

Introduction to the Gospels

I. Gospels and the gospel.

A. What is *the* gospel?

1. Defined in 1 Cor 15:1-8.

“Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, ² by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. ³ For I delivered to you first of all that which I also received: that **Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He rose again the third day according to the Scriptures, ⁵ and that He was seen by Cephas, then by the twelve. ⁶** After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. ⁷ After that He was seen by James, then by all the apostles. ⁸ Then last of all He was seen by me also, as by one born out of due time.”

2. Based on Paul’s sermons in Acts, it included several elements in its content, “God’s offer of salvation; the life, death, and resurrection of Jesus; the call to faith in light of the coming judgment.” [*Nelson’s New Testament Survey*, by Bailey and Constable, page 70]

But, is that what the four Gospel’s were written to accomplish?

B. What is *a* Gospel?

1. They certainly contain the gospel in them. All the elements in Paul’s definition and sermons are there. But they do more...
2. A document **teaching truths about Jesus** using **biography** as the means for explaining and illustrating those truths.

They teach us things about Jesus’ person and work that relate to us as believers, not just to the lost in need of a savior.

This accounts for some of the differences between them (what they emphasize).

II. The “Gospel” form of literature.

- A. Contains **biographical** information but is NOT a biography.
- B. Similar to Historical Narrative in the OT, but focused on Jesus and His significance.

OT HISTORICAL NARRATIVE: used history (and biography) to teach theology, truths related to God's relationship to Israel.
Never written just for the sake of recounting history or biography.

- C. Theological Biography, or **Theology through biography**.

Not just telling us about Jesus. Not using Jesus to teach something.
Teaching us about Jesus' person and ministry as they impact the church.

III. Literary Criticism and the Synoptic Gospels

- A. Modern Criticism of the Gospels:

- 1. Various approaches to analyzing Gospels arose among German liberal scholars in the 19th and early 20th centuries.
- 2. Includes: Source Criticism, Form Criticism, Redaction Criticism (most popular with "evangelical" scholars today).
- 4. In all cases, looking for a source behind the biblical text.

Assumes authors other than the apostles, late date of composition, done by the churches in response to needs (persecution) and issues (conflict with Jews) of their days.

Based on an evolutionary assumption, anti-supernatural bias in which Jesus did not really raise from the dead. Jesus seminar.

SQ WHAT IS THE "SYNOPTIC PROBLEM" IN THE GOSPELS? HOW DO WE ANSWER THE ISSUES RAISED IN THE MODERN STUDY OF THE SYNOPTIC GOSPELS?

- B. Synoptic Problem: (Matthew, Mark, Luke)

- 1. Why the identical material among the three gospels?
- 2. Why the wording differences in certain accounts? Why the changes?
- 3. Why the unique material?

- C. Order of composition:

- 1. Traditional view: Matthew, Mark, Luke, John.
- 2. Critical view: Mark, Matthew, Luke, John

D. Looking for the HUMAN author's motives in making changes. (both liberals and post-evangelicals).

E. Basic theory:

1. Mark written first. (reason: Mark is shortest and has the highest percentage of common material with Matt and Luke).
2. "Matthew" used Mark. Modified the story for his own theological purposes. Used a "M" document to supplement material from Mark.
3. Luke used Mark, possibly Matthew, and modified their material using additional material from a "L" document.
4. There was a common document/source called "Q" that they all used.
5. Note: not even scraps of these supposed documents have ever been found. Not needed if Matthew was an eyewitness and Mark got his info from Peter.

F. My response to the modern critical views (and neo-evangelicals).

1. Believe the church fathers.
2. Trust the Holy Spirit to enable them to remember what Jesus said and did accurately.
3. Recognize that differences most often result from their translation from Aramaic to Greek, not an intention to change Jesus' words to suit their theological purposes.
4. The synoptic "problem" is only a problem for those unwilling to harmonize the Gospel accounts.
5. Since Jesus used a Rabbinic style of teaching, it likely included having His disciples memorize His teachings. His sermons were likely taught on several occasions, though need not have been for them to remember them with the Holy Spirit's help.

Matthew

Author. Matthew wrote the gospel bearing his name. His authorship of the first gospel experienced universal support from the early church, with the earliest textual witnesses attributing it “KATA MATTHAION” (Carson, p. 17).

Date. Matthew was the most widely quoted gospel in the early church, with Ignatius quoting him as early as A.D. 110-115 (Carson, p. 19). Magdalene MSS of Matthew 26 is dated to 60s (though rejected by critical scholars)

Audience. Frequent references to Jewish practices which go unexplained along with Matthew’s emphasis on fulfilled Messianic prophecy makes a Jewish Christian audience the best option.

Intent. Unlike John’s gospel, Matthew does not describe his purpose in writing. Thus his intent can only be inferred from the hints of the text. Chiasm of Matthew indicates he is focused on explaining why Jesus, as Messiah, did not set up the kingdom as promised.

Arrangement. The gospel of Matthew is arranged chiastically.

Chiastic Structure of Matthew. The following Chiasm appears to be evident in the Gospel. If so, then it would in some way relate to Matthew’s message and purpose as I understand it.

SQ: LOOK AT THE MATERIAL OF THE FIVE DISCOURSES IN MATTHEW (CHAPTERS 5-7, 10, 13, 18, 24-25). ASSUMING THEY FORM A CHIASM, HOW SHOULD THIS AFFECT OUR INTERPRETATION OF THOSE DISCOURSES? WHICH ONE IS MOST IMPORTANT (THE FOCUS OF THE GOSPEL)? DOES THIS THEN INFLUENCE OUR UNDERSTANDING OF THE GOSPEL’S MESSAGE? HOW?

A Demonstration of His qualification as King (1-4)

B Sermon on the Mount: King’s Commentary on the Law, to Israel (5-7)

C Miracles and Instruction (8-9)

D Instruction to the 12: Authority and Message for Israel. (10)

E Opposition: Rejection of King by nation (11-12)

F Parables of the Kingdom: Postponement of the kingdom (13)

E’ Opposition: Rejection of the King by nation (14-17)

D’ Instruction to the 12: Life in the Church Age (18)

C’ Miracles and Instruction (19-23)

B’ Olivet Discourse: King tells when the kingdom will come, to Israel (24-25)

A’ Demonstration of His qualification as King (26-28)

MESSAGE OF MATTHEW

Jesus, Israel's Messianic King, instructed His followers and postponed the coming of His kingdom because He was repeatedly rejected by the nation.

OUTLINE

A. Demonstration of His qualification as King: Jesus' incarnation and preparation demonstrate both His Messianic (royal) office and qualifications. 1-4

1. The birth and childhood of Jesus demonstrate His divine nature and Messianic mission as well as His early rejection by the nation. 1-2

Genealogy: shows His LEGAL right to be Messianic King.

SQ: WHY IS THE GENEALOGY OF MATTHEW AND LUKE DIFFERENT?

Magi: shows the Gentiles recognized His right as Messianic King

Massacre of innocents: shows the nation's rejection (and first attempt to kill).

2. Jesus' preparation. 3-4

John the Baptist: prophetic endorsement of Him as Messiah

Baptism: spiritual identification with the Kingdom

Temptation: spiritual qualification as Messiah (obedient to God).

SQ: WHY ARE THE TEMPTATIONS OF JESUS IN A DIFFERENT ORDER IN MATTHEW AND LUKE? DOES THIS RAISE A PROBLEM WITH INERRANCY?

B. **Sermon on the Mount**: Jesus declares the principles of His kingdom. 5-7

SQ: HOW APPLICABLE IS THE SERMON ON THE MOUNT TO THE CHURCH TODAY? THERE ARE AT LEAST THREE MAJOR VIEWS ON HOW MUCH OF IT APPLIES TO US TODAY. WHY DO SOME PEOPLE HAVE TROUBLE APPLYING IT TO THE CHURCH TODAY?

Beatitudes: Qualification of a citizen of the Messianic Kingdom

Commentary on the Law and the Prophets: Jesus' understanding of the Law as applying to motives, not just actions.

NOTE: INCLUSIO "the law and the prophets" in 5:17 and 7:12.
Issue = the heart attitude

- a. Principal of righteousness and the law: Jesus interprets the meaning and practice of the Law and extended it to heart attitudes and not only actions. 5:17-48
 - (1) Confirmation of the law: Jesus has come to establish, not abolish, the Law. 5:17-20
 - (2) Interpretation of the law: The Pharisees' understanding of the Law is incorrect. 5:21-48
 - (a) **Murder**: Anger is equivalent to murder. 5:21-26
 - (b) **Adultery**: Lust and divorce are equivalent to adultery. 5:27-32
 - (c) Taking of an **oath**: Make no oath. 5:33-37
 - (d) **Retaliation**: Do not take revenge. 5:38-42
 - (e) **Love**: Love your enemy as well as neighbor. 5:43-48
 - b. Practice of righteousness: Jesus teaches that one should practice his righteousness for God only or else he will lose the reward he would have received from God. 6:1-18
 - (1) The Maxim: Jesus warns about practicing one's righteousness before men and its result of loss of reward from God. 6:1
 - (2) Proper motives 6:2-18
 - (a) Secretly giving **alms** will be rewarded by God. 6:2-4
 - (b) Private **prayer** will be repaid in secret. 6:5-15
 - (c) Secret **fasting** will be repaid in secret. 6:16-18
 - c. Perspectives of righteousness: The proper perspective... 6:19--7:12
 - (1) Concerning **wealth**: Trust God for your needs and pursue His kingdom and righteousness rather than worldly possessions. 6:19-34
 - (2) Concerning **brethren**: Avoid judgmental attitudes. 7:1-5
 - (3) Concerning the **spiritually hostile**: Do not waste time trying to reach them. 7:6
 - (4) Concerning **God**: Pray with confidence in God's goodness. 7:7-12
4. Warnings by the King: Salvation is not attained by profession only, but through listening to and acting upon the words of Jesus. 7:13-27
- Concluding Warning by the King: you can miss the kingdom.
- a. The narrow gate 7:13-14
 - b. False prophets: evident by their fruit 7:15-20
 - c. False profession: "Lord, Lord" 7:21-23
 - d. The response: house on rock or sand 7:24-27

C. Miracles and Instruction 8:1--9:34

1. Jesus' **power over sickness**. 8:1-17
 - a. **Leprosy**: Jesus cleanses the leper. 8:1-4
 - b. **Paralysis**: Jesus heals a Centurion's servant. 8:5-13
 - c. **Sickness and demons**: Jesus heals Peter's mother-in-law and then many demon possessed people. 8:14-17
2. **Discipleship**: Jesus demands total and immediate commitment from two men who wish to follow Him. 8:18-22
3. Jesus' **power over the natural, supernatural, and spiritual** realms 8:23--9:8
 - a. Over nature: Jesus **calms the storm**. 8:23-27
 - b. Over the supernatural: Jesus **casts out Legion** from two demoniacs. 8:28-34
 - c. Over the spiritual: Jesus **forgives the sins** of the paralytic. 9:1-8
4. **Discipleship** 9:9-17
 - a. Jesus identifies with sinners in His call of Matthew. 9:9-13
 - b. Jesus' followers do not fast because He is with them. 9:14-17
5. Jesus' **restoration power** is demonstrated through three miracles. 9:18-34
 - a. Jesus heals the woman with a **hemorrhage** and raised official's daughter.
 - b. Jesus heals two **blind** men. 9:27-31
 - c. Jesus casts out a demon causing **dumbness**. 9:32-34

D. Instruction to the Twelve 10--11:1

1. Commission: Jesus delegates to the apostles His royal authority 10

Key in this passage: Jesus transfers His authority to them as His representatives.

NOTE: NOT normative. Luke 22:35-37 proves this.

SQ: WHEN JESUS SENT THE APOSTLES OUT TO PROCLAIM THE KINGDOM (MATT 10), THEY ALL PERFORMED MIRACLES. DOES THIS MEAN THAT JUDAS WAS A BELIEVER?

E. Opposition 11:2--12

1. Evidence of rejection: The imprisonment of John the Baptist and the failure of cities to respond to Jesus' ministry 11:2-30

Problem: see Jesus as a miracle worker, but not as God (Messiah).

John's imprisonment symbolizes the nation's rejection.

Jesus reproaches Chorazin, Bethsaida, and Capernaum because of their failure to respond to His ministry. 11:20-24

2. Opposition to the King is seen in the conflict and rejection of Jesus by the nation's leaders. 12

- a. Conflict concerning the Sabbath: 12:1-21

Pharisee criticism when the disciples break their rules (not God's)

- b. Conflict concerning the King's power: When He casts out a blind/dumb demon, Jesus is accused of serving Satan and warns about blaspheming the Holy Spirit. 12:22-37

Accusation of Jesus serving Satan

- c. In response to a request for a sign, Jesus offers only the sign of Jonah. Jesus' response to his family seeking Him (12:46-50) shows His rejection of physical ties. Must have faith to enter His kingdom

Rejection of the Nation by Jesus

F. Parables of the Kingdom 13:1-53

Describes the church age, its nature and history

1. Parables spoken to the multitude: 13:1-35

- (1) Parable of the Sower
 - (2) Purpose of the parables
 - (3) Parable of the sower explained
 - (1) The parable of the wheat and darnel:
 - (2) The parable of the mustard seed:
 - (3) The parable of the leaven and the meal:

2. Parables spoken to the disciples:

- a. Jesus explains the parable of the wheat and the darnel
 - b. Three parables of the kingdom:
 - (1) The parable of the hidden treasure:
 - (2) The parable of the pearl of great price:
 - (3) The parable of the dragnet:
 - c. The concluding parable of the head of the house:

E'. Opposition: Jesus withdrew twice amid opposition from His hometown and the nation's political and spiritual leaders. 13:54--16:12

1. Jesus faces opposition at home and from Herod's court. 13:54--14:12

Jesus' rejection in Nazareth (home town): blood kin reject Him.

In contrast, Gentiles believe in Him.

John the Baptist's beheading: proof of rejection. Parallel to his imprisonment in the previous section "E"

2. Jesus **withdraws** to a lonely place but still ministers to the crowds. 14:13-36

3. Jesus has a conflict with the Pharisees over **washing hands** and rejects their traditions. 15:1-20
4. He **withdraws to Tyre** but still ministers to the crowds who come to Him. 15:21-39 **Canaanite woman's faith**
5. Jesus **rejects the Pharisees request for a sign** and warns His disciples against their teachings. 16:1-12

Spiritual leaders ask for a sign – reject Him again. (parallel to 12:38-45, in the other section “E”)

- a. Jesus offers the sign of Jonah. 16:1-4
 - b. He warns the disciples against the leaven of the Pharisees. 16:5-12
- B. Jesus gives private instruction concerning His person and death to His disciples. 16:13--17
1. **Peter's confession** 16:13-28
 2. **Transfiguration**: reveals He is God; predicts His coming suffering. the kingdom that could have been, but has been postponed
 3. **Authority**: casting out a difficult demon

D'. Instruction to the Twelve 18

Use of “church” indicates the application was to be in the church age.

SQ: MATTHEW IS THE ONLY GOSPEL THAT USES THE TERM “CHURCH.” WHERE IS THE TERM USED? WHO USES IT? AND, WHAT IS THE SIGNIFICANCE OF THIS?

1. **Humility**: The greatest in the kingdom = humble themselves like a child. 18:1-6
2. **Children**: Those who cause children to stumble 18:7-14
3. **Discipline**: Church discipline 18:15-20
4. **Forgiveness**: Parable of the unforgiving forgiven slave 18:21-35

C'. Miracles and Instruction 19-23

Continuing demonstrations of power, with continued rejection

1. Instruction of the disciples: Jesus continues to instruct the disciples even as He prepares to present Himself to the nation as her Messianic king. 19-20
 - a. **Marriage**: Jesus teaches on marriage and divorce. 19:3-12
 - b. **Children**: He teaches that the kingdom belongs to people like the children brought to Him for blessing. 19:13-15
 - c. **Wealth**: He teaches about the snare of wealth when approached by the rich young ruler. 19:16-30
 - d. **Rewards**: He promises reward for those who sacrifice for Him, though on the basis of God's promise and not the amount of human effort. 19:27--20:16

- e. **Passion:** He tells the twelve He will be betrayed, killed, and then raised. 20:17-19
 - f. **Position in the Kingdom:** In response to the request of James and John's mother, Jesus answers the question of rank in the kingdom by requiring servant hood rather than rule. 20:20-28
2. The Presentation of the King: Jesus presents Himself as King to Jerusalem both by His entrance and His temple ministry. 21:1-17

Triumphal Entry: offer of the kingdom and rejection by the leaders.
Cleansing of the Temple: statement of the condition of the nation.

3. The Nation's Rejection of the King: The nation's leaders reject Jesus by attempting to trap Him with various questions, but are silenced by His responses and returned questions. 21:18—22

Response of leaders = challenge His authority in chapter 22.

- a. Jesus curses the non-fruiting fig tree. 21:18-22
- b. Conflict with the Chief Priests and Elders: 21:23--22:14
 - (a) **Authority challenged:** Jesus responds to their challenge to His authority to cleanse temple with His question concerning John's authority. 21:23-27
 - (b) **Parable of the two sons:** Jesus shows that the sinners of Judah had believed John's witness while the nation's leaders had rebelled. 21:28-32
- (2) Parable of the **unfaithful vine-growers:** 21:33-46
- (3) Parable of the **royal feast:** 22:1-14
- c. Conflict with the Pharisees and Herodians: **paying tribute** to Caesar,
- d. Conflict with the Sadducees: the **resurrection**, He exposes their ignorance
- e. Conflict with the Pharisees: When tested by a **lawyer**,

4. The King's Rejection of the Nation: Jesus indicts the nation's leaders and weeps over Jerusalem because of the judgment she faces for her rebellion. 23

B'. Olivet Discourse: Jesus, the rejected King, predicts the judgment of Jerusalem/Judah for her rebellion and admonishes His followers to remain alert for His return and be busy about serving Him. 24-25

SQ: IN MATTHEW 24, THE DISCIPLES ASK JESUS TWO THINGS. WHICH OF THEIR QUESTIONS DOES HE ANSWER IN THE OLIVET DISCOURSE?

Addresses Israel, not the church

Describing the conditions of Jesus' return to set up the kingdom

Similar to A.D. 70, but not the same

1. He predicts the destruction of the temple. 24:1-2
2. The disciples ask about the signs of the temple's destruction, Jesus' coming, and the end of the age. 24:3
3. Jesus warns against being deceived. 24:4-6
4. He gives a general description of the end times. 24:7-14
5. He warns of the coming of the Abomination of Desolation 24:15-22
6. He describes His return and the world's response. 24:23-31
7. He admonishes watchfulness through a series of parables. 24:32--25:30
 - a. Parable of the **fig tree** 24:32-42
 - b. Parable of **householder**: on the alert like householder expecting robber
 - b. Parable of the **two servants**: the fates of two kinds of slaves left in charge when their master returns by surprise. 24:45-51
 - c. Parable of the **ten virgins**: stay alert 25:1-13
 - d. Parable of the **talents**: be busy about His work while He is gone. 25:14-30
8. Judgment of the Nations: In the **sheep-goat judgment**, Gentile treatment of Jews

A'. Demonstration of His qualification as King: Jesus, as Messianic King, is crucified and then raised from the dead, instructing His disciples before and afterward and then ascending into heaven. 26-28

1. Preparation: Jesus prepares for His crucifixion. 26:1-46
2. Crucifixion: Jesus is betrayed, tried, and crucified 26:47--27:56

The religious leaders (representing the nation) and Pilate (representing the world), ultimately reject Jesus by killing Him.

3. Burial: 27:57-66
4. Resurrection: 28

His qualification to be Messiah is demonstrated by His resurrection and then ascension.

The "Great Commission" is given to the church, presently the believing remnant of Israel that is awaiting His return to set up the promised Kingdom.

Mark

Author and date. The author of the gospel is John Mark, the cousin of Barnabas. It is likely that the gospel was composed very soon after Peter and Paul's deaths in A.D. 67 or 68.

Of note is the Markan priority redactionist's reluctance to accept all of Irenaeus' account since such a late date would place Mark's gospel after Matthew's. Yet, the testimony of Irenaeus (*Contra Haereses* 3.1.2) is clear that Matthew was written before Mark since he wrote while Peter and Paul were still preaching (Lane, p. 9), thereby denying the presupposition of Matthew's dependence upon Mark.

Possibly mentioned in the Gospel (14:51-52) as the youth who fled naked after Jesus' arrest. Cousin of Barnabas per Col 4:10

Purpose. NOT a commentary on suffering, but about Jesus

Arrangement. Probably most chronological of the Synoptics, though not necessarily

Literary Issues in Mark's Gospel

- A. Use of "immediately": Gospel of Action
- B. Declarations of Jesus' deity: 1:1 (Mark) and 15:39 (Centurion) Inclusio?

"The beginning of the gospel of Jesus Christ, the Son of God." (1:1)

Followed by the quote from Isaiah: "Prepare the way of the LORD."

Centurion: "Truly this man was the Son of God!"

- C. Crucial Turning Point of Mark's Gospel: Mark 8:27-30.

Declaration of Jesus as "the Christ" by Peter.
Followed by instruction on His coming death.
All movement in Mark is toward death from this point.

MESSAGE OF MARK

Jesus... demonstrated that He was the Son of God through His miracles, teaching, passion, and resurrection.

OUTLINE

- A. Early ministry in Galilee: Jesus demonstrated He was the Son of God by casting out demons, healing the sick, and forgiving sins. 1:14--3:6

c. Jesus was acclaimed by a demon as “the Holy One of God” when He cast it out in a synagogue at Capernaum. 1:21-28

The issue of Jesus’ command to “silence”

Three sets of circumstances when Jesus did this.

1. Dealing with demons (exorcisms): Jesus did not want the testimony of demons about His person.
2. Dealing with healed people: to keep crowds down (not publicity seeking).
3. Dealing with Disciples: (like after Transfiguration). Certain truths about Him were not for public knowledge.

B. Later ministry in Galilee 3:7--6:6a

C. Ministry outside of Galilee 6:7--8:30

III. Passion and Resurrection: Jesus demonstrated that He was the Son of God through His teaching, passion, and resurrection. 8:31--16:20

A. Movement to Jerusalem 8:31--10:52

B. Movement in and around Jerusalem 11:1--13:37

C. Betrayal and Crucifixion 14-15

Issue of cock crow... 6 denials?

SQ: IN MARK 14:27-31 JESUS PROMISES THAT PETER WILL DENY HIM THREE TIMES BEFORE THE COCK CROWS TWICE. IN THE OTHER GOSPELS IT CROWS JUST ONCE. HOW DO WE RESOLVE THIS?

D. Resurrection and Ascension 16:1-20

Issue of the different endings

SQ: IS MARK 16:9-20 PART OF THE ORIGINAL AUTOGRAPH (AND THEREFORE SCRIPTURE), OR ADDED LATER? CAN SOMEONE BE AN INERRANTIST, HAVE A HIGH VIEW OF SCRIPTURE, AND REJECT THESE VERSES?

LUKE

Author. The author of the gospel is Luke, the companion of Paul.

Date. Two major time periods are posited for the writing of Luke's Gospel.

There are two serious possibilities, a date in the early sixties or a date in the later decades of the first century. The latter is the view most commonly held, with AD 80 being suggested as a round figure. On the whole a date not far off AD 70 appears to satisfy all requirements (Marshall, pp. 34-35). The testimony of early church fathers places Luke after Mark.

Audience.

Historicity

Arrangement. The Gospel reflects a broadly chronological arrangement, though every pericope within it may not especially be in chronological order. For example, Jesus' temptations by Satan are apparently rearranged in order to finish His temptations in the temple, even as the birth narrative ends in the temple and the gospel ends in the temple.

Sources. Luke is a favorite text for redaction critical analysis, especially since he states in his introduction that he used sources. This has led scholars to posit various written and oral sources behind the text of Luke, with Mark being the principle source used along with a fictional "Q" document which has neither been seen nor realistically reconstructed.

A. Luke's procedure in writing the Gospel

1. Gathering information
2. Checking evidence
3. Verifying the sources
4. Critical evaluation
5. Orderly arrangement

B. Luke's purpose: stated in his prologue

An orderly account of Jesus' life so that Theophilus could know the facts. Why? Though faith must have a valid object to be faith, it also depends on truth (facts) to be faith and not presumption.

Only believing true things is faith!

C. The Universal Gospel in Luke

1. He traced Jesus' ancestry back to Adam.
2. Placed Jesus' birth in the Roman (universal) calendar rather than Jewish.
3. Angel's announcement included all mankind (2:14).
4. Recorded Jesus' use of Gentile examples from the OT.

Widow of Zerephath and Naaman the Syrian
Queen of the South and men of Nineveh
Samaritan

D. Women in Jesus' ministry

"Jesus is exceptional for his day in the way he treated women. He accorded them a dignity and respect that was virtually unknown among the rabbis of Palestine." [*Exploring the New Testament*, 103]

E. Ministry of the Holy Spirit in Luke's writings

1. Jesus was "filled with the Holy Spirit" after His baptism (4:1)
2. "The Spirit led him into the wilderness" (4:1)
3. "Jesus returned to Galilee in the power of the Spirit" (4:14)
4. "Jesus began his ministry as the fulfillment of Isaiah's prophecy about the Spirit of the Lord who would anoint God's special Servant" (4:18)
5. "Jesus lived his life 'full of joy through the Holy Spirit'" (10:21)
6. "Jesus promised the Holy Spirit as God's supreme gift, who will supply our deepest needs." (11:13; 12:12)
7. "Jesus warns of the dire consequences of blaspheming the Holy Spirit" (12:10)

MESSAGE OF LUKE

Jesus... is the Savior of the World, evidenced by His early life, ministry, passion, and resurrection.

OUTLINE

Introduction and purpose: Luke composed his gospel in order to reassure Theophilus of those things he already knew. 1:1-4

I. Jesus' life preceding His ministry 1:5--4:13

A. The early lives of John and Jesus 1:5--2:52

What does John leaping in his mother's womb tell us about unborn babies? – have intellect, emotion, and will... conscious existence... people who can and do respond to God!

B. John's ministry to Israel and Jesus 3:1-22

2. John rebuked the people and commanded them to produce fruits in keeping with repentance. 3:7-14
Again, note the relationship of fruit (works) to repentance and entrance into the Kingdom

5. Jesus was baptized by John, blessed by the Father, and the Holy Spirit descended upon Him as a dove. 3:21-22

Modalism –

- (1) Also known as Sabellianism after its author, Sabellius (3rd Century)
- (2) Had a single God who “projected” Himself successively as Father, Son, and Spirit. Three different “modes” revealing the same Divine Person.
- (3) The three modes:
 - (a) Father = Creator and Law giver
 - (b) Son = Redeemer
 - (c) Spirit = giver of grace

- C. Jesus, as God’s Son, resisted Satan’s temptations. 3:23--4:13

Problem of the order of the temptations...

II. Jesus’ ministry in Galilee 4:14--9:50

- A. Jesus’ early ministry - praise in Galilee but rejection in Nazareth. 4:14-30
B. Jesus’ ministry in Galilee 4:31--6:11

1. Jesus’ ministry in Capernaum 4:31-43
2. Jesus called Peter, James, and John 5:1-26
3. Jesus’ call of and **dining with Levi** brought additional **criticism** that He answered by **rejecting the Pharisaical system**. 5:27-39

Mosaic system was outdated and to be replaced completely (NT church). The author of Hebrews argues for this very thing to his readers.

Hebrews 8:13 (after quoting the New Covenant from Jeremiah 31) – “In that He says, ‘A new covenant,’ He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.”

- C. Jesus’ **teaching ministry** included choosing His twelve Apostles and teaching them His ethic in the **Sermon on the Level Place**. 6:12-49

SQ: IS LUKE’S SERMON ON THE LEVEL PLACE (LUKE 6:17-49) THE SAME EVENT AS MATTHEW’S SERMON ON THE MOUNT (MATT 5-7)? IF YOU SAY YES, EXPLAIN THE DIFFERENCES. IF YOU SAY NO, EXPLAIN THE SIMILARITIES.

Discussion: difference between this and the Sermon on the Mount

D. Jesus' ministry in Capernaum and other cities 7:1--8:56

2. He **healed a Centurion's slave** in response to his request, noting his faith. Centurion may or may not be Roman. Probably from their auxiliary troops (non-Romans who gain Roman citizenship by this rank)
3. He **raised a widow's son** from death at Nain. 7:11-17
Why? – compassion
6. He **forgave the immoral woman** who washed His feet, commending her love in contrast to His Pharisee host. 7:36-50
What "saved" her? Why was she forgiven?
14. He demonstrated His power over death by **raising Jairus' daughter** as well as healing the **woman with a hemorrhage**. 8:40-56
Issue of the power going out of Him (and some today claiming to sense the same thing)

E. Jesus' ministry to the Apostles 9:1-50

III. Jesus' movement toward Jerusalem 9:51--19:27

- A. Jesus taught His disciples to minister and pray amid rejection by the Pharisees and others. 9:51--11:54

4. Good Samaritan: Jesus answered a lawyer's questions 10:25-37

- B. Jesus' instructions on the way to Jerusalem 12:1--19:27

The **Parable of the Unproductive Fig** (it was to be given one last chance to produce before being cut down) warned of **coming judgment** upon that generation if they failed to respond. 13:6-9

Parable of the Dinner: many invited into the kingdom would be left out because they did not respond, but would instead be replaced by anyone willing to come. 14:15-24

Parable of the Prodigal Son: the Father's attitude toward repentant sinners. 15:11-32

SQ: DOES LUKE 15:11-32 (PRODIGAL SON) TEACH ABOUT HOW TO OBTAIN SALVATION? WHAT DOES ITS IMMEDIATE CONTEXT CONTRIBUTE TO OUR UNDERSTANDING OF THE POINT JESUS IS MAKING?

4. Jesus' teaching on attitudes in the kingdom 16--19:27

Jesus warned against **being a stumbling block** and commanded repeated forgiveness for those who repent. 17:1-4

Parable of the Pharisee and Publican: Those who humble themselves before God will be exalted and those who exalt themselves will be humbled. 18:9-14

Parable of the Minas: “everyone who has shall more be given, but for the one who does not have, even what he does have shall be taken away.” 19:11-27

IV. Jesus’ ministry in Jerusalem 19:28--21:38

A. Jesus’ entrance and presentation to Jerusalem 19:28-44

B. Jesus’ ministry in the temple 19:45--21:38

Jesus commended the widow’s generosity in giving all she owned to God over the larger gifts of the wealthy. 21:1-4

V. Passion and Resurrection 22:1--24:53

SQ: WHAT DOES LUKE 22:35-38 CONTRIBUTE TO OUR UNDERSTANDING OF JESUS’ INSTRUCTIONS IN MATTHEW 10 AND LUKE 10?

One criminal hurled abuse at Jesus while the other defended Him and was promised entrance into Paradise. 23:39-43

The centurion’s response to Jesus’ death was to confess His innocence while the multitude returned in remorse and the women watched. 23:44-49

John

Author. The author of the fourth gospel is John, the apostle.

External evidence. Evidence for the Apostle John as author comes from the church fathers. Irenaeus (*Against Heresies* 3.1) identified John as both being the one who leaned upon Jesus' breast at the Last Supper and as publishing the gospel in Ephesus. Both Clement of Alexandria (c. 220) and Tertullian of Carthage quoted extensively from the gospel. Tenney notes in conclusion, "The early Fathers did not hesitate to acknowledge the Johannine authorship of the Gospel, and from the time of Irenaeus there was almost unanimous agreement about this" (Tenney, pp. 5-6).

Internal evidence. Internal evidence points to an eyewitness as the gospel's author. This is seen in the details of the narrative such as the barley bread in the feeding of the five thousand (6:9), the odor of Mary's ointment when she poured it on Jesus (12:3), and the time of Judas' departure from the Last Supper (13:30). Further, he reflects a familiarity with the disciples and their conversations with Jesus (6:5-7; 12:21; 13:36-38; 14:5-8, 22), as well as other, even secret, contacts such as Nicodemus (3:1ff).

The epilogue identifies the author of the gospel as both "the disciple whom Jesus loved" and the one who "had leaned back on His breast at the supper" (21:20, 24). Based upon the list of men fishing, he had to be Thomas, Nathanael, James, John, or one of two unnamed disciples (21:2, 7). Since it was Peter, James, and John who made up Jesus' inner circle of apostles, the likelihood of John is made more certain since Peter is clearly distinguished from "the disciple whom Jesus loved" and James was martyred by King Herod Agrippa early in the life of the church (Acts 12:2). Thus, there would not be a problem of a rumor spreading at a later date that he was not going to die (Bruce, p. 4).

Date. The gospel was likely composed sometime around A.D. 85 to 90.

Audience. Gentile church outside Palestine

MESSAGE OF JOHN

Jesus, the Christ, the Son of God... reveals the Father and gives eternal life to those who believe in Him.

OUTLINE

I. Prologue 1:1-18

A. The Word, who was God, created everything and gave life to men as He overcame the darkness. 1:1-5

- a. jEn qjrçh' / ("in the beginning") is the Septuagint (Greek Old Testament) translation of the first word of Genesis 1:1.
- b. "Logos" is the expression (revelation) of God on earth.
- c. God "spoke" words in Genesis and things were created.
- d. "light and life"
- e. double sense of comprehend

- B. John came as a witness to the light that all might believe through him. 1:6-8
- C. The true light was not recognized by His created world, being rejected by His own while making those who believe in Him children of God. 1:9-13
 - a. It usually refers to Christ in Johannine writing. Also, verse 10 points to the light.
 - b. This illumination is given to all men without distinction.
 - c. This is not used soteriologically, but with reference to general revelation.
 - d. This verse begins the theme of Jesus as “the light of the world” which is developed further in 8:12 and 9:5.
- D. The Word, witnessed by John, became flesh and explained God. 1:14-18

Monogenoys (monogenou"), used here means “unique, only of a kind,” and not “begotten” in the sense of being born. Begotten has two n’s in it (*monogennoys*, monogennou").

Did grace and truth exist in the O.T.? YES, under the Law!

All the grace and truth manifested in Old Testament times was manifested fully in Jesus.

Moses was the mediator of the Law. Jesus Christ is not only the mediator, but the embodiment of grace and truth.

SQ: WHAT MAJOR THEMES ARE INTRODUCED IN THE PROLOGUE (1:1-18) OF JOHN’S GOSPEL?

Themes introduced in the Prologue –

II. Public Ministry 1:19--12

- A. Jesus announced by John the Baptist led to the following and calling of five disciples who believed in Him. 1:19-51
 - 1. John identified Jesus as the Son of God, the Lamb, for whom he was the forerunner promised by Isaiah. 1:19-34

What is meant by “the lamb of God” in 1:29? Options:

- 1) The lamb to be provided by God in Genesis 22:8.
- 2) The Passover lamb.
- 3) The Servant of the Lord in Isaiah 53:7, 10 who suffered “like a lamb that is led to the slaughter.”
This option is strengthened in light of John’s other quotations from the same portion of Isaiah. He would be a culmination of Old Testament sacrifices, looking at the lamb, climaxed in Isaiah 53.

- 4) The Aramaic word, *talya*, can mean either lamb or servant. Thus if John the Baptist used this word, he may have been using a word play to point to #3.

2. The first disciples believed in Jesus on the basis of John the Baptist's testimony as well as each other. 1:35-51

B. The signs and public discourses of Jesus 2-12

1. **First Sign:** turning water into wine 2:1-11

SQ: AT THE WEDDING AT CANA, DID JESUS MAKE WINE OR GRAPE JUICE?

- 1) The Greek term *oinos* (oi]no") means WINE
- 2) Koine Greek had a different word for grape juice, *trux*, which was not used anywhere in the NT.
- 3) The use of *oinos* in other parts of the New Testament indicates its alcoholic nature such as Romans 14:21 (abstaining from meat and wine for the sake of weaker brothers), Ephesians 5:18, and 1 Timothy 3:8 (being addicted).
- 4) Also, the term used by the headwaiter translated in NASB as "have drunk freely" (*mequsqw'sin*) is from *mequvskw*, meaning "cause to become intoxicated." Its passive (*mequvskomai*)= "get drunk, become intoxicated with wine, drink freely, be drunk."

What is the significance of the first miracle?

- 1) 2:11 -> His disciples believed in Him.
- 2) symbolic of Messianic kingdom; Old Testament symbol of MK = wedding
- 3) 1:17, ran out of wine, new wine was better
- 4) Wine represents joy (Amos 9, Jer., Isa 25).
- 5) Replacement of Jewish thing with new, Replaces ceremonial water pots with the joy of the kingdom.

2. Cleansing of the Temple 2:13-22

The temple complex was not finished until A.D. 64. The term used in 2:14-15 is *eron* (ejron) and not *naos* (nao"). *Eron* denotes the whole complex of buildings and courts. *Naos* denotes the sanctuary (comprising the vestibule, the Holy Place, and the Holy of Holies). Note: The sanctuary was regarded by the Jews as the dwelling place of God, not the whole complex.

3. Jesus' response to the people believing in Him as a result of the signs He was performing was not to entrust Himself to them. 2:23-25

SQ: ARE THE "BELIEVERS" IN THE MULTITUDE OF JOHN 2 REGENERATE OR JUST SEEKERS?

4. **First Discourse:** Eternal life, a result of the new birth, comes through faith in Jesus, who will be "lifted up." 3:1-21

Interpretations of "Water" in 3:5:

- 1) Water stands for purification. Jesus is looking at John's baptism, which was a baptism of repentance
Problem: John's baptism did not produce spiritual life.
- 2) Water may refer to Christian baptism. Problem: The church neither existed nor was revealed yet. Therefore Jesus could not expect Nicodemus to understand this.
- 3) Jesus is referring to Ezekiel 36:25ff ("I will sprinkle clean *water* upon you, and you shall be clean . . . , and a new *spirit* I will put within you . . .").

The cleansing with water in Ezekiel 36, was used as the biblical authority for baptizing proselytes into Judaism. Therefore it is a reference to water baptism being alluded to by Jesus. Ezekiel 37 and the valley of dry bones follow this. The wind blows and gives life to the bones!

- 4) Water connected with procreation (most commonly held view). Water points to natural birth, which must then be followed by spiritual birth. It may be taken together to have the idea of "spiritual seed." As a Pharisee, the allusion would be natural terminology.

Problem: Nicodemus' answer indicates that he understood Jesus to mean this.

- b. Author's comment: The Son's saving work results from God's love and offers opportunity to those who believe to come to the light. 3:16-21

5. John's response to Jesus' increased popularity 3:22-36

- a. John's response to Jesus' ministry eclipsing his own was to rejoice.
3:22-30
Explain the analogy of John 3:29. = OT analogy of Israel being the bride.
Jesus = groom
people (followers) = bride
John = friend of the bridegroom

John was saying that his purpose was being fulfilled through Jesus' success. He was not the intended focus of activity, Jesus was.

- 6. **Second Discourse:** Eternal life comes as a result of "drinking" the water of salvation offered by Jesus by believing Him. 4:1-42
- 7. Jesus went from Samaria to Galilee where He was gladly received. 4:43-45
- 8. **Second Sign:** Jesus manifested His glory by healing the royal official's son in response to his belief in His promise without a sign. 4:46-54

Notice that Thomas in John 20 will not believe without a sign.

John is demonstrating Jesus' deity once again, as **life giver**, even from a distance. The response of faith by the Nobleman is in **contrast** to the demands of the Galileans for more signs like they had witnessed in Jerusalem. His willingness to go home, trusting Jesus' words, proved that this man was **not just seeking a sign, but actually believed**.

- 9. **Third Sign:** healing the lame man at the pool of Bethesda. 5:1-9a

Purpose of this sign in the Gospel:

It introduces the controversy with Jews. It reveals Jesus' attitude about the Sabbath, as well as the conflict that will continue through the rest of His ministry.

It demonstrates how the darkness cannot "comprehend" the light by the Pharisees' response of anger rather than belief. Their own traditions made it impossible for them to see Jesus' divine nature revealed in His deed.

Sabbath = picture of the kingdom. Jesus is essentially saying to them, "This is not the real Sabbath, just a picture. And, I'm working to bring about the real Sabbath."

After 38 years, why did Jesus choose to heal on the Sabbath? Jesus knew that His instruction to carry the pallet directly violated a Scribal law defining the nature of work.

What does this say about Jesus? LIFE GIVER.

10. The Jews' response to Jesus' sign was to criticize Him for working on the Sabbath and then desire to kill Him when He responded by calling God His Father. 5:9b-18

Jesus **repudiates** the idea that God's **rest** following creation **involved inaction**.

11. **Third Discourse:** Eternal life results from hearing and believing the various witnesses to Jesus' performing the deeds of the Father. 5:19-47

This is the Lord's first public discourse in John. His main points:

- 1) UNITY of Father and Son
- 2) His function as JUDGE of men
- 3) The FIVE FOLD WITNESS to Him
- 4) SON OF MAN in Daniel 7:14

Note: "THE SON" is repeated 8 times

- a. Men must believe that Jesus' deeds are from the Father in order to pass from judgment into eternal life. 5:19-29
 - b. Jesus' judgment is just because it reflects the will of the Father. 5:30
 - c. The testimonies of John, Jesus' works, the Father, and Scripture bear witness of Jesus 5:31-40
 - d. Their rejection of Jesus' words revealed a lack of love for God and a rejection of Moses' writings. 5:41-47
12. **Fourth Sign:** Jesus manifested His glory by feeding the multitude that included five thousand men. 6:1-15

Deuteronomy 18:15, prophesy of the new Moses.

Verse 4 reminds them of the Exodus; Jesus = the new Moses

In Acts 3:18ff Peter connects "the prophet" with Messiah

12 Jewish baskets

What is the point of the sign?

PROVIDER -- Power to banish hunger... Creation

Provider of eternal sustenance, life. Based on his later discourse, He is demonstrating a spiritual truth, He is the bread of life come down from heaven to give spiritual life

Response of the People:

- 1) mistake Him for "the prophet"
- 2) attempt to make Him king

13. **Fifth Sign:** walking on the Sea of Galilee 6:16-21

14. **Fourth Discourse:** Bread of Life 6:22-71

- a. Jesus' response to the multitude's seeking Him for more food was to identify Himself as the Bread of Life from heaven 6:22-40

Two Foods: perishable (feeds only the body) --or--
imperishable (endures to eternal life).

Two Works: only provides temporary sustenance (thought they had to earn the food?) --or-- the work of God (that which God requires of men = believe in Christ, which leads to eternal life)

Two Breads: Bread from Moses (manna, feeds only the body, temporary. There was a popular belief of that day that the Messianic kingdom would be characterized by manna from heaven once again like Moses) --or-- bread of God (gives life to the world, eternal)

Two Responses: reject eternal bread in favor of temporary --or-- believe in Christ for eternal life. Main differences between the two responses: whether the people had an eternal perspective and hope or were looking only to the moment, to the physical world, to a temporary hope.

Though they had eaten of Jesus' provided bread that could sustain them temporarily, they had not partaken of Jesus Himself (the life-giving bread) in faith.

- b. Jesus' response to the Jews' grumbling about His claim to have come down out of heaven was to identify Himself as the true bread of life through whom eternal life comes. 6:41-51

"grumbling" = Exodus motif of unbelief

only those drawn by the Father can come to Him. 6:44

key term = ejlkush/ = drag against one's will.

Jesus identified Himself as having seen the Father and those who hear the father comes to Him, with their belief resulting in eternal life. 6:45-47

verse 45 = a kingdom/ millennial passage

- (4) Jesus, as the bread of life and in contrast to the manna in the wilderness, gives eternal life to those who eat of His bread/flesh. 6:48-51
- c. Jesus' response to the Jews' misunderstanding Him to mean His actual flesh was to teach that the one eating His flesh and drinking His blood gains eternal life. 6:52-59
 - 1) "eating" is believing
 - 2) This is **not a reference to the Lord's Supper**. The Lord's supper is never referred to as flesh, but only as bread. It was not instituted yet.
 - 3) **Two Greek terms** for eating are *esthio* and *trogo*. Jesus uses a different word from *esthio* (ἐσθίων, a person "eating") that He had been using earlier. He now uses *trogo* (τρώγων, "devouring, chewing") that was generally used of an animal chewing on its food.
- d. Jesus response to the grumbling of many of His disciples was to identify His words as spirit and life and to remind them that none could come to Him if not granted from the Father. 6:60-65
- e. many of His disciples withdrew 6:66-71

Discussion: What does the word disciple mean in John 6:60-71? At this point, disciple does not especially mean one who believes in Jesus. The desertion of the many people who were offended at His words indicates that they were **followers and listeners, but not believers** and appliers. In fact, verse 67 makes a distinction between "disciple" as it has been used to this point, and "the twelve."

- 15. **Fifth Discourse:** The Holy Spirit, called living water, is offered to all who will come to Jesus for a drink by believing in Him. 7
Feast of Booths occurred on the 15th of the 7th month, 5 days after the Day of Atonement. It lasted 7 days. The 1st and 8th days were days of rest. People stayed in booths for 7 days.

Notice the time markers in John 7:1-2, 14, and 37.

- 1) 7:2 = Feast of Booths
- 2) 7:14 = the midst of the feast
- 3) 7:37 = the last day of the feast, "the great day."

- a. Jesus' response to His brothers unbelieving invitation for Him to go to the Feast of Booths was to delay after saying that His time was not yet come to go to the feast. 7:1-9

Note: Jesus appeared in the temple at the mid-point of the feast, 4 days after His brothers would have gotten there.

Note also: He went up secretly. Thus, His response to His brothers may have been more that He was not going publicly rather than that He was not going up.

How does John 7:10-13 fit into John's argument?

There were 3 Purposes for the feast:

- (1) Lev 23:33ff, memorial of God's sustaining them in the wilderness
- (2) Deut 16:13ff, to celebrate God's provision of crops in the land
- (3) Zech 14:16, a millennial feast

- c. Jesus' teachings came from God and reflected His concern for men when He healed on the Sabbath. 7:14-24

Notice the groups who respond to Jesus in 7:14-15, 20, 25, 31-32.

- 1) 7:14-15 = the **Jews** (undefined, generally hostile), marvel at His learning w/o formal education.
- 2) 7:20, 31 = the **multitude** (who came to the feast), thought He was crazy to say someone wanted to kill Him. Note: many of the multitude, believed in Him.
- 3) 7:25 = **some of the people** (Jerusalem residents) in Jerusalem, knew about their desire to kill Jesus.
- 4) 7:32 = **Pharisees and Chief Priests**, sent for His arrest

What is Christ's answer to the Jews in 7:16-18? What is the point of the answer?

- 1) Jesus is answering the question of how He could teach with such learning and not have had formal education.

First, His teaching is sourced in the One who sent Him.

Second, if they were willing to obey God they would have recognized His teaching as coming from God.

- 2) POINT: the Jews could not recognize the source of His teaching because they were in rebellion against God.

What is the main idea in Christ's words in 7:19-24? There are some things more important than the Sabbath law, which makes breaking it valid.

- d. Jesus was sent from the Father and was soon to return to Him. 7:25-36

Explain the interchange of 7:25-29... Malachi 3:1

A popularly held idea of Messiah was that He would remain hidden until the appointed time for his public manifestation. No one would know His origin.

Problem: They all knew He was from Galilee, even Nazareth, and had seen Him moving about.

Johannine irony? Jesus points out that they really do not know where He is from because they do not recognize Him as coming from the Father. Bruce sees verse 28 ("You both know Me and know where I am from") as irony, a rhetorical question, i.e., "Do you really know Me and where I'm from?"

- e. The living water, available to all who would believe in Jesus, referred to the Holy Spirit. 7:37-44

The "living waters" are clearly identified as the gift of the Spirit. Thus it is available to all who believe in Him (faith is in Christ). It is a result of faith. Its source is Christ, but it springs up in the believer. It is a Church Age experience.

- f. The chief priests and Pharisees reject Jesus, against Nicodemus' objection and in the face of the officers' failure to arrest Him. 7:45-53
- Which Old Testament prophet came from Galilee (cf. 7:52)?
Jonah! Born in Gath-Hepher in the territory of Zebulun, about 5 miles north of Nazareth (cf, 2 Kings 14:25).

- 16. Jesus' response to the scribes and Pharisees who brought an adulteress to Him was to silence them and forgive her. 8:1-11

SHOULD THE PERICOPE OF 7:53-8:11 BE INCLUDED IN THE NT?

What is the lesson of John 7:53-8:11?

Notice: it was a deliberate plot to isolate Jesus from the people. God shows mercy to sinners.

Light and judgment. Read Galatians 6: 1-5 (esp. vs 3)

Jesus did not come to condemn men, but to forgive.

(He did not condone her sin, but pointed out her accusers' own guilt).

- 17. **Sixth Discourse:** Jesus is the light of the world 8:12-59

- a. Jesus and the Father's testimonies concerning Himself 8:12-20

- (1) Eternal life is the light of life for those who follow Jesus, the Light of the World. 8:12

Significance of “I AM” (8:12): chapter 6 = bread; 7 = water; 8 = light Feast of Tabernacles (booths), wilderness motif, Shakkina glory

The temple precincts were brightly lit during the time of the Feast of Tabernacles.

In Psalms 27:1 God is His people’s light.

Isaiah 49:6, Servant of the Lord is appointed as a light to the nations

Psalms 119:105 & Proverbs 6:23 refers to the Law/Word of God as a light to guide the path of the obedient.

It looks back to the prologue (1:4)

How does the Lord defend Himself in 8:14-19?

He reveals the “two witnesses” required by the Law in order to settle disputes -- Himself and His Father. This would be pointing to, first, what Jesus is saying, and, second, His works (5:19ff, esp. 36). So this discussion is looking back at that earlier discourse. He is also pointing to His personal knowledge of the Father and their personal ignorance of Him.

THE MEANING OF JOHN 8:56.

Did Jesus mean to say that Abraham “saw” Him, or only looked forward to His reign as Messiah? The verse can easily be interpreted both ways. If understood temporally, Abraham saw Jesus in Genesis 18. If Messianically, it is looking at the Millennium.

18. **Sixth Sign:** healing a man, blind from birth 9

SQ: WHAT IS THE SIGNIFICANCE OF THE MAN BORN BLIND IN THE MESSAGE OF JOHN’S GOSPEL?

Rabbi Ammi said, “There is no death without sin, and there is no suffering without iniquity.”

Note the progression of the faith of the healed blind man:

9:6 - he did what he was told to do.

9:11 - he told publicly what had been done to him and that he had **obeyed his instruction**.

9:17 - when questioned by Pharisees, said He is **a prophet**.

- 9:27 - identifies himself with Jesus' **disciples**.
- 9:31-33 - identifies Jesus as being **from God. Publicly defends** Him.
- 9:35-36 - **willing to believe**, "The Son of Man," Messiah.
- 9:38 - **believes and worships**.

What is the significance of the miracle in John 9?

- 1) climax of light/dark motif (8:12)
- 2) Messianic miracle
- 3) 8:46, sinlessness and light go together
- 4) Pharisees = a blindness that God will not heal
- 5) verse 58 = assertion of deity
- 6) Psalm 27 "The Lord is my light and my salvation"
- 7) To have sin means to be guilty. "If you would recognize your blindness, your sin would not remain, you would not be guilty."

19. **Seventh Discourse:** Eternal life is given to those who follow Jesus, the Good Shepherd, who is one with the Father. 10

Note the three "parables" of John 10:1-6, 7-10, and 11-21. All emphasize some aspect of the shepherd. Verses 1-6 say the sheep recognize and follow their shepherd, who **leads** them. Verses 7-10 say that Jesus is the door of the sheepfold through whom safe entry can be attained. He is the way of salvation, **protector**. Verses 11-21 say the good shepherd **dies** for his sheep.

- a. Only the shepherd comes to the door of the sheepfold to lead out his sheep that follow when they recognize his voice. 10:1-6

What is Christ teaching by the picture of John 10:1-6?

- 1) Looking at a large community sheep fold having doors with a door keeper.
- 2) Christ is followed by those who know Him.
- 3) Picture is that of a shepherd entering into a sheep fold to get his sheep and take them to pasture, and how those which know his voice follow his lead.
- 4) Teaching: "The shepherd is Jesus himself: he is pictured as coming to the Jewish fold and calling his disciples out. One of them, indeed, had just been pushed out; others had come out already and yet others would come out before long" (Bruce, pp. 224-225).
- 5) Note: This may be related to Ezekiel 34's shepherds, whom God rejects. Pharisees are thieves trying to sneak in.

- b. Jesus is both the Door of the Sheepfold and the Good Shepherd who lays down His life for His sheep and then takes it up again. 10:7-18
- 1) The Door of the Sheepfold: looking at smaller fold, possibly out in a pasture. Shepherd is the door. The door gives security, salvation. Thieves are the religious leaders. May look back at Ezek 34:13-14. May refer to either the kingdom, or of salvation.
 - 2) Picture = Jesus is the “door” (i.e., the man who guards the entrance) of the sheepfold.
 - 3) Teaching: Jesus protects His own from those who would abuse or exploit them. **Only entrance through Him** can give anyone access to that protection.
 - 4) What is the dispensational significance of 10:11-21?
The shepherd dies for his sheep. The religious leaders are hirelings. Verse 16, the bringing into His sheepfold the “other sheep,” in order to become one flock with one shepherd. Foresees the entrance of the Gentiles into the kingdom program of God. PICTURE OF CHURCH AGE
- d. Jesus gives eternal life to His sheep that are preserved by He and the Father, who are One. 10:22-30

20. **Seventh Sign:** raising Lazarus from the dead 11

Compare and contrast Mary and Martha:

| <u>Mary</u> | | <u>Martha</u> |
|---------------------|----|------------------------------------|
| Sat in the house | vs | Went out to meet Jesus |
| fell at Jesus’ feet | vs | stood and talked |
| weeping | vs | rational, able to discuss theology |
| emotional | vs | theological |

SQ: WHAT ARE THE THREE REACTIONS TO THE RAISING OF LAZARUS? WHAT DOES THAT TELL US ABOUT MIRACLES?

Explain Christ’s statement in 11:40. Would not all see the miracle?

All would see the miracle, but not all would recognize it as from God. Faith is needed to recognize God’s glory.

Why the loud voice in 11:43?

The Jews response was to plan to kill Jesus in response to the prophecy of Caiaphas that “one man should die for the people.” 11:47-53

THE LOGIC OF THE LEADERS IN 11:47-50

21. Jesus ended His public ministry 12

- a. Mary anointed Jesus' feet at a feast in His honor in Bethany 12:1-8
This passage sets the stage for Jesus' betrayal, crucifixion and burial. It is all foreshadowed here.
- b. When the people came to see Jesus and Lazarus, the chief priests decided to kill Lazarus also. 12:9-11

LESSONS TO LEARN FROM LAZARUS, JUDAS, MARTHA, MARY, AND THE CHIEF PRIESTS IN 12:1-11:

- Lazarus: Identification with Christ has both benefits and costs. Lazarus regained his life, even attaining some fame in the process, but also gained the enmity of the enemies of Christ.
- Judas: Nice religious sounding statements may only be a covering for impure motives.
- Martha: Her service to Christ was with a view to the immediate. Though she was serving Christ, she was not doing anything out of the ordinary or which would demean her reputation.
- Mary: Her service to Christ was both insightful (looking to the future) and humble.
- Chief Priests: Those opposing Christ will target anyone who is a testimony of His glory and power.

- d. Jesus declared that His hour of suffering had come when some Greeks sought to meet Him. 12:20-36a

In 2:4; 7:30; and 8:20 His "hour" had not yet come. Now **His hour had come**. Jesus sees their coming as evidence that His mission has reached its climax and that he is now to die for the world. Grain must "die" to grow and bear fruit. Jesus had to die in order to be effective, fruitful.

- f. Jesus declared that belief in Him is belief in the Father and that rejection of His word condemns since His are the commandments of the Father. 12:44-50

What are some of Jesus' THEMES in these verses?

1. Belief in Him is equivalent to belief in the Father (vs 44)
2. His oneness with the father (vs 45, 49-50)
3. Light vs Dark (vs 46)
4. Judgment vs Salvation (vs 47)
5. Final judgment (48)

III. Jesus' final words and prayer 13-17

- A. Jesus **washed His disciples' feet**, commanding similar humility of them, and prophesied His betrayal. 13:1-30
- B. **Jesus' provision** for the disciples facing tribulation following His glorification was to send a Helper, the **Holy Spirit**, to comfort and guide them as He convicted the world and gave the disciples peace. 13:31--16:33
 - 1. Jesus' coming glorification would separate Him from them physically, but would also result in the coming of the Helper, the Holy Spirit, who would comfort them and through whom Jesus and the Father would abide in them. 13:31--14:31

Notice the three questions of the three disciples in 13:36-37; 14:5; and 14:8. They form the basis of the discussion of this section.

Peter (13:36, 37) - "Lord, where are you going?" "Lord, why can I not follow You right now? I will lay down my life for You." (NASB)

Thomas (14:5) - "Lord, we do not know where You are going, how do we know the way?" (NASB)

Philip (14:8) - "Lord, show us the Father, and it is enough for us." (NASB)

- c. Jesus offered comfort at His departure through the promise of a place in heaven, of the Helper, and of His and the Father making their abode within the believer. 14:1-24

- (1) Jesus comforted them by promising to prepare a place for them in His Father's house. 14:1-4

Jesus answers, concerning where He is going, that it is His Father's *oikia* (οἰκία), looking at heaven, rather than *oikoo* (οἰκω), as He referred to the temple (as His Father's house) in John 2:16. Jesus answers why Peter can't follow with the necessity for Him to prepare rooms for everyone and the promise to take them there in the future.

- (2) Thomas asked Jesus how they could know the way to where He was going. 14:5
 - (3) Jesus' response: "I am the way, the truth, and the life," and knowing/seeing Me means knowing/seeing the Father. 14:6-7

Jesus points away from a **destination** to a person, the **Father**. He points away from a **path** to a person, **Himself**. The answer lies in **who** their attention is focused on, not where. By focusing on Jesus, they find both the path and destination. Jesus answered Thomas in the first clause ("I am the way") and the remainder of the verses explains what He meant.

- (4) Philip asked to be shown the Father. 14:8
- (5) Jesus affirmed that seeing Him was the same as seeing the Father since both were in each other. 14:9-11
- (6) He promised that those who believe in Him will do greater works than Him. 14:12

The meaning of “greater works”

- a) more extraordinary miracles
- b) more people saved

- (7) He promised to do whatever we ask in His name. 14:13-14

Prayer “in Jesus’ name”

- 1) not magical formula or blanket promise
 - 2) Jesus’ meaning is that prayer is to be in accordance with all that His name stands for, consistent with His character
- (8) Our love of Him will be evidenced by our obedience to His commandments. 14:15
 - (9) He promised to send the Spirit of truth to abide in us. 14:16-20

Meaning of Paraclete = “one called to the side of another,” with the secondary notion of counseling, supporting, or aiding him. “Another” means that Jesus was the first one.

The difference in ministries between Jesus and the Holy Spirit: Jesus was **with** them; the Spirit would be **in** them. “Paraclete” means more than a defense lawyer. It has more the meaning of a friend who goes to court along with you to render whatever aid he can be.

What is Christ referring to when He says He will come to them

(14:18)? Options:

- a) His resurrection appearances
- b) The realization of His presence through the Spirit. This fits with His promise that they would not be without support (i.e., the Paraclete promise is in view).
- c) It refers back to verse 3 and Jesus’ coming back to take them home.
- d) He is referring to all three of the above meanings at the same time. Note: “orphan” means they will lose their “natural supporter” and refers to how they would feel when Jesus died.

- (10) Keeping His commandments proves our love for Him and will result in His self-disclosure to us. 14:21

- (11) Judas asked why He was only disclosing Himself to them. 14:22
- (12) Jesus promised that He and His Father would abide with anyone who evidenced love for Him by obedience. 14:23-24

- d. Promising the Helper, the Holy Spirit, Jesus also promised them peace as He went away in loving obedience to the Father. 14:25-31

Is 14:26 for all believers or only for the disciples? (cf. 16:13)

Disciples. The key to understanding Jesus' promise in this verse is to see "whom" He is addressing when He says this. This is markedly different from what He says in His prayer in chapter 17 where He prays for His disciples and then for those who would believe through them in later generations.

Difference between Christ's peace and the world's peace (cf. 14:27)?

World's peace is temporal, best at the beginning.

Christ's peace is eternal, grows stronger with time and faith.

| <u>Christ's Peace</u> given by Christ | vs | <u>World's Peace</u> used in greetings, only expresses a hope |
|---|----|---|
| internal, independent of circumstances | vs | dependent on circumstances |
| positive blessing, right relationship with God (Hebrew concept) | vs | absence of war (Greek concept) |

- 2. Abiding in Jesus makes a believer fruitful through obedience to God and the Spirit's enablement while also bringing persecution from the world. 15

SQ: WHAT IS THE FOCUS OF JESUS' INSTRUCTIONS IN THE UPPER ROOM? DOES HIS "AUDIENCE" AFFECT HOW WE SHOULD INTERPRET 15:2 AND 6?

- a. Abiding in Jesus, the true vine, includes obedience to God's commandments and makes a believer fruitful and leads to answered prayer while failure to abide makes them useless. 15:1-16

Meaning of "friend"

- 1) The term "friend" refers to those who obey Jesus.
- 2) Friend is contrasted with "slave." The slave is not made privy to the master's thoughts and plans, whereas a friend is let in on his inner thoughts.
- 3) It is a relationship of love rather than merely service.

Meaning of fruit in 15:16... Options:

- 1) Fruit of the Spirit such as in Gal 5:22-23 no textual support, attitudes are not being discussed
 - 2) Salvation of the lost (new believers, disciples)
 - a) Jesus called them to be “fishers of men,” This is another way of saying the same thing.
 - b) He had earlier talked about them doing greater works than He. If we view those works in the area of evangelism, then this fits.
 - c) 2 key terms: “go” “fruit remain”
 - 3) Looks back to Isaiah 5 righteousness and justice.
 - 4) Hebrews 13 - fruit of lips, praise to God.
 - 5) Theme of this section = love one another
- b. Persecution will come on them because they are identified with Jesus whom the world hates without cause. 15:17-25
- c. The Helper, the Spirit of truth, will enable them to bear witness of Jesus even as He bears witness of Him. 15:26-27
3. Jesus’ provision for overcoming tribulation was the sending of a Helper¹⁶
- a. The persecution they faced included being made outcasts and being killed after Jesus departed. 16:1-6
- The church’s relationship to the world (15:18--16:4).
- 1) SEPARATE: “Not of the world.”
 - 2) PERSECUTED by the world
 - 3) HATED by the world
 - 4) OUTCAST from the world’s religious systems

- b. The Helper, the Spirit of truth, will have a ministry of conviction in the world and guidance and disclosure to the disciples. 16:7-16

Meaning of “convict” in 16:8.

- 1) Enlightenment and smiting of conscience John 3:20 + John 8:46
- 2) Work of the Spirit in the world, to the lost
- 3) Holy Spirit acts as Counsel for the Prosecution in His dealings with the world, in contrast to His defense of believers.
- 4) Three possible ways for understanding the Greek:
 - “convict the world of wrong ideas of sin, **in that** they do not believe”
 - “convict world of its sin **because** they do not believe.”
 - “convict world of its sin (**which consists in the fact**) that they do not believe (i.e., unbelief is their sin).”

- c. Meaning of Sin, Righteousness, and Judgment
 - 1) Sin: the selfishness which sets itself up apart from, and so against God
 - 2) Righteousness: Righteousness in general
 - 3) Judgment: the judgment resulting from His crucifixion.
- c. Jesus' response to the disciples' puzzlement over "a little while" was to reveal that they would sorrow soon, but then understand when their joy was made full. 16:17-24
- d. Jesus promised that His figurative language would soon be replaced with open explanations and answered prayer as He returned to the Father. 16:25-28

Jesus' teaching about prayer in 16:23-27

- 1) Directly **to the Father**, and **in Jesus' name**
- 2) The **Father will grant** the request in Jesus' name

Meaning of "figurative language" in 16:25 (cf. vv 29-30).

- 1) "Figurative Language." *Paraoimiai* (paraoimivai) means parable. But this is different from the term used in the Synoptic Gospels which is *parabola* (parabolhv) and means something more like "riddles."
 - 2) Examples are the Vine and Branches of chapter 15, and the Woman in Labor in verse 21.
 - 3) Verses 29-30 indicate also that Jesus immediately stopped using them and so was not referring to the coming ministry of the Holy Spirit.
- e. When the disciples responded by saying that they believed Jesus came from God, He responded that they would soon be scattered from Him, but that He would give them peace in a world of tribulation. 16:29-33

C. The High Priestly Prayer 17

For what does Christ pray in 17:1-5? For whom in 17:6-19?... in 17:20-26?

SQ: WHAT IS THE SIGNIFICANCE OF JESUS' PRAYER IN 17:5?

- 1. Jesus' prayer for Himself was for the Father to again share His glory with Him since He had completed His work on the earth. 17:1-5
- 2. Jesus' prayer for His disciples was God to guard them from the evil one, sanctifying them in His word, while they remained in the world. 17:6-19

Basically Jesus prayed for one thing in 17:11-16. What was it?

- 1. Eternal security of the saints

2. There is a contrast between the 11 and Judas. In verse 11 He prays, “Keep them in Thy name.” And then in verse 12 He says, “I was keeping them in Thy name.”
3. Here we see God, both Father and Son, active in the process of keeping the believer’s safe from the world, in the sense of falling from the faith.
4. In verse 15 He prays, “Keep them from the evil one.” This may look back at 13:27 when Satan entered into Judas’ heart and he went out to betray Jesus.

vs

In verse 12 He says, “Not one of them perished but the son of perdition.” This must refer to falling away from the faith since Judas had not exterminated himself yet, but had only left the fold of faith and walked away from the truth.

3. Jesus’ prayer for future believers was for them to experience Their unity and love, and to be destined for heaven where they could behold Jesus’ glory.
17:20-26

What is your view of church unity (20-23)?

- 1) This verse is used by ecuminisists to promote such things as the World Council of Churches and other cooperative programs.
- 2) Our unity is based on: our union with Christ.
- 3) Our unity is to be a testimony to the world of the validity of our union with Christ.

How many church business meetings display unity?

What kind of glory would the Father give the Son (24)?

- 1) Not Shekinah glory, Jesus possessed that already
- 2) Glory of Messiah, dominion restored (Dan 7:13)

IV. Jesus’ Passion and Resurrection: 18-20

- A. Jesus’ response to arrest was to surrender willingly after displaying the power of His spoken word, and to rebuke Peter for attempting to defend Him. 18:1-11

Note Christ’s character:

1. Sovereignty
2. omniscience (4)
3. omnipotence (6) His very words had power, they fell; “I am”

- B. Jesus’ trials demonstrated His innocence as the Jews insisted upon His crucifixion for being the Son of God and King of the Jews. 18:12--19:16a

1. Jesus’ questioning before Annas achieved nothing and He was unjustly stricken by an officer, while Peter denied Him the first time. 18:12-24

Why the interchange between the accounts of 18:12-14, 15-18, 19-24, 25-27?

In order to contrast Jesus’ confession with Peter’s denial.

Does 18:22-23 help to explain Matthew 5:39?

Instead of fighting back, Jesus verbally rebuked the man, addressing his error rather than returning a curse or insult. Jesus did not literally “turn the other cheek.”

d. He was then sent to Caiaphas. 18:24

2. Peter denied knowing Jesus twice more, and then the cock crowed. 18:25-27

Which Gentile trials does John omit from his record?

1. Trial before Herod Antipas (following the trial before Pilate mentioned in John 18:28-38)
2. Also possibly not the Second trial before Pilate (following Herod’s trial), though this trial may be in view in 18:39--19:16

3. Jesus’ trial before Pilate demonstrated His innocence but led to His condemnation at the insistence of the Jews. 18:28--19:16

Why did the Jews not have an accusation against the Lord Jesus?

Because He had not broken any Roman laws

What is the significance of verse 34?

1. It indicates that they had accused Jesus of claiming to be the king of the Jews, or possibly of being the Messianic king.
2. Pilate was then trying to ascertain what kind of King Jesus thought Himself to be.

Pilate’s actions in 18:38--19:16

1. There exists no extra-biblical evidence of the custom of releasing a prisoner.
2. The scourging in verse 1 was probably to try to pacify the people. Thus he presents Him as punished in verse 5.
3. The second questioning of verses 9-10 resulted because Pilate began to realize the true nature of Christ, and sensed that there was more at stake than just a mere technicality of Jewish law, or jealousy.
4. In verse 12, his attempt at release was because he either suspected He was “a god” or was at least innocent.
5. In verses 13-16 he attempted to goad the Jews into sparing Jesus by offering to give Him to them as a king. He forced them to call Caesar king and they made it a loyalty issue.

Note the progression of Accusations in 18:30, 33; 19:7

1. 18:30 = an evildoer
2. 18:33 = King of the Jews (making Himself out to be king, sedition)
3. 19:7 = made Himself out to be the Son of God

- C. Jesus was crucified for being the King of the Jews and then buried by Joseph of Arimathea in a new tomb. 19:17-42

How do the words of Jesus on the Cross fit into John's argument?

1. 19:26-27 The Wedding at Cana. Presence of Mary in belief, and Jesus honoring her by taking care of her.
2. 19:28 The One giving living water, now thirsts as He takes on the sins and spiritual thirst of the world. (Ps 22:18; Ps 69; John 1:14)
3. 19:30 This follows the theme of the "hour." The hour had come and was now complete.
4. Jesus' death was confirmed by the executioners, who pierced His side rather than breaking His legs. 19:31-37

Why mention "blood and water" (19:34)?

1. It showed Docetists that Jesus had a real body. (Jews believed a man was half blood and half water)
2. Ezekiel 47:1-12 and John 2:13-25.
3. Symbolism of John. Blood (1:13) = life Water (chpt 4 and 7) = life. Therefore, real life comes through Jesus' death.
4. Sure sign of death.

Prophecies fulfilled in 19:24-37

1. 19:24 = Psalms 22:18
2. 19:28, 29 = Psalms 69:20-21
3. 19:33, 36 = Psalms 34:20 + Exodus 12:46; Numbers 9:12
4. 19:34, 37 = Zechariah 12:10
5. Joseph of Arimathea obtained permission from Pilate and, binding His body in linen wrappings with about a hundred pounds of spices, buried Jesus in his unused tomb. 19:38-42

Key points noted about the burial of Jesus:

1. They used about a hundred Roman pounds of spices on His body in preparation for burial (39).
A Roman "pound" (called a "litra") weighed 12 ounces. Therefore, it was 75 lb by our measurements.
2. They bound Jesus' body in linen wrappings with the spices in accordance with their burial customs (i.e., did not just toss a sheet over Him and dump Him in the grave as depicted by the Shroud of Turin. The preparation was probably done either at the site of crucifixion or at the grave (40).
3. They buried Him in a tomb near the site of crucifixion (42).

- D. Jesus' resurrection was demonstrated through the empty tomb and His bodily appearances that produced faith such that Thomas worshipped Him. 20:1-29

1. The empty tomb, with the linen wrappings and head cloth remaining, revealed to the women, Peter, and the disciple whom Jesus loved that Jesus was raised from the dead. 20:1-10

Does 20:6-7 imply Christ's body left the wrappings without disturbing them?

1. In 20:6 John uses *keimena* (keivmena, from keimai which means "to lay")
2. In 20:7 he again uses *keimenon* (keivmenon) of the wrappings and *entetulgmenon* (ejntetulgmevnon, from ejntulissow which means "to fold") to describe the disposition of the head wrappings.
3. The grave clothes were carefully removed, folded, and placed in separate places.
4. Bruce says "the description of the napkin suggests not that it retained the shape which it had when the Lord's head was inside it but rather that someone, having no further use for it, had rolled it up and laid it tidily aside."

Which Scripture is in view in 20:9?

Psalm 16:10 "For You will not abandon my soul to Sheol; neither will You allow Your Holy One to undergo decay." (note: Peter preaches from this passage on Pentecost)

2. Jesus revealed Himself first to Mary Magdalene who then announced to the disciples that He was resurrected. 20:11-18
3. Jesus appeared to the disciples that first evening, breathing the Holy Spirit upon them and giving them authority to forgive and retain sins. 20:19-23

How does John 20:19-29 form a climax to the book?

It ends with Jesus revealing Himself fully and with the most skeptical of His disciples worshipping Him.

- E. The purpose of this Gospel was to show that Jesus is the Christ, the Son of God, in order that the readers, though believing that truth, might have life in His name. 20:30-31

V. Epilogue: Jesus restored Peter to leadership by the Sea of Tiberias. 21

SQ: WHY DID JOHN INCLUDE THE LAST CHAPTER?

How does John 21 fit the argument of John's Gospel? It is the epilogue. Ties up the loose ends of Peter's denial.

Acts

Author.

Date. If the Acts were written while Paul was still under house arrest in Rome, it would have been written before A.D. 62, before Peter or Paul's martyrdoms. Thus, the conclusion to Acts should not be given final weight in determining the date of composition. In short, the evidences do not permit a concise dating of the book, though it suffices to place its composition sometime between A.D. 64 and 67.

Audience. Theophilus is again the stated recipient.

Historicity. The historical accuracy of Luke's work is no longer seriously questioned.

Purpose. The question of Acts' relationship to the Gospel written by Luke must be addressed when discussing the purpose of this work. Was it the second part of an intended two part series or was it a product independent, though following on the heels, of Luke's first composition? If it was the second part of a series, then the purpose statement of Luke 1:1-4 would equally apply to Acts.

Genre. Acts is written as historical narrative.

Arrangement. The account of Acts is built around two sets of markers. The first is outlined in Jesus' promise that they would be His witnesses in Jerusalem, Judea and Samaria, and to the remotest part of the earth (1:8). A second set of markers is the seven summary statements reporting the progress of the church (2:47; 6:7; 9:31; 12:24; 16:5; 19:20; and 28:30-31).

MESSAGE OF ACTS

The spread of the gospel from Jerusalem to Rome... came through the ministries of God's people as they obeyed Christ's command amid opposition.

OUTLINE

I. The spread of the gospel in Jerusalem 1:1--8:1a

A. The birth of the church 1-2

SQ: DOES THE DISCIPLES QUESTION IN ACTS 1:6 AND JESUS' ANSWER IN VERSES 7-8 HELP US UNDERSTAND MATTHEW'S GOSPEL?

SQ: IS MATTHIAS A LEGITIMATE APOSTLE? OR WAS IT SUPPOSED TO BE PAUL?

SQ: HOW DOES ACTS 2:40-41 HELP US UNDERSTAND PETER'S WORDS IN 2:38?

SQ: THE HOLY SPIRIT COMES UPON JEWISH BELIEVERS (ACTS 2), GENTILES (ACTS 11), BUT IS GIVEN BY PETER TO SAMARITANS (ACTS 8) AND TO JEWISH BELIEVERS (ACTS 19). WHY DOES LUKE RECOUNT THESE FOUR EVENTS? AND, ARE THEY NORMATIVE, OR SINGULAR EVENTS?

B. The preaching of the gospel amid persecution by the Sanhedrin 3--6:7

1. The initial growth of the church following **healing the lame beggar** 3--4:31
2. The unity of the church was expressed through sharing. 4:32--5:11
 - a. unity expressed in their **sharing of material possessions** 4:32-35
 - b. **Barnabas' gift** from the selling of some property = an example 4:36-37
 - c. **death of Ananias and Sapphira** for their greed and deception 5:1-11
3. The ministry of the apostles in teaching and preaching 5:12-42
4. the problem of widows being neglected 6:1-6

Introduction: FOUR BAPTIST DISTINCTIVES:

- (1) Baptism by emersion
- (2) Separation of Church and State
- (3) Priesthood of the believer
- (4) Congregational Rule – based to a great extent from this passage

Note context: Acts 4:32 – “Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own.” – followed by the story of Barnabas and Ananias and Sapphira

Note the situation – “the disciples were multiplying” (rapid growth)

Complaint – a real problem – was not swept under the rug – was not stifled for the sake of “unity”

Hebrews versus **Hellenists** – issue is how “pure” of a Jew one is

Widows neglected in **daily distribution** – from the gifts being received – remember, Barnabas would be a Hellenist Jew who contributed to the group's need, but widows from his country were being neglected!

The twelve = apostles – use of “we” in their response = they were the one's guilty of neglecting Hellenist widows!

- prejudiced? Probably

Did not accuse the congregation nor excuse themselves
DID NOT accuse them of having a half empty glass of water
DID NOT tell them not to complain
LISTENED TO THEM without being defensive

Problem = took too much on themselves in chapter 5 ... Jack-of-all-trades

Corrective = the stopped trying to do everything and focused on what God wanted them to do.

The solution (given by apostles) – “**seek out from among you seven men of good reputation...**”

“We will give ourselves to prayer and ‘deaconing’ the word”

- used the same term
- therefore, not better or more important than waiting on tables
- gave the congregation control of the solution
- let those with a vested interest in the solution choose the people to solve the problem

CONGREGATIONAL RULE

Men were all Hellenists + one proselyte (based on names)

RESULT – unity continued... **gave themselves ... and the word of God spread... disciples multiplied...**

Key to verse 7 is verse 1.

“When we properly process our problems, then God does a great work among us.” – Earl Radmacher

- (1) They recognized their plurality – not a “one man show”
- (2) Gave the problem back to the people
- (3) Acts 13:23 – “appointed elders in every church” (plurality of elders). “appointed” is a term used for voting in Greek literature. Therefore, Paul led the churches in electing elders

APPLICATION to the issue of Pews versus Chairs

- Strive for unity – do not be part of a split or power play
- Speak up – do not be intimidated into silence by fear of being called divisive or complaining or negative or a hindrance to progress – but speak the truth in love - **Read Ephesians 4:25-32**

1 Peter 5:1-4 – “The elders who are among you I exhort, ... Shepherd the flock of God which his among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock...”

5. Summary: The word of God kept spreading in Jerusalem. 6:7

- C. The response of the Sanhedrin to Stephen's proclamation of the gospel was to stone him to death. 6:8--8:1a

Stephen's factual error – verse 14 says 75 went down to Egypt
Genesis 46:26-27 says 70 (including Joseph and his 2 sons)
[inerrancy – Luke reported Stephen's speech factually, including his error!]

- II. The spread of the gospel into Judea and Samaria came through the preaching of the believers as they were scattered by persecution. 8:1b--11:18

- A. Philip carried salvation to the Samaritans and an Ethiopian Eunuch 8
- B. Saul's conversion 9:1-31
- C. Peter's ministry in Judea and Samaria culminated in the admission of Gentiles by God into the church. 9:32--11:18

- 1. Peter's ministry brought him to Joppa. 9:32-43
- 2. The addition of Cornelius, his household, and friends to the church 10
- 3. Peter's defense of his carrying the gospel to Gentiles 11:1-18

- III. The spread of the gospel to the remotest part of the earth 11:19--28:31

- A. The establishment of the church in Antioch 11:19--12:24
 - 1. The church spread to Antioch where Barnabas and Saul ministered 11:19-30
 - 2. Herod's persecution of the Jerusalem church took James' life, but ended as Peter was delivered and an angel killed Herod. 12:1-24
- B. The spread of the gospel into Asia Minor 12:25--16:5
 - 1. The dedication of Barnabas and Saul for missionary work 12:25--13:3
 - 2. The first missionary journey 13:4--14:28

SQ: WHY DID PAUL AND BARNABAS GO WHERE THEY WENT ON THE FIRST MISSIONARY JOURNEY?

- a. The mission to **Cyprus** was opposed by Elymas, a Jewish false prophet and magician, but led to the salvation of Sergius Paulus. 13:4-13

SQ: IN PAUL'S FIRST MISSIONARY JOURNEY, HE STRUCK A MAN BLIND. WHAT DOES THIS TELL US ABOUT APOSTOLIC AUTHORITY?

- b. The mission to **Pisidian Antioch** 13:14-52
 - c. The mission to **Iconium** 14:1-7
 - d. The mission to **Lystra** and movement to **Derbe**. 14:8-20
 - e. appointment of elders and a **return to Antioch**. 14:21-28
- 3. Jerusalem council 15:1-35
 - 4. Paul and Barnabas strengthened the churches of Asia Minor 15:36--16:4

C. The spread of the gospel into the Aegean region 6:6--19:20

1. God's call of Paul into Macedonia 16:6-10
2. established churches in Philippi, Thessalonica, and Berea 16:11--17:15
 - a. Paul's ministry to **Philippi** led to the salvation of the families of **Lydia** and the **jailer** and was opposed by local businessmen. 16:11-40
 - b. Paul's ministry to **Thessalonica** led to the conversion of many God-fearers and some Jews, including **Jason** 17:1-9
 - c. Paul's ministry to **Berea** was well received until the Jews of Thessalonica opposed them there. 17:10-15
3. The mission to Achaia → churches in **Athens** and **Corinth**. 17:16--18:18

SQ: DID PAUL FAIL IN ATHENS?

- b. God protected Paul during his ministry to Corinth 18:1-17
 - (1) Paul joined with **Aquila and Priscilla** in tent making 18:1-4
 - (2) His response to **Jewish resistance** and blasphemy was to go to the Gentiles, protected by God for eighteen months. 18:5-11
 - (3) **Gallio's response** to Jewish accusations against Paul was to ignore both them and their charges while they beat Sosthenes
4. Paul's initial ministry in **Ephesus** was very short, leaving Priscilla and Aquila as he continued back to Antioch. 18:18-22
5. Paul's extended ministry in Ephesus included the conversion of **disciples of John the Baptist** and great miracles that resulted in many coming to faith and violent opposition by the city's craftsmen. 18:23--19:19

D. Paul's journey to Jerusalem 19:21--28:31

1. Paul's return to Jerusalem 19:21--21:16

SQ: WAS PAUL WRONG TO GO TO JERUSALEM WHERE HE WAS ARRESTED?

2. Paul's arrest in Jerusalem 21:17--23:32
3. In Caesarea Paul defended himself before Felix, Festus, and Agrippa 24-26
4. Paul's transport to Rome 27--28:15
5. Paul's Roman imprisonment 28:16-31