⁶³ for in this way it is fitting for us to fulfill all righteousness." Then he

⁶³ **Permit it at this time.** Although sinless, Jesus was baptized in water for the repentance of sins:

1. To fulfill prophecy.

permitted Him. And after being baptized, Jesus went up immediately from the water; and while He was praying, heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "Thou art My beloved Son, in Thee I am well-pleased."

- Jesus Christ, the Son of God -⁶⁴

(Luke 3:23-38)

And when He began His ministry, Jesus Himself was about thirty years of age⁶⁵ being supposedly the son of Joseph, the son of Eli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of Naggai, the son of Maath, the son of

-
2. To establish a pattern of righteousness.
 3. Priests were washed daily in the bronze laver before doing any work in the temple. (Jesus is our High Priest.)

⁶⁴ **Jesus Christ, the son of God.** Jesus' genealogy in the gospel of Luke (3:23-38) follows Mary's lineage from King David through his son, Nathan. The lineage goes all the way back to Adam establishing the fact that Jesus was the Son of Man ... a title which Jesus continuously used when referring to Himself.

⁶⁵ **Thirty years of age.** The reasons Jesus waited until He turned age 30 were:

1. In Israel, a male was counted in adulthood at age 20 but full maturity did not occur until age 30. Thus at age 30, Jesus was considered an elder and able to declare God's word with authority (Jesus is the Prophet)
2. Pertaining to entering work in the temple, such as serving as a priest, a male had to be between the ages of 30 and 50. (Jesus is our High Priest.)
3. King David was thirty years old when he became king. (Jesus is the King of Kings.)

Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, the son of God.

- Satan Tempts Jesus -⁶⁶

(Matthew 4:1-11, Mark 1:12-13 and Luke 4:1-13)

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after He had fasted forty days and forty nights, He then became hungry. And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." But He answered and said, "It is

⁶⁶ See Appendix 1

written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.'"⁶⁷ Then the devil took Him into the holy city; and he had Him stand on the pinnacle of the temple, and said to Him, "If You are the Son of God throw Yourself down; for it is written, 'HE WILL GIVE HIS ANGELS CHARGE CONCERNING YOU'; and 'ON their HANDS THEY WILL BEAR YOU UP, LEST YOU STRIKE YOUR FOOT AGAINST A STONE.'"⁶⁸ Jesus said to him, "On the other hand, it is written, 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'"⁶⁹ Again, the devil took Him to a very high mountain, and showed Him all the kingdoms of the world, and their glory; and he said to Him, "All these things will I give You, if You fall down and worship me." Then Jesus said to him, "Begone, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'"⁷⁰ Then the devil left Him; and behold, angels came and began to minister to Him.

- The Witness of John the Baptist -

(John 1:19-34)

AD 27, November

⁶⁷ *Deuteronomy 8:3*

⁶⁸ *Psalms 91:11-12*

⁶⁹ *Deuteronomy 6:16*

⁷⁰ *Deuteronomy 6:13*

And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?" And he confessed, and did not deny, and he confessed, "I am not the Christ." And they asked him, "What then? Are you Elijah?" ⁷¹ And he said, "I am not." "Are you the Prophet?" And he answered, "No." They said then to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" He said, "I am A VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE STRAIGHT THE WAY OF THE LORD,' as Isaiah the prophet said." Now they had been sent from the Pharisees. And they asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?" John answered them saying, "I baptize in water, but among you stands One whom you do not know. It is He who comes after me, the thong of whose sandal I am not worthy to untie." These things took place in Bethany beyond the Jordan, where John was baptizing. The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the

⁷¹ **Elijah.** At the time of John the Baptist, the Jewish people were well aware of the story of Elijah ... which had occurred some 900 years earlier. In fact, the last recorded words ever written in the Old Testament portion of Scripture refers to him and the Jewish people were waiting for his arrival. *"Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse."* (Malachi 4:5-6)

The Jews also knew several other things about Elijah: what he looked like, the area that he had last been seen in, that he had gone through the parted waters and that he had not died, but simply went to be with God. So when John the Baptist appeared dressed the same way as Elijah, in the same area and was baptizing people (parting the waters ... separating them from their former lives.) they naturally asked if he was Elijah, the prophet.

world! This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.' And I did not recognize Him, but in order that He might be manifested to Israel, I came baptizing in water." And John bore witness saying, "I have beheld the Spirit descending as a dove out of heaven, and He remained upon Him. And I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the one who baptizes in the Holy Spirit.' And I have seen, and have borne witness that this is the Son of God."

LESSON 1 – BOOK 1 – FISHERS OF MEN

- The First Disciples –

(John 1:35-51)

Again the next day John was standing with two of his disciples,⁷² and he looked upon Jesus as He walked, and said, "Behold, the Lamb of God!" And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and said to them, "What do you seek?" And they said to Him, "Rabbi (which translated means 'Teacher), where are You staying?" He said to them, "Come, and you will see." They came therefore and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour.⁷³ One of the two who heard John speak, and followed Him, was

⁷² **Two of his disciples.** One was Andrew and the other was probably John.

⁷³ **The tenth hour.** About 4 PM.

Andrew,⁷⁴ Simon Peter's brother. He found first his own brother Simon,⁷⁵ and said to him, "We have found the Messiah"⁷⁶ (which translated means Christ). He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of John; you shall be called Cephas"⁷⁷ (which is translated Peter).⁷⁸ The next day He purposed to go forth into Galilee, and He found Philip.⁷⁹ And Jesus said to him, "**Follow Me.**"⁸⁰ Now Philip was from Bethsaida,⁸¹ of the city of Andrew and Peter. Philip found Nathanael⁸² and said to him, "We have found Him of whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, You are the Son of God;

⁷⁴ **Andrew** is an Anglicized form of the Greek name Andreas and means "manly," "courageous" or "brave."

⁷⁵ **Simon** is a Hebrew name meaning, "Listen."

⁷⁶ **Messiah (Christ)**. Both names mean the same thing, "Anointed One."

⁷⁷ **Cephas** is a Hebrew name meaning, "Stone."

⁷⁸ **Peter** (or Petros) is a Greek name meaning, "Stone."

⁷⁹ **Philip** is a Greek name meaning, "Friend of Horses."

⁸⁰ "**Follow Me.**" This is the first commandment that Jesus gives all of His disciples. It is found in Lesson 1 of Book 1-"Fishers of Men" in the three-book teaching series, "A Journey with Jesus."

⁸¹ **Bethsaida** is a Hebrew name meaning, "House of Fishing." This small town lies 3 miles east of Capernaum where the Jordan River empties into Lake Gennersaret (Sea of Galilee). Five of Jesus' disciples came from Bethsaida: Andrew, Peter, James, John and Philip.

⁸² **Nathanael (Nathaniel)** is the Greek form of the Hebrew name, Netan'el, meaning "Gift of God."

You are the King of Israel." Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You shall see greater things than these." And He said to him, "Truly, truly, I say to you, you shall see the heavens opened, and the angels of God ascending and descending on the Son of Man."

- Jesus Turns Water into Wine⁸³ -

(John 2:1-12)

And on the third day there was a wedding in Cana⁸⁴ of Galilee, and the mother of Jesus was there; and Jesus also was invited, and His disciples, to the wedding. And when the wine gave out, the mother of Jesus said to Him, "They have no wine." And Jesus said to her, "Woman, what do I have to do with you? My hour has not yet come." His mother said to the servants, "Whatever He says to you, do it." Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each. Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim. And He said to them, "Draw some out now, and take it to the headwaiter." And they took it to him. And when the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn

⁸³ **Jesus Turns Water into Wine.** The full implication of this miracle, which involves the "exchanged life" and "communion," is revealed in Lesson 50 of Book 3- "Building the Temple" in the three- book teaching series "A Journey with Jesus."

⁸⁴ **Cana** (Kana) is a Hebrew word meaning "Reed." Nathanael, Jesus' disciple is from this town which is located about 10 miles northeast of Nazareth.

the water knew), the headwaiter called the bridegroom, and said to him, "Every man serves the good wine first, and when men have drunk freely, then that which is poorer; you have kept the good wine until now." This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him. After this He went down to Capernaum,⁸⁵ He and His mother, and His brothers, and His disciples; and there they stayed a few days.

- Christ Cleanses the Temple the First Time -

(John 2:13-25)

AD 28, March/April

And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple those who were selling oxen and sheep and doves, and the moneychangers seated. And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the moneychangers, and overturned their tables; and to those who were selling the doves He said, "Take these things away; stop making My Father's house a house of merchandise." His disciples remembered that it was written, "ZEAL FOR THY HOUSE WILL CONSUME ME."⁸⁶ The Jews therefore answered and said to Him, "What sign do You

⁸⁵ **Capernaum** is the Greek form of the Hebrew words, kapar nahum, meaning "Village of Comfort." Capernaum is located on the northern shore of the Lake Gennersaret (Sea of Galilee) about 3 miles west of where the Jordan River empties into the lake.

⁸⁶ *Psalms 69:9*

show to us, seeing that You do these things?" Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." The Jews therefore said, "It took forty-six years⁸⁷ to build this temple, and will You raise it up in three days?" But He was speaking of the temple of His body. When therefore He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture, and the word which Jesus had spoken. Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, beholding His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to bear witness concerning man for He Himself knew what was in man.

- You Must Be Born Again -

(John 3:1-21)

Now there was a man of the Pharisees, named Nicodemus,⁸⁸ a ruler of the Jews;⁸⁹ this man came to Him by night, and said to

⁸⁷ **Forty-six years.** Herod the Great commenced building this Temple in 20 BC.

⁸⁸ **Nicodemus** is a Greek name meaning, "Victory of the People."

⁸⁹ **A ruler of the Jews.** Nicodemus was evidently a member of the Sanhedrin, which was the ruling body in Israel.

Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him." Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God." Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit." Nicodemus answered and said to Him, "How can these things be?" Jesus answered and said to him, "Are you the teacher of Israel, and do not understand these things? Truly, truly, I say to you, we speak that which we know, and bear witness of that which we have seen; and you do not receive our witness. If I told you earthly things and you do not believe, how shall you believe if I tell you heavenly things? And no one has ascended into heaven, but He who descended from heaven, even the Son of Man. And as Moses lifted up the serpent⁹⁰ in the wilderness, even so must the Son of Man be lifted up; that whoever believes may in Him have eternal life. For God so loved the world, that He

⁹⁰ **Lifted up the serpent.** While the Israelites were wandering in the wilderness for forty years many were bitten by poisonous snakes and died. In response to God's direction, Moses made a bronze replica of a snake and placed it on a raised pole. Then anyone who was bitten by a snake could look at the "lifted up serpent" and he would live. The reference is Numbers 21:8-9.

gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world should be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God."

- Jesus' Disciples Begin Baptizing -⁹¹

(John 3:22-36)

AD 28, April

After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing. And John also was baptizing in Aenon near Salim,⁹² because there was much water there; and they were coming and were being baptized. For John had not yet been thrown

⁹¹ **Jesus' Disciples Begin Baptizing.** Jesus did not baptize anyone with water, only his disciples. These baptisms were probably occurring west of the city of Jerusalem during the seven-week period from the Feast of Firstfruits until the Feast of Weeks (Sevens) before they all returned to the Galilee.

⁹² **Aenon (spring) near Salim.** The spring near Salim is located 8 miles south of the city of Beth-Shan, Hebrew words meaning, "House of Security."

into prison. There arose therefore a discussion on the part of John's disciples with a Jew about purification. And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have borne witness, behold, He is baptizing, and all are coming to Him." John answered and said, "A man can receive nothing, unless it has been given him from heaven. You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.' He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. And so this joy of mine has been made full. He must increase, but I must decrease. He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all. What He has seen and heard, of that He bears witness; and no man receives His witness. He who has received His witness has set his seal to this, that God is true. For He whom God has sent speaks the words of God; for He gives the Spirit without measure. The Father loves the Son, and has given all things into His hand. He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

LESSON 2 – BOOK 1 – FISHERS OF MEN

- What Do You See? -

(John 4:1-42)

When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself was not baptizing, but His disciples

were), He left Judea, and departed again into Galilee. And He had to pass through Samaria. So He came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph; and Jacob's well was there. Jesus therefore, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.⁹³ There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. The Samaritan woman therefore said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.)⁹⁴ Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."⁹⁵ She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself, and his sons, and his cattle?" Jesus answered and said to her, "Everyone who drinks of this water shall thirst again; but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life." The woman said to Him, "Sir, give me this water, so I will not be

⁹³ **Sixth hour.** About noon.

⁹⁴ **Samaritans.** When the Kingdom of Israel, consisting of the northern ten tribes of Israel, were defeated by the Assyrians in 721 BC most of the people were taken into captivity and sent to different areas of the Assyrian Empire. About 677 BC, the Assyrians under Esarhaddon brought people of other nations into the land vacated by the northern ten tribes to keep it from turning back into a wilderness. Those non-Israelites became known as "Samaritans."

⁹⁵ **Living water.** The term means, "running water" from a spring or stream. It speaks more of a continuous supply rather than stored water.

thirsty, nor come all the way here to draw." He said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband'; for you have had five husbands, and the one whom you now have is not your husband; this you have said truly." The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshipped in this mountain,⁹⁶ and you people say that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father. You worship that which you do not know; we worship that which we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth."⁹⁷ The woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us." Jesus said to her, "I who speak to you am He." And at this point His disciples came, and they marveled that He had been speaking with a woman; yet no one said, "What do You seek?" or, "Why do You speak with her?" So the woman left her waterpot, and went into the city, and said to the men, "Come, see a man who told me all the things that I have done; this is not the Christ, is it?" They went out of the city, and were coming to Him. In the meanwhile the disciples were requesting Him, saying, "Rabbi,

⁹⁶ **Mountain.** Mount Gerizim.

⁹⁷ **Spirit and truth.** *For we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh. (Philippians 3:3)*

eat." But He said to them, "I have food to eat that you do not know about." The disciples therefore were saying to one another, "No one brought Him anything to eat, did he?" Jesus said to them, "My food is to do the will of Him who sent Me, and to accomplish His work. Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, **lift up your eyes, and look on the fields**, that they are white for harvest. Already he who reaps is receiving wages, and is gathering fruit for life eternal; that he who sows and he who reaps may rejoice together. "For in this case the saying is true, 'One sows, and another reaps.' I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor." And from that city many of the Samaritans believed in Him because of the word of the woman who testified, "He told me all the things that I have done." So when the Samaritans came to Him, they were asking Him to stay with them; and He stayed there two days. And many more believed because of His word; and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."

- John the Baptist is Put Into Prison -

(Luke 3:19-20)

When Herod the tetrarch was reproved by John on account of Herodias, his brother's wife,⁹⁸ and on account of all the wicked

⁹⁸ **On account of Herodias, his brother's wife.** Herod Antipas, the tetrarch, ran off and married his half -brother's (Herod Philip I) wife,

things which Herod had done, he added this also to them all, that he locked John up in prison.

- The Second Miracle in Cana -

(Matthew 4:12, Mark 1:14, Luke 4:14 -15 and John 4:43-54)

Now when Jesus heard that John had been taken into custody, He withdrew into Galilee. For Jesus Himself testified that a prophet has no honor in his own country. So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast. He came therefore again to Cana of Galilee where He had made the water wine. And there was a certain royal official, whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went to Him, and was requesting Him to come down and heal his son; for he was at the point of death. Jesus therefore said to him, "Unless you people see signs and wonders, you simply will not believe." The royal official said to Him, "Sir, come down before my child dies." Jesus said to him, "Go your way; your son lives." The man believed the word that Jesus spoke to him, and he started off. And as he was now going down, his slaves met him, saying that his son was living. So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour⁹⁹ the fever left him." So the father knew that it was at that hour in which Jesus said to him, "Your son lives"; and he himself believed,

Herodias. He did it while he was a guest in his brother's house and while they were both still married.

⁹⁹ **Seventh hour.** About 1 PM

and his whole household. This is again a second sign that Jesus performed, when He had come out of Judea into Galilee. And news about Him spread through all the surrounding district. And He began teaching in their synagogues and was praised by all.

- “The Spirit of the Lord is Upon Me” -

(Luke 4:16-30)

AD 28, September 17 – Yom Kippur – Day of Atonement

And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE DOWNTRODDEN, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD."¹⁰⁰ And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him.

And He began to say to them, "Today this Scripture has been fulfilled¹⁰¹ in your hearing." And all were speaking well of Him,

¹⁰⁰ *Isaiah 61:1-2*

¹⁰¹ **Today this Scripture has been fulfilled.** What had Jesus said that the members of the synagogue became so enraged that they tried to throw Him

and wondering at the gracious words which were falling from His lips; and they were saying, "Is this not Joseph's son?" And He said to them, "No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your home town as well.'" And He said, "Truly I say to you, no prophet is welcome in his home town. But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow.¹⁰² And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."¹⁰³ And all in the synagogue were filled with rage as they heard these things; and they rose up and cast Him out of the city, and led Him to the brow of the hill on which their city

off a cliff? Although the message Jesus declared is in the book of Isaiah, it is clearly linked to Ezekiel chapter 34 ... which speaks about sheep and shepherds. Verse 11 says, *For thus says the Lord GOD, "Behold, I Myself will search for My sheep and seek them out."* The allusion is that Jesus is saying that He is the Messiah.

The favorable Year of the Lord is the year of Jubilee, which occurs every fifty years. According to Jewish tradition only the High Priest, in Jerusalem, on the Day of Atonement could announce its arrival. When Jesus spoke these words, no one in Israel knew when the year of Jubilee was, since its occurrence had been lost in antiquity. There is no record of Israel following the Year of Jubilee's requirements since the time of Moses when Joshua (Yahshua or Jesus) entered the land. Jesus had just declared himself a prophet, High Priest and Messiah by his statements.

¹⁰² *1 Kings 17:1-24* – a reference to a Gentile woman.

¹⁰³ *2 Kings 5:1-14* - a reference to a Gentile man.

had been built, in order to throw Him down the cliff. But passing through their midst, He went His way.

- Jesus Settles in Capernaum -

(Matthew 4:13-17, Mark 1:14-15 and Luke 4:31)

And leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. This was to fulfill what was spoken through Isaiah the prophet, saying, "THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA,¹⁰⁴ BEYOND THE JORDAN, GALILEE OF THE GENTILES-- "THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND TO THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED."¹⁰⁵ From that time Jesus began to preach and say, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

LESSON 1 – BOOK 1 – FISHERS OF MEN

- “Follow Me” -

(Matthew 4:18-22, Mark 1:16-20 and Luke 5:1-11)

And walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Now it came about that

¹⁰⁴ **By the way of the Sea.** This is a direct reference to the Roman highway called the “Via” (By the way of) “Mares” (Sea) ... which is the main street running through Capernaum.

¹⁰⁵ *Isaiah 9:1-2*

while the multitude were pressing around Him and listening to the word of God, He saw two boats lying at the edge of the lake; and He got into one of the boats, which was Simon's, and asked him to put out a little way from the land. And He sat down and began teaching the multitudes from the boat. And when He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch." And Simon answered and said, "Master, we worked hard all night and caught nothing, but at Your bidding I will let down the nets." And when they had done this, they enclosed a great quantity of fish; and their nets began to break; and they signaled to their partners in the other boat, for them to come and help them. And they came, and filled both of the boats, so that they began to sink. But when Simon Peter saw that, he fell down at Jesus' feet, saying, "Depart from me, for I am a sinful man, O Lord!" For amazement had seized him and all his companions because of the catch of fish which they had taken; and so also James¹⁰⁶ and John,¹⁰⁷ sons of Zebedee,¹⁰⁸ who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on you will be catching men." And when they had brought their boats to land, He said to them, "**Follow Me**, and I will make you fishers of men." And going on a little farther, He saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets. And immediately He called them; and they left their father Zebedee

¹⁰⁶ **James** is the English form of the Hebrew name, Jacob, meaning "supplanter" or "I who is in the place of."

¹⁰⁷ **John** is the Greek form of the Hebrew name, Yochanan, *meaning* "I AM is Gracious."

¹⁰⁸ **Zebedee** (Zebediah) is a Hebrew name meaning, "Gift of God."

in the boat with the hired servants, and went away to follow Him.

- Jesus Casts Out an Unclean Spirit -

(Mark 1:21-28 and Luke 4:31-37)

And they went into Capernaum; and immediately on the Sabbath He entered the synagogue and began to teach. And they were amazed at His teaching; for He was teaching them

as one having authority, and not as the scribes.¹⁰⁹ And just then there was in their synagogue a man with an unclean spirit; and he cried out, saying, "What do we have to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are-- the Holy One of God!" And Jesus rebuked him, saying, "Be quiet, and come out of him!" And throwing him into convulsions, the unclean spirit cried out with a loud voice, and came out of him. And they were all amazed, so that they debated among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him." And immediately the news about

¹⁰⁹ **The Scribes** were a group of individuals who were experts in the Law of Moses. The Scripture sometimes refers to them as "lawyers" as their primary functions were: **1)** theoretical development of the law, **2)** teachers of the law and **3)** jurists or judges who passed sentences according to the law. During the time of Jesus they were called the Tanaim (repeaters) because of the way they taught the Law to their students. They had them orally repeat it over and over until they knew it. Many of Scribes were members of Israel's ruling body, the Sanhedrin and most, strongly supported the Pharisees. The Tanaim period of Scribes lasted for more than five hundred years from 300 BC to 220 AD.

Him went out everywhere into all the surrounding district of Galilee.

- Peter's Mother-In-Law is Healed -

(Matthew 8:14-17, Mark 1:29-39 and Luke 4:38-44)

And immediately¹¹⁰ after they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's mother-in-law was lying sick with a fever; and immediately they spoke to Him about her. And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them. And while the sun was setting, all who had any sick with various diseases brought them to Him; and laying His hands on every one of them, He was healing them; in order that what was spoken through Isaiah the prophet might be fulfilled, saying, "HE HIMSELF TOOK OUR INFIRMITIES, AND CARRIED AWAY OUR DISEASES."¹¹¹ And demons also were coming out of many, crying out and saying, "You are the Son of God!" And rebuking them, He would not allow them to speak, because they knew Him to be the Christ. And in the early morning, while it was still dark, He arose and went out and departed to a lonely place, and was praying there. And Simon and his companions hunted for Him; and they found Him, and said to Him, "Everyone is looking for You." And He said to them, "Let us go somewhere else to the towns nearby, in order that I may preach there also; for that is what I came out for."

¹¹⁰ **And immediately.** Simon Peter's house is literally right across the street (Via Mares) from the synagogue.

¹¹¹ *Isaiah 53:4*

- Jesus Heals a Leper – First Messianic Miracle -¹¹²

(Matthew 4:23-25, Mark 1:40-45 and Luke 5:12-16)

And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people. And it came about that while He was in one of the cities, behold, there was a man full of leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, "Lord, if You are willing, You can make me clean." And moved with compassion, He stretched out His hand, and touched him, and said to him, "I am willing; be cleansed." And immediately the leprosy left him and he was cleansed. And He sternly warned him and immediately sent him away, and He said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a testimony to them."¹¹³ But he went out and began to proclaim it freely and to spread the news about, to such an

¹¹² **Healing a leper.** The first Messianic miracle ... *"Then the lame will leap like a deer (35:6a)."* Sometime prior to the birth of Jesus, the ancient rabbis separated miracles into two categories. First were those miracles anyone would be able to perform if they were empowered by the Holy Spirit to do so. The second category of miracles was called messianic miracles, which were miracles only the Messiah would be able to perform. These messianic miracles were taken from Isaiah 35:5-6 because the rabbis understood them to be clearly messianic. Christ did miracles in both categories: general miracles but also messianic miracles. Because of rabbinic teaching that certain miracles would be reserved only for the Messiah to do, whenever He performed a messianic miracle it created a different type of reaction than when He performed other types of miracles.

¹¹³ *Leviticus 14:1-32*

extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere. And the news about Him went out into all Syria; and they brought to Him all who were ill, taken with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them. And great multitudes followed Him from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan. But He Himself would often slip away to the wilderness and pray.

- Faith Filled Friends -

(Matthew 9:1-8, Mark 2:1-13 and Luke 5:17-26)

And when He had come back to Capernaum several days afterward, it was heard that He was at home. And many were gathered together, so that there was no longer room, even near the door; and He was speaking the word to them. and there were some Pharisees and teachers of the law¹¹⁴ sitting there, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was present for Him to perform healing. And behold, some men were carrying on a bed a man who was paralyzed; and they were trying to

¹¹⁴ **Teachers of the Law.** “Scribes”. These were very learned men and many of them were called Rabbi (my master) by the people, especially their students.

bring him in, and to set him down in front of Him. And not finding any way to bring him in because of the crowd, they went up on the roof and let him down through the tiles with his stretcher, right in the center, in front of Jesus. And seeing their faith, He said, "Friend, your sins are forgiven you." And the scribes and the Pharisees began to reason, saying, "Who is this man who speaks blasphemies? Who can forgive sins, but God alone?" But Jesus, aware of their reasonings, answered and said to them, "Why are you reasoning in your hearts? Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Rise and walk'? But in order that you may know that the Son of Man has authority on earth to forgive sins,"-- He said to the paralytic-- "I say to you, rise, and take up your stretcher and go home." And at once he rose up before them, and took up what he had been lying on, and went home, glorifying God. And they were all seized with astonishment and began glorifying God; and they were filled with fear, saying, "We have seen remarkable things today." And He went out again by the seashore; and all the multitude were coming to Him, and He was teaching them.

- Matthew Becomes a Disciple -

(Matthew 9:9-17, Mark 2:14-22, and Luke 5:27-39)

And after that He went out, and noticed a tax-gatherer named Levi,¹¹⁵ sitting in the tax office, and He said to him, "**Follow**

¹¹⁵ **Levi** is a Hebrew name meaning, "Joined." He is commonly known as Matthew ... the English form of the Hebrew name, Matityahu, meaning "Gift from God." Matthew was the chief tax collector in Capernaum. He undoubtedly collected the taxes from the fishermen, including James, John, Peter and Andrew, when they brought in their catches to be sold at market.

Me.” And he left everything behind, and rose and began to follow Him. And Levi gave a big reception for Him in his house; and there was a great crowd of tax-gatherers and other people who were reclining at the table with them. And the Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax-gatherers and sinners?" And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick. Go and learn what this means, 'I DESIRE COMPASSION, AND NOT SACRIFICE'.¹¹⁶ I have not come to call the righteous but sinners to repentance." Then the disciples of John came to Him, saying, "Why do we and the Pharisees fast, but Your disciples do not fast?" And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? But the days will come; and when the bridegroom is taken away from them, then they will fast in those days." And He was also telling them a parable: "No one tears a piece from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old. And no one puts new wine into old wineskins; otherwise the new wine will burst the skins, and it will be spilled out, and the skins will be ruined. But new wine must be put into fresh wineskins. And no one, after drinking old wine wishes for new; for he says, "The old is good enough.'"

He may also have been the royal official from Capernaum, whose son Jesus healed. He is also the author of the Gospel of Matthew.

¹¹⁶ *Hosea 6:6*

Part 4

Prescription for Right Living

He has told you, O man, what is good; and what does the LORD require of you but to do justice, to love kindness, and to walk humbly with your God? - Micah 6:8

- Healing at Bethesda -

(John 5:1-8)

AD 29, June 10 – Shavuot – Feast of Weeks

After these things there was a feast of the Jews,¹¹⁷ and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate¹¹⁸ a pool, which is called in Hebrew Bethesda,¹¹⁹ having five porticoes. In these lay a multitude of those who were sick, blind, lame, and withered, waiting for the moving of the waters; for an angel of the Lord went down at certain seasons into the

¹¹⁷ **A feast of the Jews.** Shavuot, the Feast of Weeks (or Sevens), is also known as Pentecost. This feast commemorates the giving of “The Law” or “Teaching” (Torah) to Moses on Mount Sinai. It was known as the Feast of Weeks because it occurred seven weeks after “Firstfruits” which is part of the Feast of Unleavened Bread (Passover). Pentecost is a Greek word meaning “fifty” and is used because the feast occurred on the fiftieth day after collecting the first omer of ripe barley at Passover. The omer was a dry measure equal to about 2 quarts.

¹¹⁸ **The Sheep Gate.** It is also known as the Benjamin Gate and is the north entrance to the Temple Mount area.

¹¹⁹ **Bethesda** is a Hebrew name meaning, “House of Grace.”

pool, and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted. And a certain man was there, who had been thirty-eight years in his sickness. When Jesus saw him lying there, and knew that he had already been a long time in that condition,¹²⁰ He said to him, "Do you wish to get well?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me." Jesus said to him, "Arise, take up your pallet, and walk." And immediately the man became well, and took up his pallet and began to walk.

- Healing on the Sabbath Controversy -

(John 5:9-16)

Now it was the Sabbath¹²¹ on that day. Therefore the Jews were saying to him who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet." But he answered them, "He who made me well was the one who said to me, "Take up your pallet and walk.'" They asked him, "Who is the man who said to you, "Take up your pallet, and walk'?" But he who was healed did not know who it was; for Jesus had slipped away while there was a crowd in that place. Afterward Jesus

¹²⁰ **Knew that he had already been a long time in that condition.** Jesus probably knew this because He had seen him on many occasions. His grandparents, Joachim (Eli) and Anne, the Virgin Mary's parents, lived right across the street from the Pool of Bethesda. Since all Israelite males were required to attend the three annual pilgrimage feasts, He would probably have stayed with them in the over-crowded city.

¹²¹ **Sabbath.** Shavuot, the Feast of Weeks (or Sevens), is always a Sabbath day.

found him in the temple, and said to him, "Behold, you have become well; do not sin anymore, so that nothing worse may befall you." The man went away, and told the Jews that it was Jesus who had made him well. And for this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.

- Jesus Speaks of His Equality with God -

(John 5:17-47)

But He answered them, "My Father is working until now, and I Myself am working." For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God. Jesus therefore answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing; and greater works than these will He show Him, that you may marvel. For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. For not even the Father judges anyone, but He has given all judgment to the Son, in order that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. Truly, truly, I say to you, an hour is

coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man. Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, and shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment. I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me. If I alone bear witness of Myself, My testimony is not true. There is another who bears witness of Me, and I know that the testimony which He bears of Me is true. You have sent to John, and he has borne witness to the truth. But the witness which I receive is not from man, but I say these things that you may be saved. He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light. But the witness which I have is greater than that of John; for the works which the Father has given Me to accomplish, the very works that I do, bear witness of Me, that the Father has sent Me. And the Father who sent Me, He has borne witness of Me. You have neither heard His voice at any time, nor seen His form. And you do not have His word abiding in you, for you do not believe Him whom He sent. You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me; and you are unwilling to come to Me, that you may have life. I do not receive glory from men; but I know you, that you do not have the love of God in yourselves. I have come in My Father's name, and you do not receive Me; if another shall come in his

own name, you will receive him. How can you believe, when you receive glory from one another, and you do not seek the glory that is from the one and only God? Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe Me; for he wrote of Me.¹²² But if you do not believe his writings, how will you believe My words?"

- Working on the Sabbath Controversy -

(Matthew 12:1-8, Mark 2:23-28 and Luke 6:1-5)

Now it came about that on a certain Sabbath He was passing through some grainfields; and His disciples were picking¹²³ and eating the heads of grain, rubbing them in their hands.¹²⁴ But when the Pharisees saw it, they said to Him, "Behold, Your disciples do what is not lawful to do on a Sabbath." And He said to them, "Have you never read what David did¹²⁵ when he was in need and became hungry, he and his companions: how he entered the house of God in the time of Abiathar the high priest, and ate the consecrated bread,¹²⁶ which is not lawful for anyone to eat except the priests, and he gave it also to those who were with him?" Or have you not read in the Law, that on

¹²² **For he wrote of Me.** See Genesis 49:10, Numbers 24:17, and Deuteronomy 18:15-18.

¹²³ **Picking the heads of grain.** The Pharisees considered this harvesting, therefore, working on the Sabbath.

¹²⁴ **Rubbing the heads of grain in their hands.** The Pharisees considered this threshing, therefore, working on the Sabbath.

¹²⁵ **What David did.** This story is I Samuel 21:1-6.

¹²⁶ **The consecrated bread.** The "Bread of the Presence" were the twelve loaves of bread that were set before God on the table of showbread in the "Holy Place" part of the Temple.

the Sabbath the priests in the temple break the Sabbath, and are innocent? But I say to you, that something greater than the temple is here. But if you had known what this means, 'I DESIRE COMPASSION, AND NOT A SACRIFICE,'¹²⁷ you would not have condemned the innocent." And He was saying to them, "The Sabbath was made for man, and not man for the Sabbath. Consequently, the Son of Man is Lord even of the Sabbath."

- Is It Lawful to do Good on the Sabbath? -

(Matthew 12:9-14, Mark 3:1-6, and Luke 6:6-11)

And it came about on another Sabbath, that He entered the synagogue and was teaching; and there was a man there whose right hand was withered. And the scribes and the Pharisees were watching Him closely, to see if He healed on the Sabbath, in order that they might find reason to accuse Him. But He knew what they were thinking, and He said to the man with the withered hand, "Rise and come forward!" And he rose and came forward. And He said to them, "Is it lawful on the Sabbath to do good or to do harm, to save a life or to kill?" But they kept silent. And after looking around at them with anger, grieved at their hardness of heart, He said to them, "What man shall there be among you, who shall have one sheep, and if it falls into a pit on the Sabbath, will he not take hold of it, and lift it out? Of how much more value then is a man than a sheep! So then, it is lawful to do good on the Sabbath." Then He said

¹²⁷ *Hosea 6:6*

to the man, "Stretch out your hand!" And he stretched it out, and it was restored to normal, like the other. And the Pharisees went out and immediately began taking counsel with the Herodians against Him, as to how they might destroy Him.

- Jesus Returns to Galilee -

(Matthew 12:15-21 and Mark 3:7-12)

And Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and also from Judea, and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great multitude heard of all that He was doing and came to Him. And He told His disciples that a boat should stand ready for Him because of the multitude, in order that they might not crowd Him; for He had healed many, with the result that all those who had afflictions pressed about Him in order to touch Him. And whenever the unclean spirits beheld Him, they would fall down before Him and cry out, saying, "You are the Son of God!" And He earnestly warned them not to make Him known, in order that what was spoken through Isaiah the prophet, might be fulfilled, saying, "BEHOLD, MY SERVANT WHOM I HAVE CHOSEN; MY BELOVED IN WHOM MY SOUL IS WELL-PLEASED; I WILL PUT MY SPIRIT UPON HIM, AND HE SHALL PROCLAIM JUSTICE TO THE GENTILES. HE WILL NOT QUARREL, NOR CRY OUT; NOR WILL ANYONE HEAR HIS VOICE IN THE STREETS. A BATTERED REED HE WILL NOT BREAK OFF, AND A SMOLDERING WICK HE WILL NOT PUT

OUT, UNTIL HE LEADS JUSTICE TO VICTORY. AND
IN HIS NAME THE GENTILES WILL HOPE."¹²⁸

- The Twelve Apostles -¹²⁹

(Mark 3:13-19 and Luke 6:12-19)

And it was at this time that He went off to the mountain to pray,¹³⁰ and He spent the whole night in prayer to God. And when day came, He called His disciples to Him; and chose twelve of them, whom He also named as apostles, that they might be with Him, and that He might send them out to preach, and to have authority to cast out the demons. And He appointed the twelve: Simon (to whom He gave the name Peter), and James, the son of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, "Sons of Thunder"); and Andrew, and Philip, and Bartholomew,¹³¹ and Matthew, and Thomas,¹³² and James the son of Alphaeus, and Thaddaeus,¹³³

¹²⁸ *Isaiab 42:1-4*

¹²⁹ See Appendix 2

¹³⁰ **He went off to the mountain to pray.** The name of the mountain is Eremos (eremos topos – “solitary place”). We now call the place the Mount of Beatitudes. A cave on the southern exposure of the hill provided shelter for Him.

¹³¹ **Bartholomew** is a Hebrew name meaning, “Son of Talmi (Furrows).” We also know this disciple by another name, Nathanael.

¹³² **Thomas** is derived from the Hebrew name, To’ma, meaning “Twin.” He is also called Didymus, a Greek name meaning “Twofold.”

¹³³ **Thaddaeus** is an Aramaic name meaning “Courageous Heart.”

and Simon the Zealot,¹³⁴ and Judas Iscariot, who also betrayed Him. And He descended with them, and stood on a level place; and there was a great multitude of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, who had come to hear Him, and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. And all the multitude were trying to touch Him, for power was coming from Him and healing them all.

- The Sermon on the Mount -¹³⁵

(Matthew 5:1 - 7:29 and Luke 6:20-49)

AD 29, July

LESSON 3 – BOOK 1 – FISHERS OF MEN

- A New Perspective (The Beatitudes) -

(Matthew 5:1-12 and Luke 6:20-26)

And turning His gaze on His disciples, He began to say, "Blessed are the poor in spirit, for theirs is the kingdom of

¹³⁴ **Zealot.** A member of a Jewish sect noted for its uncompromising opposition to pagan Rome and the polytheism it professed. The Zealots were an aggressive political party whose concern for the national and religious life of the Jewish people led them to despise even Jews who sought peace and conciliation with the Roman authorities.

¹³⁵ **The Sermon on the Mount.** Although these passages are referred to as being on the mount, they actually occurred after Jesus had descended with His disciples to a level place. Here Jesus expounds His "Law" or "Teaching" (Torah) to His followers just as Moses had done when he came down from Mount Sinai to the Israelites.

heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the gentle, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall receive mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. **Be glad in that day, and leap for joy, for behold, your reward is great in heaven;** for in the same way their fathers used to treat the prophets. But woe to you who are rich, for you are receiving your comfort in full. Woe to you who are well-fed now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep. Woe to you when all men speak well of you, for in the same way their fathers used to treat the false prophets.

LESSON 4 – BOOK 1 – FISHERS OF MEN

- Shining Lights (The Similitudes) -

(Matthew 5:13-16)

You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled under foot by men. You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp, and put it under the peck-

measure,¹³⁶ but on the lampstand; and it gives light to all who are in the house. **Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.**

LESSON 5 – BOOK 1 – FISHERS OF MEN

- Jesus, the Fulfillment of the Law and Prophets -

(Matthew 5:17-20)

Do not think that I came to abolish the Law or the Prophets,¹³⁷ I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest

¹³⁶ **Peck-measure.** A bowl or basket.

¹³⁷ **The Law or the Prophets.** Jesus is saying that He has not come to do away with the Scriptures (the written words of God) but to fulfill all that was spoken in them. The Scriptures that He spoke about are what is called the Old Testament portion of the Bible. This was the total of revealed Scripture (God's Word) until He, Jesus (The Word of God) came alive in the flesh. The Jews divide this Scripture (Old Testament) into three parts and it is called the **Tanakh**, which is an acronym formed from the first letters of the three parts:

1. **Torah** ("Teaching" or "the Law"), the Five Books of Moses or Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy).
2. **N'vi'im** ("Prophets"), the Historical Books (Joshua, Judges, 1 & 2 Samuel, and 1 & 2 Kings), the Major Prophets (Isaiah, Jeremiah, and Ezekiel), the Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi).
3. **K'tuvim** ("Writings"), the Five Scrolls (Ruth, Esther, Ecclesiastes, Song of Songs, and Lamentations), the Other Writings (1 & 2 Chronicles, Ezra, Nehemiah, Job, Psalms, Proverbs, and Daniel).

letter or stroke shall pass away from the Law, until all is accomplished. Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven;¹³⁸ but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.

LESSON 6 – BOOK 1 – FISHERS OF MEN

- Subduing Anger -

(Matthew 5:21-26)

You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court.' But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca,'¹³⁹ shall be guilty before the supreme court; and whoever shall say, 'You fool,'¹⁴⁰ shall be guilty enough to go into the fiery hell. If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, **leave your offering there before the altar, and go your way; first be reconciled**

¹³⁸ The term “kingdom of heaven” is used throughout Matthew’s gospel and means the “kingdom of God.” Many Jewish people, as a pious observance will not use the name “God” so use an evasive synonym in its place. The kingdom of God simply means the rule of God or God ruling over His people.

¹³⁹ **Raca.** “Worthless” or “Good for nothing.”

¹⁴⁰ **Fool.** The Scriptures say a fool is one who says in his heart, “There is no God.” *Psalms 14:1*

to your brother, and then come and present your offering. Make friends quickly with your opponent at law while you are with him on the way, in order that your opponent may not deliver you to the judge, and the judge to the officer, and you be thrown into prison. Truly I say to you, you shall not come out of there, until you have paid up the last cent.

LESSON 7 – BOOK 1 – FISHERS OF MEN

- Being Faithful -

(Matthew 5:27-32)

You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart. And if your right eye makes you stumble, **tear it out, and throw it from you;**¹⁴¹ for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell. And if your right hand makes you stumble, **cut it off, and throw it from you;**¹⁴² for it is better for you that one of the parts of your body perish, than for your whole body to go into hell. And it was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE'; but I say to you that everyone who divorces his wife, except for the cause of

¹⁴¹ **If your right eye makes you stumble, tear it out, and throw it from you.** “Stop envying.” (Desiring what is not yours)

¹⁴² **If your right hand makes you stumble, cut it off, and throw it from you.** “Stop stealing.” (Taking what is not yours)

unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

LESSON 8 – BOOK 1 – FISHERS OF MEN

- Keeping Promises -

(Matthew 5:33-37)

Again, you have heard that the ancients were told, 'YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.' But I say to you, **make no oath at all**, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is 'THE CITY OF THE GREAT KING. Nor shall you make an oath by your head, for you cannot make one hair white or black. **But let your statement be, 'Yes, yes' or 'No, no';** and anything beyond these is of evil.

LESSON 9 – BOOK 1 – FISHERS OF MEN

- Giving Up Your Rights -

(Matthew 5:38-42 and Luke 6:29-30)

You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' But I say to you, **do not resist him who is evil**; but whoever slaps you on the right cheek, **turn to him the other also**. And if anyone wants to sue you, and take your shirt, **let him have your coat also**. And whoever shall force you to go one mile, **go with him two**. **Give to everyone who asks of you**, and whoever takes away

what is yours, **do not demand it back, and do not turn away from** him who wants to borrow from you.

LESSON 10 – BOOK 1 – FISHERS OF MEN

- Love Your Enemies -

(Matthew 5:43-48 and Luke 6:27-28, 31-35)

You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR, and hate your enemy.' But I say to you, **love your enemies, do good to those who hate you, bless those who curse you and pray for those who persecute you.** And just as you want people to treat you, **treat them in the same way,** in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward have you? Do not even the tax-gatherers¹⁴³ do the same? And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same? And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, in order to receive back the same amount. **But love your enemies, and do good, and lend, expecting nothing in return;** and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil

¹⁴³ **Tax gatherers.** Known as publicans these people were not well thought of by the Jews. They were local people who were assigned to collect taxes for Rome. Much of the time they were not fair in the amount of money they collected from the people.

men. **Therefore you are to be perfect,**¹⁴⁴ as your heavenly Father is perfect.

LESSON 11 – BOOK 1 – FISHERS OF MEN

- Receiving Honor -

(Matthew 6:1-8 and 16-18)

Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. When therefore you give alms, **do not sound a trumpet before you,** as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full. But when you give alms, **do not let your left hand know what your right hand is doing** that your alms may be in secret; and your Father who sees in secret will repay you. And when you pray, **you are not to be as the hypocrites;** for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, they have their reward in full. But you, when you pray, **go into your inner room, and when you have shut your door, pray to your Father who is in secret,** and your Father who sees in secret will repay you. And when you are praying, **do not use meaningless repetition, as the Gentiles do,** for they suppose that they will be heard for their many words. Therefore **do not be like them;** for your Father knows what you need, before you ask Him. And whenever you fast, **do not put on a gloomy face as the hypocrites do,** for they neglect

¹⁴⁴ **Perfect.** “Complete” or “fully mature.”

their appearance in order to be seen fasting by men. Truly I say to you, they have their reward in full. But you, when you fast, **anoint your head, and wash your face**¹⁴⁵ so that you may not be seen fasting by men, but by your Father who is in secret; and your Father who sees in secret will repay you.

LESSON 12 – BOOK 1 – FISHERS OF MEN

- Prayer -

(Matthew 6:9-15)

Pray, then, in this way: 'Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not lead us into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.' For if you forgive men for their transgressions, your heavenly Father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions.

LESSON 13 – BOOK 1 – FISHERS OF MEN

- Acquiring Treasure -

(Matthew 6:19-23)

¹⁴⁵ **Anoint your head and wash your face.** Jews put ashes on their heads when fasting. They put oil on their heads only for joyous occasions.

Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. **But lay up for yourselves treasures in heaven**, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there will your heart be also. The lamp of the body is the eye; if therefore your eye is clear,¹⁴⁶ your whole body will be full of light. But if your eye is bad,¹⁴⁷ your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!”

LESSON 14 – BOOK 1 – FISHERS OF MEN

- The Scales of Justice -

(Matthew 7:1-5 and Luke 6:36-42)

“**Be merciful**, just as your Father is merciful. And **do not judge**¹⁴⁸ and you will not be judged; and **do not condemn**, and you will not be condemned; **pardon**, and you will be pardoned. **Give**, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap. For by your standard of measure it will be measured to you in return.” And He also spoke a parable to them: “A blind man cannot guide a blind man, can he? Will they not both fall into a pit? A pupil is not above his teacher;

¹⁴⁶ **Eye is clear (good).** The meaning of this is “being generous.” Proverbs 22:9 says, “He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.”

¹⁴⁷ **Eye is bad.** The meaning of this is “being stingy.” Proverbs 28:22 says, “He that hasteneth to be rich hath an evil eye and considereth not that poverty shall come upon him.”

¹⁴⁸ **Do not judge.** Do not be a faultfinder. This does not mean that we are not to be wise and discerning people who can make sound judgments.

but everyone, after he has been fully trained, will be like his teacher. And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, **first take the log out of your own eye**, and then you will see clearly to take out the speck that is in your brother's eye.

LESSON 15 – BOOK 1 – FISHERS OF MEN

- Developing Discernment -

(Matthew 7:6)

Do not give what is holy to dogs,¹⁴⁹ **and do not throw your pearls before swine,**¹⁵⁰ lest they trample them under their feet, and turn and tear you to pieces.

LESSON 16 – BOOK 1 – FISHERS OF MEN

- How to Live Forever -

¹⁴⁹ **Do not give what is holy to dogs.** Dogs are considered fools, those who say in their heart, "There is no God." Proverbs 26:11 says, "As a dog returns to its vomit, so a fool repeats his folly." The point is, don't give fools those things which are God's since they don't believe there is a God anyway.

¹⁵⁰ **Do not throw your pearls before swine.** Swine are those who lack discretion, the ability to make good decisions. Proverbs 11:22 says, "Like a gold ring in a pig's snout is a woman who shows no discretion." The point is, don't give women, who show no discretion, something that is valuable since they won't know what to do with it anyway.

(Matthew 7:7-14)

Ask, and it shall be given to you; **seek**, and you shall find; **knock**, and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened. Or what man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he shall ask for a fish, he will not give him a snake, will he? If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give what is good to those who ask Him! **Therefore, however you want people to treat you, so treat them**, for this is the Law and the Prophets. **Enter by the narrow gate**; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. For the gate is small, and the way is narrow that leads to life, and few are those who find it.

LESSON 17 – BOOK 1 – FISHERS OF MEN

- Fruit Inspection -

(Matthew 7:15-29)

Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. You will know them by their fruits. For there is no good tree which produces bad fruit; nor, on the other hand, a bad tree which produces good fruit. For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush. The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from

that which fills his heart. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.” Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And why do you call Me, 'Lord, Lord,' and do not do what I say? And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'¹⁵¹ Everyone who comes to Me, and hears My words, and acts upon them, I will show you whom he is like: he is like a man building a house, who dug deep and laid a foundation upon the rock; and when a flood rose, the torrent burst against that house and could not shake it, because it had been well built. But the one who has heard, and has not acted accordingly, is like a man who built a house upon the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great.” The result was that when Jesus had finished these words, the multitudes were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes.

- Jesus Heals a Centurion's Servant -

¹⁵¹ **Lawlessness.** Living without law or in violation of the law. Although followers of Jesus Christ are not under the Law of Moses, they are still under law ... The Law of the Spirit of Christ.

(Matthew 8:1-13 and Luke 7:1-10)

And when He had come down from the mountain, great multitudes followed Him. And behold, a leper came to Him, and bowed down to Him, saying, "Lord, if You are willing, You can make me clean." And He stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed. And Jesus said to him, "See that you tell no one; but go, show yourself to the priest, and present the offering that Moses commanded, for a testimony to them." Then He went to Capernaum. And a certain centurion's slave, who was highly regarded by him, was sick and about to die. And when he heard about Jesus, he sent some Jewish elders asking Him to come and save the life of his slave. And when they had come to Jesus, they earnestly entreated Him, saying, "He is worthy for You to grant this to him; for he loves our nation, and it was he who built us our synagogue." Now Jesus started on His way with them; and when He was already not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself further, for I am not worthy for You to come under my roof; for this reason I did not even consider myself worthy to come to You, but just say the word, and my servant will be healed. For I, too, am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my slave, 'Do this!' and he does it." Now when Jesus heard this, He marveled at him, and turned and said to the multitude that was following Him, "I say to you, not even in Israel have I found such great faith. And I say to you, that many shall come from east and west, and recline at the table with Abraham, and Isaac, and Jacob, in the kingdom of

heaven; but the sons of the kingdom shall be cast out into the outer darkness; in that place there shall be weeping and gnashing of teeth." And Jesus said to the centurion, "Go your way; let it be done to you as you have believed." And the servant was healed that very hour.

- Jesus Raises the Widow's Son from the Dead -

(Luke 7:11-17)

And it came about soon afterwards, that He went to a city called Nain;¹⁵² and His disciples were going along with Him, accompanied by a large multitude. Now as He approached the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. And when the Lord saw her, He felt compassion for her, and said to her, "Do not weep." And He came up and touched the coffin; and the bearers came to a halt. And He said, "Young man, I say to you, arise!" And the dead man sat up, and began to speak. And Jesus gave him back to his mother. And fear gripped them all, and they began glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!" And this report concerning Him went out all over Judea, and in all the surrounding district.

- John the Baptist Seeks Reassurance from Jesus -

¹⁵² **Nain** is a small village about 9 miles south of Nazareth.

(Matthew 11:2-6 and Luke 7:18-23)

And the disciples of John reported to him about all these things. And summoning two of his disciples, John sent them to the Lord, saying, "Are You the Expected One, or do we look for someone else?" And when the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the Expected One, or do we look for someone else?'" At that very time He cured many people of diseases and afflictions and evil spirits; and He granted sight to many who were blind. And He answered and said to them, "Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM. And blessed is he who keeps from stumbling over Me."

- Jesus Testifies of John the Baptist -

(Matthew 11:7-19 and Luke 7:24-35)

And when the messengers of John had left, He began to speak to the multitudes about John, "What did you go out into the wilderness to look at? A reed shaken by the wind? But what did you go out to see? A man dressed in soft clothing? Behold, those who are splendidly clothed and live in luxury are found in royal palaces. But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. This is the one about whom it is written, 'BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL

PREPARE YOUR WAY BEFORE YOU."¹⁵³ I say to you, among those born of women, there is no one greater than John; yet he who is least in the kingdom of God is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force.¹⁵⁴ For all the prophets and the Law prophesied until John. And if you care to accept it, he himself is Elijah, who was to come. He who has ears to hear, let him hear." And when all the people and the tax-gatherers heard this, they acknowledged God's justice, having been baptized with the baptism of John. But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John. "To what then shall I compare the men of this generation, and what are they like? They are like children who sit in the market place and call to one another; and they say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.' For John the Baptist has come eating no bread and drinking no wine; and you say, 'He has a demon!' The Son of Man has come eating and drinking; and you say, 'Behold, a gluttonous man, and a drunkard, a friend of tax-gatherers and sinners!' Yet wisdom is vindicated by all her children."

¹⁵³ Malachi 3:1

¹⁵⁴ **And from the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force.** This passage is better translated as follows: **And from the days of John the Baptist until now the Kingdom of Heaven is breaking forth and every person in it is breaking forth.** Two tremendous things are now happening simultaneously: the Kingdom is bursting forth into the world (like water from a broken dam), and individuals within the Kingdom are finding liberty and freedom. (See Micah 2:12-13)

- Jesus is Anointed by a Sinful Woman -

(*Luke 7:36-50*)

Now one of the Pharisees was requesting Him to dine with him. And He entered the Pharisee's house, and reclined at the table. And behold, there was a woman in the city¹⁵⁵ who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume, and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet, and anointing them with the perfume. Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner." And Jesus answered and said to him, "Simon, I have something to say to you." And he replied, "Say it, Teacher." "A certain moneylender had two debtors: one owed five hundred denarii, and the other fifty. When they were unable to repay, he graciously forgave them both. Which of them therefore will love him more?" Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have judged correctly." And turning toward the woman, He said to Simon, "Do you see this

¹⁵⁵ **A woman in the city.** The woman is most likely Mary Magdalene. She was from the town of Magdala Nunayya, meaning "Tower of the Fishes", which is modern day Migdal, a town on the northwestern shore of the Sea of Galilee. Migdal is about 25 miles northeast of Nain where Jesus had raised the widow's son from the dead. It appears that Jesus was on His way back home to Capernaun when this event occurred. Also Luke, who is writing the account, makes mention of her as he continues to next account. She is the woman, who had the seven demons.

woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears, and wiped them with her hair. You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet. You did not anoint My head with oil, but she anointed My feet with perfume. For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little." And He said to her, "Your sins have been forgiven." And those who were reclining at the table with Him began to say to themselves, "Who is this man who even forgives sins?" And He said to the woman, "Your faith has saved you; go in peace."

- Women Support Jesus -

(Luke 8:1-3)

And it came about soon afterwards, that He began going about from one city and village to another, proclaiming and preaching the kingdom of God; and the twelve were with Him, and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, and Joanna¹⁵⁶ the wife of Chuza, Herod's steward, and Susanna,¹⁵⁷ and many others who were contributing to their support out of their private means.

¹⁵⁶ **Joanna** is the Greek form of the Hebrew name Yohannah meaning, "God is Gracious."

¹⁵⁷ **Susanna** is the Greek form of the Hebrew name Shoshannah meaning, "Lily."

Part 5

Mysteries of the Kingdom

"You have heard; look at all this. And you, will you not declare it? I proclaim to you new things from this time, even hidden things which you have not known. They are created now and not long ago; and before today you have not heard them, lest you should say, 'Behold, I knew them.'" - Isaiah 48:6-7

- Jesus Begins Speaking in Parables -¹⁵⁸

(Mark 3:20-30)

¹⁵⁸ Parables.

1. A parable is a **narrative** or short **story**.
2. When people hear a parable they easily comprehend its **literal** meaning.
3. A parable has a **main** subject and contains one or more **truths, concepts** and/or **principles** that relate to it.
4. The purpose or goal of a parable is to compare the truths, concepts and principles concerning the parable's main subject ... to **another** subject that that the hearer is unfamiliar with..
5. Many of Jesus' parables are considered **comparative**. In other words, "something is **like** something else." For example, the kingdom of heaven is **like** a dragnet cast into the sea. And some of the parables He told are **contrasting**. In other words, something is **unlike** something else. The Parable of the Unjust Judge is a contrasting parable, as God who is a just judge is **unlike** the unjust judge.

And He came home, and the multitude gathered again, to such an extent that they could not even eat a meal. And when His own people heard of this, they went out to take custody of Him; for they were saying, "He has lost His senses." And the scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul,"¹⁵⁹ and "He casts out the demons by the ruler of the demons." And He called them to Himself and began speaking to them in parables, "How can Satan cast out Satan? And if a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but he is finished! But no one can enter the strong man's house and plunder his property unless he first binds¹⁶⁰ the strong man, and then he will plunder his house. Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"-- because they were saying, "He has an unclean spirit."

LESSON 18 – BOOK 2 – INTO THE HARVEST

- Kingdom Parables -

(Matthew 13:1-23, Mark 4:1-20, and Luke 8:4-15)

¹⁵⁹ **Beelzebul.** A heathen god. The term Beelzebul probably is derived from "ba'al zebul" meaning "Lord of the Dwelling" but has an alternate derivation of "ba'al zebel" meaning "Lord of Dung".

¹⁶⁰ **Binds.** Overcomes and renders powerless.

And He began to teach again by the sea. And such a very great multitude gathered to Him that He got into a boat in

the sea¹⁶¹ and sat down; and the whole multitude was by the sea on the land. And He was teaching them many things in parables, and was saying to them in His teaching, "**Listen to this! Behold,**¹⁶² the sower went out to sow;¹⁶³ and it came about that as he was sowing, some seed fell beside the road, and the birds came and ate it up. And other seed fell on the rocky ground where it did not have much soil; and immediately it sprang up because it had no depth of soil. And after the sun had risen, it was scorched; and because it had no root, it withered away. And other seed fell among the thorns, and the thorns came up and choked it, and it yielded no crop. And other seeds fell into the good soil and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundredfold." As He said these things, He would call out, "**He who has ears to hear, let him hear.**"

And the disciples came and said to Him, "Why do You speak to them in parables?" And He answered and said to them, "To you it has been granted to know the mysteries¹⁶⁴ of the

¹⁶¹ **He got into a boat in the sea.** This place is called the Bay of Parables and sits below Mount Eremos. It lies halfway between Taghba, the place of the "seven springs" and the town of Capernaum. The acoustical design of the natural formation could easily carry Jesus' voice to several thousand people on the shore.

¹⁶² **Behold** means to see or perceive something.

¹⁶³ **Sow.** The method of sowing in Jesus' day was through broadcasting. The sower would walk through the field with an open bag of seed over his shoulder taking handfuls of seed out and with a sweeping motion of his arm scattering or casting the seed over the field.

¹⁶⁴ **Mysteries.** Secrets or things hidden, not previously understood, or revealed.

kingdom of heaven, but to them it has not been granted. For whoever has, to him shall more be given, and he shall have an abundance; but whoever does not have, even what he has shall be taken away from him. Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. And in their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES LEST THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I SHOULD HEAL THEM.'¹⁶⁵ But blessed are your eyes, because they see; and your ears, because they hear. For truly I say to you, that many prophets and righteous men desired to see what you see, and did not see it; and to hear what you hear, and did not hear it."

And His disciples began questioning Him as to what this parable might be. And He said to them, "Do you not understand this parable? And how will you understand all the parables? **Hear then the parable of the sower.** Now the parable is this: the seed is the word of God. The sower sows the word. And those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they may not believe and be saved. And in a similar way

¹⁶⁵ *Isaiab 6:9-10*

these are the ones on whom seed was sown on the rocky places, who, when they hear the word, immediately receive it with joy; and they have no firm root in themselves, but are only temporary; then, when affliction or persecution arises because of the word, immediately they fall away. And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, and the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful. And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it, and bear fruit, thirty, sixty, and a hundredfold."

LESSON 19 – BOOK 2 – INTO THE HARVEST

- Growing in Understanding -

(Mark 4:21-29 and Luke 8:16-18)

And He was saying to them, "A lamp is not brought to be put under a peck-measure, is it, or under a bed? Is it not brought to be put on the lampstand? For nothing is hidden, except to be revealed; nor has anything been secret, but that it should come to light.¹⁶⁶ **If any man has ears to hear, let him hear.**"

And He was saying to them, "**Take care what you listen to.** By your standard of measure it shall be measured to you; and more shall be given you besides. For whoever has, to him shall more be given; and whoever does not have, even what he has shall be taken away from him."

¹⁶⁶ **Come to light.** To be revealed or understood.

And He was saying, "The kingdom of God is like a man who casts seed upon the soil; and goes to bed at night and gets up by day, and the seed sprouts up and grows-- how, he himself does not know. The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. But when the crop permits, he immediately puts in the sickle, because the harvest has come."

LESSON 20 – BOOK 2 – INTO THE HARVEST

- More Kingdom Truths -

(Matthew 13:24-52 and Mark 4:30-34)

He presented another parable to them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field. But while men were sleeping,¹⁶⁷ his enemy came and sowed tares¹⁶⁸ also among the wheat, and went away. But when the wheat sprang up and bore grain, then the tares became evident also. And the slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' And he said to them, 'An enemy has done this!' And the slaves said to him, 'Do you want us,

¹⁶⁷ **While men were sleeping** is just a way of saying men were unaware of what was going on or they weren't paying attention.

¹⁶⁸ **Tares.** Sowing tares in an enemy's wheat fields was common practice in ancient times. The tares Jesus is talking about are "bearded darnel" a poisonous rye grass which remains indistinguishable from wheat until the grain appears in the head at maturity. According to the ancients, tares are not a different kind of seed, but only a degenerate kind of wheat. Sowing tares results in a decreased wheat crop, as the tares tend to strangle the wheat and take up the nutrients in the soil. It also demands more work of the farmer to separate the wheat from the tares.

then, to go and gather them up?' But he said, 'No; lest while you are gathering up the tares, you may root up the wheat with them. Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.'""

He presented another parable to them, saying, "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field; and this is smaller than all other seeds; but when it is full grown, it is larger than the garden plants, and becomes a tree, so that THE BIRDS OF THE AIR come and NEST IN ITS BRANCHES."¹⁶⁹

He spoke another parable to them, "The kingdom of heaven is like leaven, which a woman took, and hid in three pecks of meal, until it was all leavened." All these things Jesus spoke to the multitudes in parables, and He did not speak to them without a parable, so that what was spoken through the prophet might be fulfilled, saying, "I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD."¹⁷⁰

Then He left the multitudes, and went into the house.¹⁷¹ And His disciples came to Him, saying, "Explain to us the parable of the tares of the field." And He answered and said, "The one

¹⁶⁹ *Ezekiel 17:23*

¹⁷⁰ *Psalms 78:2*

¹⁷¹ **House.** Jesus left the boat on the Bay of Parables and entered a house where He spoke with His disciple giving them the interpretation of the "Parable of the Wheat and the Tares" and three more parables.

who sows the good seed is the Son of Man, and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age. The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. Then **THE RIGHTEOUS WILL SHINE FORTH AS THE SUN¹⁷²** in the kingdom of their Father. **He who has ears, let him hear.**”

"The kingdom of heaven is like a treasure hidden in the field, which a man found and hid; and from joy over it he goes and sells all that he has, and buys that field.

Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had, and bought it.

Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; and when it was filled, they drew it up on the beach; and they sat down, and gathered the good fish into containers, but the bad they threw away. So it will be at the end of the age; the angels shall come forth, and take out the wicked from among the righteous, and will cast them into the furnace of fire; there shall be weeping and

¹⁷² *Daniel 12:3*

gnashing of teeth. Have you understood all these things?"¹⁷³ They said to Him, "Yes." And He said to them, "Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings forth out of his treasure things new and old."

- Christ's True Family -

(Matthew 12:46-50, Mark 3:31-35 and Luke 8:19-21)

And His mother and brothers came to Him, and they were unable to get to Him because of the crowd. And it was reported to Him, "Your mother and Your brothers are standing outside, wishing to see You." But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."

LESSON 21 – BOOK 2 – INTO THE HARVEST

- Going into the Harvest Field -

(Matthew 8:23-34, Mark 4:35-5:20 and Luke 8:22-39)

¹⁷³ **Have you understood these things?** When taken as a whole the eight parables that Jesus spoke form a broad view of the kingdom of God. They show how it starts (the sower), how it grows (the growing plant) and how it ends (the wheat and tares). The growth of the kingdom is occurring both visibly (the mustard seed) and internally (the leaven) at the same time. The value of the kingdom of God is not readily seen (treasure hidden in the field) yet it's worth is unsurpassed (pearl of great price). And only those who are clean and pure will remain (dragnet cast into the sea).

And on that day, when evening had come, He and His disciples got into a boat, and He said to them, "**Let us go over to the other side of the lake.**" And leaving the multitude, they took Him along with them, just as He was, in the boat; and other boats were with Him. And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. And He Himself was in the stern, asleep on the cushion; and they awoke Him and said to Him, "Teacher, do You not care that we are perishing?" And being aroused, He rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. And He said to them, "Why are you so timid? How is it that you have no faith?" And they became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?"

And they came to the other side of the sea, into the country of the Gerasenes.¹⁷⁴ And when He had come out of the boat, He was met by a certain man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs. And no one was able to bind him anymore, even with a chain; because he

¹⁷⁴ **Country of the Gerasenes.** "Gerasa" or "Kersa". The eastern side of the lake was part of the Decapolis or "League of Ten Cities," which was controlled by the city of Hippos. The Roman general, Pompey, founded the Decapolis on his return from Syria in 63 BC and conferred upon it pagan-Hellenistic city rights. The particular region they were headed for was the Gerasenes. In Hebrew, the word Gerushim or Gerashim means, "expelled people". And according to Jewish tradition this was the land of the Girgashites, one of the seven indigenous people of Canaan that Joshua drove out of the land.

had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles broken in pieces, and no one was strong enough to subdue him. And constantly night and day, among the tombs and in the mountains, he was crying out and gashing himself with stones. And seeing Jesus from a distance, he ran up and bowed down before Him; and crying out with a loud voice, he said, "What do I have to do with You, Jesus, Son of the Most High God? I implore You by God, do not torment me!" For He had been saying to him, "Come out of the man, you unclean spirit!" And He was asking him, "What is your name?" And he said to Him, "My name is Legion;¹⁷⁵ for we are many." And he began to entreat Him earnestly not to send them out of the country. Now there was a big herd of swine feeding there on the mountain. And the demons entreated Him, saying, "Send us into the swine¹⁷⁶ so that we may enter them." And He gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank¹⁷⁷ into the sea, about two thousand of them; and they were drowned in the sea. And their herdsmen ran away and reported it in the city and out in the country. And the people came to see what it was that had happened. And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the "legion"; and they became frightened. And those who had seen it described to them how it had happened to the demon-possessed man, and

¹⁷⁵ **Legion.** At the time of Jesus a "Roman legion" consisted of 6000 infantry and a contingent of cavalry.

¹⁷⁶ **Swine** are "unclean" animals.

¹⁷⁷ **Steep bank.** There is only one place on the Sea of Galilee that matches this description, near the small village of Kursi.

all about the swine. And they began to entreat Him to depart from their region. And as He was getting into the boat, the man who had been demon-possessed was entreating Him that he might accompany Him. And He did not let him, but He said to him, "Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you." And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone marveled.

- A Woman with a Hemorrhage is Healed -

(Matthew 9:18-22, Mark 5:21-34 and Luke 8:40-48)

And when Jesus had crossed over again in the boat to the other side, a great multitude gathered about Him; and He stayed by the seashore. And one of the synagogue officials named Jairus came up, and upon seeing Him, fell at His feet, and entreated Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, that she may get well and live." And He went off with him; and a great multitude was following Him and pressing in on Him. And a woman who had had a hemorrhage for twelve years, and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse, after hearing about Jesus, came up in the crowd behind Him, and touched His cloak.

For she thought, "If I just touch His garments,¹⁷⁸ I shall get well." And immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. And immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "Who touched My garments?" And while they were all denying it, Peter said, "Master, the multitudes are crowding and pressing upon You." But Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me." And He looked around to see the woman who had done this. And when the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed. And He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your affliction."

- Jairus' Daughter is Raised -

(Matthew 9:23-26, Mark 5:35-43, and Luke 8:49-56)

While He was still speaking, someone came from the house of the synagogue official, saying, "Your daughter has died; do not trouble the Teacher anymore." But when Jesus heard this, He answered him, "Do not be afraid any longer; only believe, and she shall be made well." And He allowed no one to follow with

¹⁷⁸ **Garments.** What the woman touched was the fringe of Jesus' garment, one of four tzitzit that all Israelites were required to wear. (Numbers 15:38-40 and Deuteronomy 22:12) The woman's faith probably arose from the scripture passage Malachi 4:2, which says, "*But for you who fear My name, the sun of righteousness will rise with healing in its wings (tzitzit); and you will go forth and skip about like calves from the stall.*"

Him, except Peter and James and John the brother of James. And they came to the house of the synagogue official; and He beheld a commotion, and people loudly weeping and wailing. And entering in, He said to them, "Why make a commotion and weep? The child has not died, but is asleep." And they began laughing at Him. But putting them all out, He took along the child's father and mother and His own companions, and entered the room where the child was. And taking the child by the hand, He said to her, "Talitha kum!" (which translated means, "Little girl, I say to you, arise!"). And her spirit returned, and she rose immediately; and He gave orders for something to be given her to eat. And her parents were amazed; but He instructed them to tell no one what had happened.

- Two Blind Men Are Healed -

(Matthew 9:27-31)

And as Jesus passed on from there, two blind men followed Him, crying out, and saying, "Have mercy on us, Son of David!" And after He had come into the house, the blind men came up to Him, and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "Be it done to you according to your faith." And their eyes were opened. And Jesus sternly warned them, saying, "See here, let no one know about this!" But they went out, and spread the news about Him in all that land.

- Speech Is Restored -

(Matthew 9:32-34)

And as they were going out, behold, a dumb man, demon-possessed, was brought to Him. And after the demon was cast out, the dumb man spoke; and the multitudes marveled, saying, "Nothing like this was ever seen in Israel." But the Pharisees were saying, "He casts out the demons by the ruler of the demons."

- Jesus Returns to Nazareth -

(Matthew 13:53-58 and Mark 6:1-6)

And He went out from there, and He came into His home town,¹⁷⁹ and His disciples followed Him. And when the Sabbath had come, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands? Is not this the carpenter, the son of Mary, and brother of James,¹⁸⁰ and Joses,¹⁸¹ and Judas,¹⁸² and Simon?¹⁸³ Are not His sisters here with us?" And they took offense at Him. And Jesus said to them, "A prophet is not without honor except in his home town and among his own relatives and in his own household." And He could do no miracle there except that He laid His

¹⁷⁹ **His home town.** Nazareth.

¹⁸⁰ **James** also known as James the Just or James the Lord's brother would become the leader of the Jerusalem Church until his martyrdom in either AD 62 or 69. He is also credited with writing the New Testament epistle entitled, "James."

¹⁸¹ **Joses** or Joseph is also the Lord's younger brother.

¹⁸² **Judas** or Jude is also the Lord's younger brother and author of the New Testament epistle entitled, "Jude."

¹⁸³ **Simon** is also the Lord's younger brother.

hands upon a few sick people and healed them. And He wondered at their unbelief.

Part 6

The Harvest Field

Those who sow in tears shall reap with joyful shouting. He who goes to and fro weeping, carrying his bag of seed, shall indeed come again with a shout of joy, bringing his sheaves with him. - Psalms 126:5-6

LESSON 22 – BOOK 2 – INTO THE HARVEST

- Evangelism -

(Matthew 9:35-10:15, Mark 6:7-13 and Luke 9:1-5)

AD 29, Late Summer/Early Autumn

And Jesus was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd. Then He said to His disciples, "The harvest is plentiful, but the workers are few. **Therefore beseech the Lord of the harvest to send out workers into His harvest.**"

And having summoned His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. Now the names of the twelve apostles are these: The first, Simon, who

is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax-gatherer; James the son of Alphaeus, and Thaddaeus; Simon the Zealot, and Judas Iscariot, the one who betrayed Him. These twelve Jesus sent out after instructing them, saying, "**Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; but rather go to the lost sheep of the house of Israel.** And as you go, **preach**, saying, "The kingdom of heaven is at hand."¹⁸⁴ **Heal the sick, raise the dead, cleanse the lepers, cast out demons;** freely you received, **freely give.** **Do not acquire** gold, or silver, or copper for your money belts, or a bag for your journey, or even two tunics, or sandals, or a staff; for the worker is worthy of his support.

And into whatever city or village you enter, **inquire who is worthy in it; and abide there until you go away.** And as you enter the house, **give it your greeting.**¹⁸⁵ And if the house is worthy,¹⁸⁶ **let your greeting of peace come upon it;** but if it is not worthy, **let your greeting of peace return to you.** And whoever does not receive you, nor heed your words, as you go out of that house or that city, **shake off the dust of your feet.**

¹⁸⁴ **The Kingdom of Heaven is at hand.** The kingdom of God is at hand is used in a couple of ways. First, it declares that God is currently ruling here and now. Secondly, it is saying that the kingdom is near because its power and authority is contained within the person making the statement.

¹⁸⁵ **Greeting.** "Shalom aleikhem" or "peace be upon you". The word Shalom not only conveys the idea of peace but also well-being, wholeness, health, success, integrity, and comfort.

¹⁸⁶ **The house is worthy.** This means that a "man of peace" lives there. The term "man of peace" denotes a person who is humble, hospitable and has a great respect for God (a God-fearer). He would not necessarily have to be Jewish or Christian to qualify.

Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah¹⁸⁷ in the Day of Judgment, than for that city.”

LESSON 23 – BOOK 2 – INTO THE HARVEST

- Serpents and Doves -

(Matthew 10:16-23)

Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and innocent as doves. But beware of men; for they will deliver you up to the courts, and scourge you in their synagogues; and you shall even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. But when they deliver you up, **do not become anxious about how or what you will speak; for it shall be given you in that hour what you are to speak.** For it is not you who speak, but it is the Spirit of your Father who speaks in you. And brother will deliver up brother to death, and a father his child; and children will rise up against parents, and cause them to be put to death. And you will be hated by all on account of My name, but it is the one who has endured to the end who will be saved. But whenever they persecute you in this city, flee to the next; for truly I say to you, you shall not finish going through the cities of Israel, until the Son of Man comes.

¹⁸⁷ **The land of Sodom and Gomorrah.** An area at the southern end of the Dead Sea which God destroyed in the time of Abraham because of the wickedness of its inhabitants.

LESSON 24 – BOOK 2 – INTO THE HARVEST

- Sobering Decisions -

(Matthew 10:24-11:1 and Luke 9:6)

A disciple is not above his teacher, nor a slave above his master. It is enough for the disciple that he become as his teacher, and the slave as his master. If they have called the head of the house Beelzebul, how much more the members of his household! **Therefore do not fear them**, for there is nothing covered that will not be revealed, and hidden that will not be known. What I tell you in the darkness, **speak in the light**; and what you hear whispered in your ear, **proclaim upon the housetops**. **And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell**. Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father. But the very hairs of your head are all numbered. **Therefore do not fear**; you are of more value than many sparrows. Everyone therefore who shall confess Me before men, I will also confess him before My Father who is in heaven. But whoever shall deny Me before men, I will also deny him before My Father who is in heaven.

Do not think that I came to bring peace on the earth;¹⁸⁸ I did not come to bring peace, but a sword. For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-

¹⁸⁸ **Peace on the earth.** Jesus came to establish peace between man and God, not peace between all men.

LAW AGAINST HER MOTHER-IN-LAW; and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.¹⁸⁹ He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross¹⁹⁰ and follow after Me is not worthy of Me. He who has found his life shall lose it, and he who has lost his life for My sake shall find it. He who receives you receives Me, and he who receives Me receives Him who sent Me. He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you he shall not lose his reward." And they went out and preached that men should repent. And they were casting out many demons and were anointing with oil many sick people and healing them. And it came about that when Jesus had finished giving instructions to His twelve disciples, He departed from there to teach and preach in their cities.

- John the Baptist is Beheaded -

(Matthew 14:1-12, Mark 6:14-29, and Luke 9:7-9)

And King Herod¹⁹¹ heard of it, for His name had become well known; and people were saying, "John the Baptist has risen from the dead, and that is why these miraculous powers are at

¹⁸⁹ *Micah 7:6*

¹⁹⁰ **His cross.** The thing which will bring about his suffering and death.

¹⁹¹ **Herod.** Herod Antipas

work in Him." But others were saying, "He is Elijah." And others were saying, "He is a prophet, like one of the prophets of old." But when Herod heard of it, he kept saying, "John, whom I beheaded, has risen!" For Herod himself had sent and had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, because he had married her. For John had been saying to Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him and wanted to put him to death and could not do so; for Herod was afraid of John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him. And a strategic day came when Herod on his birthday gave a banquet for his lords and military commanders and the leading men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and his dinner guests; and the king said to the girl, "Ask me for whatever you want and I will give it to you." And he swore to her, "Whatever you ask of me, I will give it to you; up to half of my kingdom." And she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist." And immediately she came in haste before the king and asked, saying, "I want you to give me right away the head of John the Baptist on a platter." And although the king was very sorry, yet because of his oaths and because of his dinner guests, he was unwilling to refuse her. And immediately the king sent an executioner and commanded him to bring back his head. And he went and had him beheaded in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. And when his disciples heard about this, they came and took away

his body and laid it in a tomb; and they went and reported to Jesus.

Part 7

Bread from Heaven

When the sons of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread which the LORD has given you to eat." - Exodus 16:15

- The Apostles Return -

(Matthew 14:13-14, Mark 6:30-34, Luke 9:10-11 and John 6:1-4)

AD 30, Late March¹⁹²

And the apostles gathered together with Jesus; and they reported to Him all that they had done and taught. And taking them with Him, He withdrew by Himself to a city called Bethsaida. And He said to them, "**Come away by yourselves to a lonely place and rest a while.**" (For there were many people coming and going, and they did not even have time to eat.) And they went away in the boat to a lonely place by themselves. And the people saw them going, and many recognized them, and they ran there together on foot from all the cities, and got there ahead of them. And when He went ashore, He saw a great multitude, and He felt compassion for them because they were like sheep without a shepherd; and

¹⁹² **Late March** appears to be the correct time period as John 6:4 records that the Passover of the Jews was approaching. That year it would have fallen in early April.

welcoming them, He began speaking to them about the kingdom of God and curing those who had need of healing. And Jesus went up on the mountain, and there He sat with His disciples. Now the Passover, the feast of the Jews, was at hand.

LESSON 25 – BOOK 2 – INTO THE HARVEST

- Looking For God's Solutions -

(Matthew 14:15-23, Mark 6:35-46, Luke 9:12-17 and John 6:5-15)

And the day began to decline, and the twelve came and said to Him, "Send the multitude away, that they may go into the surrounding villages and countryside and find lodging and get something to eat; for here we are in a desolate place." But Jesus said to them, "They do not need to go away; **you give them something to eat!**" And they said to Him, "Shall we go and spend two hundred denarii on bread and give them something to eat?" Jesus therefore lifting up His eyes, and seeing that a great multitude was coming to Him, said to Philip, "Where are we to buy bread, that these may eat?" And this He was saying to test him; for He Himself knew what He was intending to do. Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little." And He said to them, "**How many loaves do you have? Go look!**" One of His disciples, Andrew, Simon Peter's brother, said to Him, "There is a lad here who has five barley loaves and two fish, but what are these for so many people?" And He said, "**Bring them here to Me.**" And He said to His disciples, "**Have them recline to eat in groups of about fifty each.**" And they did so, and had them all recline. Now there was much

grass in the place. And they reclined in companies of hundreds and of fifties. And He took the five loaves and the two fish, and looking up toward heaven, He blessed the food¹⁹³ and broke the loaves and He kept giving them to the disciples to set before them; and He divided up the two fish among them all. And they all ate and were satisfied. And when they were filled, He said to His disciples, "**Gather up the leftover fragments that nothing may be lost.**" And they picked up twelve full baskets of the broken pieces, and also of the fish. And there were about five thousand men¹⁹⁴ who ate, aside from women and children. When therefore the people saw the sign which He had performed, they said, "This is of a truth the Prophet who is to come into the world." Jesus therefore perceiving that they were intending to come and take Him by force, to make Him king, immediately made His disciples get into the boat and go ahead of Him to the other side to Bethsaida,¹⁹⁵ while He Himself was sending the multitude away. And after bidding them farewell, He departed to the mountain to pray; and when it was evening, He was there alone.

LESSON 26 – BOOK 2 – INTO THE HARVEST

¹⁹³ **He blessed the food.** In reality the provision (food) is never blessed, God is blessed through the giving of thanks for His provision.

¹⁹⁴ **Five thousand men.** The total number of people that Jesus fed that day could easily have been in excess of 20,000.

¹⁹⁵ **Bethsaida.** A town near Capernaum which was the home of Peter, Andrew, and Philip.

- Fear Not -

(Matthew 14:24-33, Mark 6:47-52, and John 6:16-21)

But the boat was already many stadia¹⁹⁶ away from the land, battered by the waves; for the wind was contrary.¹⁹⁷ And seeing them straining at the oars, at about the fourth watch of the night,¹⁹⁸ He came to them, walking on the sea; and He intended to pass by them. But when they saw Him walking on the sea, they supposed that it was a ghost, and cried out; for they all saw Him and were frightened. But immediately He spoke with them and said to them, "**Take courage; it is I, do not be afraid.**" And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water." And He said, "Come!" And Peter got out of the boat, and walked on the water and came toward Jesus. But seeing the wind, he became afraid, and beginning to sink, he cried out, saying, "Lord, save me!" And immediately Jesus stretched out His hand and took hold of him, and said to him, "O you of little faith, why did you doubt?" And He got into the boat with them, and the wind stopped; and they were greatly astonished, for they had not gained any insight from the incident of the loaves, but their heart was hardened. And those who were in the boat worshipped Him, saying, "You are certainly God's Son!"

¹⁹⁶ **Stadia.** A stadion is a measure of length equivalent to 606 feet. According to the apostle John, the disciples had rowed about 25 to 30 stadia (about 3 miles) before Jesus came to them.

¹⁹⁷ **The wind was contrary.** Different winds blow over the lake at different times of the year. In the summer the afternoon west wind (Gharbiyeh) cools the summer heat, but causes no storms. In winter and spring the east wind (Sharkiyeh) often causes sudden dangerous storms.

¹⁹⁸ **Fourth watch of the night.** From 3:00 AM until 6:00 AM

- This is the Work of God -

(John 6:22-29)

The next day the multitude that stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but that His disciples had gone away alone. There came other small boats from Tiberias¹⁹⁹ near to the place where they ate the bread after the Lord had given thanks. When the multitude therefore saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum, seeking Jesus. And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You get here?" Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves, and were filled. Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man shall give to you, for on Him the Father, even God, has set His seal." They said therefore to Him, "What shall we do, that we may work the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."

- "I Am the Bread of Life" -²⁰⁰

¹⁹⁹ **Tiberias** was the capital city of the region known as Galilee in the time of Jesus. It was also the home of Herod Antipas.

²⁰⁰ **I Am the Bread of Life.** The full implication of this is revealed in Lesson 50 of Book 3- "Building the Temple" in the three- book teaching series "A Journey with Jesus."

(John 6:30-59)

They said therefore to Him, "What then do You do for a sign, that we may see, and believe You? What work do You perform? Our fathers ate the manna in the wilderness; as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.'"²⁰¹ Jesus therefore said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. For the bread of God is that which comes down out of heaven, and gives life to the world." They said therefore to Him, "Lord, evermore give us this bread." Jesus said to them, "I am the bread of life;"²⁰² he who comes to Me shall not hunger, and he who believes in Me shall never thirst. But I said to you, that you have seen Me, and yet do not believe. All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him, may have eternal life; and I Myself will raise him up on the last day." The Jews therefore were grumbling about Him, because He said, "I am the bread that came down out of heaven." And they were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down out of heaven?'" Jesus answered and said to them, "Do not grumble among

²⁰¹ *Exodus 16:4*

²⁰² **I AM the Bread of Life.** This is the first of Jesus' seven "I AM" statements.

yourselves. No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day. It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.'²⁰³ Everyone who has heard and learned from the Father, comes to Me. Not that any man has seen the Father, except the One who is from God; He has seen the Father. Truly, truly, I say to you, he who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die. I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh." The Jews therefore began to argue with one another, saying, "How can this man give us His flesh to eat?" Jesus therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which came down out of heaven; not as the fathers ate, and died, he who eats this bread shall live forever." These things He said in the synagogue, as He taught in Capernaum.

²⁰³ *Isaiab 54:13*

- Some of Christ's Disciples Quit Following Him -

(John 6:60-71)

Many therefore of His disciples, when they heard this said, "This is a difficult statement; who can listen to it?" But Jesus, conscious that His disciples grumbled at this, said to them, "Does this cause you to stumble? What then if you should behold the Son of Man ascending where He was before? It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. And He was saying, "For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father." As a result of this many of His disciples withdrew, and were not walking with Him anymore. Jesus said therefore to the twelve, "You do not want to go away also, do you?" Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. And we have believed and have come to know that You are the Holy One of God." Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?" Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.

- Arrival at Gennesaret -

(Matthew 14:34-36, Mark 6:53-56)

And when they had crossed over they came to land at Gennesaret,²⁰⁴ and moored to the shore. And when they had come out of the boat, immediately the people recognized Him, and ran about that whole country and began to carry about on their pallets those who were sick, to the place they heard He was. And wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and entreating Him that they might just touch the fringe of His cloak;²⁰⁵ and as many as touched it were being cured.

LESSON 27 – BOOK 2 – INTO THE HARVEST

- A Little Leaven -

(Matthew 15:1-20 and Mark 7:1-23)

And the Pharisees and some of the scribes gathered together around Him when they had come from Jerusalem, and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed. (For the Pharisees and all the Jews do not eat unless they carefully wash their hands,

thus observing the traditions of the elders;²⁰⁶ and when they come from the market place, they do not eat unless they

²⁰⁴ **Gennesaret** is a small town about 5 miles west of Capernaum. It is also called Chinnereth or Kinnereth.

²⁰⁵ **Touch the fringe (tzitzit) of His cloak.** Evidently this was the result of the testimony of the woman whom Jesus healed in Mark 5-21-34. (See specifically Mark 5:28)

²⁰⁶ **Traditions of the elders.** As a group, the Pharisees generally added to God's word. One example of this was that they added many prohibitions to working on the Sabbath. One of these was that it was unlawful to start a

cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.) And the Pharisees and the scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?" And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written, 'THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. 'BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'²⁰⁷ "Neglecting the commandment of God, you hold to the tradition of men." He was also saying to them, "You nicely set aside the commandment of God in order to keep your tradition. For Moses said, 'HONOR YOUR FATHER AND YOUR MOTHER';²⁰⁸ and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, LET HIM BE PUT TO DEATH';²⁰⁹ but you say, 'If a man says to his father or his mother, anything of mine you might have been helped by is Corban (that is to say, given to God),' you no longer permit him to do anything for his father or his mother; thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that." And after He called the multitude to Him again, He began saying to them, "**Listen to Me, all of you, and understand:** there is nothing outside the man which going into him can defile him; but the

fire on the Sabbath. The Sadducees tended to subtract from God's word. One example of this was that they did not believe in the resurrection of the dead.

²⁰⁷ *Isaiah 29:13*

²⁰⁸ *Exodus 20:12*

²⁰⁹ *Exodus 21:17*

things which proceed out of the man are what defile the man. If any man has ears to hear, **let him hear.**" Then the disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this statement?" But He answered and said, "Every plant which My heavenly Father did not plant shall be rooted up. **Let them alone;** they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit." And Peter answered and said to Him, "Explain the parable to us." And He said, "Are you still lacking in understanding also? Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated? But the things that proceed out of the mouth come from the heart, and those defile the man. For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. These are the things which defile the man; but to eat with unwashed hands does not defile the man."

- The Syrophenician Woman -

(Matthew 15:21-28 and Mark 7:24-30)

AD 30, Summer

And from there He arose and went away to the region of Tyre.²¹⁰ And when He had entered a house, He wanted no one to know of it; yet He could not escape notice. And behold, a Canaanite²¹¹ woman came out from that region, and began to

²¹⁰ **Tyre.** A city located in Phoenicia (present day Lebanon) on the shore of the Mediterranean Sea. It is approximately 35 miles NW of Capernaum.

²¹¹ **Canaanite.** Descendants of Canaan on whom a curse was placed by Noah, which called for them to be a race of servants. These people once

cry out, saying, "Have mercy on me, O Lord, Son of David; my daughter is cruelly demon-possessed." But He did not answer her a word. And His disciples came to Him and kept asking Him, saying, "Send her away, for she is shouting out after us." But He answered and said, "I was sent only to the lost sheep of the house of Israel." But she came and began to bow down before Him, saying, "Lord, help me!" Now the woman was a Gentile, of the Syrophenician²¹² race. And she kept asking Him to cast the demon out of her daughter. And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs."²¹³ But she answered and said to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs." And He said to her, "O woman, your faith is great; be it done for you as you wish; because of this answer go your way; the demon has gone out of your daughter." And her daughter was healed at once. And going back to her home, she found the child lying on the bed, the demon having departed.

- Healings in Decapolis -

(Matthew 15:29-31 and Mark 7:31-37)

And again He went out from the region of Tyre, and came through Sidon²¹⁴ to the Sea of Galilee, within the region of

inhabited the land of Israel but were driven out when the Israelites were given the land by God.

²¹² **Syrophenician.** An individual who came from the area of Phoenicia that was absorbed into the Syrian kingdom.

²¹³ **Dogs.** In this case the word used is for the household pet, not the wild dogs.

²¹⁴ **Sidon.** A city in Phoenicia on the Mediterranean Sea about 20 miles north of Tyre.

Decapolis. And great multitudes came to Him, bringing with them those who were lame, crippled, blind, dumb, and many others, and they laid them down at His feet; and He healed them, so that the multitude marveled as they saw the dumb speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the God of Israel. And they brought to Him one who was deaf and spoke with difficulty, and they entreated Him to lay His hand upon him. And He took him aside from the multitude by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva; and looking up to heaven with a deep sigh, He said to him, "Ephphatha!" that is, "Be opened!" And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly. And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it. And they were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear, and the dumb to speak."

Jesus Feeds 4000 Men

(Matthew 15:32-39 and Mark 8:1-10)

In those days again, when there was a great multitude and they had nothing to eat, He called His disciples and said to them, "I feel compassion for the multitude because they have remained with Me now three days, and have nothing to eat; and if I send them away hungry to their home, they will faint on the way; and some of them have come from a distance." And His disciples answered Him, "Where will anyone be able to find

enough to satisfy these men with bread here in a desolate place?" And He was asking them, "How many loaves do you have?" And they said, "Seven." And He directed the multitude to sit down on the ground; and taking the seven loaves, He gave thanks and broke them, and started giving them to His disciples to serve to them, and they served them to the multitude. They also had a few small fish; and after He had blessed them, He ordered these to be served as well. And they ate and were satisfied; and they picked up seven large baskets full of what was left over of the broken pieces. And those who ate were four thousand men, besides women and children. And sending away the multitudes, He got into the boat, and came to the region of Magadan.²¹⁵

- Pharisees and Sadducees Seek a Sign from Heaven -

(Matthew 16:1-4 and Mark 8:11-12)

And the Pharisees and Sadducees came up, and testing Him asked Him to show them a sign from heaven. But He answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' And in the morning, 'There will be a storm today, for the sky is red and threatening.' Do you know how to discern the appearance of the sky, but cannot discern the signs of the times? An evil and adulterous generation seeks

²¹⁵ **Magadan.** It is generally believed that this is the city Magdala (also called Dalmanutha in Mark's Gospel). It is located at the extreme western end of the Sea of Galilee between the cities of Capernaum and Tiberias.

after a sign; and a sign will not be given it, except the sign of Jonah." And He left them, and went away.

LESSON 27 – BOOK 2 – INTO THE HARVEST

- A Little Leaven -

(Matthew 16:5-12 and Mark 8:13-21)

And leaving them, He again embarked and went away to the other side. And they had forgotten to take bread; and did not have more than one loaf in the boat with them. And Jesus said to them, "**Watch out and beware of the leaven of the Pharisees and Sadducees.**" And they began to discuss among themselves, saying, "It is because we took no bread." But Jesus, aware of this, said, "You men of little faith, why do you discuss among yourselves that you have no bread? Do you not yet see or understand? Do you have a hardened heart? HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR?"²¹⁶ And do you not remember, when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?" They said to Him, "Twelve." "And when I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?" And they said to Him, "Seven." "How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees." Then they understood that He did not say to

²¹⁶ *Jeremiah 5:21*

beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

- A Blind Man is Healed at Bethsaida -

(Mark 8:22-26)

And they came to Bethsaida. And they brought a blind man to Him, and entreated Him to touch him. And taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes, and laying His hands upon him, He asked him, "Do you see anything?" And he looked up and said, "I see men, for I am seeing them like trees, walking about." Then again He laid His hands upon his eyes; and he looked intently and was restored, and began to see everything clearly. And He sent him to his home, saying, "Do not even enter the village."

Part 8

Listen to Him

"Hear, O Israel! The LORD is our God, the LORD is one! And you shall love the LORD your God with all your heart and with all your soul and with all your might." - Deuteronomy 6:4-5

LESSON 28 – BOOK 2 – INTO THE HARVEST

- Taking Up the Cross -

(*Matthew 16:13-28, Mark 8:27-9:1 and Luke 9:18-27*)

AD 30, September

Now when Jesus came into the district of Caesarea Philippi,²¹⁷ He began asking His disciples, saying, "Who do people say that the Son of Man²¹⁸ is?" And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." He said to them, "But who do you say that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus answered and said to him, "Blessed are you, Simon Barjona,²¹⁹ because flesh and blood did not reveal this to you, but My Father who is in heaven. And I also say to you that you are Peter,²²⁰ and upon

²¹⁷ **Caesarea Philippi.** A city located about 25 miles north of Bethsaida at the foot of Mt. Hermon.

²¹⁸ **Son of Man.** *Daniel 7:13-14 - "I kept looking in the night visions, and behold, with the **clouds of heaven** one like a **Son of Man** was coming, and He came up to the Ancient of Days and was presented before Him. **And to Him was given dominion, glory and a kingdom**, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed*

²¹⁹ **Barjona.** "Son of Jonah".

²²⁰ **Peter.** The name in Greek is Petros meaning a rock or small stone.

this rock²²¹ I will build My church;²²² and the gates²²³ of Hades²²⁴ shall not overpower it.²²⁵

I will give you the keys²²⁶ of the kingdom of heaven²²⁷; and whatever you shall bind (forbid) on earth shall be bound

²²¹ **Rock.** The Greek word is Petra meaning foundation stone. Jesus said that His Church was going to be built on the foundation stone [truth, principle, or fact] of Peter's statement that declared ... Jesus, as the Christ, the Son of the living God.

²²² **Church.** The Greek word is ekklesia meaning "called out ones". The Hebrew equivalent, kahal means assembly, congregation, or community. Both of these words refer to people. Neither of them refers to an institution or a building.

²²³ **Gates.** The entry or departure points of a fortified place or stronghold (i.e. a walled city). Gates were closed in dangerous times to prevent entrance by enemies attempting to overpower the stronghold. This is called going on the defense. Gates were opened to allow the stronghold's resources to be released against an enemy. This is called going on the attack.

²²⁴ **Gates of Hades.** Entry and departure points into the realm of the dead.

²²⁵ **Shall not overpower it.** Jesus simply means that the power of death cannot kill the Church, by opening its gates and attacking. Nor can it stop the Church from taking souls out of the realm of the dead by closing its gates and defending the stronghold.

²²⁶ **Keys.** Instruments used for either locking or unlocking the gates of strongholds.

²²⁷ **Keys of the Kingdom of Heaven.** One key locks (binds or forbids or closes) the gates of Heaven, thus barring entrance and keeping its blessing from being released. The other key unlocks (looses or permits or opens) the gates of Heaven to provide entrance and releasing of its blessing. Peter first used these keys to release heaven's blessing on the Feast of Weeks (Pentecost) following Christ's resurrection from the dead. He declared,

(forbidden) in heaven, and whatever you shall loose (permit) on earth shall be loosed (permitted) in heaven." Then He warned the disciples that they should tell no one that He was the Christ. From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. And Peter took Him aside and began to rebuke Him, saying, "God forbid it, Lord! This shall never happen to You." But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."

And He summoned the multitude with His disciples, and said to them, "If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me. For whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel's shall save it. For what does it profit a man to gain the whole world, and forfeit his soul? For what shall a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels; and WILL THEN RECOMPENSE EVERY MAN ACCORDING TO HIS DEEDS." And He was saying to them, "Truly I say to you, there are some of those who are

"Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself." (Acts 2:38-39)

standing here who shall not taste death until they see the kingdom of God after it has come with power."

LESSON 29 – BOOK 2 – INTO THE HARVEST

- Listen To Jesus -

(Matthew 17:1-13, Mark 9:2-13 and Luke 9:28-36)

AD 30, September 16 – Yom Teruah – Day of Sounding the Trump²²⁸

And some eight days after these sayings, it came about that He took along Peter and John and James, and went up to the mountain to pray. And while He was praying, the appearance of His face became different, and His clothing became white and gleaming. And behold, two men were talking with Him; and they were Moses and Elijah, who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem. Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him. And it came about, as these were parting from Him, Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, and one for Moses, and one for Elijah"-- not realizing what he was saying. And while he was

²²⁸ **Feast of Trumpets.** Today Jews call this Rosh Hashanah (New Year) although the Biblical name is Yom Teruah (Day of Sounding the Trump or Day of Warning). This feast also has two other names that represent themes connected with it. They are Yom Hazikaron (Day of Memorial or Remembrance) and Yom Haddin (Day of Judgment). All of these names point to God's sovereignty and kingship while declaring that men should repent and prepare for His coming.

saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, "**This is My Son, My Chosen One; listen to Him!**"²²⁹ And when the disciples heard this, they fell on their faces and were much afraid. And Jesus came to them and touched them and said, "**Arise, and do not be afraid.**" And lifting up their eyes, they saw no one, except Jesus Himself alone. And as they were coming down from the mountain, Jesus commanded them, saying, "**Tell the vision to no one until the Son of Man has risen from the dead.**" And they seized upon that statement, discussing with one another what rising from the dead might mean. And they asked Him, saying, "Why is it that the scribes say that Elijah must come first?" And He answered and said, "Elijah is coming and will restore all things; but I say to you, that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands." Then the disciples understood that He had spoken to them about John the Baptist. And they kept silent, and reported to no one in those days any of the things which they had seen.

- A Demoniac Son is Healed -

(Matthew 17:14-21, Mark 9:14-29, and Luke 9:37-42)

And when they came back to the disciples, they saw a large crowd around them, and some scribes arguing with them. And immediately, when the entire crowd saw Him, they were amazed, and began running up to greet Him. And He asked

²²⁹ **Listen to Him** simply means to hear and obey.

them, "What are you discussing with them?" And one of the crowd answered Him, "Teacher, I brought You my son, possessed with a spirit which makes him mute; and whenever it seizes him, it dashes him to the ground and he foams at the mouth, and grinds his teeth, and stiffens out. And I told Your disciples to cast it out, and they could not do it." And He answered them and said, "O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!" And they brought the boy to Him. And when he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he began rolling about and foaming at the mouth. And He asked his father, "How long has this been happening to him?" And he said, "From childhood. And it has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!" And Jesus said to him, "'If You can!' All things are possible to him who believes." Immediately the boy's father cried out and began saying, "I do believe; help my unbelief." And when Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, "You deaf and dumb spirit, I command you, come out of him and do not enter him again." And after crying out and throwing him into terrible convulsions, it came out; and the boy became so much like a corpse that most of them said, "He is dead!" But Jesus took him by the hand and raised him; and he got up. And when He had come into the house, His disciples began questioning Him privately, "Why could we not cast it out?" And He said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move; and nothing shall

be impossible to you. But this kind does not go out except by prayer and fasting."

LESSON 28 – BOOK 2 – INTO THE HARVEST

- Taking Up the Cross -

(Matthew 17:22-23, Mark 9:30-32 and Luke 9:43-45)

And from there they went out and began to go through Galilee, and He was unwilling for anyone to know about it. And they were all amazed at the greatness of God. But while everyone was marveling at all that He was doing, He said to His disciples, "**Let these words sink into your ears**; the Son of Man is going to be delivered into the hands of men; and they will kill Him, and He will be raised on the third day." And they were deeply grieved. But they did not understand this statement, and it was concealed from them so that they might not perceive it; and they were afraid to ask Him about this statement.

- The Question of the Temple Tax -

(Matthew 17:24-27)

And when they had come to Capernaum, those who collected the two-drachma tax²³⁰ came to Peter, and said, "Does your

²³⁰ **The two-drachma tax.** This tax was imposed annually on all males 20 years of age and older for the maintenance and upkeep of the Temple. It amounted to two days wages.

teacher not pay the two-drachma tax?" He said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?" And upon his saying, "From strangers," Jesus said to him, "Consequently the sons are exempt. But, lest we give them offense, go to the sea, and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a stater.²³¹ Take that and give it to them for you and Me."

LESSON 30 – BOOK 2 – INTO THE HARVEST

- Becoming Offended -

(Matthew 18:1-5, Mark 9:33-41 and Luke 9:46-50)

And when He was in the house, He began to question them, "What were you discussing on the way?" But they kept silent, for on the way they had discussed with one another which of them was the greatest. And sitting down, He called the twelve and said to them, "If anyone wants to be first, he shall be last of all, and servant of all." And taking a child, He set him before them, and said, "Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven." And taking him in His arms, He said to them, "Whoever receives one child like this in My name receives Me; and whoever receives Me does not

²³¹ **Stater.** Also called a tetradrachma, the stater was the equivalent of 4 drachmas.

receive Me, but Him who sent Me; for he who is least among you, this is the one who is great."

John said to Him, "Teacher, we saw someone casting out demons in Your name, and we tried to hinder him because he was not following us." But Jesus said, "**Do not hinder him**, for there is no one who shall perform a miracle in My name, and be able soon afterward to speak evil of Me. For he who is not against us is for us. For whoever gives you a cup of water to drink because of your name as followers of Christ, truly I say to you, he shall not lose his reward."

LESSON 31 – BOOK 2 – INTO THE HARVEST

- Causing Stumbling Blocks -²³²

(Matthew 18:6-10 and Mark 9:42-48)

"And whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea. Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes! And if your hand causes you to stumble, **cut it off**;²³³ it is better for you to enter life

²³² **Stumbling Blocks.** The Greek word for stumbling block is "skandalon" from whence comes our English word scandal. The word can also be interpreted as "occasion to fall," "offense" or "thing that offends." It denotes a snare, an entrapment or something that trips up. It is used in the Scriptures to refer to something that **entices** a person to sin, apostatize or cause displeasure to God. A stumbling block is willful, premeditated and purposeful.

²³³ **Cut it off.** Get rid of anything that causes you to fall.

crippled, than having your two hands, to go into hell, into the unquenchable fire, where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. And if your foot causes you to stumble, **cut it off**; it is better for you to enter life lame, than having your two feet, to be cast into hell, where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. And if your eye causes you to stumble, **cast it out**; it is better for you to enter the kingdom of God with one eye, than having two eyes, to be cast into hell, where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.²³⁴

LESSON 32 – BOOK 2 – INTO THE HARVEST

- Reproving a Believer -

(Matthew 18:11-20)

"See that you do not despise one of these little ones,"²³⁵ for I say to you, that their angels in heaven continually behold the face of My Father who is in heaven. For the Son of Man has come to save that which was lost. What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? And if it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. Thus it is not the will of your Father who is in heaven that one of these little ones perish. And if your brother sins, **go and reprove him in**

²³⁴ *Isaiah 66:24*

²³⁵ **Little ones.** Within the context of his teaching on offenses, Jesus equates little ones or children to the children of God.

private; if he listens to you, you have won your brother. But if he does not listen to you, **take one or two more with you**, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.²³⁶ And if he refuses to listen to them, **tell it to the church**; and if he refuses to listen even to the church, **let him be to you as a Gentile and a tax-gatherer**.²³⁷ Truly I say to you, whatever you shall bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. Again I say to you, that if two of you agree²³⁸ on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. For where two or three have gathered together in My name, there I am in their midst."

LESSON 33 – BOOK 2 – INTO THE HARVEST

- Forgiving Believers Who Repent -

(Matthew 18:21-35 and Mark 9:49-50)

Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. For this reason the kingdom of heaven may be compared to a certain king who wished to settle

²³⁶ *Deuteronomy 19:15*

²³⁷ **As a Gentile and a tax-gatherer.** Individuals who were considered as not being a part of the congregation of Israel with the benefit of fellowship.

²³⁸ **If two of you agree.** This statement pertains to individuals coming together to make a judgment, as to whether something is to be permitted or forbidden.

accounts with his slaves. And when he had begun to settle them, there was brought to him one who owed him ten thousand talents.²³⁹ But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. The slave therefore falling down, prostrated himself before him, saying, 'Have patience with me, and I will repay you everything.' And the lord of that slave felt compassion and released him and forgave him the debt. But that slave went out and found one of his fellow slaves who owed him a hundred denarii;²⁴⁰ and he seized him and began to choke him, saying, 'Pay back what you owe.' So his fellow slave fell down and began to entreat him, saying, 'Have patience with me and I will repay you.' He was unwilling however, but went and threw him in prison until he should pay back what was owed. So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you entreated me. 'Should you not also have had mercy on your fellow slave, even as I had mercy on you?' And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. So shall My heavenly Father also do to you, if each of you does not forgive his brother from your heart. For everyone will be salted with fire. Salt is good; but if the salt becomes unsalty, with what will you make it salty again? **Have salt in yourselves, and be at peace with one another.**"

²³⁹ **Ten thousand talents.** About 461,500 **year's** wages.

²⁴⁰ **A hundred denarii.** About 1/3 of **one year's** wages.

Part 9

Messiah in the Midst of Israel

O God, Thou art my God; I shall seek Thee earnestly; my soul thirsts for Thee, my flesh yearns for Thee, in a dry and weary land where there is no water. Thus I have beheld Thee in the sanctuary, to see Thy power and Thy glory. - Psalm 63:1-2

- Jesus Is Challenged to Attend Sukkot -²⁴¹

(John 7:1-13)

AD 30, Late September

And after these things Jesus was walking in Galilee; for He was unwilling to walk in Judea, because the Jews were seeking to kill Him. Now the feast of the Jews, the Feast of Booths, was at hand. His brothers therefore said to Him, "Depart from here, and go into Judea, that Your disciples also may behold Your works which You are doing. For no one does anything in secret, when he himself seeks to be known publicly. If You do these things, show Yourself to the world." For not even His brothers were believing in Him. Jesus therefore said to them, "My time is not yet at hand, but your time is always

²⁴¹ **Sukkot**, also known as the Feast of Tabernacles or the Feast of Booths celebrates the ingathering of the final harvest of the year and is the most joyous occasion in Israel. The people dwell in little huts or booths outdoors in the presence of God for one week in expectation of the Messiah coming to dwell with them.

opportune.²⁴² The world cannot hate you; but it hates Me because I testify of it, that its deeds are evil. Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come." And having said these things to them, He stayed in Galilee. But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as it were, in secret.²⁴³ The Jews therefore were seeking Him at the feast, and were saying, "Where is He?" And there was much grumbling among the multitudes concerning Him; some were saying, "He is a good man;" others were saying, "No, on the contrary, He leads the multitude astray." Yet no one was speaking openly of Him for fear of the Jews.

- Jesus Goes to the Feast of Booths through Samaria -

(Matthew 8:18-22 and Luke 9:51-62)

And it came about, when the days were approaching for His ascension, that He resolutely set His face²⁴⁴ to go to Jerusalem; and He sent messengers on ahead of Him. And they went, and entered a village of the Samaritans, to make arrangements for Him. And they did not receive Him, because He was journeying with His face toward Jerusalem. And when His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and

²⁴² **Your time is always opportune.** "Anytime is a good time to believe" or "Today is the day of salvation".

²⁴³ **In secret.** Jesus did not go up to Jerusalem with the festival processions of people from His area but at a little later time. The Jew's processions took the routes around Samaria while He went through Samaria.

²⁴⁴ **Set His face.** Turned in the direction of.

consume them?" But He turned and rebuked them, and said, "You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men's lives, but to save them." And they went on to another village. And as they were going along the road, someone said to Him, "I will follow You wherever You go." And Jesus said to him, "The foxes have holes, and the birds of the air have nests, but the Son of Man has nowhere to lay His head."²⁴⁵ And He said to another, "Follow Me." But he said, "Permit me first to go and bury my father."²⁴⁶ But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God." And another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home." But Jesus said to him, "No one, after putting his hand to the plow and looking back,²⁴⁷ is fit for the kingdom of God."

- Jesus Begins Teaching at the Feast of Booths -

(John 7:14-36)

AD 30, October 4, Saturday

But when it was now the midst of the feast Jesus went up into the temple, and began to teach. The Jews therefore were marveling, saying, "How has this man become learned, having

²⁴⁵ **The Son of Man has nowhere to lay His head.** Jesus is saying that He has no where on earth to call home.

²⁴⁶ **Bury my father.** A Hebrew way of saying, "Wait until my father dies."

²⁴⁷ **Putting his hand to the plow and looking back.** No one can plow a straight furrow while he is looking over his shoulder, he must fix his eyes on a distant object to keep the furrow straight.

never been educated?" Jesus therefore answered them, and said, "My teaching is not Mine, but His who sent Me. If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself. He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him. Did not Moses give you the Law, and yet none of you carries out the Law? Why do you seek to kill Me?" The multitude answered, "You have a demon! Who seeks to kill You?" Jesus answered and said to them, "I did one deed, and you all marvel. On this account Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man. If a man receives circumcision on the Sabbath that the Law of Moses may not be broken, are you angry with Me because I made an entire man well on the Sabbath? Do not judge according to appearance, but judge with righteous judgment." Therefore some of the people of Jerusalem were saying, "Is this not the man whom they are seeking to kill? And look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they? However, we know where this man is from; but whenever the Christ may come, no one knows where He is from." Jesus therefore cried out in the temple, teaching and saying, "You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. I know Him; because I am from Him, and He sent Me." They were seeking therefore to seize Him; and no man laid his hand on Him, because His hour had not yet come. But many of the multitude believed in Him; and they were saying, "When the Christ shall come, He will not perform more signs than those which this

man has, will He?" The Pharisees heard the multitude muttering these things about Him; and the chief priests and the Pharisees sent officers to seize Him. Jesus therefore said, "For a little while longer I am with you, then I go to Him who sent Me. You shall seek Me, and shall not find Me; and where I am, you cannot come." The Jews therefore said to one another, Where does this man intend to go that we shall not find Him? He is not intending to go to the Dispersion²⁴⁸ among the Greeks, and teach the Greeks, is He? What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come?'"

- The Last Day of the Feast -

(John 7:37-53)

AD 30, October 6, - Monday, 6 PM

Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.'" But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified. Some of the multitude therefore, when they heard these words, were saying, "This certainly is the Prophet." Others were saying, "This is the Christ." Still others were saying, "Surely the Christ is not going to come from Galilee, is

²⁴⁸ **The Dispersion** is the Hebrew word, "Diaspora" and refers to all Israelites throughout the world who are not living in the land of Israel.

He? Has not the Scripture said that the Christ comes from the offspring of David, and from Bethlehem, the village where David was?" So there arose a division in the multitude because of Him. And some of them wanted to seize Him, but no one laid hands on Him. The officers therefore came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?" The officers answered, "Never did a man speak the way this man speaks." The Pharisees therefore answered them, "You have not also been led astray, have you? No one of the rulers or Pharisees has believed in Him, has he? But this multitude which does not know the Law is accursed." Nicodemus said to them (he who came to Him before, being one of them), "Our Law does not judge a man, unless it first hears from him and knows what he is doing, does it?" They answered and said to him, "You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee."²⁴⁹ And everyone went to his home.

- Shemini Atzeret - The Eighth Day (a Sabbath day)

(John 8:1- 11)

AD 30, October 7, - Tuesday, 6 AM

But Jesus went to the Mount of Olives. And early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and began to teach

²⁴⁹ **No prophet arises out of Galilee.** The prophet Jonah came from Galilee. More specifically, Gath Hepher in the land of Zebulun which was 3 miles NE of Jesus' hometown of Nazareth.

them. And the scribes and the Pharisees brought a woman caught in adultery, and having set her in the midst, they said to Him, "Teacher, this woman has been caught in adultery, in the very act. Now in the Law Moses commanded us to stone such women; what then do You say?" And they were saying this, testing Him, in order that they might have grounds for accusing Him. But Jesus stooped down, and with His finger wrote on the ground. But when they persisted in asking Him, He straightened up, and said to them, "He who is without sin among you, let him be the first to throw a stone at her." And again He stooped down, and wrote on the ground. And when they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the midst. And straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" And she said, "No one, Lord." And Jesus said, "Neither do I condemn you; go your way. From now on sin no more."

- "I Am the Light of the World" -

(John 8:12-59)

Again therefore Jesus spoke to them, saying, "I am the light of the world;²⁵⁰ he who follows Me shall not walk in the darkness, but shall have the light of life." The Pharisees therefore said to Him, "You are bearing witness of Yourself; Your witness is not true." Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true; for I know where I came from, and where I am going; but you do not know where I come

²⁵⁰ **I AM the Light of the World.** This is the second of Jesus' seven "I AM" statements

from, or where I am going. You people judge according to the flesh; I am not judging anyone. But even if I do judge, My judgment is true; for I am not alone in it, but I and He who sent Me. Even in your law it has been written, that the testimony of two men is true. I am He who bears witness of Myself, and the Father who sent Me bears witness of Me." And so they were saying to Him, "Where is Your Father?" Jesus answered, "You know neither Me, nor My Father; if you knew Me, you would know My Father also." These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come. He said therefore again to them, "I go away, and you shall seek Me, and shall die in your sin; where I am going, you cannot come." Therefore the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come?'" And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. I said therefore to you, that you shall die in your sins; for unless you believe that I am He, you shall die in your sins." And so they were saying to Him, "Who are You?" Jesus said to them, "What have I been saying to you from the beginning? I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world." They did not realize that He had been speaking to them about the Father. Jesus therefore said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me. And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him." As He spoke these things, many came to believe in Him. Jesus therefore was saying to those Jews who had

believed Him, "If you abide in My word, then you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free." They answered Him, "We are Abraham's offspring, and have never yet been enslaved to anyone; how is it that You say, 'You shall become free?'" Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. And the slave does not remain in the house forever; the son does remain forever. If therefore the Son shall make you free, you shall be free indeed. I know that you are Abraham's offspring; yet you seek to kill Me, because My word has no place in you. I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father." They answered and said to Him, "Abraham is our father." Jesus said to them, "If you are Abraham's children, do the deeds of Abraham. But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. You are doing the deeds of your father." They said to Him, "We were not born of fornication; we have one Father, even God." Jesus said to them, "If God were your Father, you would love Me; for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. Why do you not understand what I am saying? It is because you cannot hear My word. You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies. But because I speak the truth, you do not believe Me. Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? He who is of God hears the words of God; for this reason you do not

hear them, because you are not of God." The Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?" Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. But I do not seek My glory; there is One who seeks and judges. Truly, truly, I say to you, if anyone keeps My word he shall never see death." The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets also; and You say, 'If anyone keeps My word, he shall never taste of death.' Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out to be?" Jesus answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God'; and you have not come to know Him, but I know Him; and if I say that I do not know Him, I shall be a liar like you, but I do know Him, and keep His word. Your father Abraham rejoiced to see My day, and he saw it and was glad." The Jews therefore said to Him, "You are not yet fifty years old, and have You seen Abraham?" Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." Therefore they picked up stones to throw at Him; but Jesus hid Himself, and went out of the temple.

- Jesus Heals a Man Who Was Born Blind – Second Messianic Miracle -²⁵¹

(John 9:1-41)

²⁵¹ **Healing a man born blind.** The second Messianic miracle ... *"Then the eyes of the blind will be opened (35:5)."*

And as He passed by, He saw a man blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he should be born blind?" Jesus answered, "It was neither that this man sinned, nor his parents; but it was in order that the works of God might be displayed in him. We must work the works of Him who sent Me, as long as it is day; night is coming, when no man can work. While I am in the world, I am the light of the world." When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes, and said to him, "Go, wash in the pool of Siloam" (which is translated, Sent).²⁵² And so he went away and washed, and came back seeing. The neighbors therefore, and those who previously saw him as a beggar, were saying, "Is not this the one who used to sit and beg?" Others were saying, "This is he," still others were saying, "No, but he is like him." He kept saying, "I am the one." Therefore they were saying to him, "How then were your eyes opened?" He answered, "The man who is called Jesus made clay, and anointed my eyes, and said to me, 'Go to Siloam, and wash'; so I went away and washed, and I received sight." And they said to him, "Where is He?" He said, "I do not know." They brought to the Pharisees him who was formerly blind. Now it was a Sabbath on the day when Jesus made the clay, and opened his eyes. Again, therefore, the Pharisees also were asking him how he received his sight. And he said to them, "He applied clay to my eyes,

²⁵² **Pool of Siloam (which is translated, "Sent").** A bathing pool located south of the Temple. This is the pool from which the living waters were drawn and then poured out in the Temple ceremony on the previous day (the seventh and final day of the Feast of Booths). During the ceremony, this pouring out of the water represented the pouring out of the Holy Spirit. It might be said that the Holy Spirit is "sent" (poured out) upon the people.

and I washed, and I see." Therefore some of the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath." But others were saying, "How can a man who is a sinner perform such signs?" And there was a division among them. They said therefore to the blind man again, "What do you say about Him, since He opened your eyes?" And he said, "He is a prophet." The Jews therefore did not believe it of him, that he had been blind, and had received sight, until they called the parents of the very one who had received his sight, and questioned them, saying, "Is this your son, who you say was born blind? Then how does he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he shall speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed, that if anyone should confess Him to be Christ, he should be put out of the synagogue. For this reason his parents said, "He is of age; ask him." So a second time they called the man who had been blind, and said to him, "Give glory to God;²⁵³ we know that this man is a sinner." He therefore answered, "Whether He is a sinner, I do not know; one thing I do know, that, whereas I was blind, now I see." They said therefore to him, "What did He do to you? How did He open your eyes?" He answered them, "I told you already, and you did not listen; why do you want to hear it again? You do not want to become His disciples too, do you?" And they reviled him, and said, "You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses; but as for this man, we do not know

²⁵³ **Give glory to God.** Swear to God that you are telling the truth.

where He is from." The man answered and said to them, "Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes. We know that God does not hear sinners; but if anyone is God-fearing, and does His will, He hears him. Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. If this man were not from God, He could do nothing." They answered and said to him, "You were born entirely in sins, and are you teaching us?" And they put him out. Jesus heard that they had put him out; and finding him, He said, "Do you believe in the Son of Man?" He answered and said, "And who is He, Lord, that I may believe in Him?" Jesus said to him, "You have both seen Him, and He is the one who is talking with you." And he said, "Lord, I believe." And he worshipped Him. And Jesus said, "For judgment I came into this world, that those who do not see may see; and that those who see may become blind." Those of the Pharisees who were with Him heard these things, and said to Him, "We are not blind too, are we?" Jesus said to them, "If you were blind, you would have no sin; but since you say, 'We see,' your sin remains."

- "I Am the Good Shepherd" -

(John 10:1-21)

"Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep,²⁵⁴ but climbs up some other way, he is a thief and a robber. But he who enters by the door is a

²⁵⁴ **The fold of the sheep.** A high walled pen, open to the sky, with one entrance used to protect the sheep from wild animals and to keep them from wandering away.

shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name, and leads them out. When he puts forth all his own, he goes before them, and the sheep follow him because they know his voice. And a stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers." This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them. Jesus therefore said to them again, "Truly, truly, I say to you, I am the door of the sheep.²⁵⁵ All who came before Me are thieves and robbers, but the sheep did not hear them. I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture. The thief comes only to steal, and kill, and destroy; I came that they might have life, and might have it abundantly. I am the good shepherd;²⁵⁶ the good shepherd lays down His life for the sheep. He who is a hireling, and not a shepherd, who is not the owner of the sheep, beholds the wolf coming, and leaves the sheep, and flees, and the wolf snatches them, and scatters them. He flees because he is a hireling, and is not concerned about the sheep. I am the good shepherd; and I know My own, and My own know Me, even as the Father knows Me and I know the Father; and I lay down My life for the sheep. And I have other sheep, which are not of this fold; I must bring them also, and they shall hear My voice; and they shall become one flock with one shepherd. For this reason the Father loves Me, because I lay down My life that I may take it again. No one has taken it away from Me, but

²⁵⁵ **I AM the Door of the Sheep.** This is the third of Jesus' seven "I AM" statements.

²⁵⁶ **I AM the Good Shepherd.** This is the fourth of Jesus' seven "I AM" statements.

I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father." There arose a division again among the Jews because of these words. And many of them were saying, "He has a demon and is insane. Why do you listen to Him?" Others were saying, "These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?"

Part 10

Gathering the Harvest

How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, and says to Zion, "Your God reigns!" - Isaiah 52:7

AD 30, October/November

LESSON 22 – BOOK 2 – INTO THE HARVEST

- Evangelism -

(Matthew 11:20-24 and Luke 10:1-16)

Now after this the Lord appointed seventy others,²⁵⁷ and sent them two and two ahead of Him to every city and place where He Himself was going to come. And He was saying to them, "The harvest is plentiful, but the laborers are few; **therefore beseech the Lord of the harvest to send out laborers into His harvest. Go your ways;**²⁵⁸ behold, I send you out as lambs in the midst of wolves. **Carry no purse, no bag, no shoes; and greet no one on the way.**²⁵⁹ And whatever house

²⁵⁷ **Seventy others.** This second commission is the precursor to the Great Commission. It extends the mission of the disciples to everywhere that the Lord may come. At that moment in time it would include cities in the Galilee, Samaria and Judea. However, this could be taken to mean, any city that Jesus might visit at that time or in the future.

²⁵⁸ **Go your ways.** Go to the city to which I have assigned to you.

²⁵⁹ **Greet no one in the way.** Don't stop to engage in idle conversation.

you enter, **first say**, 'Peace be to this house.' And if a man of peace is there, your peace will rest upon him; but if not, it will return to you. **And stay in that house**, eating and drinking what they give you; for the laborer is worthy of his wages. **Do not keep moving from house to house**. And whatever city you enter, and they receive you, **eat what is set before you; and heal those in it who are sick, and say to them**, "The kingdom of God has come near to you."

But whatever city you enter and they do not receive you, **go out into its streets and say**, 'Even the dust of your city which clings to our feet, we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near.'²⁶⁰ Then He began to reproach the cities in which most of His miracles were done, because they did not repent. "Woe to you, Chorazin!²⁶¹ Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. Nevertheless I say to you, it shall be more tolerable for Tyre and Sidon in the Day of Judgment, than for you. And you, Capernaum, will not be exalted to heaven, will you? You shall descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. Nevertheless I say to you that it shall be more tolerable for the land of Sodom in the day of judgment, than for you. The one who listens to you listens

²⁶⁰ **That the Kingdom of God has come near.** In effect they were saying, "We have come to you as directed by God, under His authority, with His power, to accomplish His purpose."

²⁶¹ **Chorazin** is a Hebrew name meaning, "The secret, here is a mystery." Interestingly, Chorazin, along with Bethsaida and Capernaum form part of the Evangelical Triangle in which Jesus performed most of His miracles yet remained unrepentant.

to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me."

LESSON 34 – BOOK 2 – INTO THE HARVEST

- Cause For Rejoicing -

(Matthew 11:25-30 and Luke 10:17-24)

And the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." And He said to them, "I was watching Satan fall from heaven like lightning. **Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.**" At that very time He rejoiced greatly in the Holy Spirit,²⁶² and said, "I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes. Yes, Father, for thus it was well-pleasing in Thy sight. All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him. **Come to Me,** all who are weary and heavy-laden, and I will give you rest. **Take My yoke upon you,**²⁶³ **and learn from Me,**²⁶⁴ for I am gentle and humble in heart; and

²⁶² **He rejoiced greatly in the Holy Spirit.** Jesus was probably shouting and leaping in the air with joy.

²⁶³ **Take My yoke upon you.** Trust Me and let Me direct you.

²⁶⁴ **Learn from Me.** Let Me show you what is good for you and pleasing to God.

YOU SHALL FIND REST FOR YOUR SOULS.²⁶⁵ For My yoke is easy, and My load is light." And turning to the disciples, He said privately, "Blessed are the eyes which see the things you see, for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them."

- Eternal Life -

(Luke 10:25-28)

And behold, a certain lawyer²⁶⁶ stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?" And He said to him, "What is written in the Law? How does it read to you?" And he answered and said, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND;²⁶⁷ AND YOUR NEIGHBOR AS YOURSELF."²⁶⁸ And He said to him, "You have answered correctly; DO THIS, AND YOU WILL LIVE."²⁶⁹

- The Good Samaritan -

²⁶⁵ *Jeremiah 6:16*

²⁶⁶ **Lawyer.** Scribe

²⁶⁷ *Deuteronomy 6:5*

²⁶⁸ *Leviticus 19:18*

²⁶⁹ *Leviticus 18:5*

(Luke 10:29-37)

But wishing to justify himself, he said to Jesus, "And who is my neighbor?" Jesus replied and said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, and they stripped him and beat him, and went off leaving him half dead. And by chance a certain priest was going down on that road, and when he saw him, he passed by on the other side. And likewise a Levite also, when he came to the place and saw him, passed by on the other side. But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, and came to him, and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn, and took care of him. And on the next day he took out two denarii²⁷⁰ and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return, I will repay you.' Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?" And he said, "The one who showed mercy toward him." And Jesus said to him, "Go and do the same."

- At Lazarus, Mary and Martha's House -

(Luke 10:38-42)

AD 30, November

Now as they were traveling along, He entered a certain village;²⁷¹ and a woman named Martha welcomed Him into her

²⁷⁰ **Two denarii** was equivalent to two day's wages.

²⁷¹ **A certain village.** "Bethany"

home. And she had a sister called Mary, who moreover was listening to the Lord's word, seated at His feet. But Martha was distracted with all her preparations; and she came up to Him, and said, "Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me." But the Lord answered and said to her, "Martha, Martha, you are worried and bothered about so many things; but only a few things are necessary, really only one, for Mary has chosen the good part, which shall not be taken away from her."

LESSON 35 – BOOK 2 – INTO THE HARVEST

- Praying with Faith -

(Luke 11:1-13)

And it came about that while He was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples." And He said to them, "**When you pray, say:** 'Father, hallowed be Thy name. Thy kingdom come. Give us each day our daily bread. And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'" And He said to them, "Suppose one of you shall have a friend, and shall go to him at midnight, and say to him, 'Friend, lend me three loaves; for a friend of mine has come to me from a journey, and I have nothing to set before him'; and from inside he shall answer and say, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you anything.' I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much

as he needs. And I say to you, **ask**,²⁷² and it shall be given to you; **seek**,²⁷³ and you shall find; **knock**,²⁷⁴ and it shall be opened to you. For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened. Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? Or if he is asked for an egg, he will not give him a scorpion, will he? If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him?"

- The Unpardonable Sin – Third Messianic Sign -²⁷⁵

(Matthew 12:22-37, 43-45 and Luke 11:14-26)

Then there was brought to Him a demon-possessed man who was blind and dumb,²⁷⁶ and He healed him, so that the dumb man spoke and saw. And all the multitudes were amazed, and began to say, "This man cannot be the Son of David, can he?" But when the Pharisees heard it, they said, "This man casts out demons only by Beelzebul the ruler of the demons." And knowing their thoughts He said to them, "Any kingdom divided against itself is laid waste; and any city or house divided against itself shall not stand. And if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? For

²⁷² **Ask.** Keep asking.

²⁷³ **Seek.** Keep seeking.

²⁷⁴ **Knock.** Keep knocking.

²⁷⁵ **See Appendix 3**

²⁷⁶ **Exorcism of a mute demon.** The third Messianic miracle ... "*And the tongue of the dumb will shout for joy (35:6b).*"

you say that I cast out demons by Beelzebul. And if I by Beelzebul cast out demons, by whom do your sons cast them out? Consequently they shall be your judges. But if I cast out demons by the finger of God,²⁷⁷ then the kingdom of God has come upon you. When a strong man, fully armed, guards his own homestead, his possessions are undisturbed; but when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied, and distributes his plunder. He who is not with Me is against Me; and he who does not gather with Me, scatters. Now when the unclean spirit goes out of a man, it passes through waterless places, seeking rest, and does not find it. Then it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied, swept, and put in order. Then it goes, and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation. Therefore I say to you, any sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in the age to come. Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit. You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. The good man out of his good treasure brings forth what is good; and the evil man out of his evil treasure brings forth what is evil. And I say to you, that

²⁷⁷ **The Finger of God.** "The Spirit of God".

every careless word that men shall speak, they shall render account for it in the Day of Judgment. For by your words you shall be justified, and by your words you shall be condemned."

- The One Who is Blessed -

(Luke 11:27-28)

And it came about while He said these things, one of the women in the crowd raised her voice, and said to Him, "Blessed is the womb that bore You, and the breasts at which You nursed." But He said, "On the contrary, blessed are those who hear the word of God, and observe it."

- The Sign of Jonah -

(Matthew 12:38-42 and Luke 11:29-32)

Then some of the scribes and Pharisees answered Him, saying, "Teacher, we want to see a sign²⁷⁸ from You." But He answered and said to them, "An evil and adulterous generation craves for a sign; and yet no sign shall be given to it but the sign of Jonah the prophet; for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER,²⁷⁹ so shall the Son of Man be three days and three nights in the heart of the earth. For just as Jonah became a sign to the Ninevites, so shall the Son of Man be to this generation. The Queen of the South shall rise up with the men of this generation at the judgment and condemn them, because she

²⁷⁸ **A sign** is a miracle that only God could do. It is interesting to note that Jesus had just finished healing a man who could not see or speak.

²⁷⁹ *Jonah 1:17*

came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here. The men of Nineveh shall stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.

- Parable of the Lamp -

(Luke 11:33-36)

"No one, after lighting a lamp, puts it away in a cellar, nor under a peck-measure, but on the lampstand, in order that those who enter may see the light. The lamp of your body is your eye; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness. Then watch out that the light in you may not be darkness. If therefore your whole body is full of light, with no dark part in it, it shall be wholly illumined, as when the lamp illumines you with its rays."

- Woe to the Pharisees -

(Luke 11:37-44)

Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and reclined at the table. And when the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal. But the Lord said to him, "Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness. You foolish ones, did not He who made the

outside make the inside also? But give that which is within as charity, and then all things are clean for you. But woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others. Woe to you Pharisees! For you love the front seats in the synagogues, and the respectful greetings in the market places. Woe to you! For you are like concealed tombs,²⁸⁰ and the people who walk over them are unaware of it."

- Woe to the Scribes -

(Luke 11:45-54)

And one of the lawyers²⁸¹ said to Him in reply, "Teacher, when You say this, You insult us too." But He said, "Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers. Woe to you! For you build the tombs of the prophets, and it was your fathers who killed them. Consequently, you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs. For this reason also the wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and some they will persecute, in order that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, from the blood

²⁸⁰ **Concealed tombs.** Jews who came into contact with a grave became unclean for seven days (Numbers 19:16). Jesus equated the Pharisees with concealed tombs implying that that they made people impure.

²⁸¹ **Lawyers.** Another term for scribes.

of Abel to the blood of Zechariah,²⁸² who perished between the altar and the house of God; yes, I tell you, it shall be charged against this generation.' Woe to you lawyers! For you have taken away the key of knowledge; you did not enter in yourselves, and those who were entering in you hindered." And when He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects, plotting against Him, to catch Him in something He might say.

LESSON 36 – BOOK 2 – INTO THE HARVEST

- Hypocrisy -

(Luke 12:1-3)

Under these circumstances, after so many thousands of the multitude had gathered together that they were stepping on one another, He began saying to His disciples first of all, **“Beware of the leaven of the Pharisees,** which is hypocrisy. But there is nothing covered up that will not be revealed, and hidden that will not be known. Accordingly, whatever you have said in the dark shall be heard in the light, and what you have whispered in the inner rooms shall be proclaimed upon the housetops.

LESSON 37 – BOOK 2 – INTO THE HARVEST

- Freedom from Fear -

²⁸² **Blood of Zechariah.** Many Bible scholars believe that this is referring to John the Baptist's father, being killed.

(Luke 12:4-12)

And I say to you, My friends, **do not be afraid of those who kill the body**, and after that have no more that they can do. But I will warn you whom to fear: **fear the One who after He has killed has authority to cast into hell; yes, I tell you, fear Him!** Are not five sparrows sold for two cents?²⁸³ And yet not one of them is forgotten before God. Indeed, the very hairs of your head are all numbered. **Do not fear;** you are of more value than many sparrows. And I say to you, everyone who confesses Me before men, the Son of Man shall confess him also before the angels of God; but he who denies Me before men shall be denied before the angels of God. And everyone who will speak a word against the Son of Man, it shall be forgiven him; but he who blasphemes against the Holy Spirit, it shall not be forgiven him. And when they bring you before the synagogues and the rulers and the authorities, **do not become anxious about how or what you should speak in your defense, or what you should say;** for the Holy Spirit will teach you in that very hour what you ought to say."

- Storing Up Treasure -

(Luke 12:13-21)

And someone in the crowd said to Him, "Teacher, tell my brother to divide the family inheritance with me." But He said to him, "Man, who appointed Me a judge or arbiter over you?" And He said to them, "Beware, and be on your guard against every form of greed; for not even when one has an abundance

²⁸³ **Two cents.** "Two assarion." An amount equivalent to 1 hour's wage.

does his life consist of his possessions." And He told them a parable, saying, "The land of a certain rich man was very productive. And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' "And he said, "This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. 'And I will say to my soul, "Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry.'" But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?' So is the man who lays up treasure for himself, and is not rich toward God."

LESSON 38 – BOOK 2 – INTO THE HARVEST

- Freedom from Fear -

(Matthew 6:24 and Luke 12:22-31)

No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon. And He said to His disciples,²⁸⁴ "For this reason I say to you, **do not be anxious**²⁸⁵ **for your life**, as to what you shall eat; nor for your body, as to what you shall put on. For life is more than food, and the body than clothing. **Consider the ravens**, for they neither sow nor reap; and they have no storeroom nor barn; and yet God feeds

²⁸⁴ **His disciples.** A disciple is one who learns from his teacher and then implements what he is instructed to do. "You are My friends if you do what I command you." (John 15:14)

²⁸⁵ **Do not be anxious.** Do not worry – take no thought of – do not be distracted.

them; how much more valuable you are than the birds! And which of you by being anxious can add a single cubit to his life's span? If then you cannot do even a very little thing, why are you anxious about other matters? **Consider the lilies,** how they grow; they neither toil nor spin; but I tell you, even Solomon in all his glory did not clothe himself like one of these. But if God so arrays the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you, O men of little faith! **And do not seek what you shall eat, and what you shall drink, and do not keep worrying.** For all these things the nations of the world eagerly seek; but your Father knows that you need these things. **But seek for His kingdom,** and these things shall be added to you. **Do not be afraid, little flock,** for your Father has chosen gladly to give you the kingdom. **Sell your possessions and give to charity; make yourselves purses which do not wear out,** an unfailing treasure in heaven, where no thief comes near, nor moth destroys. For where your treasure is, there will your heart be also.

LESSON 39 – BOOK 2 – INTO THE HARVEST

- Servant-hood -

(Luke 12:32-59)

"Be dressed in readiness, and keep your lamps alight. And be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks. Blessed are those slaves whom the master shall find on the alert when he comes; truly I say to you, that he will gird himself to

serve, and have them recline at the table, and will come up and wait on them.

Whether he comes in the second watch, or even in the third,²⁸⁶ and finds them so, blessed are those slaves. And be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. **You too, be ready;** for the Son of Man is coming at an hour that you do not expect."

And Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? Blessed is that slave whom his master finds so doing when he comes. Truly I say to you, that he will put him in charge of all his possessions. But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, both men and women, and to eat and drink and get drunk; the master of that slave will come on a day when he does not expect him, and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers. And that slave who knew his master's will and did not get ready or act in accord with his will, shall receive many lashes, but the one who did not know it, and committed deeds

²⁸⁶ **Second watch, or even the third.** Jesus is probably speaking of the Jewish method of dividing the night into watches. The Jews divided the night into three watches of four hours each:

1st 6 PM - 10 PM

2nd 10 PM - 2 AM

3rd 2 AM - 6 AM

The Romans divided the night into four watches of three hours each.

worthy of a flogging, will receive but few. And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more. I have come to cast fire upon the earth; and how I wish it were already kindled! But I have a baptism to undergo, and how distressed I am until it is accomplished! Do you suppose that I came to grant peace on earth? I tell you, no, but rather division; for from now on five members in one household will be divided, three against two, and two against three. They will be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law."

And He was also saying to the multitudes, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it turns out. And when you see a south wind blowing, you say, 'It will be a hot day,' and it turns out that way. You hypocrites! You know how to analyze the appearance of the earth and the sky, but why do you not analyze this present time? And why do you not even on your own initiative judge what is right? For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle with him, in order that he may not drag you before the judge, and the judge turn you over to the constable, and the constable throw you into prison. I say to you, you shall not get out of there until you have paid the very last cent."

- Repent and Bear Fruit -

(Luke 13:1-9)

Now on the same occasion there were some present who reported to Him about the Galileans, whose blood Pilate had mingled with their sacrifices.²⁸⁷ And He answered and said to them, "Do you suppose that these Galileans were greater sinners than all other Galileans, because they suffered this fate? I tell you, no, but unless you repent, you will all likewise perish. Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them, were worse culprits than all the men who live in Jerusalem? I tell you, no, but unless you repent, you will all likewise perish." And He began telling this parable: "A certain man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it, and did not find any. And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?' "And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer; and if it bears fruit next year, fine; but if not, cut it down.'"

²⁸⁷ **Galileans, whose blood Pilate had mingled with their sacrifices.** The Galileans spoken of were lawbreakers. They were executed by Pilate in the middle of their religious ceremony.

Part 11

Light to Walk By

Thy word is a lamp to my feet, and a light to my path. I have sworn, and I will confirm it, that I will keep Thy righteous ordinances. Psalms 119:105-106

- Jesus Heals a Woman on the Sabbath -

(Luke 13:10-20)

And He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. And when Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness." And He laid His hands upon her; and immediately she was made erect again, and began glorifying God. And the synagogue official, indignant because Jesus had healed on the Sabbath, began saying to the multitude in response, "There are six days in which work should be done; therefore come during them and get healed, and not on the Sabbath day." But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall, and lead him away to water him? And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?" And as He said

this, all His opponents were being humiliated; and the entire multitude was rejoicing over all the glorious things being done by Him. Therefore He was saying, "What is the kingdom of God like, and to what shall I compare it? It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree; and THE BIRDS OF THE AIR NESTED IN ITS BRANCHES." And again He said, "To what shall I compare the kingdom of God? "It is like leaven, which a woman took and hid in three pecks of meal, until it was all leavened."

- On the Way to the Feast of Dedication -

(Luke 13:22-35)

AD 30, December

And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. And someone said to Him, "Lord, are there just a few who are being saved?" And He said to them, "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able. Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.' Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets'; and He will say, 'I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.' There will be weeping and gnashing of teeth there when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being cast out.

And they will come from east and west, and from north and south, and will recline at the table in the kingdom of God. And behold, some are last who will be first and some are first who will be last.” Just at that time some Pharisees came up, saying to Him, "Go away and depart from here, for Herod²⁸⁸ wants to kill You." And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.' Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet should perish outside of Jerusalem. O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it! Behold, your house is left to you desolate; and I say to you, you shall not see Me until the time comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME'²⁸⁹ OF THE LORD!'"²⁹⁰

- Jesus Teaches at the Pharisee's House -

(Luke 14:1-24)

And it came about when He went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, that they were watching Him closely. And there, in front of Him was a

²⁸⁸ **Herod.** Herod Antipas.

²⁸⁹ **See Appendix 4**

²⁹⁰ *Psalms 118:26* Interestingly, this quotation fits well in the observance of the Feast of Dedication to which Jesus was going at that time. The Jews sing this verse on each day of the feast as it comprises part of the Hallel (“the Praise”), which consists of Psalms 113 - 118.

certain man suffering from dropsy.²⁹¹ And Jesus answered and spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" And He said to them, "Which one of you shall have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?" And they could make no reply to this. And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table; saying to them, "When you are invited by someone to a wedding feast, do not take the place of honor, lest someone more distinguished than you may have been invited by him, and he who invited you both shall come and say to you, 'Give place to this man,' and then in disgrace you proceed to occupy the last place. But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you. For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted." And He also went on to say to the one who had invited Him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return, and repayment come to you. But when you give a reception, invite the poor, the crippled, the lame, the blind, and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous." And when one of those who were reclining at the table with Him heard this, he said to Him, "Blessed is everyone who shall eat bread in the kingdom of God!" But He said to him, "A certain man was giving a big dinner, and he invited

²⁹¹ **Dropsy.** A swelling of the body due to excess fluid in the tissues.

many; and at the dinner hour he sent his slave to say to those who had been invited, 'Come; for everything is ready now.' But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.' And another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.' And another one said, 'I have married a wife, and for that reason I cannot come.' And the slave came back and reported this to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.' And the slave said, 'Master, what you commanded has been done, and still there is room.' And the master said to the slave, 'Go out into the highways and along the hedges, and compel them to come in, that my house may be filled. 'For I tell you, none of those men who were invited shall taste of my dinner.'"

Hanukkah - The Feast of Dedication²⁹²

(John 10:22-42)

AD 30, Sunday, December 8 through Monday, December 16

²⁹² **Feast of Dedication.** "Hanukkah" is also known as the Feast of Lights. In 167 BC, Antiochus IV, Epiphanes, (meaning "God manifest") desecrated the Jewish temple by erecting a graven image in it. He also spoiled the altar by sacrificing a pig on it. The temple and altar were recaptured by the Jews in 164 BC and immediately rededicated to God. The eight day Feast of Dedication commemorates that event.

At that time the Feast of the Dedication took place at Jerusalem; it was winter, and Jesus was walking in the temple in the portico of Solomon. The Jews therefore gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly." Jesus answered them, "I told you, and you do not believe; the works that I do in My Father's name, these bear witness of Me. But you do not believe, because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one." The Jews took up stones again to stone Him. Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?" The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God." Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU ARE GODS'?²⁹³ If he called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? If I do not do the works of My Father, do not believe Me; but if I do them, though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father." Therefore they were seeking again to seize Him, and He eluded their grasp. And He went away again beyond the Jordan to the place where John was first baptizing, and He

²⁹³ *Psalms 82:6*

was staying there. And many came to Him and were saying, "While John performed no sign, yet everything John said about this man was true." And many believed in Him there.

- From Perea²⁹⁴ to Galilee -

(*Luke 14:25-35*)

Now great multitudes were going along with Him; and He turned and said to them, "If anyone comes to Me, and does not hate²⁹⁵ his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. Whoever does not carry his own cross²⁹⁶ and come after Me cannot be My disciple. For which one of you, when he wants to build a tower, does not first sit down and calculate the cost, to see if he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who observe it begin to ridicule him, saying, 'This man began to build and was not able to finish.' Or what king, when he sets out to meet another king in battle, will not first sit down and take counsel whether he is strong enough with ten thousand men to encounter the one coming against him

²⁹⁴ **Perea** is a Greek word meaning, "The Country Beyond." It was the portion of the kingdom of Herod the Great occupying the eastern side of the Jordan River valley, from about one third the way down from the Sea of Galilee to about one third the way down the eastern shore of the Dead Sea; it did not extend very far to the east.

²⁹⁵ **Hate.** The Greek word translated "hate" is "*miseo*," meaning "to love less." Therefore, Jesus is saying that anyone who follows Him by making a commitment to the Christian way of life must *love Him more* than family and friends, and even life itself.

²⁹⁶ **Whoever does not carry his own cross.** What Jesus was telling them is that they needed to put to death their own plans and desires, and then turn their lives over to Him and do His will every day.

with twenty thousand? Or else, while the other is still far away, he sends a delegation and asks terms of peace. So therefore, no one of you can be My disciple who does not give up all his own possessions.²⁹⁷ Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear."

- Parable of the Lost Sheep -

(Luke 15:1-7)

Now all the tax-gatherers and the sinners were coming near Him to listen to Him. And both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them." And He told them this parable, saying, "What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' I tell you that in the same way, there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance.

- Parable of the Lost Coin -

²⁹⁷ **All his own possessions.** Those things which an individual has acquired before following Jesus Christ, obtained through his own efforts, and that he considered valuable. (i.e. wealth, power, and fame)

(Luke 15:8-10)

"Or what woman, if she has ten silver coins and loses one coin,²⁹⁸ does not light a lamp and sweep the house and search carefully until she finds it? And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost!' In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

- The Parable of the Two Sons -

(Luke 15:11-32)

And He said, "A certain man had two sons; and the younger of them said to his father, 'Father, give me the share of the estate that falls to me.'²⁹⁹ And he divided his wealth³⁰⁰ between them. And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living. Now when he had spent everything, a severe famine occurred in that country, and he began to be in need. And he went and attached himself to one of the citizens of that country, and he sent him into his fields to feed swine. And he was longing to fill his stomach with the pods that the swine were eating, and no one was giving anything to him. But when he came to his

²⁹⁸ **One coin.** A drachma or denarius, either was equivalent to a day's wage.

²⁹⁹ **Father, give me the share of the estate that belongs to me.** When this son asked for his inheritance, in actuality he said, "Father, I wish you were dead!"

³⁰⁰ **Divided his wealth.** The younger son's share was 1/3 of the estate while the older son's share was 2/3, as the eldest son always received a double portion.

senses, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger! I will get up and go to my father, and will say to him, "Father, I have sinned against heaven, and in your sight; I am no longer worthy to be called your son; make me as one of your hired men."' And he got up and came to his father. But while he was still a long way off, his father saw him, and felt compassion for him, and ran and embraced him, and kissed him. And the son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; and bring the fattened calf, kill it, and let us eat and be merry; for this son of mine was dead, and has come to life again; he was lost, and has been found.' And they began to be merry. Now his older son was in the field, and when he came and approached the house, he heard music and dancing. And he summoned one of the servants and began inquiring what these things might be. And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.' But he became angry, and was not willing to go in; and his father came out and began entreating him. But he answered and said to his father, 'Look! For so many years I have been serving you, and I have never neglected a command of yours; and yet you have never given me a kid, that I might be merry with my friends; but when this son of yours came, who has devoured your wealth with harlots, you killed the fattened calf for him.'

And he said to him, 'My child, you have always been with me, and all that is mine is yours.'³⁰¹ 'But we had to be merry and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.'"

- Parable of the Unfaithful Servant -

(Luke 16:1-13)

Now He was also saying to the disciples, "There was a certain rich man who had a steward, and this steward was reported to him as squandering his possessions. And he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.' And the steward said to himself, 'What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig; I am ashamed to beg. I know what I shall do, so that when I am removed from the stewardship, they will receive me into their homes.' And he summoned each one of his master's debtors, and he began saying to the first, 'How much do you owe my master?' And he said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.' Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.' And his master praised the unrighteous steward because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind

³⁰¹ **All that is mine is yours.** It should be noted that even though the prodigal son returned to the father he had already squandered his inheritance, while the older son's inheritance still remained intact and could be used at any time.

than the sons of light. And I say to you, **make friends for yourselves by means of the mammon of unrighteousness;**³⁰² that when it fails, they may receive you into the eternal dwellings. He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much. If therefore you have not been faithful in the use of unrighteous mammon, who will entrust the true riches to you? And if you have not been faithful in the use of that which is another's, who will give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to one, and despise the other. You cannot serve God and mammon."

- Lazarus and the Rich Man -

(Luke 16:14-31)

Now the Pharisees, who were lovers of money, were listening to all these things, and they were scoffing at Him. And He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God. The Law and the Prophets were proclaimed until John; since then the gospel of the kingdom of God is preached, and everyone is forcing his way into it. But it is easier for heaven and earth

³⁰² **Make friends for yourselves by means of the mammon of unrighteousness.** Jesus is encouraging His followers to be generous with their wealth in this life so that in the life to come their new friends will receive them "into eternal dwellings." (See LESSON 13 – BOOK 1 – FISHERS OF MEN - Acquiring Treasure - Matthew 6:19-23)

to pass away than for one stroke of a letter of the Law to fail. Everyone who divorces his wife and marries another commits adultery; and he who marries one who is divorced from a husband commits adultery. Now there was a certain rich man, and he habitually dressed in purple and fine linen, gaily living in splendor every day. And a certain poor man named Lazarus was laid at his gate, covered with sores, and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores. Now it came about that the poor man died and he was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. And in Hades he lifted up his eyes, being in torment, and saw Abraham far away, and Lazarus in his bosom. And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue; for I am in agony in this flame.' But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. 'And besides all this, between us and you there is a great chasm fixed, in order that those who wish to come over from here to you may not be able, and that none may cross over from there to us.' And he said, 'Then I beg you, Father, that you send him to my father's house-- for I have five brothers-- that he may warn them, lest they also come to this place of torment.' But Abraham said, 'They have Moses and the Prophets; let them hear them.' But he said, 'No, Father Abraham, but if someone goes to them from the dead, they will repent!' But he said to him, 'If they do not listen to Moses

and the Prophets, neither will they be persuaded if someone rises from the dead."³⁰³

LESSON 33 – BOOK 2 – INTO THE HARVEST

- Forgiving Believers Who Repent -

(Luke 17:1-10)

And He said to His disciples, "It is inevitable that stumbling blocks should come, but woe to him through whom they come! It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he should cause one of these little ones to stumble. **Be on your guard!** If your brother sins, **rebuke him;** and if he repents, **forgive him.** And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,'³⁰⁴ **forgive him.**" And the apostles said to the Lord, "Increase our faith!" And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you. But which of you, having a slave plowing or tending sheep, will say to him when he has come in

³⁰³ **If someone rises from the dead.** Within a couple of months of making this statement many people were raised from the dead, yet most of the Pharisees still did not believe.

1st Jesus raised a man from the dead "whose name was Lazarus." But instead of repenting, the Pharisees wanted to kill Lazarus.

2nd At Jesus' death, many of the saints came out of their tombs, yet the Pharisees ignored people's eyewitness accounts.

3rd Jesus, Himself, rose from the dead. Instead of repenting and believing the good news, the Pharisees tried to lie about the fact.

³⁰⁴ **"I repent."** Repentance indicates a change in direction. So when a person says he repents it means that he will change the course of actions or steps that brought him to the point of sin.

from the field, 'Come immediately and sit down to eat'? But will he not say to him, 'Prepare something for me to eat, and properly clothe yourself and serve me until I have eaten and drunk; and afterward you will eat and drink'? He does not thank the slave because he did the things which were commanded, does he? So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done only that which we ought to have done.'"

- Jesus Goes to Judea³⁰⁵ and Perea Again -

(Luke 17:11-19)

AD 31, March

And it came about while He was on the way to Jerusalem, that He was passing between Samaria and Galilee. And as He entered a certain village, ten leprous men who stood at a distance met Him; and they raised their voices, saying, "Jesus, Master, have mercy on us!" And when He saw them, He said to them, "Go and show yourselves to the priests." And it came about that as they were going, they were cleansed. Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice, and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan. And Jesus answered and said, "Were there not ten cleansed? But the nine - where are they? Was no one found who turned back to give glory to God, except this foreigner?" And He said to him, "Rise, and go your way; your faith has made you well."

³⁰⁵ **Judea.** At the time of Jesus, Judea was an area falling within a thirty-five mile radius of its capitol, Jerusalem.

- Jesus Teaches On Divorce -³⁰⁶

(Matthew 19:1-12 and Mark 10:1-12)

And it came about that when Jesus had finished these words, He went from there to the region of Judea, and beyond the Jordan; and great multitudes followed Him, and He healed them there. Crowds gathered around Him again, and, according to His custom, He once more began to teach them. And some Pharisees came to Him, testing Him, and saying, "Is it lawful for a man to divorce his wife for any cause at all?" And He answered and said, "Have you not read, that He who created them from the beginning MADE THEM MALE AND FEMALE,³⁰⁷ and said, 'FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWO SHALL BECOME ONE FLESH?'³⁰⁸ Consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate." They said to Him, "Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND her AWAY?"³⁰⁹ He said to them, "Because of your hardness of heart, Moses permitted you to divorce your wives; but from the beginning it has not been this way. And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery." And in the house the disciples began questioning Him about this again.

³⁰⁶ See (LESSON 7 – BOOK 1 – FISHERS OF MEN- Being Faithful - Matthew 5:27-32)

³⁰⁷ *Genesis 1:27*

³⁰⁸ *Genesis 2:24*

³⁰⁹ *Deuteronomy 24:1-4*

And He said to them, "Whoever divorces his wife and marries another woman commits adultery against her; and if she herself divorces her husband and marries another man, she is committing adultery." The disciples said to Him, "If the relationship of the man with his wife is like this, it is better not to marry." But He said to them, "Not all men can accept this statement, but only those to whom it has been given. For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it."

LESSON 40 – BOOK 3 – BUILDING THE TEMPLE

- Foretaste of the Kingdom -

(Luke 17:20-37)

Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed; nor will they say, 'Look, here it is!' or, 'There it is!'

For behold, the kingdom of God is in your midst."³¹⁰

³¹⁰ **The Kingdom of God is in your midst.** The Kingdom of God is always present when its representative the King, Jesus Himself, is in a particular place. This statement made by Jesus can be perceived on at least three levels.

Level 1 Literally or bodily as Jesus was standing in the midst of the group of Pharisees.

Level 2 Ideally or soulishly as Jesus is standing in the midst of Israel, the people and land.

And He said to the disciples, "The days shall come when you will long to see one of the days of the Son of Man, and you will not see it. And they will say to you, 'Look there! Look here!' **Do not go away, and do not run after them.** For just as the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.³¹¹ But first He must suffer many things and be rejected by this generation."

"And just as it happened in the days of Noah, so it shall be also in the days of the Son of Man: they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. It will be just the same on the day that the Son of Man is revealed. **On that day, let not the one who is on the housetop and whose goods are in the house go down to take them away; and likewise let not the one who is in the field turn back. Remember Lot's wife.**³¹² Whoever seeks to

Level 3 Mysteriously or spiritually as Jesus stands in the midst of the heart of His people, where He rules and reigns.

³¹¹ **The Son of Man be in His day.** The time at which Jesus the Messiah will be revealed as He returns to the earth again.

³¹² **"Remember Lot's Wife."** When the Lord was about to destroy Sodom ... Lot, his wife, Ado and their two virgin daughters escaped the devastation by leaving with the two angels the Lord had sent to them. However, Ado looked back to see the destruction of the cities, for her compassion was moved on account of her married daughters who remained in Sodom, for they did not go with her. And when she looked back she became a pillar of

keep his life shall lose it, and whoever loses his life shall preserve it.”

"I tell you, on that night there will be two men in one bed; one will be taken, and the other will be left. There will be two women grinding at the same place; one will be taken, and the other will be left. Two men will be in the field; one will be taken and the other will be left." And answering they said to Him, "Where, Lord?" And He said to them, "Where the body³¹³ is, there also will the vultures be gathered. **Therefore be on the alert**, for you do not know which day your Lord is coming.”

LESSON 41 – BOOK 3 – BUILDING THE TEMPLE –

- Parable of the Unrighteous Judge -

(Luke 18:1-8)

Now He was telling them a parable to show that at all times they ought to pray and not to lose heart, saying, "There was in a certain city a judge who did not fear God, and did not respect man. And there was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.' And for a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man, yet because this widow bothers me, I will give her legal protection, lest by continually coming she wear me out.'" And the Lord said, "**Hear what the unrighteous judge said**; now shall not God bring about justice for His elect, who cry to Him day and

salt, and it is yet in that place unto this day. (Genesis 19 and the book of Jasher 19:51-52)

³¹³ **Body.** “Dead body” or “corpse”

night, and will He delay long over them? I tell you that He will bring about justice for them speedily. However, when the Son of Man comes, will He find faith on the earth?"

- The Parable of the Tax-gatherer and the Pharisee -

(Luke 18:9-14)

And He also told this parable to certain ones who trusted in themselves that they were righteous, and viewed others with contempt: "Two men went up into the temple to pray, one a Pharisee, and the other a tax-gatherer. The Pharisee stood and was praying thus to himself, 'God, I thank Thee that I am not like other people: swindlers, unjust, adulterers, or even like this tax-gatherer. 'I fast twice a week; I pay tithes of all that I get.' "But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted."

LESSON 42 – BOOK 3 – BUILDING THE TEMPLE

- Children -

(Matthew 19:13-15, Mark 10:13-16, and Luke 18:15-17)

And they were bringing children³¹⁴ to Him so that He might touch them; and the disciples rebuked them. But when Jesus saw this, He was indignant and said to them, "**Permit the children to come to Me; do not hinder them;** for the kingdom of God belongs to such as these. Truly I say to you, whoever does not receive the kingdom of God like a child shall not enter it at all." And He took them in His arms and began blessing them, laying His hands upon them. And after laying His hands on them, He departed from there.

- Mary and Martha Send for Jesus -

(John 11:1-16)

Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. And it was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. The sisters therefore sent to Him, saying, "Lord, behold, he whom You love is sick." But when Jesus heard it, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it." Now Jesus loved Martha, and her sister, and Lazarus. When therefore He heard that he was sick, He stayed then two days longer in the place where He was. Then after this He said to the disciples, "**Let us go to Judea again.**" The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?" Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

³¹⁴ **Children.** In Luke's gospel account the Greek word used is "brephos" ... in other words, "infants" or "babies."

But if anyone walks in the night, he stumbles, because the light is not in him." This He said, and after that He said to them, "Our friend Lazarus has fallen asleep; but I go, that I may awaken him out of sleep." The disciples therefore said to Him, "Lord, if he has fallen asleep, he will recover." Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. Then Jesus therefore said to them plainly, "Lazarus is dead, and I am glad for your sakes that I was not there, so that you may believe; **but let us go to him.**" Thomas therefore, who is called Didymus, said to his fellow disciples, "Let us also go, that we may die with Him."

- Jesus Leaves to Go to Bethany in Judea -

(Matthew 19:16-26, Mark 10:17-27 and Luke 18:18-27)

And behold, one came to Him and said, "Teacher, what good thing shall I do that I may obtain eternal life?" And He said to him, "Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments." He said to Him, "Which ones?" And Jesus said, "YOU SHALL NOT COMMIT MURDER; YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT STEAL; YOU SHALL NOT BEAR FALSE WITNESS; HONOR YOUR FATHER AND MOTHER,³¹⁵ and YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."³¹⁶ And he said to Him, "Teacher, I have kept all these things from my youth up." And looking at him, Jesus felt a love for him, and said to him, "One thing you lack: go and sell all you

³¹⁵ *Exodus 20:12-16*

³¹⁶ *Leviticus 19:18*

possess, and give to the poor, and you shall have treasure in heaven; and come, follow Me." But at these words his face fell, and he went away grieved, for he was one who owned much property. And Jesus said to His disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." And when the disciples heard this, they were very astonished and said, "Then who can be saved?" And looking upon them Jesus said to them, "With men this is impossible, but with God all things are possible."

- Rewards for His Followers -

(Matthew 19:27-30, Mark 10:28-31 and Luke 18:28-30)

Then Peter answered and said to Him, "Behold, we have left everything and followed You; what then will there be for us?" And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, but that he shall receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life. But many who are first, will be last; and the last, first."

- Parable of the Laborers -

(Matthew 20:1-16)

"For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. And when he had agreed with the laborers for a denarius for the day, he sent them into his vineyard. And he went out about the third hour³¹⁷ and saw others standing idle in the market place; and to those he said, 'You too go into the vineyard, and whatever is right I will give you.' And so they went. Again he went out about the sixth³¹⁸ and the ninth hour,³¹⁹ and did the same thing. And about the eleventh hour³²⁰ he went out, and found others standing; and he said to them, 'Why have you been standing here idle all day long?' They said to him, 'Because no one hired us.' He said to them, 'You too go into the vineyard.' And when evening had come, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last group to the first.' And when those hired about the eleventh hour came, each one received a denarius. And when those hired first came, they thought that they would receive more; and they also received each one a denarius. And when they received it, they grumbled at the landowner, saying, 'These last men have worked only one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.' But he answered and said to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? 'Take what is yours and go your way, but I wish to give to this last man the same as to

³¹⁷ **Third hour.** 9 AM.

³¹⁸ **Sixth hour.** Noon

³¹⁹ **Ninth hour.** 3 PM.

³²⁰ **Eleventh hour.** 5 PM.

you. 'Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?' Thus the last shall be first, and the first last."

- Lazarus is Raised from the Dead -

(John 11:17-54)

So when Jesus came, He found that he had already been in the tomb four days. Now Bethany was near Jerusalem, about two miles off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary still sat in the house. Martha therefore said to Jesus, "Lord, if You had been here, my brother would not have died. Even now I know that whatever You ask of God, God will give You." Jesus said to her, "Your brother shall rise again." Martha said to Him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life;³²¹ he who believes in Me shall live even if he dies, and everyone who lives and believes in Me shall never die. Do you believe this?" She said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world." And when she had said this, she went away, and called Mary her sister, saying secretly, "The Teacher is here, and is calling for you." And when she heard it, she arose quickly, and was coming to Him. Now Jesus had not yet come into the village, but was still in the place where

³²¹ **I AM the Resurrection and the Life.** This is the fifth of Jesus' seven "I AM" statements.

Martha met Him. The Jews then who were with her in the house, and consoling her, when they saw that Mary rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there. Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." When Jesus therefore saw her weeping, and the Jews who came with her, also weeping, He was deeply moved in spirit, and was troubled, and said, "Where have you laid him?" They said to Him, "Lord, come and see." Jesus wept. And so the Jews were saying, "Behold how He loved him!" But some of them said, "Could not this man, who opened the eyes of him who was blind, have kept this man also from dying?" Jesus therefore again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. Jesus said, "Remove the stone." Martha, the sister of the deceased, said to Him, "Lord, by this time there will be a stench, for he has been dead four days." Jesus said to her, "Did I not say to you, if you believe, you will see the glory of God?" And so they removed the stone. And Jesus raised His eyes, and said, "Father, I thank Thee that Thou heardest Me. And I knew that Thou hearest Me always; but because of the people standing around I said it, that they may believe that Thou didst send Me." And when He had said these things, He cried out with a loud voice, "Lazarus, come forth." He who had died came forth, bound hand and foot with wrappings; and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go." Many therefore of the Jews, who had come to Mary and beheld what He had done, believed in Him. But some of them went away to the Pharisees, and told them the things which Jesus had done. Therefore the chief priests and the Pharisees convened

a council, and were saying, "What are we doing? For this man is performing many signs. If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation." But a certain one of them, Caiaphas,³²² who was high priest that year, said to them, "You know nothing at all, nor do you take into account that it is expedient for you that one man should die for the people, and that the whole nation should not perish." Now this he did not say on his own initiative; but being high priest that year, he prophesied that Jesus was going to die for the nation, and not for the nation only, but that He might also gather together into one the children of God who are scattered abroad. So from that day on they planned together to kill Him. Jesus therefore no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim,³²³ and there He stayed with the disciples.

³²² **Caiaphas.** Served as high priest in Israel from 18-36 AD.

³²³ **Ephraim.** A city in Samaria, about 15 miles NE of Jerusalem.

Part 12

The King Is Coming

"And it shall come about when your days are fulfilled that you must go to be with your fathers, that I will set up one of your descendants after you, who shall be of your sons; and I will establish his kingdom. He shall build for Me a house, and I will establish his throne forever. I will be his father, and he shall be My son; and I will not take My lovingkindness away from him, as I took it from him who was before you. But I will settle him in My house and in My kingdom forever, and his throne shall be established forever." - 1 Chronicles 17:11-14

LESSON 43 – BOOK 3 – BUILDING THE TEMPLE

- Up To Jerusalem -

(Matthew 20:17-19, Mark 10:32-34, Luke 18:31-34, and John 11:55-57)

**AD 31, April 17, Thursday Morning (Abib/Nisan 8)³²⁴
[5th day of the week]**

Now the Passover of the Jews was at hand, and many went up to Jerusalem out of the country before the Passover, to purify themselves. Therefore they were seeking for Jesus, and were saying to one another, as they stood in the temple, "What do you think; that He will not come to the feast at all?" Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should report it, that they might seize Him. And they were on the road, going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him, saying, "**Behold**, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, and will deliver Him to the Gentiles to mock and scourge and crucify Him, and on the third day He

³²⁴ **Abib/Nisan 8.** The Biblical name of this month is Abib, which means "green ears." The Jewish people now call this month "Nisan" It is the first month of God's sacred calendar which includes the seven "appointed times of the Lord." The primary reference for this sacred calendar is Leviticus 23.

Abib/Nisan 8 is the Jewish calendar date which corresponded to our Gregorian calendar date of April 17, AD 31. The Jewish dates have been included from this point forward in order to give the reader a better understanding of when, according to the way we reckon time, the rapidly occurring events of Jesus' last days took place.

NOTE: In understanding the dating used in this book you must be aware that every Jewish day begins with the evening first: at about 6:00 PM. Therefore, Abib/Nisan 8, actually started at 6:00 PM Wednesday night.

will be raised up." And they understood none of these things, and this saying was hidden from them, and they did not comprehend the things that were said.

- Greatness in the Kingdom of God -

(Matthew 20:20-28 and Mark 10:35-45)

Then the mother of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him. And He said to her, "What do you wish?" She said to Him, "Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left." James and John, the two sons of Zebedee, came up to Jesus, saying, "Teacher, we want You to do for us whatever we ask of You." And He said to them, "What do you want Me to do for you?" They said to Him, "Grant that we may sit, one on Your right and one on Your left, in Your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" They said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized. But to sit on My right or on My left, this is not Mine to give; but it is for those for whom it has been prepared." Hearing this, the ten began to feel indignant with James and John. Calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not this way among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among

you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

- Arrival at Jericho -³²⁵

(Luke 18:35-43)

And it came about that as He was approaching Jericho, a certain blind man was sitting by the road, begging. Now hearing a multitude going by, he began to inquire what this might be. And they told him that Jesus of Nazareth was passing by. And he called out, saying, "Jesus, Son of David, have mercy on me!" And those who led the way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!" And Jesus stopped and commanded that he be brought to Him; and when he had come near, He questioned him, "What do you want Me to do for you?" And he said, "Lord, I want to regain my sight!" And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he regained his sight, and began following Him, glorifying God; and when all the people saw it, they gave praise to God.

³²⁵ **Jericho.** Jesus left Ephraim where he had been staying and traveled about 12 miles to the city of Jericho that day.

- The Night at Zaccheus' House -

(Luke 19:1-10)

AD 31, April 17, Thursday Evening (Abib 9)³²⁶ [6th day of the week]

And He entered and was passing through Jericho. And behold, there was a man called by the name of Zaccheus; and he was a chief tax-gatherer, and he was rich. And he was trying to see who Jesus was, and he was unable because of the crowd, for he was small in stature. And he ran on ahead and climbed up into a sycamore tree in order to see Him, for He was about to pass through that way. And when Jesus came to the place, He looked up and said to him, "Zaccheus, hurry and come down, for today I must stay at your house." And he hurried and came down, and received Him gladly. And when they saw it, they all began to grumble, saying, "He has gone to be the guest of a man who is a sinner." And Zaccheus stopped and said to the Lord, "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much." And Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham. For the Son of Man has come to seek and to save that which was lost."

³²⁶ **Abib 9** When these events occur it was still Thursday according to the way we reckon time, however a new day (Friday) had begun in Israel. The Jewish day begins and ends at sunset (6:00 PM).

- The Parable of the Ruler – (minas) -

(Luke 19:11-27)

And while they were listening to these things, He went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately. He said therefore, "A certain nobleman went to a distant country to receive a kingdom for himself, and then return. And he called ten of his slaves, and gave them ten minas,³²⁷ and said to them, 'Do business with this until I come back.' But his citizens hated him, and sent a delegation after him, saying, 'We do not want this man to reign over us.' And it came about that when he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him in order that he might know what business they had done. And the first appeared, saying, 'Master, your mina has made ten minas more.' And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, be in authority over ten cities.' And the second came, saying, 'Your mina, master, has made five minas.' And he said to him also, 'And you are to be over five cities.' And another came, saying, 'Master, behold your mina, which I kept put away in a handkerchief; for I was afraid of you, because you are an exacting man; you take up what you did not lay down, and reap what you did not sow.' He said to him, 'By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down, and reaping what I did not sow?' Then why did you not put the money in

³²⁷ **Mina.** A measure of weight equivalent to 1.25 pounds. If a mina was converted to money it would equal about 200 day's wages.

the bank, and having come, I would have collected it with interest?' And he said to the bystanders, 'Take the mina away from him, and give it to the one who has the ten minas.' And they said to him, 'Master, he has ten minas already.' I tell you, that to everyone who has shall more be given, but from the one who does not have, even what he does have shall be taken away. But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."

- Jesus Heals Blind Bartimaeus -

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

AD 31, April 18, Friday Morning (Abib 9) [6th day of the week]

And as He was going out from Jericho with His disciples and a great multitude,³²⁸ a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road. And when he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!" And many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!" And Jesus stopped and said, "Call him here." And they called the blind man, saying to him, "Take courage, arise! He is calling for you." And casting aside his cloak, he jumped up, and came to Jesus. And

³²⁸ **A great multitude.** Jesus went up to Jerusalem with a large group of people who were also making the pilgrimage to the Feast of Unleavened Bread. They walked uphill from the Jordan River valley to the heights of Jerusalem and sang the "Songs of Assent (Psalms 120 –134) as they went. The journey from Jericho to Jerusalem is fifteen miles long and increases in elevation about 3400 feet. It takes about eight hours to walk it.

answering him, Jesus said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, I want to regain my sight!" And Jesus said to him, "Go your way; your faith has made you well." And immediately he regained his sight and began following Him on the road.

- Arrival at Bethany -

(John 12:1)

AD 31, April 18, Friday Afternoon (Abib 9) [6th day of the week]

Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.

- Mary Anoints Jesus' Feet -

(John 12:2-11)

AD 31, April 18, Friday Evening (Abib 10) [7th day of the week – Sabbath]

So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him. Mary therefore took a pound of very costly perfume of pure

nard, and anointed³²⁹ the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the

³²⁹ **Anointed the feet of Jesus.** Anointing someone indicated that they were being dedicated to God and being set apart for a special work. By

perfume. But Judas Iscariot, one of His disciples, who was intending to betray Him, said, "Why was this perfume not sold for three hundred denarii, and given to poor people?" Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it. Jesus therefore said, "Let her alone, in order that she may keep it for the day of My burial. For the poor you always have with you, but you do not always have Me." The great multitude therefore of the Jews learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead. But the chief priests took counsel that they might put Lazarus to death also; because on account of him many of the Jews were going away, and were believing in Jesus.

- The Triumphal Entry -³³⁰

(Matthew 21:1-9, Mark 11:1-10, Luke 19:28-44, and John 12:12-16)

pouring perfume upon His feet Mary was behaving prophetically when we consider the passage in Isaiah 52 which says, "*How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, and says to Zion, 'Your God reigns!'*"

³³⁰ **The Triumphal Entry.** If Jesus' triumphal entry into Jerusalem were on Palm Sunday according to the "Christian" tradition, it would mean that He made His journey from Jericho to Bethany (17 miles) on the Sabbath (Rest), definitely a violation of Mosaic Law. Jesus did not break the Law but fulfilled it completely.

AD 31, April 19, Saturday (Abib 10)³³¹ [7th day of the week – Sabbath]³³²

On the next day the great multitude who had come to the feast, when they heard that Jesus was coming to Jerusalem,³³³ took the branches of the palm trees,³³⁴ and went out to meet Him, and began to cry out, "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD,³³⁵ even the King of Israel." And it came about that when He approached

³³¹ **Abib 10.** According to Exodus 12:3, each family was to select its Passover lamb on the 10th of Abib then it was subjected to inspection for blemishes by the priests for four days. If the lamb were without defect it would be killed on the 14th of Abib, the Lord's Passover. Jesus, the true Lamb of God was continuously examined by different groups of people from the time of His entry into Jerusalem on the 10th of Abib until His crucifixion four days later on the 14th of Abib, the Lord's Passover. These groups included priests, scribes, Pharisees, Sadducees, Sanhedrim, the current and previous High Priests, the Jewish governor, the Roman governor and the multitudes themselves.

³³² **Sabbath.** The weekly Sabbath immediately preceding Passover is called, Shabbat Hagadol means "the great Sabbath" or "Sabbath of greatness." It is so named because it was historically the day when the King of Israel entered Jerusalem for the Feast. The last king of Israel, Zedekiah had died more than 600 years before.

³³³ **Jerusalem** is about 2 miles from Bethany. A Sabbath's day's journey was considered to be about one mile, however the Rabbinic ruling states that Bethany is within the environs of Jerusalem, therefore it was permissible for someone to travel from Bethany to Jerusalem for the purpose of going to Temple and not break the prohibition against traveling on the Sabbath.

³³⁴ **Palm branches.** Palm branches were a symbol of triumph and victory in pre-Christian days. For Jewish people they are connected to the concept of salvation and represent peace and plenty. Compare this to Revelation 7:9-10. "*After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, salvation to our God who sits on the throne, and to the Lamb.*"

³³⁵ *Psalms 118:26*

Bethphage³³⁶ and Bethany, near the mount that is called Olivet, He sent two of the disciples, saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her on which no one yet has ever sat; untie them, and bring them to Me. And if anyone says something to you, you shall say, 'The Lord has need of them,' and immediately he will send them." And those who were sent went away and found it just as He had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Lord has need of it." And they gave them permission. And they brought the donkey and the colt, and they threw their garments on the colt, and put Jesus on it. Now this took place that what was spoken through the prophet might be fulfilled, saying, "SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY,³³⁷ EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.'"³³⁸ These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. And as He was going, many spread their garments in the road, and others spread leafy

³³⁶ **Bethphage.** A small village located about halfway in between the towns of Jerusalem and Bethany. The name Bethphage means "house of figs".

³³⁷ *Zechariah 9:9* "Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; he is just and endowed with salvation, humble and mounted on a donkey, even a colt, the foal of a donkey.

³³⁸ **Beast of burden.** Even though by rabbinic ruling Jesus was permitted to walk to Jerusalem, as if to fulfill the Law of Moses completely, He walked only one mile to Bethphage where He mounted a donkey and rode the rest of the way. Notice that the donkey did not break the Sabbath either, by bearing a burden for more than a mile.

branches which they had cut from the fields. And those who went before, and those who followed after, were crying out, "Hosanna!³³⁹ Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Blessed is the coming kingdom of our father David; Hosanna in the highest!" And as He was now approaching, near the descent of the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, saying, "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!" And some of the Pharisees in the multitude said to Him, "Teacher, rebuke Your disciples." And He answered and said, "I tell you, if these become silent, the stones will cry out!"³⁴⁰ And when He approached, He saw the city and wept over it, saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, and will level you to the ground and your children within

³³⁹ **Hosanna.** A term of praise, which literally means, "Save, please" or "Please deliver us."

³⁴⁰ **The stones will cry out.** As Jesus began His descent of the Mount of Olives some Pharisees approached Him demanding that He silence the multitudes that were praising Him. Jesus replied, "*I tell you, if these become silent, the stones will cry out.*" Jesus was not talking about the rocks lying on the ground being able to speak but something entirely different. The more than a mile-long Mount of Olives is covered with the tombstones of Israelites who believed that when the Messiah came He would descend on the Mount of Olives and they would be the first to be resurrected from the dead. In essence Jesus was telling the Pharisees that if His disciples didn't praise Him that those who were buried on the Mount of Olives would rise up out of their graves and give Him praise.

you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”

- Inside Jerusalem -

(Matthew 21:10-11 and John 12:17-36)

And when He entered Jerusalem, all the city was stirred, saying, "Who is this?" And the multitudes were saying, "This is the prophet Jesus, from Nazareth in Galilee." And so the multitude who were with Him when He called Lazarus out of the tomb, and raised him from the dead, were bearing Him witness. For this cause also the multitude went and met Him, because they heard that He had performed this sign. The Pharisees therefore said to one another, "You see that you are not doing any good; look, the world has gone after Him." Now there were certain Greeks among those who were going up to worship at the feast; these therefore came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, "Sir, we wish to see Jesus." Philip came and told Andrew; Andrew and Philip came, and they told Jesus. And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit. He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal. If anyone serves Me, let him follow Me; and where I am, there shall My servant also be; if anyone serves Me, the Father will honor him. Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour. Father, glorify Thy name." There came therefore

a voice out of heaven: "I have both glorified it, and will glorify it again." The multitude therefore, who stood by and heard it, were saying that it had thundered; others were saying, "An angel has spoken to Him." Jesus answered and said, "This voice has not come for My sake, but for your sakes. Now judgment is upon this world; now the ruler of this world shall be cast out. And I, if I be lifted up from the earth, will draw all men to Myself." But He was saying this to indicate the kind of death by which He was to die. The multitude therefore answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?" Jesus therefore said to them, "For a little while longer the light is among you. Walk while you have the light, that darkness may not overtake you; he who walks in the darkness does not know where he goes. While you have the light, believe in the light, in order that you may become sons of light." These things Jesus spoke, and He departed and hid Himself from them.

- The Word of Isaiah the Prophet is Fulfilled -

(Mark 11:11 and John 12:37-50)

AD 31, April 11, Saturday Evening (Abib 11) [1st day of the week]

But though He had performed so many signs before them, yet they were not believing in Him; that the word of Isaiah the prophet might be fulfilled, which he spoke, "LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS

THE ARM OF THE LORD BEEN REVEALED?"³⁴¹ For this cause they could not believe, for Isaiah said again, "HE HAS BLINDED THEIR EYES, AND HE HARDENED THEIR HEART; LEST THEY SEE WITH THEIR EYES, AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED, AND I HEAL THEM."³⁴² These things Isaiah said, because he saw His glory, and he spoke of Him. Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, lest they should be put out of the synagogue; for they loved the approval of men rather than the approval of God. And Jesus cried out and said, "He who believes in Me does not believe in Me, but in Him who sent Me. And he who beholds Me beholds the One who sent Me. I have come as light into the world, that everyone who believes in Me may not remain in darkness. And if anyone hears My sayings,³⁴³ and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on My own initiative, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak. And I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me." Then Jesus went into the temple; and after looking all around, He departed for Bethany with the twelve, since it was already late.

³⁴¹ *Isaiah 53:1*

³⁴² *Isaiah 6:10*

³⁴³ **Sayings** or words, is the Greek word "rhema."

Part 13

Spotless Lamb of God

They shall be without defect. - Numbers 28:31

- Jesus Curses the Fig Tree -

(Matthew 21:18-19 and Mark 11:12-14)

AD 31, April 20, Sunday Morning (Abib 11) [1st day of the week]

And on the next day, when they had departed from Bethany, He became hungry. And seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs.³⁴⁴ And He answered and said to it, "May no one ever eat fruit from you again!" And His disciples were listening.

³⁴⁴ **It was not the season for figs.** The season for figs is the beginning of summer yet springtime had just arrived. Jesus used the illustration of the fig tree in His Olivet discourse on the following day concerning the future. Therefore, He cursed the fig tree because it was giving a false and misleading sign. It was prematurely putting forth leaves, which would indicate that it was about to bear fruit.

- Christ Cleanses the Temple the Second Time -

(Matthew 21:12-17, Mark 11:15-19 and Luke 19:45-48)

And they came to Jerusalem. And He entered the temple and began to cast out those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves; and He would not permit anyone to carry goods through the temple. And He began to teach and say to them, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'?"³⁴⁵ But you have made it a ROBBERS' DEN."³⁴⁶ And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, and they could not find anything that they might do, for all the people were hanging upon His words. And the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were crying out in the temple and saying, "Hosanna to the Son of David," they became indignant, and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes; have you never read, 'OUT OF THE MOUTH OF INFANTS AND NURSING BABES THOU HAST PREPARED PRAISE FOR THYSELF'?"³⁴⁷ And He left them and went out of the city to Bethany, and lodged there.

³⁴⁵ *Isaiah 56:7*

³⁴⁶ *Jeremiah 7:11*

³⁴⁷ *Psalms 8:2*

LESSON 44 – BOOK 3 – BUILDING THE TEMPLE

- True Biblical Faith -

(Matthew 21:20-22 and Mark 11:20-26)

AD 31, April 21, Monday Morning (Abib 12) [2nd day of the week]

And as they were passing by in the morning, they saw the fig tree withered from the roots up. And being reminded, Peter said to Him, "Rabbi, behold, the fig tree which You cursed has withered." And Jesus answered saying to them, "**Have faith in God.** Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him. Therefore I say to you, all things for which you pray and ask, **believe that you have received them,** and they shall be granted you. And whenever you stand praying, **forgive, if you have anything against anyone;** so that your Father also who is in heaven may forgive you your transgressions. But if you do not forgive, neither will your Father who is in heaven forgive your transgressions."

- Christ's Authority is Questioned -

(Matthew 21:23-27, Mark 11:27-33 and Luke 20:1-8)

And they came again to Jerusalem. And it came about while He was teaching the people in the temple and preaching the gospel, that the chief priests and the scribes with the elders confronted Him, and they spoke, saying to Him, "Tell us by what authority You are doing these things, or who is the one who gave You this authority?" And He answered and said to them, "I shall also ask you a question, and you tell Me: "Was the baptism of John from heaven or from men?" And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?' But if we say, 'From men,' all the people will stone us to death, for they are convinced that John was a prophet." And they answered that they did not know where it came from. And Jesus said to them, "Neither will I tell you by what authority I do these things.

- Parable of Those Called to Work -

(Matthew 21:28-32)

But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.' And he answered and said, 'I will, sir'; and he did not go. And he came to the second and said the same thing. But he answered and said, 'I will not'; yet he afterward regretted it and went. Which of the two did the will of his father?" They said, "The latter." Jesus said to them, "Truly I say to you that the tax-gatherers and harlots will get into the kingdom of God before you. For John came to you in the way of righteousness and you did not believe him; but the tax-gatherers and harlots did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him."

- Parable of the Vineyard Owner -

(Matthew 21:33-46, Mark 12:1-12 and Luke 20:9-19)

And He began to speak to them in parables: "A man PLANTED A VINEYARD, AND PUT A WALL AROUND IT, AND DUG A VAT UNDER THE WINE PRESS, AND BUILT A TOWER,³⁴⁸ and rented it out to vine-growers and went on a journey. And at the harvest time he sent a slave to the vine-growers, in order to receive some of the produce of the vineyard from the vine-growers. And they took him, and beat him, and sent him away empty-handed. And again he sent them another slave, and they wounded him in the head, and treated him shamefully. And he sent another, and that one they killed; and so with many others, beating some, and killing others. He had one more to send, a beloved son; he sent him last of all to them, saying, 'They will respect my son.' But those vine-growers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours!' And they took him, and killed him, and threw him out of the vineyard. Therefore when the owner of the vineyard comes, what will he do to those vine-growers?" They said to Him, "He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers, who will pay him the proceeds at the proper seasons." Jesus said to them, "Did you never read in the Scriptures, 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone; THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES?'³⁴⁹ Therefore I say to you,

³⁴⁸ *Isaiah 5:1-7*

³⁴⁹ *Psalms 118:22-23*

the kingdom of God will be taken away from you, and be given to a nation producing the fruit of it. And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust." And when the chief priests and the Pharisees heard His parables, they understood that He was speaking about them. And when they sought to seize Him, they feared the multitudes, because they held Him to be a prophet.

- Parable of the Marriage Feast -

(Matthew 22:1-14)

And Jesus answered and spoke to them again in parables, saying, "The kingdom of heaven may be compared to a king, who gave a wedding feast for his son. And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. Again he sent out other slaves saying, "Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.'" But they paid no attention and went their way, one to his own farm, another to his business, and the rest seized his slaves and mistreated them and killed them. But the king was enraged and sent his armies, and destroyed those murderers, and set their city on fire. Then he said to his slaves, "The wedding is ready, but those who were invited were not worthy. Go therefore to the main highways, and as many as you find there, invite to the wedding feast.'" And those slaves went out into the streets, and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests. But when the king came in to look over the dinner guests, he

saw there a man not dressed in wedding clothes, and he said to him, 'Friend, how did you come in here without wedding clothes?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, and cast him into the outer darkness; in that place there shall be weeping and gnashing of teeth.' For many are called, but few are chosen."³⁵⁰

- Render to Caesar the Things That Are Caesar's -

(Matthew 22:15-22, Mark 12:13-17 and Luke 20:20-26)

Then the Pharisees went and counseled together how they might trap Him in what He said. And they sent their disciples to Him, along with the Herodians,³⁵¹ saying, "Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any. Tell us therefore, what do You think? Is it lawful to give a poll-tax to Caesar, or not?" But Jesus perceived their malice, and said, "Why are you testing Me, you hypocrites? Show Me the coin

³⁵⁰ **For many are called, but few are chosen.** To be "called" means to be invited. To be "chosen" means that the individual has accepted the invitation. At that point the individual become the "elect." Jesus had just got through telling the leaders of Israel three parables about invitation: those called to work, the vineyard owner and the marriage feast. All of these invitations, as a whole, were rejected by most Israelites. The Lord is constantly inviting His people to join Him in different endeavors concerning the Kingdom of God, but many find excuses and lose their reward.

³⁵¹ **The Herodians** were a Jewish political party who sympathized with the Herodian rulers in their general policy of government, and in the social customs which they introduced from Rome. They were at one with the Sadducees in holding the duty of submission to Rome, and of supporting the Herods on the throne.

used for the poll-tax." And they brought Him a denarius. And He said to them, "Whose likeness and inscription is this?" They said to Him, "Caesar's." Then He said to them, "Then render to Caesar the things that are Caesar's; and to God the things that are God's."

- Sadducees Question the Resurrection from the Dead -

(Matthew 22:23-33, Mark 12:18-27 and Luke 20:27-40)

And some Sadducees (who say that there is no resurrection) came to Him, and began questioning Him, saying, "Teacher, Moses wrote for us that IF A MAN'S BROTHER DIES, and leaves behind a wife, AND LEAVES NO CHILD, HIS BROTHER SHOULD TAKE THE WIFE, AND RAISE UP OFFSPRING TO HIS BROTHER.³⁵² There were seven brothers; and the first took a wife, and died, leaving no offspring. And the second one took her, and died, leaving behind no offspring; and the third likewise; and so all seven left no offspring. Last of all the woman died also. In the resurrection, when they rise again, which one's wife will she be? For all seven had her as wife." Jesus said to them, "Is this not the reason you are mistaken, that you do not understand the Scriptures, or the power of God?" And Jesus said to them, "The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage; for neither can they die anymore, for they are like

³⁵² *Deuteronomy 25:5-10*

angels, and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB.³⁵³ Now He is not the God of the dead, but of the living; for all live to Him." And when the multitudes heard this, they were astonished at His teaching.

- The Great Commandment -³⁵⁴

(Matthew 22:34-40 and Mark 12:28-34)

But when the Pharisees heard that He had put the Sadducees to silence, they gathered themselves together. And one of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him a question, testing Him, "Teacher, which is the great commandment in the Law?" Jesus answered, "The foremost is, 'HEAR, O ISRAEL!'³⁵⁵ THE LORD OUR GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.'³⁵⁶ The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'³⁵⁷ There is no other commandment greater than these." And the scribe said to

³⁵³ *Exodus 3:6*

³⁵⁴ **See Appendix 5**

³⁵⁵ **"Hear, O Israel!"** This portion of Jesus' statement is the first, foremost, and greatest commandment and simply means, "Pay attention to what I am telling you My people." He then proceeds to say that they should love God and one another.

³⁵⁶ *Deuteronomy 6:4-5*

³⁵⁷ *Leviticus 19:18*

Him, "Right, Teacher, You have truly stated that HE IS ONE; AND THERE IS NO ONE ELSE BESIDES HIM; AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE'S NEIGHBOR AS HIMSELF, is much more than all burnt offerings and sacrifices." And when Jesus saw that he had answered intelligently, He said to him, "You are not far from the kingdom of God." And after that, no one would venture to ask Him any more questions.

- The Son of David -

(Matthew 22:41-46, Mark 12:35-37 and Luke 20:41-44)

Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think about the Christ, whose son is He?" They said to Him, "The son of David." He said to them, "Then how does David in the Spirit³⁵⁸ call Him 'Lord,' saying, 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT THINE ENEMIES BENEATH THY FEET"'?³⁵⁹ If David then calls Him 'Lord,' how is He his son?" And no one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question. And the great crowd enjoyed listening to Him.

LESSON 45 – BOOK 3 – BUILDING THE TEMPLE

³⁵⁸ **In the Spirit.** Breathed or spoken by the Holy Spirit

³⁵⁹ *Psalms 110:1*

- Chair of Moses -³⁶⁰

(*Matthew 23:1-12, Mark 12:38-40 and Luke 20:45-47*)

Then Jesus spoke to the multitudes and to His disciples, saying, "The scribes and the Pharisees have seated themselves³⁶¹ in the chair of Moses; **therefore all that they tell you, do and observe, but do not do according to their deeds;** for they say things, and do not do them. And they tie up heavy loads, and lay them on men's shoulders; but they themselves are unwilling to move them with so much as a finger. But they do all their deeds to be noticed by men; for they broaden their phylacteries,³⁶² and lengthen the tassels of their garments. And they love the place of honor at banquets, and the chief seats in the synagogues, and respectful greetings in the market places, and being called by men, Rabbi. **But do not be called Rabbi;** for One is your Teacher, and you are all brothers. And **do not**

³⁶⁰ **Chair of Moses.** When Jesus talked about the chair of Moses, He probably was referring to it, both literally and symbolically. The chair itself was a stone seat on a raised platform. It was placed at the front of the synagogue next to the Ark containing the Torah scrolls, facing the congregation. Usually the most prominent elder or leader would sit on it while he expounded upon the Law and the Prophets. Undoubtedly this is what Jesus was referring to concerning the scribes and Pharisees when He said, "*They love the place of honor at banquets and the **chief seats in the synagogues**, and respectful greetings in the market places, and being called Rabbi by men.*"

³⁶¹ **Seated themselves.** This literally means, "serving as the Judge."

³⁶² **Phylacteries.** Small leather boxes which contain portions of Scripture (Deuteronomy 6:4-9, 11:13-20, and Exodus 13:1-16). They were worn on the arm and forehead in order to literally fulfill Deuteronomy 6:8.

call anyone on earth your father;³⁶³ for One is your Father, He who is in heaven. **And do not be called leaders;** for One is your Leader, that is, Christ. But the greatest among you shall be your servant. And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.”

- Woe to You, Scribes and Pharisees, Hypocrites -

(Matthew 23:13-39)

"But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from men; for you do not enter in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, even while for a pretense you make long prayers; therefore you shall receive greater condemnation. Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte;³⁶⁴ and when he becomes one, you make him twice as much a son of hell as yourselves. Woe to you, blind guides, who say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated.' You fools and blind men; which is more important, the gold, or the temple that sanctified the gold? And, 'Whoever swears by the altar, that is nothing, but whoever swears by the offering upon it, he is obligated.' You blind men, which is more important,

³⁶³ **Father.** It is obvious that Jesus is not referring to natural fathers but to spiritual fathers.

³⁶⁴ **Proselyte.** A convert.

the offering or the altar that sanctifies the offering? "Therefore he who swears by the altar, swears both by the altar and by everything on it. And he who swears by the temple, swears both by the temple and by Him who dwells within it. And he who swears by heaven, swears both by the throne of God and by Him who sits upon it. Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others. You blind guides, who strain out a gnat and swallow a camel! Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. Even so you too outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous, and say, 'If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.' Consequently you bear witness against yourselves, that you are sons of those who murdered the prophets. Fill up then the measure of the guilt of your fathers. You serpents, you brood of vipers, how shall you escape the sentence of hell? Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute

from city to city, that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah,³⁶⁵ whom you murdered between the temple and the altar. Truly I say to you, all these things shall come upon this generation. O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. Behold, your house is being left to you desolate! For I say to you, from now on you shall not see Me until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"³⁶⁶

- The Widow's Offering -

(Mark 12:41-44 and Luke 21:1-4)

And He sat down opposite the treasury, and began observing how the multitude were putting money into the treasury; and many rich people were putting in large sums. And a poor widow came and put in two small copper coins,³⁶⁷ which amount to a cent.³⁶⁸ And calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; for they all put in out of

³⁶⁵ **Berechiah** is a Hebrew name meaning, "Blessed by I AM."

³⁶⁶ *Psalms 118:26*

³⁶⁷ **Two small copper coins.** "Leptons." Each of these was equivalent to about 3 1/2 minutes of labor.

³⁶⁸ **A cent.** "Kodrantēs." Equivalent to 7 minutes of labor.

their surplus, but she, out of her poverty, put in all she owned, all she had to live on."

Part 14

Things to Come

"And I will display wonders in the sky and on the earth, blood, fire, and columns of smoke. The sun will be turned into darkness, and the moon into blood, before the great and awesome day of the LORD comes. And it will come about that whoever calls on the name of the LORD will be delivered;" - Joel 2:30-32

LESSONS 46 – 49 - BOOK 3 – BUILDING THE TEMPLE

- LOOKING AT THE FUTURE -

- DO NOT BE MISLED -

- SIGNS -

- BE ALERT -

(Matthew 24:1-25:46, Mark 13:1-37 and Luke 21:5-36)

- The Temple Mount Discourse -

(Matthew 24:1-2, Mark 13:1-2 and Luke 21:5-7)

AD 31, April 21, Monday Afternoon (Abib 12) [2nd day
of the week]

And as He was going out of the temple,³⁶⁹ one of His disciples said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!" And Jesus said to him, "Do you see these great buildings? Not one stone shall be left upon another which will not be torn down." And they questioned Him, saying, "Teacher, when therefore will these things be?"³⁷⁰ And what will be the sign when these things are about to take place?"³⁷¹

- Warnings -

(Luke 21:8-11)

And He said, "**See to it that you be not misled;** for many will come in My name, saying, 'I am He,' and, 'The time is at hand'; **do not go after them.** And when you hear of wars and disturbances, **do not be terrified;** for these things must take place first, but the end does not follow immediately." Then He continued by saying to them, "Nation will rise against nation, and kingdom against kingdom, and there will be great

³⁶⁹ **Going out of the Temple.** Jesus had left the Temple and was probably exiting through the eastern (Golden) gate headed for the Mount of Olives, which lies directly across the Kidron Valley.

³⁷⁰ **Teacher, WHEN therefore will these things be?** This is the disciple's first question.

³⁷¹ **What will be the SIGN when these things are about to take place?** This is the disciple's second question

earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven.

Answer to Question #1 When?

– The Apostolic Witness –

(Mark 13:9-11 and Luke 21:12-19)

“But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name’s sake. It will lead to an opportunity for your testimony. So make up your minds not to prepare beforehand to defend yourselves; for I will give you utterance and wisdom which none of your opponents will be able to resist or refute. But you will be delivered up even by parents and brothers and relatives and friends, and they will put some of you to death, and you will be hated by all on account of My name. “Yet not a hair of your head will perish. By your endurance you will gain your lives.”

Answer to Question #2 Sign?

- Desolation of Jerusalem -³⁷²

(Luke 21:20-24)

³⁷² **Desolation of Jerusalem.** Roman legions under Titus, the eldest son of the Roman emperor Vespasian, conquered the city of Jerusalem and tore the Temple down on the ninth of Ab (late August) in 70 AD.

"But when you see Jerusalem surrounded by armies, **then recognize that her desolation is at hand. Then let those who are in Judea flee to the mountains, and let those who are in the midst of the city depart,**³⁷³ **and let not those who are in the country enter the city;** because these are days of vengeance, in order that all things which are written may be fulfilled. Woe to those who are with child and to those who nurse babes in those days; for there will be great distress upon the land, and wrath to this people,³⁷⁴ and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles³⁷⁵ be fulfilled."

- The Olivet Discourse -

(Matthew 24:3 and Mark 13:3-4)

³⁷³ **Let those in the city depart.** Titus and his Roman legions surrounded the city of Jerusalem in the spring of 70 AD. When they temporarily withdrew from their siege the Christians fled the city and went to Pella, a city on the eastern side of the Jordan River in current day Jordan.

³⁷⁴ **Wrath to this people.** According to Josephus Flavius, the Jewish historian, 1,100,000 Jews were slain and 97,000 were carried away captive as slaves by the Romans in the war of 66-70 AD.

³⁷⁵ **The times of the Gentiles.** After the Romans destroyed Jerusalem in 70 AD, Jews were allowed to remain there until the Bar Kokhba Revolt (131-135 AD). They were expelled from the city of Jerusalem in 134 AD and it was renamed Aelia Capitolina. The city remained under foreign (Gentile) control until June 8, 1967 when it was liberated from Jordan in the Six Day War. In 1980, a proclamation was issued that declared Jerusalem a united city under Israeli sovereignty.

And as He was sitting on the Mount of Olives³⁷⁶ opposite the temple, Peter and James and John and Andrew were questioning Him privately,³⁷⁷ saying, "Tell us, when will these things³⁷⁸ be,³⁷⁹ and what will be the sign of Your coming,³⁸⁰ and of the end of the age?"³⁸¹

The Beginning of Birth Pangs –

(Matthew 24:4-8 and Mark 13:5-8)

³⁷⁶ **Sitting on the Mount of Olives.** This was probably the Garden of Gethsemane, which is located on the lower portion of the Mount of Olives directly across from the eastern (Golden) gate.

³⁷⁷ **Questioning Him privately.** When Jesus left the Temple all of His disciples were with Him and they asked Him the first two questions about the future. Here we see only Peter, James, John and Andrew continue privately questioning Jesus while He is sitting on the Mount of Olives. They asked Him three more questions about the future. **Therefore the disciples actually asked Jesus a total of five questions.**

³⁷⁸ **These things** refer to the other events (wars, plagues, famines, etc.) that Jesus described while answering their first questions about the Temple: when it would be torn down and the sign associated with it. Like us these four disciples were curious about these "other things" and came to Him privately asking more questions.

³⁷⁹ **WHEN will these things be?** This is Peter, James, John and Andrew's first question to Jesus while He is seated on the Mount of Olives. It is also the third overall question disciples asked Jesus about the future that day.

³⁸⁰ **What will be the SIGN of Your coming?** This is Peter, James, John and Andrew's second question to Jesus while He is seated on the Mount of Olives. It is also the fourth overall question disciples asked Jesus about the future that day.

³⁸¹ **What will be the SIGN of the end of the age?** This is Peter, James, John and Andrew's third question to Jesus while He is seated on the Mount of Olives. It is also the fifth overall question disciples asked Jesus about the future that day.

And Jesus answered and said to them, "**See to it that no one misleads you.** For many will come in My name, saying, 'I am the Christ,'³⁸² and will mislead many. And you will be hearing of wars and rumors of wars; **see that you are not frightened,** for those things must take place, but that is not yet the end. For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. But all these things are merely the beginning of birth pangs."

Answer to Question #3 When?

- The Apostasy -

(Matthew 24:9-14 and Mark 13:12-13)

"Then they will deliver you to tribulation,³⁸³ and will kill you, and you will be hated by all nations on account of My name. And at that time many will fall away³⁸⁴ and will deliver up one

³⁸² **I am the Christ.** Some of those who claimed to be the Christ (messiah) after Jesus were: the Sicarii, Theudas (AD 44-46), Menahem ben Judah and Simon bar Kokhba (AD 135). And in the five hundred year period from AD 1500 – 2000 there have been over forty individuals who claimed to be the Christ.

³⁸³ **Tribulation.** Many people confuse two Biblical concepts: tribulation and God's wrath. Tribulation is affliction or suffering endured by the saints in this world at the hands of men. (Ref: John 16:33) The wrath of God refers to the anger of God poured out on the ungodly. (Ref: 1 Thessalonians 5:9-10)

³⁸⁴ **Fall away.** The word used here is apostasy, which means defection from truth, falling away, forsake. Some New Testament references to this concept can be found in: Galatians 1:6-9, 1 Timothy 4:1-3, Hebrews 3:12, Hebrews 6:4-6, 2 Peter 2:1-3, 2 Peter 3:17-18, 1 John 2:18-19 and Jude 3-4

another and hate one another. And many false prophets³⁸⁵ will arise, and will mislead many. And because lawlessness is increased, most people's love will grow cold. But the one who endures to the end, he shall be saved. And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come.”

- The Abomination of Desolation³⁸⁶ and Great Tribulation -

(Matthew 24:15-22 and Mark 13:14-20)

"Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place³⁸⁷ (let the reader

³⁸⁵ **False prophets.** A prophet is one who is supposed to declare God's will to people. In the Old Testament a prophet was considered false when he came in the name of the Lord and **1)** told people to serve other gods or **2)** the sign (miracle, prophecy, etc.) he declared did not come to pass. Jesus added another test when He told his disciples to discern the prophet's fruit (character): Was his behavior producing the fruit of the Holy Spirit?

³⁸⁶ *Daniel 9:27, 11:31, and 12:11*

³⁸⁷ **Standing in the Holy Place.** Many Christians confuse the Desolation of Jerusalem (conquering and controlling the City of Jerusalem by the Gentiles) prophesied in Daniel 9:26 with the Abomination of Desolation (desecration of the Holy Place by Antichrist) in Daniel 9:27. Jesus even cautioned the readers to be discerning about this issue.

In order for the Abomination of Desolation to take place either a Tabernacle or Temple has to be in existence. The abomination occurs when something is placed, erected or established in the Holy Place portion of the Tabernacle or Temple. In the original Tabernacle only three furnishings were permitted to be in the Holy Place: The golden altar (altar of incense), the seven-branched golden lampstand and the table of showbread with its twelve loaves of bread. The prophecies also indicate that the regular

understand), **then let those who are in Judea³⁸⁸ flee to the mountains; let him who is on the housetop not go down to get the things out that are in his house; and let him who is in the field not turn back to get his cloak.** But woe to those who are with child and to those who nurse babes in those days! **But pray** that your flight may not be in the winter, or on a Sabbath,³⁸⁹ for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall. And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short.

sacrifices and offerings to God that were ongoing at the time would be stopped.

A type of this abomination occurred once before but not for the full duration indicated in the prophecies of Daniel (8:9-14 and 12:11-12). In 167 BC, Antiochus IV - Epiphanes (God Manifest) set up a likeness of himself in the Temple, stopped the sacrifices and sacrificed a pig on the altar of burnt offerings. The Temple was cleansed and rededicated to God a little over three years later in 164 BC. The original story is found in the book of 1 Maccabees 4:36-61. The eight-day Jewish feast of Hanukkah celebrates the rededication of the Temple.

The Apostle Paul also refers to this event in 2 Thessalonians 2:3-4. ***“Let no one in any way deceive you, for it [The Day of the Lord] will not come unless the apostasy (falling away) comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.”***

³⁸⁸ **Judea.** At the time of Jesus, Judea was an area falling within a thirty-five mile radius of its capitol, Jerusalem.

³⁸⁹ **Sabbath.** This could indicate the weekly Sabbath (about 6 pm Friday evening until about 6 pm on Saturday evening or any one of the seven Sabbaths within the Feasts of the Lord (the Appointed Times of the Lord).

- Coming of the Son of Man -

(Matthew 24:23-28 and Mark 13:21-23)

"Then if anyone says to you, 'Behold, here is the Christ,' or 'There He is,' **do not believe him**. For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. **Behold**, I have told you in advance. If therefore they say to you, 'Behold, He is in the wilderness,' **do not go forth**, or, 'Behold, He is in the inner rooms,' **do not believe them**. For just as the lightning comes from the east, and flashes even to the west, so shall the coming³⁹⁰ of the Son of Man be. Wherever the corpse is, there the vultures will gather."

Answer to Question #4 **Sign of Christ's Coming?**

- The Cloud -

(Matthew 24:29-31, Mark 13:24-27 and Luke 21:25-28)

But immediately after the tribulation of those days there will be signs in sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men fainting from fear and the expectation of the things which are coming upon the world; THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS

³⁹⁰ **The coming** of the Jesus will not be in secret. However, his coming will occur suddenly, from the sky, transpire quickly and will be noticeable to all just like a lightning flash.

LIGHT,³⁹¹ AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken, and then the sign³⁹² of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. And He will send forth His angels with A GREAT TRUMPET³⁹³ and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.³⁹⁴ But when these things begin to take place, **straighten up and lift up your heads**, because your redemption is drawing near."

- Parable of the Fig Tree -

(Matthew 24:32-34, Mark 13:28-30 and Luke 21:29-32)

³⁹¹ *Isaiah 13:10 and Joel 2:30-31*

³⁹² **Clouds of the sky.** The sign of Jesus' return is His appearance in the cloud. In Acts 1:9-11 two angels tell Jesus disciples that they will see Him return to the earth in the same manner in which He ascended into heaven. The specific cloud that is being talked about in Hebrew is called the Sh'khinah: the cloud of glory. It is the same cloud that led the Israelites in their wilderness wanderings, became a pillar of fire at night and filled the Temple of God. It always indicates the presence of God.

³⁹³ **The Great Trumpet** referred to is a Shofar: a ram's horn. The shofar is sounded at two Feasts (Appointed Times) of the Lord: The Day of Blowing (the horn) and The Day of Atonement. These feasts mark the beginning and end of a period of time in which people are called to repentance toward God. The "last or "great trump" is known by the note it sounds: a "Tekiah Gedola." The note begins at the end of the Day of Blowing and is completed during the "closing of the gate" ceremony at the end of the Day of Atonement. This trump is blown for an extended amount of time insuring that anyone desiring to repent of his sins will be given opportunity to do so.

³⁹⁴ *Isaiah 27:12-13*

"Now learn the parable from the fig tree: when its branch has already become tender, and puts forth its leaves, you know that summer is near; even so you too, when you see all these things,³⁹⁵ **recognize that He is near,** right at the door. Truly I say to you, this generation will not pass away until all these things take place.

Answer to Question #5 Sign of the End of the Age?³⁹⁶

- When Heaven and Earth Pass Away -

(Matthew 24:35-36, Mark 13:31-32 and Luke 21:33)

Heaven and earth will pass away, but My words shall not pass away. But of that day³⁹⁷ and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone."

³⁹⁵ **These things** refer to the previous passage of Scripture concerning "signs in the heavens" since Luke's account, after departing from Matthew and Mark's, picks up in harmony with them again at this point.

³⁹⁶ **The sign of the end of the age** is when "heaven and earth pass away" at the great white throne judgment. According to the book of Revelation this does not occur until after the 1000-year reign of Christ on earth.

³⁹⁷ **"That day"** is referring to the day heaven and earth pass away and is known only by the Father. Also on that day a new heaven and earth will be created. Some Christians believe that this statement references the Lord's coming. If so, the "not knowing the day and hour" remains true as well because technically it depends on where an individual is living on the earth at the time of Christ's return as to what day and hour it will be. There are always two days and twenty-four hours coexisting on planet earth at any given moment in time.

- Like the Days of Noah and Lot -

(Matthew 24:37-41)

"For the coming of the Son of Man will be just like the days of Noah. For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be. Then there shall be two men in the field; one will be taken, and one will be left. Two women will be grinding at the mill; one will be taken, and one will be left.

- Be Alert -

(Matthew 24:42-44)

Therefore be on the alert, for you do not know which day your Lord is coming. **But be sure of this**, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. **For this reason you be ready too**; for the Son of Man is coming at an hour when you do not think He will."

- Keep On the Alert -

(Mark 13:33-37)

“Take heed, keep on the alert; for you do not know when the appointed time is. It is like a man, away on a journey, who upon leaving his house and putting his slaves in charge, assigning to each one his task, also commanded the doorkeeper to stay on the alert. **Therefore, be on the alert--** for you do not know when the master of the house is coming, whether in the evening, at midnight, at cockcrowing,³⁹⁸ or in the morning-- lest he come suddenly and find you asleep. And what I say to you I say to all, **'Be on the alert!'"**

- Faithful or Unfaithful -

(Matthew 24:45-51)

‘Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time? Blessed is that slave whom his master finds so doing when he comes. Truly I say to you, that he will put him in charge of all his possessions. But if that evil slave says in his heart, ‘My master is not coming for a long time,’ and shall begin to beat his fellow slaves and eat and drink with drunkards; the master of that slave will come on a day when he does not expect him and at an hour which he does not know, and shall cut him in pieces and assign him a place with the hypocrites; weeping shall be there and the gnashing of teeth.’”

³⁹⁸ **Cockcrowing.** The third of the Roman night watches known as “cock-crowing” ended at 3:00 AM.

- Parable of the Ten Virgins -

(Matthew 25:1-13)

"Then the kingdom of heaven will be comparable to ten virgins, who took their lamps, and went out to meet the bridegroom. And five of them were foolish, and five were prudent. For when the foolish took their lamps, they took no oil with them, but the prudent took oil in flasks along with their lamps. Now while the bridegroom was delaying, they all got drowsy and began to sleep. But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet him.' Then all those virgins rose, and trimmed³⁹⁹ their lamps. And the foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.' But the prudent answered, saying, 'No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.' And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. And later the other virgins also came, saying, 'Lord, lord, open up for us.' But he answered and said, 'Truly I say to you, I do not know you.' **Be on the alert then,** for you do not know the day nor the hour."

³⁹⁹ **Trimmed.** Prepared for use.

- Parable of the Talents -

(Matthew 25:14-30)

“For it is just like a man about to go on a journey, who called his own slaves, and entrusted his possessions to them. And to one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. Immediately the one who had received the five talents went and traded with them, and gained five more talents. In the same manner the one who had received the two talents gained two more. But he who received the one talent went away and dug in the ground, and hid his master's money. Now after a long time the master of those slaves came and settled accounts with them. And the one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me; see, I have gained five more talents.' His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master.' The one also who had received the two talents came up and said, 'Master, you entrusted to me two talents; see, I have gained two more talents.' His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.' And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed. 'And I

was afraid, and went away and hid your talent in the ground; see, you have what is yours.' But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow, and gather where I scattered no seed. 'Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. 'Therefore take away the talent from him, and give it to the one who has the ten talents.' For to everyone who has shall more be given, and he shall have an abundance; but from the one who does not have, even what he does have shall be taken away. And cast out the worthless slave into the outer darkness; in that place there shall be weeping and gnashing of teeth."

- The Son of Man in His Glory -

(Matthew 25:31-46)

"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. 'For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You drink? 'And when did

we see You a stranger, and invite You in, or naked, and clothe You? 'And when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.' Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' Then they themselves also will answer, saying, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' Then He will answer them, saying, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' And these will go away into eternal punishment, but the righteous into eternal life."

- Be On Guard -

(Luke 21:34-38)

“Be on guard, that your hearts may not be weighted down with dissipation⁴⁰⁰ and drunkenness and the worries of life, and that day come on you suddenly like a trap; for it will come upon all those who dwell on the face of all the earth. **But keep on the alert at all times, praying** in order that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man.” Now during the day He

⁴⁰⁰ **Dissipation.** Excess

was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. And all the people would get up early in the morning to come to Him in the temple to listen to Him.

- The Plot to Kill Jesus -

(Matthew 26:1-5, Mark 14:1-2 and Luke 22:1-2)

AD 31, April 21, Monday Afternoon (Abib 12) [2nd day of the week]

And it came about that when Jesus had finished all these words, He said to His disciples, "You know that after two days the Passover is coming, and the Son of Man is to be delivered up for crucifixion." Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; and they plotted together to seize Jesus by stealth, and kill Him. But they were saying, "Not during the festival, lest a riot occur among the people."

Part 15

Communion with the Lord

The LORD is my shepherd, I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters. He restores my soul; He guides me in the paths of righteousness For His name's sake. Even though I walk through the valley of the shadow of death, I fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me. Thou dost prepare a table before me in the presence of my enemies; Thou hast anointed my head with oil; My cup overflows. Surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the house of the LORD forever. - Psalm 23

- A Woman Anoints Jesus' Head -

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

AD 31, April 21, Monday Evening (Abib 13) [3rd day of the week]

Now when Jesus was in Bethany, at the home of Simon the leper, a woman came to Him with an alabaster vial of very costly perfume, and she poured it upon His head as He reclined at the table. But the disciples were indignant when they saw this, and said, "Why this waste? For this perfume might have been sold for a high price and the money given to the poor." But Jesus, aware of this, said to them, "Why do you bother the woman? For she has done a good deed to Me. For the poor

you always have with you, and whenever you wish, you can do them good; but you do not always have Me. She has done what she could; For when she poured this perfume upon My body, she did it to prepare Me for burial. Truly I say to you, wherever this gospel is preached in the whole world, what this woman has done shall also be spoken of in memory of her."

- Judas Prepares to Betray Jesus -

(Matthew 26:14-16, Mark 14:10-11 and Luke 22:3-6)

AD 31, April 22, Tuesday (Abib 13) [3nd day of the week]

And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve. And he went away and discussed with the chief priests and officers how he might betray Him to them. And they were glad, and agreed to give him money. And Judas said, "What are you willing to give me to deliver Him up to you?" And they weighed out to him thirty pieces of silver.⁴⁰¹ And he consented, and began seeking a good opportunity to betray Him to them apart from the multitude.

⁴⁰¹ **Thirty pieces of silver.** Thirty shekels. This amount was equivalent to 120 day's wages.

- The Lord's Passover -⁴⁰²

(*Matthew 26:17-19, Mark 14:12-16 and Luke 22:7-13*)

AD 31, April 22, Tuesday 6:00 PM (Abib 14) [4th day of the week]

Then came the first day of Unleavened Bread⁴⁰³ on which the Passover lamb had to be sacrificed. And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." And they said to Him, "Where do You want us to prepare it?" And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. And you shall

⁴⁰² **The Lord's Passover** is the first of the seven Feasts or "Appointed Times" of the Lord or "Jesus," on God's sacred calendar. The reference to it is Leviticus 23:5, *In the first month, on the fourteenth day of the month at twilight is the LORD'S Passover (Peh-sakh).* This should not be confused with what Jewish people refer to as "Passover" ... which begins the following evening and is really the beginning of the seven day Feast or Unleavened Bread (*Mats-tsav Leken-em*). Unleavened Bread (*Mats-tsav Leken-em*) is the second of the seven Feasts or "Appointed Times" of the Lord or "Jesus," on God's sacred calendar. The reference to the Feast of Unleavened Bread is Leviticus 23:6-8 *"Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. On the first day you shall have a holy convocation; you shall not do any laborious work. But for seven days you shall present an offering by fire to the LORD. On the seventh day is a holy convocation; you shall not do any laborious work."*

⁴⁰³ **The first day of Unleavened Bread**, also known as the Lord's Passover is a day of preparation for the Feast of Unleavened Bread. At the start of Abib 14 (6:00 PM), Jewish people remove all leaven from their houses. A search is conducted with a candle to check all the nooks and crannies where leaven might exist so that it can be removed. The day concludes the following afternoon when the Passover lambs are slain. The people then commence the celebration of the Feast of Unleavened Bread by eating their Passover lamb and unleavened bread after sundown (6:00 PM) at the start of Abib 15.

say to the owner of the house, "The Teacher says to you, "My time is at hand; I am to keep the Passover at your house with My disciples. Where is the guest room in which I may eat the Passover with My disciples?" And he himself will show you a large upper room furnished and ready; and prepare for us there." And the disciples went out, and came to the city, and found it just as He had told them; and they prepared the Passover.⁴⁰⁴

LESSON 50 - BOOK 3 – BUILDING THE TEMPLE

- Breaking of Bread -⁴⁰⁵

(Matthew 26:20-30, Mark 14:17-26 and Luke 22:14-30)

⁴⁰⁴ **Go and prepare the Passover.** This refers to the Lord's Passover meal. Christians refer to this as the "Last Supper." Peter and John did not go to prepare the Jewish Passover meal as many think, as the Passover lambs had not yet been slain. Instead, they went to make the arrangements to secure the place where the Lord's Passover meal was to be eaten. They made sure that all the leaven was removed from the house and brought in a provision of unleavened bread for the meal.

⁴⁰⁵ **Unleavened Bread.** Leaven is a corrupting agent, which causes change in bread. In the Hebrew's case the source of their leaven was Egypt. Since God was preparing to deliver them from Egypt, He required that all traces of leaven (Egypt - their former life) be removed so He could begin feeding them with manna (the bread from heaven). In observing the appearance of unleavened bread we see that it is both striped and pierced. For Christians this calls to mind our Lord Jesus Christ, the bread of life of whom we are to partake of. *"But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging (stripes) we are healed."* (Isaiah 53:5)

- The Last Supper -⁴⁰⁶

(Matthew 26:20, Mark 14: 17, Luke 22:14-16, and John 13:1)

AD 31, April 22, Tuesday Evening (Abib 14) [4th day of the week]

Now before the Feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. And when the hour had come He reclined at the table, and the apostles with Him. And He said to them, "I have earnestly desired to eat this Passover⁴⁰⁷ with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."

- The First Cup -⁴⁰⁸

⁴⁰⁶ **The Last Supper.** The meal which Jesus ate with His disciples that night “**appears**” to have followed a ritual similar to that of the Jewish Passover which began the following evening. The term for this ritual meal is “seder,” which means “order.” It is so called because there is a specific order of events which are followed in the partaking of the meal. The order of service is described in footnotes, which include the Hebrew name for that part of the ritual meal and a brief explanation of it.

⁴⁰⁷ **This Passover** refers to the Lord’s Passover, not to the Jewish Passover the following evening.

⁴⁰⁸ **The First Cup.** During the meal four cups of wine are served to each individual. Each cup of wine with its accompanying Scripture symbolizes an expression of God’s redemption towards His people. The first cup of wine is the cup of Sanctification or Holiness (***will** bring you out from under the burdens of the Egyptians; **will** deliver you from their bondage*). For a Christian the first cup of wine represents God’s promise to deliver him from bondage in this world, setting him apart for a life of holiness..

“Kiddush”⁴⁰⁹

(*Luke 22:17-18*)

And when He had taken a cup and given thanks, He said, **“Take this and share it among yourselves;** for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.”

- Jesus Washes His Disciples’ Feet -

“Ur-hatz”⁴¹⁰

(*John 13:2-17*)

And during supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God, rose from supper, and laid aside His garments; and taking a towel, He girded Himself about. Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. And so He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" Jesus answered and said to him, "What I do you do not realize now, but you shall understand hereafter." Peter said to

⁴⁰⁹ **Kiddush.** The prayer of sanctification or blessing of the festival day. A typical blessing might be, “Blessed are you O’ lord our God, ruler of the universe, who creates the fruit of the vine.”

⁴¹⁰ **Ur-hatz.** Purification by washing. *Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight.* (Isaiah 1:16)

Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head." Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean." And so when He had washed their feet, and taken His garments, and reclined at the table again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, **you also ought to wash one another's feet.** For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master; neither is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them.

- The Leaven is Revealed -

“Karpas”⁴¹¹

(Matthew 26:21-25, Mark 14:18-21, Luke 22:21-23 and John 13:18-22)

I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST

⁴¹¹ **Karpas.** The first dipping. A green vegetable is dipped into salt water and then eaten by the participants. It reminds Jewish people that life (the green vegetable) in Egypt before the Passover was filled with tears (salt water)..

ME.⁴¹² From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He. Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

When Jesus had said this, He became troubled in spirit, and testified, and said, "Truly, truly, I say to you, that one of you will betray Me." The disciples began looking at one another, at a loss to know of which one He was speaking. And being deeply grieved, they each one began to say to Him, "Surely not I, Lord?" And He answered and said, "He who dipped his hand with Me in the bowl is the one who will betray Me. The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." And Judas, who was betraying Him, answered and said, "Surely it is not I, Rabbi?" He said to him, "You have said it yourself."

- The Leaven is Removed -

*"Maror"*⁴¹³

(John 13:23-30)

⁴¹² Psalms 41:9

⁴¹³ **Maror.** The second dipping. Bitter herbs (romaine lettuce or freshly ground horseradish) is dipped into sweet haroset and then eaten by the participants. Haroset is made from chopped apples, honey, nuts and wine. It reminds the Jewish people how they had to work with brick and clay in Egypt. Dipping the bitter herbs into the haroset reminds them that even the most bitter of circumstances can be sweetened by the hope they have in God.

There was reclining on Jesus' breast one of His disciples, whom Jesus loved. Simon Peter therefore gestured to him, and said to him, "Tell us who it is of whom He is speaking." He, leaning back thus on Jesus' breast, said to Him, "Lord, who is it?" Jesus therefore answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. And after the morsel, Satan then entered into him.⁴¹⁴ Jesus therefore said to him, "What you do, do quickly." Now no one of those reclining at the table knew for what purpose He had said this to him. For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor. And so after receiving the morsel he went out immediately; and it was night. Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.

⁴¹⁴ **Satan then entered him.** It should be noted that Jesus' disciples had prepared the house for Passover by removing all leaven from it but they did so only in the physical sense. Jesus, being the head of the house, completed the spiritual side of this task prior to eating the main meal. He did this by searching the hearts of his disciples and found that leaven (a representation of corruption, sin or Satan) existed in the heart of Judas. Then Jesus commanded Judas to go, thus purging the leaven from his house.

- The Three in One Revealed -

“Yachatz”⁴¹⁵

(*Luke 22:19*)

⁴¹⁵ **Yachatz.** At Yachatz three matzos (individual unleavened bread), enclosed in a white linen bag are taken out. The middle matzah is broken into two pieces. (This is the first breaking) The smaller of the broken pieces along with the other two original matzos are again enclosed in the white linen bag. They will be eaten during the part of the Seder known as Motzi, Matzah, which is part of the main meal. (This is the second breaking) The larger of the two pieces from the first breaking is hidden until after the meal is finished. It is eaten as dessert (afikomen) at the part of the Seder known as Tzofun. (This is the third breaking)

Jewish people usually have difficulty explaining the significance of this part of the Seder. Most concede that it represents unity (echad): three in one. They might say that it refers to the three names of God in the Sh'ma (Deuteronomy 6:4): YHWH, Eloheynu and YHVH or that it refers to the patriarchs: Abraham, Isaac and Jacob.

As Christians, our understanding of this ritual is that three matzos represent the Godhead: Father, Son and Holy Spirit. All three are of the same substance (bread) and without corruption (unleavened). They exist separately but as one (unity: three in one, like the three names of God in the Sh'ma). Being wrapped in white linen indicates their heavenly abode, which is pure and holy. When the Godhead is revealed from heaven, the middle piece, which represents the Son (Jesus) is broken that He might become the bread of life (manna) to all those who partake of Him. The portion of broken bread that was returned to the white linen points to the Son's resurrection from the dead and ascension into heaven. At the completion of the main meal the children search for the hidden piece of matzah and when they find it are rewarded. This points to the children (Christians) who discover Him after His resurrection. The fathers (Jews) will primarily partake of Him at His second coming.

And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

- The Second Cup -⁴¹⁶

*"Maggid"*⁴¹⁷

LESSON 51 - BOOK 3 – BUILDING THE TEMPLE

- Love One Another -

(John 13:12-17, 34-35 and 15:12-17)

When therefore he (Judas Iscariot) had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, I now say to you also, 'Where I am going, you cannot come.' A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another."

LESSON 52 - BOOK 3 – BUILDING THE TEMPLE

⁴¹⁶ **The Second Cup.** The second cup of wine is the cup of Judgment or Instruction (I will also redeem you with an outstretched arm and with great judgments.). For Christians the Passover story is the Gospel. In other words, how Jesus stretched out His arms on the cross to redeem them.

⁴¹⁷ **Maggid.** Telling the Passover story, of how God delivers His people from bondage and takes them to the Promised Land.

- Peaceful Hearts -

(John 13:36 – 14:31)

- The Four Questions -

“Mah Nishtanah”⁴¹⁸

- The First Question-

(John 13:36 – 14:4)

Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you shall follow later." Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You." Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, a cock shall not crow, until you deny Me three times. **Let not your heart be troubled; believe in God, believe also in Me.** In My Father's house⁴¹⁹ are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will

⁴¹⁸ **Mah Nishtanah.** The four questions are part of the Maggid (Passover story) and are usually asked by children. The questions are asked in such a way that the answers tell the story of Passover. The four questions, the disciples asked Jesus at the Last Supper are:

- **Simon Peter** - "Lord, where are You going?"
- **Thomas** - "Lord, we do not know where You are going, how do we know the way?"
- **Philip** - "Lord, show us the Father, and it is enough for us."
- **Judas (not Iscariot)** - "Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?"

⁴¹⁹ **My Father's House.** "Heaven."

come again, and receive you to Myself; that where I am, there you may be also. And you know the way where I am going."

- The Second Question-

(John 14:5-7)

Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?" Jesus said to him, "I am the way, and the truth, and the life,"⁴²⁰ no one comes to the Father, but through Me. If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."

- The Third Question-

(John 14:8-14)

Philip said to Him, "Lord, show us the Father, and it is enough for us." Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. **Believe Me** that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves. Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater works than these shall he do;

⁴²⁰ **I AM the Way, and the Truth, and the Life.** This is the sixth of Jesus' seven "I AM" statements.

because I go to the Father. And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it.

- Keep My Commandments -

(John 14:15- 21)

If you love Me, you will keep My commandments. And I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you. I will not leave you as orphans; I will come to you. After a little while the world will behold Me no more; but you will behold Me; because I live, you shall live also. "In that day you shall know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him."

- The Fourth Question-

(John 14:22-26)

Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?" Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

These things I have spoken to you, while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

- The Third Cup - ⁴²¹

“Motzi, Matzah”⁴²²

(Matthew 26:26-29 and Mark 14:22-25)

And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, **“Take, eat; this is My body.”** Matt 26:27 And when He had taken a cup and given thanks, He gave {it} to them, saying, “Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom.”

- Table Talk -

“Shulhan Oreikh”⁴²³

⁴²¹ **The Third Cup.** The third cup of wine is the cup of Blessing or Redemption (“Then ***I will*** take you for My people, and ***I will*** be your God”).

⁴²² **Motzi, Matzah.** The two original whole pieces of unleavened bread and the smaller piece which was saved from the first breaking (Yachatz) are brought out again, broken, and distributed to all.

⁴²³ **Shulhan Oreikh.** While eating the main meal, the participants may use it as a social time or for further discussion of Seder themes.

- Afikomen or Afikomenos - ⁴²⁴

*“Tzafun”*⁴²⁵

(Luke 22:19)

And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; **do this in remembrance of Me.**"

- The Fourth Cup - ⁴²⁶

(Luke 22:20)

He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."

- My Peace I Give to You -

*“Bareikh”*⁴²⁷

(John 14:27-31)

⁴²⁴ **Afikomen or Afikomenos.** Both are Greek words. Afikomen means “dessert” while *afikomenos* means “the coming one.”

⁴²⁵ **Tzafun.** The large piece of unleavened bread that was obtained during the first breaking of bread (Yachatz) and hidden is searched for and found by the children. Then it is ransomed, broken, and distributed to all.

⁴²⁶ **The Fourth Cup.** The fourth cup of wine is the cup of Praise or Hope (I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.). It is also called Elijah’s Cup and looks forward to the future fulfillment of all of God’s promises.

⁴²⁷ **Bareikh.** The grace after meals.

"Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. **Let not your heart be troubled, nor let it be fearful.** You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it comes to pass, that when it comes to pass, you may believe. I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go from here."

- Abide In Me -

(John 15:1-11)

"**I am the true vine,**⁴²⁸ and My Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit. You are already clean because of the word which I have spoken to you. **Abide in Me,**⁴²⁹ and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. **I am the vine,** you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch, and dries up;

⁴²⁸ **I AM the True Vine.** This is the seventh of Jesus' seven "I AM" statements.

⁴²⁹ **Abide in Me.** According to Jesus in John 6:53-56: A believer abides (dwells) in Jesus when he eats Jesus' flesh and Jesus abides (dwells) in a believer when the believer drinks Jesus' blood.

and they gather them, and cast them into the fire, and they are burned. If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you. By this is My Father glorified, that you bear much fruit, and so prove to be My disciples. Just as the Father has loved Me, I have also loved you; **abide in My love**. If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments, and abide in His love. These things I have spoken to you, that My joy may be in you, and that your joy may be made full.”

- My Commandment -

(John 15:12-17)

"This is My commandment, **that you love one another, just as I have loved you**. Greater love has no one than this, that one lay down his life for his friends. You are My friends, if you do what I command you. No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you. This I command you, **that you love one another**.”

LESSON 53 - BOOK 3 – BUILDING THE TEMPLE

- Disillusioned -

(John 15:18 – 16:33)

- Hated Without a Cause -

(John 15:18-25)

"If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. **Remember the word that I said to you**, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know the One who sent Me. If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. But they have done this in order that the word may be fulfilled that is written in their Law, 'THEY HATED ME WITHOUT A CAUSE.'⁴³⁰

- The Promise of the Holy Spirit -

(John 15:26 - 16:16)

"When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me, and you will bear witness also, because you have been with Me from the beginning. These things I have spoken to you, that you may be kept from

⁴³⁰ *Psalms 35:19 and 69:4*

stumbling. They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. And these things they will do, because they have not known the Father, or Me. But these things I have spoken to you, that when their hour comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you. But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' But because I have said these things to you, sorrow has filled your heart. But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin, and righteousness, and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father, and you no longer behold Me; and concerning judgment, because the ruler of this world has been judged. I have many more things to say to you, but you cannot bear them now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify Me; for He shall take of Mine, and shall disclose it to you. All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you."

- The Father Loves You -

(John 16:16-33)

"A little while, and you will no longer behold Me; and again a little while, and you will see Me." Some of His disciples therefore said to one another, "What is this thing He is telling us, 'A little while, and you will not behold Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?" And so they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about." Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not behold Me, and again a little while, and you will see Me'? Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned to joy. Whenever a woman is in travail she has sorrow, because her hour has come; but when she gives birth to the child, she remembers the anguish no more, for joy that a child has been born into the world. Therefore you too now have sorrow; but I will see you again, and your heart will rejoice, and no one takes your joy away from you. And in that day you will ask Me no question. Truly, truly, I say to you, if you shall ask the Father for anything, He will give it to you in My name. Until now you have asked for nothing in My name; **ask**, and you will receive, that your joy may be made full. These things I have spoken to you in figurative language; an hour is coming when I will speak no more to you in figurative language, but will tell you plainly of the Father. In that day you will ask in My name, and I do not say to you that I will request the Father on your behalf; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from the Father. I came forth

from the Father, and have come into the world; I am leaving the world again, and going to the Father." His disciples said, "Lo, now You are speaking plainly, and are not using a figure of speech. Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God." Jesus answered them, "Do you now believe? Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me. These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, **but take courage**; I have overcome the world."

- The Final Blessing -

"Nirtzah"⁴³¹

(John 17:1-26)

These things Jesus spoke; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Thy Son, that the Son may glorify Thee, even as Thou gavest Him authority over all mankind, that to all whom Thou hast given Him, He may give eternal life. And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent. I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was. I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and

⁴³¹ **Nirtzah.** The final blessing.

Thou gavest them to Me, and they have kept Thy word. Now they have come to know that everything Thou hast given Me is from Thee; for the words which Thou gavest Me I have given to them; and they received them, and truly understood that I came forth from Thee, and they believed that Thou didst send Me. I ask on their behalf; I do not ask on behalf of the world, but of those whom Thou hast given Me; for they are Thine; and all things that are Mine are Thine, and Thine are Mine; and I have been glorified in them. And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, the name which Thou hast given Me, that they may be one, even as We are. While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled. But now I come to Thee; and these things I speak in the world, that they may have My joy made full in themselves. I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not ask Thee to take them out of the world, but to keep them from the evil one. "They are not of the world, even as I am not of the world. Sanctify them in the truth; Thy word is truth. As Thou didst send Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth. I do not ask in behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one; I in them, and Thou in Me,

that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me. Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world. O righteous Father, although the world has not known Thee, yet I have known Thee; and these have known that Thou didst send Me; and I have made Thy name known to them, and will make it known; that the love wherewith Thou didst love Me may be in them, and I in them."

- The Hallel -

(Matthew 26:30 and Mark 14:26)

And after singing a hymn,⁴³² they went out to the Mount of Olives.

- Whose the Greatest -

(Luke 22:24-30)

And there arose also a dispute among them as to which one of them was regarded to be greatest. And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' "But not so with you, but let him who is the greatest among you become as the youngest, and the leader as the servant. For who is greater, the one who reclines at the table, or the one who serves? Is it not

⁴³² **After singing a hymn.** The "Hallel" (Praise God) which consists of Psalms 113 through 118.

the one who reclines at the table? But I am among you as the one who serves. And you are those who have stood by Me in My trials; and just as My Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.”

- Prophecy Concerning Peter -

(Luke 22:31-34)

"Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." And he said to Him, "Lord, with You I am ready to go both to prison and to death!" And He said, "I say to you, Peter, the cock will not crow today until you have denied three times that you know Me."

- Jesus Prophecies the Disciple's Denial of Him -

(Matthew 26:31-35 and Mark 14:26-31)

Then Jesus said to them, "You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.'⁴³³ But after I have been raised, I will go before you to Galilee." But Peter answered and said to Him, "Even though all may fall away because of You, I will never

⁴³³ *Zechariah 13:7*

fall away." And Jesus said to him, "Truly I say to you, that you yourself this very night, before a cock crows twice, shall three times deny Me." But Peter kept saying insistently, "Even if I have to die with You, I will not deny You!" And they all were saying the same thing, too.

- Preparation to Fulfill Prophecy -

(Luke 22:35-39)

And He said to them, "When I sent you out without purse and bag and sandals, you did not lack anything, did you?" And they said, "No, nothing." And He said to them, "But now, let him who has a purse take it along, likewise also a bag, and let him who has no sword sell his robe and buy one. For I tell you, that this which is written must be fulfilled in Me, 'AND HE WAS NUMBERED WITH TRANSGRESSORS';⁴³⁴ for that which refers to Me has its fulfillment." And they said, "Lord, look, here are two swords." And He said to them, "It is enough."

⁴³⁴ *Isaiab 53:12*

Part 16

Our Passover Lamb

Then Moses called for all the elders of Israel, and said to them, "Go and take for yourselves lambs according to your families, and slay the Passover lamb. And you shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning." - Exodus 12:21-22

LESSON 54 - BOOK 3 – BUILDING THE TEMPLE

- Waiting For Him -

(Matthew 26:36-46, Mark 14:32-42, Luke 22:39-46 and John 18:1)

AD 31, April 22, Tuesday Evening (Abib 14) [4th day of the week]

And they came to a place named Gethsemane;⁴³⁵ and He said to His disciples, "**Sit here until I have prayed.**" And He took with Him Peter and James and John, and began to be very

⁴³⁵ **Gethsemane** is a Greek word meaning "oil press." The oil press was located in a cave that was situated at the north end of the grove of olive trees. Caves were especially suited for the preparation and storage of oil because they were warm in the winter and cool in the summer.

distressed and troubled. And He said to them, "My soul is deeply grieved to the point of death; **remain here and keep watch.**" And He went a little beyond them, and fell to the ground, and began to pray that if it were possible, the hour might pass Him by. And He was saying, "Abba! Father! All things are possible for Thee; remove this cup from Me; yet not what I will, but what Thou wilt." And He came and found them sleeping, and said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? **Keep watching and praying,** that you may not come into temptation; the spirit is willing, but the flesh is weak." He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Thy will be done." And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him. And He withdrew from them about a stone's throw, and He knelt down and began to pray, saying, "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done." Now an angel from heaven appeared to Him, strengthening Him. And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. And when He rose from prayer, He came the third time to the disciples and found them sleeping from sorrow, and said to them, "Are you still sleeping and taking your rest? It is enough; **Rise and pray that you may not enter into temptation;** the hour has come; behold, the Son of Man is being betrayed into the hands of sinners. **Arise, let us be going;** behold, the one who betrays Me is at hand!"

- Jesus Is Betrayed and Arrested -

(Matthew 26:47-56, Mark 14:43-52, Luke 22:47-53 and John 18:2-11)

Now Judas also, who was betraying Him, knew the place; for Jesus had often met there with His disciples. Judas then, having received the Roman cohort,⁴³⁶ and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon Him, went forth, and said to them, "Whom do you seek?" They answered Him, "Jesus the Nazarene." He said to them, "I am He." And Judas also who was betraying Him, was standing with them. When therefore He said to them, "I am He," they drew back, and fell to the ground. Again therefore He asked them, "Whom do you seek?" And they said, "Jesus the Nazarene." Jesus answered, "I told you that I am He; if therefore you seek Me, let these go their way," that the word might be fulfilled which He spoke, "Of those whom Thou hast given Me I lost not one." Now he who was betraying Him had given them a signal, saying, "Whomever I shall kiss, He is the one; seize Him, and lead Him away under guard." And immediately he went to Jesus and said, "Hail, Rabbi!" and he approached Jesus to kiss Him. But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" And after coming, he immediately went to Him, saying, "Rabbi!" and kissed Him. And Jesus said to him, "Friend, do what you have come for." Then they came and laid hands on Jesus and seized Him. And when those who were around Him saw what was

⁴³⁶ **The Roman cohort** at that time consisted of about 500 armed men.

going to happen, they said, "Lord, shall we strike with the sword?" Simon Peter therefore having a sword, drew it, and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus. But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him. Then Jesus said to Peter, "Put your sword back into its place; the cup which the Father has given Me, shall I not drink it? For all those who take up the sword shall perish by the sword. Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?"⁴³⁷ How then shall the Scriptures be fulfilled, that it must happen this way?" At that time Jesus said to the multitudes, "Have you come out with swords and clubs to arrest Me as against a robber? Every day I used to sit in the temple teaching and you did not seize Me; but this hour and the power of darkness are yours. But all this has taken place that the Scriptures of the prophets may be fulfilled." Then all the disciples left Him and fled. And a certain young man⁴³⁸ was following Him, wearing nothing but a linen sheet over his naked body; and they seized him. But he left the linen sheet behind, and escaped naked.

- Jesus on Trial before Annas -

⁴³⁷ **Twelve legions of angels** based on Roman military units would be equivalent to 66,000 armed angels.

⁴³⁸ **A certain young man.** This was probably Mark, the writer of the Gospel that bears his name. It is likely that the Last Supper was held at his home in the upper room. Judas probably took the armed men to Mark's home first, as it was the last place in which he had seen Jesus, then to Gethsemane where Jesus spent much of His time. Mark was probably awakened from his sleep by the soldiers, wrapped a sheet about him when he went to answer the door, and then continued to follow the soldiers to Gethsemane.

(John 18:12-27)

**AD 31, April 23, Wednesday sometime after midnight
(Abib 14) [4th day of the week]**

So the Roman cohort and the commander, and the officers of the Jews, arrested Jesus and bound Him, and led Him to Annas⁴³⁹ first; for he was father-in-law of Caiaphas, who was high priest that year. Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people. And Simon Peter was following Jesus, and so was another disciple.⁴⁴⁰ Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest, but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought in Peter. The slave-girl therefore who kept the door said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter also was with them, standing and warming himself. The high priest therefore questioned Jesus about His disciples, and about His teaching. Jesus answered him, "I have spoken openly to the world; I always taught in synagogues, and in the temple, where all the Jews come together; and I spoke nothing in secret. Why do you question

⁴³⁹ **Annas.** He served as high priest from 6 AD - 15 AD. He was called the high priest even though he was not currently serving in that capacity, as the office of high priest was for life. Annas was a highly revered man in the community. Five of his sons, one grandson, and his son-in-law, Caiaphas, all served as high priests.

⁴⁴⁰ **Another disciple.** Probably John.

Me? Question those who have heard what I spoke to them; behold, these know what I said." And when He had said this, one of the officers standing by gave Jesus a blow, saying, "Is that the way You answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness of the wrong; but if rightly, why do you strike Me?" Annas therefore sent Him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said therefore to him, "You are not also one of His disciples, are you?" He denied it, and said, "I am not." One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, "Did I not see you in the garden with Him?" Peter therefore denied it again; and immediately a cock crowed.⁴⁴¹

- Jesus on Trial before Caiaphas -

(Matthew 26:57-66, Mark 14:53-64 and Luke 22:54-55)

**AD 31, April 23, Wednesday morning about 3:00 AM
(Abib 14) [4th day of the week]**

And those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together. But Peter also was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome. Now the chief priests and the whole Council⁴⁴² kept trying to obtain testimony against Jesus to put Him to death; and they were not finding any. For

⁴⁴¹ **A cock crowed.** The third of the Roman night watches known as "cock-crowing" ended at 3:00 AM.

⁴⁴² **Council.** The Sanhedrin, a group of people composed of the leadership of the community, who passed judgment on legal matters.

many were giving false testimony against Him, and yet their testimony was not consistent. And some stood up and began to give false testimony⁴⁴³ against Him, saying, "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'" And not even in this respect was their testimony consistent. And the high priest stood up and came forward and questioned Jesus, saying, "Do You make no answer? What is it that these men are testifying against You?" But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God." Jesus said to him, "You have said it yourself;⁴⁴⁴ I am; nevertheless I tell you, hereafter you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN."⁴⁴⁵ Then the high priest tore his robes, saying, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; what do you think?" They answered and said, "He is deserving of death!"

- Peter's Denials -

(Matthew 26:67-75, Mark 14:65-72 and Luke 22:56-65)

⁴⁴³ **False testimony.** What Jesus actually said occurred during his first cleansing of the temple at Passover in 28 AD and is quoted in John 2:19, "Destroy this temple, and in three days I will raise it up."

⁴⁴⁴ **You have said it yourself.** A positive affirmation to a statement such as, "Yes!" or "You said it!"

⁴⁴⁵ *Psalm 110:1 and Daniel 7:13*

**AD 31, April 23, Wednesday morning about 4:30 AM
(Abib 14) [4th day of the week]**

And as Peter was below in the courtyard, one of the servant-girls of the high priest came, and seeing Peter warming himself, she looked at him, and said, "You, too, were with Jesus the Nazarene." But he denied it, saying, "I neither know nor understand what you are talking about." And he went out onto the porch. And when he had gone out to the gateway, another servant-girl saw him and said to those who were there, "This man was with Jesus of Nazareth." And again he denied it with an oath, "I do not know the man." And after a little while the bystanders were again saying to Peter, "Surely you are one of them, for you are a Galilean too." But he began to curse and swear, "I do not know this man you are talking about!" And immediately a cock crowed a second time.⁴⁴⁶ And the Lord turned and looked at Peter. And Peter remembered how Jesus had made the remark to him, "Before a cock crows twice, you will deny Me three times." And he began to weep. And the men who were holding Jesus in custody were mocking Him, and beating Him, and they blindfolded Him and were asking Him, saying, "Prophesy, who is the one who hit You?" And they were saying many other things against Him, blaspheming.

- Jesus on Trial before the Sanhedrin -

(Matthew 27:1-2, Mark 15:1 and Luke 22:66-23:1)

⁴⁴⁶ **A cock crowed a second time.** This was generally reckoned to be 4:30 AM.

**AD 31, April 23, Wednesday morning about 5:00 AM
(Abib 14) [4th day of the week]**

And when it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying, "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe; and if I ask a question, you will not answer. But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD."⁴⁴⁷ And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am." And they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth." Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put Him to death; and they bound Him, and led Him away, and delivered Him up to Pilate the governor.

- The Outcome of Judas Iscariot -

(Matthew 27:3-10)

Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged himself. And the chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it

⁴⁴⁷ *Psalm 110:1*

is the price of blood." And they counseled together and with the money bought the Potter's Field as a burial place for strangers. For this reason that field has been called the Field of Blood⁴⁴⁸ to this day. Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME."⁴⁴⁹

- Jesus on Trial before Pilate -

(Matthew 27:11-14, Mark 15:2-5, Luke 23:2-7 and John 18:28-38)

They led Jesus therefore from Caiaphas into the Praetorium,⁴⁵⁰ and it was early; and they themselves did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover. Pilate therefore went out to them, and said, "What accusation do you bring against this Man?" They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him up to you." Pilate therefore said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death," that the word of Jesus might be fulfilled, which He spoke, signifying by what kind of death He was about to die. And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to

⁴⁴⁸ **Field of Blood.** The Hebrew word is Haceldama.

⁴⁴⁹ *Zechariah 11:12-13.* Although this quotation is from Zechariah, Jeremiah actually prophesied while standing in the potter's field. (Jeremiah 19)

⁴⁵⁰ **Praetorium.** The headquarters building of Pontius Pilate.

Caesar, and saying that He Himself is Christ, a King." And while He was being accused by the chief priests and elders, He made no answer. Then Pilate said to Him, "Do You not hear how many things they testify against You?" And He did not answer him with regard to even a single charge, so that the governor was quite amazed. Pilate therefore entered again into the Praetorium, and summoned Jesus, and said to Him, "Are You the King of the Jews?" Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You up to me; what have You done?" Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm." Pilate therefore said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice." Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no guilt in Him. But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee, even as far as this place." But when Pilate heard it, he asked whether the man was a Galilean. And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod,⁴⁵¹ who himself also was in Jerusalem at that time.

⁴⁵¹ **Herod.** Herod Antipas.

- Jesus on Trial before Herod -

(Luke 23:8-12)

Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. And he questioned Him at some length; but He answered him nothing. And the chief priests and the scribes were standing there, accusing Him vehemently. And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate. Now Herod and Pilate became friends with one another that very day; for before they had been at enmity with each other.

- Pilate Sentences Jesus -

(Matthew 27:15-25, Mark 15:6-14, Luke 23:13-25 and John 18:39-40)

And Pilate summoned the chief priests and the rulers and the people, and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him. No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him. I will therefore punish Him and release Him." Now at the feast he used to release for them any one prisoner whom they requested. And the man

named Barabbas⁴⁵² had been imprisoned with the insurrectionists who had committed murder in the insurrection. And the multitude went up and began asking him to do as he had been accustomed to do for them. When therefore they were gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?" For he knew that because of envy they had delivered Him up. And while he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him." But the chief priests and the elders persuaded the multitudes to ask for Barabbas, and to put Jesus to death. But the governor answered and said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let Him be crucified!" And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "Let Him be crucified!" And Pilate, wanting to release Jesus, addressed them again, but they kept on calling out, saying, "Crucify, crucify Him!" And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt demanding death; I will therefore punish Him and release Him." But they were insistent, with loud voices asking that He be crucified. And their voices began to prevail. And when Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the multitude, saying, "I am innocent of this Man's blood; see to that yourselves." And all the people answered and said, "His blood

⁴⁵² **Barabbas** is a Hebrew name meaning, "Son of the father."

be on us and on our children!" And Pilate pronounced sentence that their demand should be granted. And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will.

- Jesus Is Mocked As King -

(Matthew 27:27-31, Mark 15:15-20 and John 19:1-16)

**AD 31, April 23, Wednesday morning about 6:30 AM
(Abib 14) [4th day of the week]**

Then Pilate therefore took Jesus, and scourged Him. Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole Roman cohort around Him. And they stripped Him, and put a scarlet robe on Him. And after weaving a crown of thorns, they put it on His head, and a reed in His right hand; and they kneeled down before Him and mocked Him, saying, "Hail, King of the Jews!" And they spat on Him, and took the reed and began to beat Him on the head. And Pilate came out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no guilt in Him." Jesus therefore came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold, the Man!" When therefore the chief priests and the officers saw Him, they cried out, saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves, and crucify Him, for I find no guilt in Him." The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God." When Pilate therefore heard this statement, he was the more afraid; and he entered into the Praetorium

again, and said to Jesus, "Where are You from?" But Jesus gave him no answer. Pilate therefore said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me up to you has the greater sin." As a result of this Pilate made efforts to release Him, but the Jews cried out, saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar." When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the day of preparation for the Passover; it was about the sixth hour.⁴⁵³ And he said to the Jews, "Behold, your King!" They therefore cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." So he then delivered Him to them to be crucified. And after they had mocked Him, they took the purple off Him, and put His garments on Him. And they led Him out to crucify Him.

- On the Way to the Cross -

(Matthew 27:32, Mark 15:21-23, Luke 23:26-31 and John 19:17)

And they pressed into service a passer-by coming from the country, Simon of Cyrene⁴⁵⁴ (the father of Alexander and

⁴⁵³ **About the sixth hour.** According to Roman time the sixth hour was 6 AM.

⁴⁵⁴ **Cyrene.** A city in Libya.

Rufus), to bear His cross. And there were following Him a great multitude of the people, and of women who were mourning and lamenting Him. But Jesus turning to them said, "Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin TO SAY TO THE MOUNTAINS, 'FALL ON US,' AND TO THE HILLS, 'COVER US.'⁴⁵⁵ "For if they do these things in the green tree, what will happen in the dry?" And they brought Him to the place Golgotha,⁴⁵⁶ which is translated, Place of a Skull. And they tried to give Him wine mixed with myrrh;⁴⁵⁷ but He did not take it.

- The Crucifixion -

*(Matthew 27:33-44, Mark 15:24-32, Luke 23:44-49 and John
19:18-27)*

**AD 31, April 23, Wednesday morning 9:00 AM until noon
(Abib 14) [4th day of the week]**

⁴⁵⁵ *Hosea 10:8*

⁴⁵⁶ **Golgotha.** This place is also called Calvary from the Latin word "calvaria" which also means "bare skull". It was named this because of the shape on the hill which resembles a skull.

⁴⁵⁷ **Wine mixed with myrrh (bitter gall).** This was offered to men who were being executed in order to numb their senses. It is written in Proverbs 31:6, "Give strong drink to him who is perishing, and wine to him whose life is bitter."

And it was the third hour⁴⁵⁸ when they crucified Him.⁴⁵⁹ And they crucified two robbers with Him, one on His right and one on His left. And the Scripture was fulfilled which says, "And He was numbered with transgressors."⁴⁶⁰ But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And Pilate wrote an inscription also, and put it on the cross. And it was written, "JESUS THE NAZARENE, THE KING OF THE JEWS." Therefore this inscription many of the Jews read, for the place where Jesus was crucified was near the city;⁴⁶¹ and it was written in Hebrew, Latin, and in Greek. And so the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'" Pilate answered, "What I have written I have written." The soldiers therefore, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece. They said therefore to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be;" that the Scripture might be fulfilled, "THEY DIVIDED MY OUTER

⁴⁵⁸ **Third hour.** This is 9:00 AM according to Hebrew reckoning.

⁴⁵⁹ **Crucified Him.** The image of Jesus hanging on the cross should evoke memories of the first Passover. God through Moses commanded the Israelites to smear the blood of the Passover lamb on the lintel and doorposts of their homes. After this the Israelites were to enter through that doorway into their homes where they would be spared by the death angel that went through the land of Egypt that night killing all the first-born. As Christ hung on the cross we can clearly see the blood caused from the crown of thorns as the blood on the lintel. The blood flowing from his outstretched nail-pierced hands would have marked the doorposts. Jesus referred to this image in John 10:9 when He said, "*I am the door; if anyone enters through Me, he shall be saved, and shall go in and out and find pasture.*"

⁴⁶⁰ *Isaiah 53:12*

⁴⁶¹ **Near the city.** Golgotha's location is about 200 yards north of the Damascus Gate.

GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS."⁴⁶² Therefore the soldiers did these things, and sitting down, they began to keep watch over Him there. And those passing by were hurling abuse at Him, wagging their heads, and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking Him, and saying, "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we shall believe in Him. HE TRUSTS IN GOD; LET HIM DELIVER Him now, IF HE TAKES PLEASURE IN HIM; for He said, 'I am the Son of God.'" And the soldiers also mocked Him, coming up to Him, offering Him sour wine, and saying, "If You are the King of the Jews, save Yourself!" But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas,⁴⁶³ and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved⁴⁶⁴ standing nearby, He said to His mother, "Woman, behold, your son!" Then He said to the disciple, "Behold, your mother!" And from that hour the disciple took her into his own household. And one of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving what

⁴⁶² *Psalm 22:18*

⁴⁶³ **Mary the wife of Clopas** is Jesus' aunt. She was married to Joseph's brother, Clopas

⁴⁶⁴ **The disciple whom He loved.** John

we deserve for our deeds; but this man has done nothing wrong." And he was saying, "Jesus, remember me when You come in Your kingdom!" And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

- The Death of Jesus -

(Matthew 27:45-56, Mark 15:33-41, Luke 23:44-49 and John 19:28-37)

AD 31, April 23, Wednesday at noon until 3:00 PM (Abib 14) [4th day of the week]

And when the sixth hour⁴⁶⁵ had come, darkness fell over the whole land until the ninth hour. And at the ninth hour⁴⁶⁶ Jesus cried out with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" And when some of the bystanders heard it, they began saying, "Behold, He is calling for Elijah." After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture might be fulfilled, said, "I am thirsty."⁴⁶⁷ A jar full of sour wine⁴⁶⁸ was standing there; so they put a sponge full of the sour wine upon a branch of hyssop, and brought it up to His mouth. When Jesus therefore had received the sour wine, He said, "It is finished!" And Jesus, crying out with a loud voice,

⁴⁶⁵ **Sixth hour.** This is noon according to Hebrew reckoning.

⁴⁶⁶ **Ninth hour.** This is 3:00 PM according to Hebrew reckoning.

⁴⁶⁷ *Psalm 69:21*

⁴⁶⁸ **Sour wine.** Vinegar.

said, "Father, INTO THY HANDS I COMMIT MY SPIRIT." And having said this, He breathed His last. And behold, the veil of the temple was torn in two from top to bottom, and the earth shook; and the rocks were split, and the tombs were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many. Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!" And all the multitudes who came together for this spectacle, when they observed what had happened, began to return, beating their breasts. And many women were there looking on from a distance, who had followed Jesus from Galilee, ministering to Him, among whom was Mary Magdalene, along with Mary the mother of James⁴⁶⁹ and Joseph⁴⁷⁰, and the mother of the sons of Zebedee.⁴⁷¹ The Jews therefore, because it was the day of preparation, so that the bodies should not remain on the cross on the Sabbath⁴⁷² (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and broke the legs of the first man, and of the other man who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs; but one of the soldiers pierced His

⁴⁶⁹ **James.** "The less" or "son of Alphaeus".

⁴⁷⁰ **Joseph.** "Joses"

⁴⁷¹ **Mother of the sons of Zebedee.** "Salome"

⁴⁷² The Sabbath referred to here is not the weekly Sabbath but the Sabbath of the 1st day of the Feast of Unleavened Bread (*Mats-tsaw Leken-em*), which is also the Passover of the Jews which commenced at 6:00 pm that evening.

side with a spear, and immediately there came out blood and water. And he who has seen has borne witness, and his witness is true; and he knows that he is telling the truth, so that you also may believe. For these things came to pass, that the Scripture might be fulfilled, "NOT A BONE OF HIM SHALL BE BROKEN."⁴⁷³ And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."⁴⁷⁴

- Jesus Is Buried -

(Matthew 27:57-61, Mark 15:42-47, Luke 23:50-56 and John 19:38-42)

**AD 31, April 23, Wednesday afternoon before 6:00 PM
(Abib 14) [4th day of the week]**

And behold, a man named Joseph, who was a member of the Council, a good and righteous man (he had not consented to their plan and action), a man from Arimathea, a city of the Jews, who was waiting for the kingdom of God; this man went to Pilate and asked for the body of Jesus. And Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. And ascertaining this from the centurion, he granted the body to Joseph. And Nicodemus came also, who had first come to Him by night; bringing a mixture of myrrh and aloes, about a hundred pounds weight. And so they took the body of Jesus, and bound it in linen wrappings with the spices, as is the burial custom of the Jews. And Joseph took the body and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went

⁴⁷³ *Psalm 34:20*

⁴⁷⁴ *Zechariah 12:10*

away. And Mary Magdalene and Mary the mother of Joses were looking on to see where He was laid. Then they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.

Part 17

He Is Alive

"Speak to the sons of Israel, and say to them, 'When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. And he shall wave the sheaf before the LORD for you to be accepted; on the day after the Sabbath the priest shall wave it.'" - Leviticus 23:10-11

- The Feast of Unleavened Bread -

Mats-tsaw Lekn-em

AD 31, April 23, Wednesday - Night 6:00 PM (Abib 15)
[5th day of the week]⁴⁷⁵

- Setting the Guard over the Tomb -

(Matthew 27:62-66)

⁴⁷⁵ **Abib 15.** At the beginning of the Hebrew day (6:00 PM) the Jews begin to observe the Feast of Unleavened Bread by eating the Passover lamb. They do this in observance that this was the night the death angel passed over the Israelites in the land of Egypt before the Exodus began under Moses. Abib 15 is a Sabbath day in which no work can be done. Jesus spends the **“first night”** in the tomb.

AD 31, April 24, Thursday - Day (Abib 15) [5th day of the week]⁴⁷⁶

Now on the next day, which is the one after the preparation, the chief priests and the Pharisees gathered together with Pilate, and said, "Sir, we remember that when He was still alive that deceiver said, '**After** three days I am to rise again.' Therefore, give orders for the grave to be made secure until the third day, lest the disciples come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first." Pilate said to them, "You have a guard; go, make it as secure as you know how." And they went and made the grave secure, and along with the guard they set a seal on the stone.

AD 31, April 24, Thursday – Night (Abib 16) [6th day of the week]⁴⁷⁷

- The Women Purchase and Prepare Spices -

(Mark 16:1)

AD 31, April 25, Friday - Day (Abib 16) [6th day of the week]⁴⁷⁸

⁴⁷⁶ Jesus spends the “**first day**” in the tomb.

⁴⁷⁷ Jesus spends the “**second night**” in the tomb.

⁴⁷⁸ Jesus spends the “**second day**” in the tomb.

And when the Sabbath⁴⁷⁹ was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him. And they returned and prepared spices and perfumes.

AD 31, April 25, Friday – Night (Abib 17) [7th day of the week]⁴⁸⁰

AD 31, April 26, Saturday – Day (Abib 17) [7th day of the week]⁴⁸¹

- The Feast of Firstfruits - ⁴⁸²

⁴⁷⁹ **The Sabbath.** The first day of the Feast of Unleavened Bread (Abib 15) is a high Sabbath day as commanded in Leviticus 23:6-7.

⁴⁸⁰ **Abib 17.** This begins the “weekly Sabbath” in which no work can be done. Jesus spends the “**third night**” in the tomb.

⁴⁸¹ **Abib 17.** This is the “weekly Sabbath” in which no work can be done. Jesus spends the “**third day**” in the tomb. This is to fulfill Jesus’ prophecy. *“For just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth.”* (Matthew 12:40) *“Sir, we remember that when He was still alive that deceiver said, ‘After three days I am to rise again”* (Matthew 27:63) If Jesus had been crucified on Friday as tradition holds He could not have fulfilled the prophecies accurately. Even the **best case scenario** which counts Jesus being in the grave during the day on Friday and raised from the dead just after 6:00 am on Sunday morning would only be three days and two nights.

⁴⁸² **The Feast of Firstfruits** is the third of the seven Feasts or “Appointed Times” of the Lord or “Jesus” ... on God’s sacred calendar. The reference to the Feast of Firstfruits is Leviticus 23:10-14 *“Speak to the sons of Israel and say to them, ‘When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. He shall wave the sheaf before the LORD for you to be accepted; on the day after the Sabbath the priest shall wave it. Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD. Its grain offering shall then be two-tenths of an ephah of fine flour mixed with oil, an offering by fire to the LORD for a soothing aroma, with its drink offering, a fourth of a bin of wine.*

(Matthew 28:2-4)

AD 31, Sometime between April 26, Saturday 6:00 PM and April 27, Sunday 6:00 AM (Abib) [1st day of the week]

And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. And his appearance was like lightning, and his garment as white as snow; and the guards shook for fear of him, and became like dead men.

Christ Has Risen!

(Matthew 28:1, 5-8, 11-15, Mark 16:2-8, Luke 24:1-11 and John 20:1-2)

AD 31, April 27, Early Sunday morning (Nisan 18) [1st day of the week]

Now after the Sabbath, as it began to dawn toward the first day of the week,⁴⁸³ Mary Magdalene and the other Mary⁴⁸⁴ came to look at the grave. Now while they⁴⁸⁵ were on their way, behold, some of the guard came into the city and reported to the chief

Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.” Christians celebrate and call this feast Easter Sunday.

⁴⁸³ **The first day of the week.** This particular Sunday, the first after Passover, is known as “Firstfruits.” Christians call it Easter Sunday.

⁴⁸⁴ **The other Mary.** She was mother of James, the Less, and Joseph.

⁴⁸⁵ **They.** “The women.” consisted, not only of Mary Magdalene and the other Mary, but also Salome (the mother of James and John, the sons of Zebedee), Joanna, and other women.

priests all that had happened. And when they had assembled with the elders and counseled together, they gave a large sum of money to the soldiers, and said, "You are to say, 'His disciples came by night and stole Him away while we were asleep.' And if this should come to the governor's ears, we will win him over and keep you out of trouble." And they took the money and did as they had been instructed; and this story was widely spread among the Jews, and is to this day. And the women were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" And looking up,⁴⁸⁶ they saw that the stone had been rolled away, although it was extremely large. And entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed. And he said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, here is the place where they laid Him. And it happened that while they were perplexed about this, behold, two men suddenly stood near them in dazzling apparel; and as the women were terrified and bowed their faces to the ground, the men said to them, "Why do you seek the living One among the dead? He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. But go, tell His disciples and Peter, 'He is going before you into Galilee; there you will see Him, just as He said to you.'" And they went out and fled from the tomb, for trembling and

⁴⁸⁶ **And looking up.** At this point, the women were still some distance from the tomb, which was located in the hillside. By looking up toward the hillside, they could determine that the stone had been rolled away.

astonishment had gripped them; and they said nothing to anyone, for they were afraid. And they remembered His words, and returned from the tomb and reported all these things to the eleven and to all the rest. Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them were telling these things to the apostles. And these words appeared to them as nonsense, and they would not believe them.

- Peter and John Verify the Women's Story -

(Luke 24:12 and John 20:3-10)

Peter therefore went forth, and the other disciple,⁴⁸⁷ and they were going to the tomb. And the two were running together; and the other disciple ran ahead faster than Peter, and came to the tomb first; and stooping and looking in, he saw the linen wrappings lying there; but he did not go in. Simon Peter therefore also came, following him, and entered the tomb; and he beheld the linen wrappings lying there, and the face-cloth, which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. So the other disciple who had first come to the tomb entered then also, and he saw and believed. For as yet they did not understand the Scripture, that He must rise again from the dead. So the disciples went away again to their own homes.

⁴⁸⁷ **The other disciple.** John.

- Mary Sees Jesus Alive -

(Matthew 28:9-10, Mark 16:9-11 and John 20:11-18)

But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; and she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had been lying. And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." When she had said this, she turned around, and beheld Jesus standing there, and did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher) and took hold of His feet and worshipped Him. Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.' Do not be afraid; go and take word to My brethren to leave for Galilee, and there they shall see Me." She went and reported to those who had been with Him, while they were mourning and weeping, saying, "I have seen the Lord," and that He had said these things to her. And when they heard that He was alive, and had been seen by her, they refused to believe it.

- On the Road to Emmaus -

(Mark 16:12 and Luke 24:13-32)

AD 31, April 27, Sunday afternoon (Abib 18) [1st day of the week]

And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. And they were conversing with each other about all these things which had taken place. And it came about that while they were conversing and discussing, Jesus Himself approached, and began traveling with them. But their eyes were prevented from recognizing Him. And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. And one of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, and how the chief priests and our rulers delivered Him up to the sentence of death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. But also some women among us amazed us. When they were at the tomb early in the morning, and did not find His body, they came, saying that they had also seen a vision of angels, who said that He was alive. And some of those who were with us went to the tomb and found it just exactly as the women also had said; but

Him they did not see." And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?" And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. And they approached the village where they were going, and He acted as though He would go farther. And they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over." And He went in to stay with them. And it came about that when He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them.⁴⁸⁸ And their eyes were opened and they recognized Him; and He vanished from their sight. And they said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"

LESSON 55 - BOOK 3 – BUILDING THE TEMPLE

- Receive the Holy Spirit -

(Mark 16:13-14, Luke 24:33-49 and John 20:19-31)

⁴⁸⁸ **He took the bread and blessed it, and breaking it, He began giving it to them.** See Appendix 6 - Mystery of the Three in One -

- Jesus Appears to the Apostles -

(Mark 16:13-14, Luke 24:33-43 and John 20:19-23)

AD 31, April 27, Sunday night (Abib 19) [2nd day of the week]

And they arose that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, saying, "The Lord has really risen, and has appeared to Simon." And they began to relate their experiences on the road and how He was recognized by them in the breaking of the bread. And while they were telling these things, Jesus Himself stood in their midst, and said to them, "Peace be with you." And He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen. But they were startled and frightened and thought that they were seeing a spirit. And He said to them, "Why are you troubled, and why do doubts arise in your hearts? See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." And when He had said this, He showed them both His hands and His side. The disciples therefore rejoiced when they saw the Lord. And while they still could not believe it for joy and were marveling, He said to them, "Have you anything here to eat?" And they gave Him a piece of a broiled fish; and He took it and ate it before them. Jesus therefore said to them again, "Peace be with you; as the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "**Receive the Holy Spirit.** If you

forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."

- Doubting Thomas -

(Matthew 28:16-17 and John 20:24-31)

AD 31, May 5, Monday evening (Abib 27)

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore were saying to him, "We have seen the Lord!" But he said to them, "Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. And after eight days again His disciples were inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst, and said, "Peace be with you." Then He said to Thomas, "Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and be not unbelieving, but believing." Thomas answered and said to Him, "My Lord and my God!" Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

- Jesus Appears to the Apostles the Third Time -

(John 21:1-25)

AD 31, May

After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested Himself in this way. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out, and got into the boat; and that night they caught nothing. But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. Jesus therefore said to them, "Children, you do not have any fish, do you?" They answered Him, "No." And He said to them, "Cast the net on the right-hand side of the boat, and you will find a catch." They cast therefore, and then they were not able to haul it in because of the great number of fish. That disciple therefore whom Jesus loved⁴⁸⁹ said to Peter, "It is the Lord." And so when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea. But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish. And so when they got out upon the land, they saw a charcoal fire already laid, and fish placed on it, and bread. Jesus said to

⁴⁸⁹ **The disciple whom Jesus loved.** John.

them, "Bring some of the fish which you have now caught." Simon Peter went up, and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." None of the disciples ventured to question Him, "Who are You?" knowing that it was the Lord. Jesus came and took the bread, and gave them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead. So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep. Truly, truly, I say to you, when you were younger, you used to gird yourself, and walk wherever you wished; but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go." Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!" Peter, turning around, saw the disciple whom Jesus loved following them; the one who also had leaned back on His breast at the supper, and said, "Lord, who is the one who betrays You?" Peter therefore seeing him said to Jesus, "Lord, and what about this man?" Jesus said to him, "If I want him to remain until I come, what is that to you? You

follow Me!" This saying therefore went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but only, "If I want him to remain until I come, what is that to you?" This is the disciple who bears witness of these things, and wrote these things; and we know that his witness is true. And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written.

Part 18

Before I Return

*"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."
- Jeremiah 31:31-34*

LESSON 55 - BOOK 3 – BUILDING THE TEMPLE

- The Great Commission -⁴⁹⁰

(*Matthew 28:18-20, Mark 16:15-20, Luke 24:44-53 and Acts 1:3-11*)

AD 31, June 5, Thursday (Iyyar 27)

Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem."

Gathering them together, He commanded them not to leave Jerusalem, but to **wait for what the Father had promised**, "Which," He said, "you heard of from Me; for John baptized

⁴⁹⁰ **The Great Commission.** The basic commission was to make new disciples. To this, Jesus specified the method involved in accomplishing that task. The fulfillment of the various components is recorded in the Acts of the Apostles. Below is a list of the initial fulfillment of the individual components:

1. **Wait** until you are clothed with power from on high. (Acts 2:1-4)
2. **Go** into all the world. (Acts 2:5-21)
3. **Preach** repentance for the forgiveness of sins in Jesus name. (Acts 2:22-36)
4. **Baptize** those who believe the message ... in the name of Jesus. (Acts 2:38-41)
5. **Teach** those who have been baptized to observe all that Jesus commanded. (Acts 2:42)

with water, but you will be baptized with the Holy Spirit not many days from now." So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

He led them out as far as Bethany, and He lifted up His hands and blessed them. And He said to them, "**Go into all the world and preach the gospel to all creation.** All authority has been given to Me in heaven and on earth. **Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you;** and lo, I am with you always, even to the end of the age. He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. And these signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it shall not hurt them; they will lay hands on the sick, and they will recover."

And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, "Men of Galilee, why do you stand looking into

the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

And they returned to Jerusalem with great joy, and were continually in the temple, praising God. And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.

Appendix 1

- Satan Tempts Jesus -

(Matthew 4:1-11, Mark 1:12-13 and Luke 4:1-13)

In the text we see that during His time in the wilderness, the Lord Jesus underwent the three basic temptations that come against all men: lust of the flesh, lust of the eyes and the pride of life. All three of these temptations are designed by Satan to cause man to disobey what God says to do, which is sin.

We see them first used in the Garden of Eden. Satan used the following three methods to deceive Eve. And he still uses them to deceive people today.

1. Doubting God's word - "Indeed, has God said?"
Satan found out Eve did not really know God's word because she said, *"From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"* God didn't say she would die if she only touched it. Also, there were two trees in the middle of the garden: the tree of life and the tree of knowledge of good and evil. God only said not to eat of the tree of knowledge of good and evil. He had made no prohibition against eating from the tree of life.
2. Contradicting God's word - "You surely will not die!"
3. You don't need God's word - "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

When anyone gives into all three temptations the conclusion is ... Therefore, you really don't need God.

What Did Jesus Do? During the first temptation, Satan tried to get Jesus to doubt who He was by saying, *If you are the Son of*

God? Jesus overcame him by using the shield of faith ... He believed what God said about him. And then He used the sword of the Spirit ... which is the word of God as a weapon against Satan.

In the second temptation, Satan contradicted God's word by saying that He would give Jesus all the kingdoms of the world. However, Satan has no right to give something which he does not own. God, who created the heavens and the earth, is the owner of all the kingdoms of this world. And He gave its stewardship to man alone, not Satan. *"God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth." (Genesis 1:27-28)* Isn't the serpent just a living thing that moves on the earth? Than man was meant to rule over him so why should he bow to Satan? The only way that Satan has power over anything ... is that he has to use men to do his bidding. And of course many of them believe his lies ... including some pastors.

Nowhere in scripture can you find that God gave Satan the authority to rule over the earth. It only appears that way, when Satan lies to Jesus in offering to give Him the kingdoms of the world. The only reference to Satan's rank is that of a prince and then only over the power of the air. (Ephesians 2:2) In fact, in Jesus first kingdom parable, that of the sower ... he refers to Satan symbolically as a bird with only the power to devour the good seed if it falls upon a hard ground. In the parable of the mustard seed we can see that Satan and his offspring build their nests in the mustard tree and usually those nests are where there is a division in the branches.

The third temptation was to get the Lord Jesus to act independently of God and His Word. In other words, you

don't need to listen to what God says Jesus, because you are God yourself. Do whatever you please.

Remember Hebrews 4:14-16. *Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.*

Appendix 2

The Twelve Apostles

(Mark 3:13-19 and Luke 6:12-19)

When it comes to the identities of the twelve Apostles it gets a little tricky because of the different names of the same people. However, there is a strong likelihood that their identities unfold in the following manner.

- 1) Simon, alias Peter, alias Simon Peter and 2) Andrew are brothers. They are fishermen, partnering in business with two other brothers, James and John.
- 3) James and 4) John (whom Jesus called “Boanerges” or “sons of thunder”) are the sons of Zebedee, who is married to the Virgin Mary’s sister, Salome. They are Jesus’ first cousins.
- 5) Nathanael, alias Bartholomew and 6) Philip are close friends.
- 7) Matthew, alias Levi alias Levi of Alphaeus is a tax collector.
- 8) Thomas, alias Didymus
- 9) Judas Iscariot. All of Jesus’ disciples are from Galilee except Judas Iscariot. Judas’ last name means, “man from Kerioth.” There are only two known Kerioths, one in Judea and one in Edom. This would make Judas either a Jew from southern Israel or an Idumaen, like King Herod.

This brings us to the last three disciples:

- 10) James, son of Alphaeus alias James, the Less (Lesser, Younger, Little or Minor)

- 11) Thaddaeus alias Judas, the brother of James, alias Judas, not Iscariot, alias Judas Thaddaeus, alias Judas Lebbaeus, alias Jude, alias Jude of James, alias Jude Thaddaeus.
- 12) Simon, the Zealot

These three are interconnected to one another, centering around a father's name who is Alphaeus. Alphaeus is the same name as Clopas (Cleopas in Greek), but a different dialect. Jesus' adoptive father, Joseph's brother is Cleopas. Cleopas was one of the two⁴⁹¹ disciples who were on the road to Emmaus after Jesus' crucifixion. Even though Cleopas was Jesus' uncle he did not recognize his nephew until he broke bread with Him. Cleopas' wife is Mary ("*Mariam*"). She is also known as "the other Mary" at Jesus' crucifixion and at the open tomb. It is believed that these three men were brothers, therefore Jesus' cousins by marriage.

⁴⁹¹ The other was a man named, Simon.

Appendix 3

The Unpardonable Sin

(Matthew 12:22-37, 43-45 and Luke 11:14-26)

Jesus' first response dealt with the issue of blasphemy or speaking against the Holy Spirit, the unpardonable sin. Essentially this sin consists of calling what is good ... evil or what is evil ... good and is directly referenced in Isaiah 5:20. *Woe to those who call evil good, and good evil; who substitute darkness for light and light for darkness; who substitute bitter for sweet and sweet for bitter!*

From a Biblical mindset the idea of calling "what is good ... evil" takes on a much greater significance than we tend to think of in our modern day society. According to the Scripture there is only one who is truly good ... God. Jesus referred to this in His conversation with the rich young ruler. *And someone came to Him and said, "Teacher, what **good thing** shall I do that I may obtain eternal life?" And He said to him, "Why are you asking Me about what is **good**? There is **only One who is good**; but if you wish to enter into life, keep the commandments."* (Matthew 19:16-17)

So when the Pharisees accused Jesus of casting out a demon by Beelzebub (a good thing which can only be done by the power of God) they had in fact said, "The Holy Spirit is evil and Beelzebub is good." By this it was evident to Jesus that His opponents were not of God. If they had been then, they would not have been able to speak against the Holy Spirit because a house divided against itself cannot stand. Jesus quoted another

familiar idiom to make the same point, “a tree is known by its fruit.”

Jesus went on to say that the Pharisees were a brood of vipers. By this He was implying several things:

- That their father was Satan, the serpent of old.
- That being Satan’s offspring they were liars and deceivers just like their father.⁴⁹²
- And not only were they serpents, but vipers, which are deadly serpents. Hence they cause destruction of people through their lies and deceptions.
- Satan was lifted up in pride against God and so were they.
- Satan blasphemed against God and so did they.
- Since they are Satan’s offspring they to are evil.
- And since they are evil how can they speak⁴⁹³ what is good.

⁴⁹² John 8:44 - *You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.*

⁴⁹³ A parallel to this can be found in the culture of American Indians. When a person lied they described it as “speaking with a forked tongue”. This allusion was drawn from the fact that snakes have forked tongues.

Appendix 4

The Name of the Lord

(Luke 13:22-35)

Our Bibles start at Genesis 1:1 with this statement, "*In the beginning God.*" The Hebrew the word for the book of Genesis is B'reshite and means, "In the Beginning." The word for God used in this opening statement is ... Elohim, a plural word indicating that God, although one exists as parts or aspects. We have come to know the three parts or aspects of God as the Father, Son and Holy Spirit. And since every man was created in the image of God we too are each individuals having three parts ... a spirit, a soul and a body.

God also has an actual name ... one that He chose for Himself. He first revealed His name to Adam, in other words, "mankind," in Genesis 2:4. And subsequently, His actual name is used over 7000 times in the Old Testament.

However our Bibles don't use the name but insert a special designation for it such as - "Lord God" when the name is being used. For example, in the NASB, Genesis 2: 4 reads, *This is the account of the heavens and the earth when they were created, in the day that the "Lord God" made earth and heaven.*

This change in scripture happened when the Hebrew people were taken captive to Babylon around 600 BC. Their leaders purposely hid⁴⁹⁴ the name of God so it would not be profaned among the nations.

The Hebrew people now refer to God's name as Ha Shem, meaning, "The Name". They do not speak His name but are taught to say Adonai, meaning "Lord" in its place. They do not write God's name but instead substitute the tetragrammaton, YHVH,⁴⁹⁵ the four Hebrew letters that make up the name. It was also at this time that the letters of the Hebrew alphabet began to undergo transformation, from the Paleo-Hebrew script, which was used from Moses ... to the Babylonian captivity ... into the modern Hebrew script used today.

Remember - a name, is a word and it is a seed. With a name comes identity and the genesis of what it is and capable of becoming. Why did God choose to name himself what He did? Was He communicating something to men so they could not forget who He was? From Hebrew, we know His name is, "Yah-u-wah," which basically means, "I AM THAT I AM." In other words, He is declaring that He has always existed. He is

⁴⁹⁴ The leaders only "hid" the name ... they could not destroy it. For example, Jeremiah 23:25-27 says, *"I have heard what the prophets have said who prophesy falsely in My name, saying, 'I had a dream, I had a dream!' How long? Is there anything in the hearts of the prophets who prophesy falsehood, even these prophets of the deception of their own heart, who intend to make My people forget My name by their dreams which they relate to one another, just as their fathers forgot My name because of Baal?"*

⁴⁹⁵ In English, we see the tetragrammaton written most of the time as JHVH. The reason for this is that around AD 1630 the English language changed ... substituting a hard-sounding "J" in place of a "Y" sound. That is where we get the idea that God's name must be Jehovah. It should be noted that all English Bibles written before AD 1630, including the original King James Version used a "Y."

without beginning or end. But let's take a look at something very special about His name by just using the Tetragrammaton, YHWH.

Note - Hebrew people write from right to left whereas English speaking people write from left to right.

The Tetragrammaton

H V H Y

Pronunciation of the Letters

(hey) (vaw) (hey) (yod)

Modern Hebrew Symbols for the letters of the Tetragrammaton

יהוה

Note – When the Paleo- Hebrew script, which was used at the time of Moses, we see a different story begin to unfold in the discovery of the name of God. The Paleo-Hebrew script uses pictures in the place of modern letters and each picture has a meaning.

Paleo-Hebrew Symbols for the letters of the Tetragrammaton



Interpretation of the Symbols

H	V	H	Y
(hey)	(vaw)	(hey)	(yod)
Behold or look	Nail or peg	Behold or look	“Outstretched arm and hand”

Therefore, God's name is: “Behold the One who has the nail in His outstretched arm and hand.”

Proverbs 30:4 asks these questions, *Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His **Son's** name? Surely you know!*

The son's name is Yahshua or Joshua, as English speakers pronounce it. His name means "I AM SALVATION" and is written, Yod (outstretched arm and hand), Shin (sharp or piercing), Vah (nail or peg), Ayin (know or watch). Therefore His name is "Know the One with the nail piercing his outstretched arm and hand."

It is written ...*"And there is salvation in no one else; for there is no other name ("Know the One with the nail piercing his outstretched arm and hand") under heaven that has been given among men by which we must be saved."*(Acts 4:12)

When Psalm 118:26 is read, a whole new understanding unfolds. *"Blessed is the one who comes in the name of "Know the One with the nail piercing his outstretched arm and hand."*

For your edification try reading the Old Testament substituting the translation of God's name every time you encounter the term, "Lord God" and substitute translation of Jesus' name every time you encounter it in the New Testament.

Appendix 5

The Great Commandment

(Matthew 22:34-40 and Mark 12:28-34)

Jesus was once asked what the Great Commandment was. As was His style He replied in an unexpected, enlightening and authoritative way.

He began by quoting Deuteronomy 6:5 saying, "***You shall love*** the Lord your God with all your heart, and with all your soul, and all your mind. This is the ***great*** and ***foremost*** commandment."

Then, he continued by quoting Leviticus 19:18, saying "*The second is like it, **You shall love** your neighbor as yourself. On these **two** commandments depend the whole Law and the Prophets.*"

Initially, we can see that both of Jesus' statements begin with the words ... "**You shall love.**" Secondly, there is a distinction between loving God and loving man. Third, loving God precedes loving man. And finally the whole issue of commandments points to what God has said in both the Law and the Prophets ... what Christians normally call the Old Testament portion of their Bibles.

Jesus' statements are a clear reference to the Ten Commandments which were spoken out loud to the Israelites at the foot of Mount Sinai on Shavuot ... the very day that would become known to Christians as Pentecost some fifteen hundred years later. As they stood far off from the mountain of God the Israelites heard the sound of a mighty trumpet blowing and could see the mountain covered with fire and smoke. When the Israelites heard God speak they were

terrified and told Moses they no longer wanted to hear God's voice ... but would listen to what Moses told them to do.

Therefore, God in His kindness wrote out the Ten Commandments with His finger ... on two tablets of stone and gave them to Moses to give to the Israelites. The Ten Commandments were written in stone as a reminder to the Israelites of the permanence of God's word. Jesus Christ, the Word of God, alluded to this when He spoke to His disciples shortly before His crucifixion. He said *"Heaven and earth will pass away, but My words will not pass away."* (Matthew 24:35)

The two tablets were designed to be carried in the hands and each contains five commandments which correspond to the number of fingers on each hand. *My son, keep my words and treasure my commandments within you. Keep my commandments and live, and my teaching as the apple of your eye. Bind them on your fingers; write them on the tablet of your heart.* (Proverbs 7:1-3)

This internalizing of God's law and commandments would become the basis of the New Covenant spoken of in Jeremiah of which Christians are partakers of. *"But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people."*

When Jesus gave His reply concerning the greatest commandment it was in two parts ... just like the two tablets on which the Ten Commandments were written. They draw a distinction between how to love God and how to love man. The first tablet contains five commandments that demonstrate how to love God and the second tablet, with its five commandments demonstrates how to love man.

Each tablet has a commandment that is known as the greatest, represented by the thumb and one that is known as the least, represented by the pinkie finger. On the first tablet, which is a demonstration of how to love God, the greatest is *"You shall have no other gods before Me"* and the least is *"Honor your father and mother."* On the second tablet, which is a demonstration of how to love man, the greatest is *"You shall not murder"* and the least is *"You shall not covet anything belonging to your neighbor."*

The **key** word for demonstrating love for God is expressed in the least or last of the commandments on the first tablet ... Honor. The thought behind this is that if we will not honor our parents whom God has placed over us ... then we will eventually break all the remaining commandments until we finally worship and serve other gods. Honor concerns recognizing and obeying authority.

The **key** word for demonstrating love for man is also found in the least or last of the commandments on the second tablet ... Covet. The thought behind this is that if we desire to possess something that belongs to someone else ... then we will eventually break all of the commandments until we finally murder them to get what we want.

At the Last Supper, just prior to His crucifixion Jesus spoke about the two aspects of love ... for man and for God.

Concerning man He made **three** statements:

- *"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another." (John 13:34)*
- *"This is My commandment, that you love one another, just as I have loved you." (John 15:12)*
- *"This I command you, that you love one another." (John 15:17)*

Concerning God He made **four** statements ... **[a total of seven statements]**

- *"If you love Me, you will keep My commandments." (John 14:15)*
- *"He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." (John 14:21)*
- *"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me." (John 14:23-24)*
- *"If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. (John 15:10)*

In the books of Romans and Galatians, the Apostle Paul agrees with Jesus in rightly declaring that the whole law is fulfilled through love. But where does one get this power to love? It arrived in the presence of the Holy Spirit on Shavuot ... the day of Pentecost; some fifteen hundred years after God first spoke the Ten Commandments to the Israelites. God, Himself came to indwell people ... to fill them with His love and power. For it is written: *Beloved, let us love one another, for love is from God; ... and everyone who loves is born of God and knows God. The one who does not love does not know God ... for God is love. (1 John 4:8-9)*

In his first letter to Timothy the Apostle Paul writes, *"I want the men in every place to pray, lifting up holy hands, without wrath and dissension."* In doing this we bless God by displaying the Ten Commandments back to Him. See Father you have made my hands holy ... I am loving You and I am loving my neighbors as myself. I am not lifting my hands in anger or dissension against You or them ... but have forgiven all.

Appendix 6

- Mystery of the Three in One -

One of the great mysteries of Christianity is the concept of the Trinity. In other words, how can God who is one, also be distinguishable as Father, Son and Holy Spirit. Yet this mystery is unveiled in the Feast of First Fruits and Jesus demonstrated it perfectly.

During the Feast of First Fruits, the priests made **three** separate wave offerings to God:

1. During the early evening hours of First Fruits, the Sanhedrim went out to a pre-selected barley field and cut down the sheaves of barley within three pre-selected areas of that field. Then they took the sheaves of barley back to the Temple where the priests made a wave offering of them to God.
2. Next, the heads of the barley sheaves were beaten with canes to remove the grain, which was then roasted with fire and ground into extremely fine flour. From the flour that was produced, one omer⁴⁹⁶ was set aside in a container as an offering to God. At the morning service⁴⁹⁷ of First Fruits, the priests made a wave offering to God of the flour in its container. No Israelite could partake of any food made from grains before the wave offering of the omer was completed.
3. Later that day, the priests would make a wave offering of unleavened bread made from the flour.

From the wave offerings of the: **1)** sheaves, **2)** flour, and **3)** unleavened bread we can see the concept of the trinity

⁴⁹⁶ One omer is equivalent to about five pints.

⁴⁹⁷ The morning Temple service was conducted at the third hour or about 9:00 AM

portrayed. All of them were of one substance (barley) but appear in different forms.

Jesus Christ, the first fruits⁴⁹⁸ also appeared in three different forms. **1)** Before He died (was cut down) Jesus had one appearance (the sheaf). **2)** After He had been raised from the dead he had another appearance. Mary Magdalene who knew Him well did not recognize Him at the garden tomb, thinking He was the gardener. She did not recognize Him until He spoke with her. He had appeared to her as the offering of the omer of flour. This is evidenced by the fact that Jesus told her not to cling to Him, as he had not yet ascended to the Father (The women had come to the tomb early in the day and the wave offering of the omer of flour had not taken place in the Temple yet). No one was permitted to partake of anything made of grain until the omer was offered. **3)** Jesus appeared differently, this time as the offering of the unleavened bread, to the two disciples on the road to Emmaus. One of those disciples was even Jesus' Uncle Cleopas who did not recognize Him until He broke bread with them.

⁴⁹⁸ *But now Christ has been raised from the dead, the **first fruits** of those who are asleep. (1 Corinthians 5:20)*