

we will not pursue a further explanation of them. [For your further study see OUTSTANDING FACTS at the conclusion of Matthew in the Dickson Analytical Bible, the chapter on Matthew in Tidwell's book, THE BIBLE BOOK BY BOOK, and the chapter by Jackson in THE LIVING MESSAGES OF THE BOOKS OF THE NEW TESTAMENT.]

MARK

The writer of this account of the life of Christ is also known as John Mark (Acts 12:12). At different points in his life he was affiliated with the works of the apostles Paul (Acts/Colossians 4:10, et al.) and Peter (I Peter 5:13). Though he was of Jewish origin (at least his mother was a Jew) he was not one of the twelve apostles of the Christ. "He was peculiarly Roman in training and development" (Dickson, p.1129), a fact that contributed greatly to the writing and understanding of his account of the life of the Christ.

CHAPTER ONE

1. Where this account of the life of Christ is similar to the gospel account of Matthew it will not be necessary to repeat comments made about the same subjects. You will find it helpful, therefore, to compare Mark with those passages in Matthew which are similar. For your convenience, you might find the book THE FOURFOLD GOSPEL by MacGarvey and Pendleton quite helpful. That book is arranged with all of the four gospels in order, comments included. By studying the life and times of the Christ in this fashion, it is possible to study all four of the accounts at the same time without having to consult four different Bibles or turning the same Bible to four different accounts. Only those differences common to Mark will be elaborated upon.
2. The first of these differences is quite apparent at the outset. Matthew immediately begins the story of his account by presenting the genealogy of the Christ through David and Abraham. Following that account we note the birth and early life of Jesus receiving at least some discussion. Such is not the case with the gospel according to Mark. This account of the life of Christ begins immediately with the account of John's ministry, the subject matter of the third chapter and following of Matthew. The reason, of course, lies within the differences of purpose of the two writers. Matthew, a Jew, wrote to the Jews about a Jew. His account of the life of Christ has, therefore, quite a Jewish flavor, as we have already indicated. Mark, however, does not write from this same perspective. Though he maintains the deity of Christ just as strongly, it is presented not from the Jewish point of view, but rather from the Roman point of view. The Romans were a people concerned with power and action. The gospel according to Mark is written in such a way as to appeal to the Roman mind. The number of discourses are minimal while the number of miracles and "action events" are great.
3. Note in vs. 2-3 that John the Baptist is presented as the fulfillment of the prophets to be the "voice of one crying in the wilderness". (cf. Isaiah 40; Malachi 3,4)
4. Mark's account proceeds quickly from the ministry of John to the baptism of Jesus and the beginning of his ministry. Only two verses are devoted to the account of Jesus' temptation in the wilderness. Matthew devotes much more space to this account.
5. In vs. 14-20 we witness the account of the calling of Peter, Andrew, James and John. [Notice the use of the word "straightway" in verse 20. The word means immediately and is used some 50 times in the account of Mark. The use of the word further emphasizes that Mark is an account of "action" designed primarily for the Roman mind.]
6. Mark's first miracle is the casting out of demons (vs.21-28). Following that account he presents us with the healing of Peter's mother-in-law, Jesus ministry in Galilee casting out devils, and the cleansing of a leper (vs.40-45).

CHAPTER TWO

1. The first section of this chapter (vs.1-12) is found within Matthew 9. See the notes on that section.
2. Verses 13-14 provide us with an account of the call of Levi (called Matthew in the gospel according to Matthew; cf. Mt. 9).
3. Jesus eating with the sinners is found in Matthew 9:10ff. See notes on that section.
4. Verses 18-22 and the question of fasting is found in Matthew 9:14ff.
5. Verses 23ff on the question of the sabbath is dealt with in Matthew 12:1ff.

CHAPTER THREE

1. The first 6 verses are parallel to the passage found in Matthew 12:9ff.
2. In the second section of the chapter (vs.7-12) we note that Jesus healed many by the side of the sea, most likely the sea of Galilee. Note the multitude came to him from Galilee (the northernmost province of Palestine), from Judea (the southernmost province of Palestine), and from Idumea (the land of the descendants of Edom/Esau). These people traveled a great way to see and hear the teachings of the Christ. Because of the greatness of the crowds Jesus was forced to keep a small ship near by to use just in case the crowds got to be too much. Notice verses 11-12. The "unclean spirits" (demons/devils) that Jesus encountered knew who he was. They fell down before him saying "Thou are the Son of God." Their assessment of the Christ was correct, but it was worthless coming from them. They knew the truth, but they certainly were not practitioners of the truth. They served Satan and not Jesus the Christ. Their acknowledgement that Jesus was the Son of God, therefore, did not benefit them at all. James 2:19 deals with this same subject matter. It is not enough to believe. The devils believe also...AND TREMBLE. They realized the power of God. They fell down before him. Perhaps they mocked a worshipful attitude, but in another account we will notice that they not only recognized who Jesus was, but they also were well aware of his power. Jesus charged them that they should not make him known. There may have been two reasons for this: 1) he did not want Satan testifying of the truth. That would make it seem as if Satan and Christ were co-workers, one testifying for the other. It was bad enough that the Jews accused Jesus of being a worker of Beelzebub. He did not need Satan as his witness. It is always best to have a person of great reputation pay a compliment to another great person. No one thinks much of a drunk who compliments a person; his remarks don't carry the weight of someone with a better reputation. 2) Jesus was not prepared to make his identity fully known at this time. He was not trying to hide who he was, but there was a time and place for everything. Jesus did not tell his disciples right from the start about his coming trial and crucifixion. He waited until the proper time, and even then they did not fully understand. The final manifestation of his identity was given upon the cross (cf. Matthew 27: 54). Now was not the proper time for everyone to know. They would find out in due time.
3. Verses 13-21 are parallel to the first section of Matthew 10.
4. The following section (vs.22-30) is parallel to Matthew 12:22-32.
5. The last portion of this chapter (vs.31-35) is also found in Matthew 12:46.

CHAPTER FOUR

1. The first 20 verses of chapter four are found also in Matthew 13:1ff.
2. Verses 21-25 are parallel to Matthew 5:15ff; Matthew 7:2ff; and Matthew 13:12.
3. The following section (vs.26-29) is exclusively found within Mark's account of the life of the Christ. It is very much related to the parable of the sower found earlier in this chapter and also in Matthew 13 and Luke 8, but there does exist difference. Some have suggested that this parable refers to preachers and teachers of the gospel rather than the Christ. That suggestion is made based upon the difference in the word "man" as opposed to "the sower" which was used in the parables mentioned. Of great significance, however, is the fact that the seed produces within the heart. The parable of the sower in Luke 8 emphasizes that those who were represented by the fourth soil had honest and good hearts. The word of God must lodge in the heart and produce fruit. That simple, yet most profound truth, is brought out here. "For the earth bringeth forth fruit of herself;..." A person can do so much in an attempt to convert someone to the gospel of Christ, but the greatest work is done by the heart of the believer. Only that person can determine whether or not the planting will yield an increase.
4. The parable of the mustard seed (vs.30-32) is parallel to Matthew 13:31ff.
5. Jesus use of parables (vs.33-34) is also found in Matthew 13:34ff.
6. The account of Jesus quieting the sea (vs.35-41) is also found in Matthew 8. Note the effect that this miracle had upon those who witnessed it. "And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" The answer, of course, lies within the fact that Christ was the Son of God.

CHAPTER FIVE

1. The first 20 verses of this chapter are parallel to Matthew 8:28-34. Matthew's account only contains about 6-7 verses, but Mark devotes three times the space to an explanation of this event. Again, we must remember that Mark emphasizes actions in his account of the life of Christ, and therefore spends much more time on the accounts of miracles performed by the Lord. Concerning demon possession at the time of the Christ, note the following by McGarvey/Pendleton in their book THE FOURFOLD GOSPEL [p.167-168].

"Matthew, Luke and Mark all concur in pronouncing demons unclean; that is wicked. They thus corrected the prevailing Greek notion that some of the demons were good. The word "demon", as used in our Saviour's time by both Jews and Greeks, meant the spirits of the departed or the ghosts of dead men, and the teaching of that and prior ages was that such spirits often took possession of living men and controlled them. But whatever these demons were, the Scripture, both by its treatment of them and its words concerning them, clearly indicated that they were immaterial, intelligent beings, which are neither to be confused with maladies and diseases of the body, nor with tropes, metaphors, or other figures of speech. In proof of this we adduce the following Scriptural facts: 1, the legislation of the Old Testament preceded upon the assumption that there was such a thing as a "familiar spirit" (Lev.xix.31); 2, in the New Testament they are spoken of as personalities (Jas.ii.19; Rev..xvi.14), Jesus even founding a parable upon their habits (Luke xi.24-26); 3, Jesus distinguished between them and diseases, and so did his disciples (Matt.x.8; Luke x.17-20); 4, Jesus addressed them as persons, and they answered as such (Mark v.8; ix.25); 5, they manifested desires and passions (Mark v.12,13); 6, they showed a superhuman knowledge of Jesus (Matt.viii.29). It would be impossible to regard demon possession as a mere disease without doing violence to the language used in every instance of the expulsion of a demon. The frequency of demoniacal possession in the time of Jesus is probably due to the fact that his advent formed a great crisis in the spiritual order of things. For fuller treatment of the subject, see MILLENNIAL HARBINGER, 1841, pp.457, 530; 1842, pp.65,124."

From the above passage (Mk.5:1-20), we learn the following: 1) this demon possessed man evidently was in the same condition for quite a while, 2) he came to Jesus and worshiped him [thus manifesting supernatural knowledge], 3) he knew who Jesus was [he referred to him as "Jesus, thou Son of the most high God"], 4) the demon/s spoke to Jesus, 5) the demon/s did not desire to be sent out of the country, 6) the demon/s requested that they be cast into the herd of swine. Concerning the last point, it has been suggested that the demons always sought a body to dwell in (cf. Luke 11:24ff), but that the body of any animal would not suffice. These spirit beings were adaptable to living within human bodies, not animal bodies. This fact emphasizes the importance of the human over the animal world.

2. The remainder of the chapter (vs.21-43) contains an extended account of the same material found in Matthew 9:18-26. Note once again that Mark devoted more material to the accounts of some of the miracles than did Matthew.

CHAPTER SIX

1. The first six verses of this chapter are parallel to the account found in Matthew 13:53-58.
2. Verses 7-13 are parallel to Matthew 10:1ff.
3. Verses 14-29 present virtually the same material as does Matthew 14:1ff.
4. The following section (vs.30-44) contains Mark's account of Matthew 14:15ff. Mark devotes much more space to this event than does Matthew. Mark points out: 1) Jesus was moved with compassion toward the multitudes, 2) the people were to be set down in companies, 3) Mark states that the grass was green, 4) vs.40 says that they sat down in ranks, by hundreds and fifties. These few distinctions are made in Mark.
5. The next section (vs.45ff) is parallel to Matthew 14:22ff.
6. The last section (vs.53-56) is parallel to Matthew 14:34ff.

CHAPTER SEVEN

1. The first 23 verses of this chapter are parallel to Matthew 15:1-20.
2. Verses 24-30 are parallel to Matthew 15:21ff.
3. The last section of this chapter (vs.31-37) deals with the healing of the man who was deaf and dumb. The actions so described in this passage have confused commentators quite a bit. Clarke is of the impression that several of the actions are to be attributed to the deaf and dumb man and not to the Lord. Dorris (Gospel Advocate Comm. on Mark) lists 5 or more interpretations of the passage. Coffman (Firm Foundation Comm. on Mark) seems to think that the Lord's actions were done in such a way as to communicate with the deaf and dumb man. Clarke cites a reference to an individual who paralleled the miracle to the salvation of one's soul (cf. Clarke).

CHAPTER EIGHT

1. Verses 1-10 parallel Matthew 15:32ff.
2. The following verses (11-13) are also found in Matthew 12:38ff.
3. The section dealing with the leaven of the Pharisees is parallel to Matthew 16:5ff.
4. The next section (vs.22-26) concerning the healing of the blind man sparks as many different opinions as does the passage in Mark 7:31ff. It seems as if Jesus simply chose another method to heal someone. The healing power was not, however, in the methodology employed, but rather in the power inherent within the Son of God.
5. Verses 27-30 are parallel to Matthew 16:13ff.
6. The final section (vs.31-38) is related to Matthew 16:21ff. It is important to note that the concept of bearing our cross is contrary to the popular conception of the idea. The Lord did not simply mean that our lifestyle, in and of itself, was the burden that we are to bear. Our "crosses" are not our jobs, our responsibilities (financial, psychological, etc.), our families, et al. The terminology has reference to those things which we sacrifice for the cause of Christ. Paul stated that he was "crucified with Christ." He was not literally nailed to the cross as was the Christ, but he suffered and gave up those things which the fleshly desires and lusts of this world would have otherwise demanded. Coffman (Matthew, p.257) stated: "Christ had just commanded Peter to get behind him; and immediately, Christ made the cross a necessary condition of discipleship. Not Peter, nor any other man, nor even Christ himself (as a man) can avoid it. Cross-bearing is widely misunderstood. It is not old age, poverty, taxes, illness, or bad weather, or any other discomfiture of life that come unavoidably into the lives of men. It is the acceptance, for the sake of the will of God, of some burden or burdens, OTHERWISE AVOIDABLE (emphasis, jla), but which are undertaken out of a pure desire to fulfill the Master's purpose."

CHAPTER NINE

1. The first section of chapter nine (vs.1-13) is parallel to Matthew 16:28-17:13.
2. The following section of Mark 9 (vs.14-29) is also found in Matthew 17:14ff.
3. Verses 30-32 is yet another section in which Jesus speaks about his coming death.
4. The next section (vs.33-41), in which Jesus discusses who will be great in the kingdom, is parallel to Matthew 18:1ff and several other passages. Notice that the emphasis is not upon being served, but rather upon serving.
5. That last section of the chapter (vs.42-50) is also found in Matthew 18:6ff.

CHAPTER TEN

1. The section dealing with questions concerning the law of Moses and divorce is also found in Matthew 19:1ff. Consult that section for comments.
2. Matthew 19:13ff deals with the same subject matter as does Mark 10:13-16, that of the blessedness of little children.
3. The account of the "rich young ruler" presented in this chapter (vs.17ff) is also found in Matthew 19:16ff.
6. In the section immediately following (vs.32-34), Jesus once again speaks of his death. Jesus is more specific this time, saying some of those things which would be done to him: 1) being spat upon, 2) scourged, 3) and eventually killed.
7. Verses 35-45 are parallel to Matthew 18:1-5 and Matthew 20:20-29 where Jesus discusses greatness in the kingdom. Note that the names of James and John are mentioned here. In Matthew 20:20 a reference is made to their mother, but not to them.

8. The last section of Mark 10 is parallel to Matthew 20:29ff. Note that Matthew's account mentions two blind men, but that Mark (also Luke) mention two. McGarvey/Pendleton (FOURFOLD GOSPEL, p.346) state: "Matthew tells of two, while Mark and Luke describe only one. They tell of the principal one—the one who was the fiercer. In order to tell of two, Matthew had to omit the name "legion," which belonged to one; and conversely, Mark and Luke, to give the conversation with one, do not confuse us by telling of two."

CHAPTER ELEVEN

1. The first eleven verses of this chapter correspond to Matthew 21:1ff.
2. Verses 12-14 are similar to Matthew(Matthew 21:18ff).
3. The following section (vs.15-19) resembles the account in Matthew(Matthew 21:12ff).
4. The lesson from the withered fig tree (vs.20-26) is also found in Matthew 21:19ff.
5. The questioning of Jesus' authority is found in Matthew 21:23ff as well as in vs.27ff of Mark 11.

CHAPTER TWELVE

1. The parable of the wicked husbandmen corresponds to Matthew 21:33ff.
2. The question of paying tribute to Caesar (vs.13-17) is also seen in Matthew 22:15ff.
3. The Sadducee's attack upon the doctrine of the resurrection (vs.18-27) is also found in Matthew's account (Mt.22:23ff).
4. The great commandments (vs.28-34) found in this chapter are parallel to Matthew 22:35ff.
5. The questions concerning the relationship between David and the Messiah in this chapter (vs.35-37) are comparable to Matthew's account (Mt. 22:41ff).
6. Jesus' denunciation of the scribes (vs.38-40) is similar to Matthew 23. This brief account summarizes the entire 23rd chapter of Matthew. Again, we must remember that Mark is the gospel of action. There are no lengthy discourses as we have previously noted in the gospel according to Matthew.
7. The last section of Mark 12 (vs.41-44) contains an account not recorded in Matthew. As Jesus watched people contributing to the treasury (likely the treasury of the temple), he watched the rich who gave much and a poor widow who gave two mites. Jesus addressed his disciples, saying: "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." If Jesus was speaking strictly concerning the relative amounts which each gave, those who were rich would have quite easily surpassed the level of giving of the poor widow. Jesus did not, however, speak concerning the sheer numerical aspect of the gifts, but rather of their relation to the giver's total amount of physical possessions. The rich gave "of their abundance"; they gave a portion of their great amount of material possessions. The widow, who in actuality gave little, gave more than they did because she gave all that she had. Suppose that two men each give \$30 per week to the Lord's church. One of the two men make \$500.00 per week and the other makes \$300.00 per week. Each man has the same financial responsibilities; they both have a wife, two children, the same car and house payments, and the same grocery and utility bills. Which of these two men is giving the most. According to the perspective of many in the church, they would be giving the same amount. But the Lord does not always view things as does man (I Sam.16:7). If one man is giving \$30 per week out of his abundance, and the other man is struggling to give that much, the Lord will expect more from he who has more. In this fashion the widow gave more than the rich. She gave everything she had. As Christians we should try to see how much we can give to the Lord and how little we can get by on for our own needs. Far too many Christians are attempting to see how little they can give to the Lord while they use their monies to obtain more for themselves. Perhaps this is because we do not believe the promise of God in Matthew 6:33. Jesus said if he will seek the kingdom of God first all of the physical necessities of this life would be provided for us. He did not say that we would all live in mansions or drive Cadillacs. David commented that he had never seen the righteous forsaken nor his seed begging bread (Ps.37:25). God always provides for his own. The Christian who really lives according to Bible faith will give to the Lord as he has been prospered. God said that if we give, we will receive as well (Luke 6:38). We must remember that it is more blessed to give than to receive. (Acts 20:35).

CHAPTER THIRTEEN

1. Jesus' discussion of the signs of the end in this chapter is parallel to Matthew 24:1ff. For a better understanding of this section please consult the notes on Matthew.
2. It is important to distinguish between the two events which are depicted in this chapter. Jesus spoke of two distinct separate events: 1) the coming fall and destruction of the city of Jerusalem and the end of Judaism, and 2) the final coming of the Christ at the end of time when the world would be destroyed and after which the judgment would occur. The notes on Matthew 24 & 25 emphasize this distinction.

CHAPTER FOURTEEN

1. The first two verses of this chapter correspond to the opening verses of Matthew 26.
2. The following section (vs.3-9) parallels the account in Matthew 26:6ff. Notice the statement of Jesus concerning the woman: "She hath done what she could:...". This sentiment has already been discussed (cf. notes on Mt. 25), but it is worthy of repetition. Jesus said that the woman did what "she could". She did not do any less than she was able to do; nor did she do any more for such would be impossible for her to accomplish. She was willing to do what she could, and even though she suffered reproach for it, she still did it. This simple action is worthy of our imitation today. We must do what we can, and we can certainly do a lot more than we think we are able to do. Paul had the attitude that he could do all things through the Christ (Phil.4:13). Paul was not espousing some sort of humanistic philosophy, but he was proclaiming the truth that much can be done through Christ, even more than we might imagine (Eph.3:20). We must endeavor each new day to do all that we can for the cause of the Christ. Only when we are doing all that we can will the Lord be fully pleased with us. (James 4:17)
3. We learn of the conspiracy of Judas in this chapter (vs.10-11) and also in Matthew 26:14ff.
4. The account of the passover supper and the institution of the "Lord's supper" is found in verses 12-25 and also in Matthew 26:17ff. [A fuller discussion of this event will be chronicled in the book of John, chapters 13-17.
5. The denial of Peter is foretold in vs.26-31, which relates to Matthew's account (26:30).
6. Christ in Gethsemane, the subject of vs.32-42, is parallel to Matthew 26:36ff.
7. The actual betrayal and arrest of the Christ (vs.43-52) corresponds to Mt. 26:47ff.
8. The account of Jesus before the high priest (vs.53-65) is also seen in Mt. 26:57ff. Note the verses which state that the witnesses which were called to testify against Jesus did not corroborate (vs.56,57,59).
9. Peter's denial of the Christ is depicted in vs.66-72 and is like the account in Matthew 26:58ff.

CHAPTER FIFTEEN

1. The first section of this chapter (vs.1-5) resembles the account of Matthew 27:1ff.
2. The sentencing of the Christ (vs.6-19) parallel Matthew 27:15ff.
3. The account of the crucifixion (vs.20-41) occurs also in Matthew 27:32ff. For comments on this section, consult the notes on Mt.27.
4. The last section of this chapter (vs.42-47) portrays the burial of the Christ. Matthew speaks of this event in chapter 27:57ff.

CHAPTER SIXTEEN

1. The account of the resurrection of the Christ is found in the first 8 verses of this chapter, which parallel the first section of the last chapter of Matthew.
2. In the following section (vs.9-13) Jesus appeared unto Mary Magdalene and unto the two men as they walked (cf. Luke's account). Note that in each case the party that saw the Lord informed the disciples of his appearance, and that in each case they did not believe (vs.11, 13).
3. When Jesus appeared unto the remaining 11 apostles, he upbraided them for their unbelief (vs.14) because they did not believe the testimony of those who had already seen him. We have noted previously that Jesus rebuked the disciples several times for their lack of faith.
4. In the next verses of Mark 16 (vs.15-18) we note another account of the "great commission". The disciples were commissioned to "go ye into all the world, and preach the gospel to every creature." Those who believed in the truth of the gospel were to be baptized in order to obtain salvation. Note that belief and baptism are joined by the co-ordinating conjunction AND. The word is used here to join two words of EQUAL rank.

Belief is essential for salvation. Baptism is essential for salvation. One is just as necessary as the other. It is not an either/or situation. You can either be saved via belief or via baptism. Both of these elements are essential. The topic of salvation is, of course, of great importance and needs to be, therefore, studied diligently. Numerous are the passages which exalt the importance of each of these elements of obedience to God's requirements.

5. The last 2 verses of this "great commission" (vs.17-18) have confused students of the Bible. Are these miraculous activities still occurring today? Are they essential manifestations of a person's faith? If they are not, what is the meaning of this passage? McGarvey states the following: [Commentary on Matthew and Mark, p. 375]

"The promise is, not that these signs shall follow for any specified time, nor that they should follow each individual believer; but merely that they shall follow, and follow 'the believers' taken as a body. They did follow the believers during the apostolic age - not every individual believer, but all, or nearly all, the organized bodies of the believers. This was a complete fulfillment of what was promised. He who claims that the promise included more than this presses the words of the promise beyond what is necessary to a full realization of their meaning; and he who affirms that the signs do yet follow the believers, should present some ocular demonstration of the fact before he asks the people to believe his assertion. Signs were intended to convince the unbelievers, and they were always wrought openly in the presence of the unbelievers: let us see them, and then we will believe. Paul's expectation was the the prophesying, speaking in tongues, and miraculous knowledge, would vanish away (I Cor.xv.8); and so they did with the death of the apostles and of those to whom they had imparted miraculous gifts."

6. The last two verses of the chapter (vs.19-20) contain an account of the ascension of the Lord. This account was not recorded in the account of Matthew, but is found in the last chapter of Luke and the first chapter of the book of Acts.

MARK: A REVIEW

Mark's account of the life of the Christ has a definite Roman influence.

"It points to a Roman origin for the Gospel. This is confirmed by Mark 15:21, where it is stated that the Roman soldiers who conducted Jesus from Pilate's judgment hall to Calvary compelled Simon of Cyrene, the father of Alexander and Rufus, to go along with them and bear the cross of Jesus. Here the writer is adding a touch of human interest to his account, intended especially for Roman readers, since it is known from Romans 16:13 that Rufus and his mother lived at Rome. The Roman origin of Mark is confirmed to some extent by the presence of Latinisms, that is, Latin terms transliterated into Greek. Since the use of Latin followed Roman officialdom and administration, Latin terms could have been used in almost any quarter of the empire, but the large proportion of Latinisms in Mark over the other Gospels may be significant. The list includes: DANARION, KODRANTAS, KENTURION, KANSOS, KRABBATTOS, LEGION, MODIOS, XESTAS, PRAITORION, SPEKOULOTOR, PHRALENGOUN and a few phrases. Especially crucial is the fact that occasionally the writer uses a Latin term to explain a Greek word (12:42; 15:16). [INTRODUCTION TO THE NEW TESTAMENT, Everett F. Harrison, p.183]

The account of Mark is characterized by: 1) it is a gospel of vividness and detail; 2) it is a gospel of activity and energy; 3) it is a gospel of power over devils; 4) it is a gospel of wonder; 5) it is a gospel for the Romans; 6) stress is given to the element of secrecy imposed by Jesus in connection with his healings, 7) Mark emphasizes that as Jesus taught or moved about, great throngs followed him, 8) a curious feature of the narrative is the enclosing of one episode within another, 9) the emotions of the Christ are given a prominent place, 10) Mark is pre-eminently the gospel of the passion of Christ. More than two-fifths of this account deals with the journey to Jerusalem and the events that transpired there; 11) the high Christology of this gospel is literally thrust upon the reader the in the very first verse, where Jesus Christ is designated as the Son of God; 12) the Gentiles are given some prominence in Mark, 13) special attention is given to Jesus' cultivating of the disciples in order to prepare them for their future ministry; 14) Mark uses very blunt language and speaks with candor; et al. [The above list was compiled from

INTRODUCTION TO THE NEW TESTAMENT, by Harrison; NEW TESTAMENT INTRODUCTION, by Guthrie; and THE BIBLE BOOK BY BOOK, by Tidwell.]

Each of the writers of the first four books in the New Testament wrote about the life of Christ, but each of them approached the subject matter in a slightly different way. We have already noted that Matthew's account of the Christ is very Jewish in style. Mark, though of Jewish ancestry, writes from a distinctively Roman point of view. Absent from his account are long discourses of the Christ, and included are numerous miracles and actions of the Christ. Each of the gospel biographers portrays the character of Jesus as divine, the Son of God, but each does it in a different way for a different reading audience. Taken together, the four accounts of the life of Christ and his teachings teach us all that we need concerning Christ. [For further study, it is again recommended that McGarvey/Pendleton's FOURFOLD GOSPEL be used in studying all of the accounts simultaneously.]

LUKE

Our third account of the life of Christ was written by a man of Greek education and culture. He was a physician and accompanied Paul on several of his journeys (cf. Acts) His account of the life of Christ is yet a different approach in methodology. As with the other accounts of the life of Christ, Luke includes somethings and omits others. His account is much more detailed than the previous accounts and ties in with historical information at select points.

CHAPTER ONE

1. In following with the manner of presentation of Mark, it will be suitable to mention that the same manner will be used in Luke. Those accounts and discourses which are common to Matthew and Mark will be referred to the sections discussing those subjects in the notes on Matthew. If Matthew does not discuss them, but Mark does, then the reader will be referred to the explanation given in the notes covering Mark. If the account is exclusively Luke's, an explanation of that subject matter will be presented here.
2. The first four verses of the book of Luke constitute an introduction to the book. Luke states that several other accounts (no number is given) of the subject matter have already been recorded, but that he was intending to write another. The name Theophilus has been attributed to: 1) an individual with that name, and 2) any person who is a "lover of God" (the meaning of Theophilus).
3. Note the element of certainty that is conveyed in the opening section. Luke writes of the "things which are most surely believed among us", "that thou mightest know the certainty of those things", et al.
4. He informs the reader that "they" delivered them unto us. The "they" is then identified as those "which from the beginning were eyewitnesses, and ministers of the word". This would, of course, been an obvious reference to the apostles of the Christ. Luke does not identify himself as an eyewitness, but he does state that he has known of those who were eyewitnesses.
5. Notice also that Luke said that he was going to write "in order" the things which were believed among them and that Theophilus (whoever the term might refer to) was already instructed in them.
6. The following 20 verses (vs.5-25) deal extensively with the birth of John the Baptist. This account is not included in any of the other accounts of the life of Christ; it belongs exclusively to Luke.
7. Note in vs. 5 that Luke makes the first reference to the historical background of the situation. Because of such references to historical figures, many of the writings of the New Testament are easier to date. Luke informs us that the events under immediate consideration occurred when Herod was king of Judea.
8. He then moves to the subject material by introducing Zechariah, a priest, and his wife, Elizabeth, one of the daughters of Aaron. Each of them is a descendant of priestly heritage. Note that they were both righteous. "Righteous" does not refer to a mental state only, though that is involved, but it primarily involved actions. Note that they were righteous, "walking in all the commandments and ordinances of the Lord blameless." They were considered righteous because they DID something.

9. We are informed that Zechariah and Elizabeth have no children. She was barren, and now both of them were quite old. Zechariah was told by the angel Gabriel, that he (i.e. Zechariah) and Elizabeth would have a child named John. He informed him that this child would 1) be great in the sight of the Lord, 2) cause joy and gladness at his birth, 3) not drink wine or strong drink, 4) be filled with the Holy Spirit from his mother's womb [NOTE: IT IS EVIDENT FROM THIS PASSAGE THAT THE FETUS IS DEFINITELY HUMAN, EVEN PRIOR TO BIRTH. THE HOLY SPIRIT OF GOD DOES NOT RESIDE WITHIN ANYTHING OTHER THAN A HUMAN BEING. IF THE HOLY SPIRIT OF GOD FILLED THE CHILD JOHN EVEN FROM HIS MOTHER'S WOMB, THEN THE CHILD WAS THEREFORE A HUMAN BEING.], 4) turn many of the children of Israel to the Lord their God, 5) have the spirit and power of Elijah (cf. Mt.17, Mk.9, et al.), and 6) he would make ready a people prepared for the Lord. Though Zechariah may not have understood all of this (vs.20) as evidenced by his lack of belief, it was going to occur. He was struck dumb and not able to speak until the fulfillment of these things came to pass. Shortly thereafter, Elizabeth was found with child.
10. The following section of the chapter (vs.26-38) is somewhat parallel to the first chapter of the book of Matthew, but there are some differences. The same angel, Gabriel, which appeared to Zechariah also appeared to Mary. Matthew's account does not present us with a history of this event, but it does record that Joseph was warned of God in a dream by an angel.
11. Mary is informed: 1) that she was highly favored among women, 2) that she would conceive and bear a child named Jesus, 3) that He shall be great, 4) that He shall be called the Son of the Highest, 5) that He would be given the throne of his father David by the Lord God, 6) that He shall reign over the house of Jacob forever, 7) that his kingdom would have no end, 8) that all of this would occur as a result of the Holy Spirit of God overshadowing Mary, 9) that her cousin Elizabeth (ch.1:5ff) was about to bear a child. From this passage we note the physical relationship between Jesus and John the Baptist. Their mothers were cousins.
12. In the following section (vs.39-46) we learn of the visit of Mary to Elizabeth.
13. In the section beginning with vs.57 and continuing through vs.66, we learn of the actual account of the birth of John the Baptist. When Zechariah wrote that his name (i.e. the child's name) would be John, he was able to speak again and the friends and neighbors marvelled. When these things were spread abroad, all of the people that heard of it marvelled as well. (Note vs.65-66).
14. The last section of the chapter (vs.67-80) depicts the account of Zechariah's prophecy concerning the life of his son John. The passage details how John would relate to the covenant given to Abraham and to the work of the Christ who would come.
15. An interesting element to note in the first chapter of Luke is the numerous references to the Holy Spirit of God. 1) The writer Luke wrote through the working of the Holy Spirit. Though this is not specifically stated in the passage, we do know from other Bible passages that the Spirit of God influenced the writers of scripture. (2 Peter. 2:19ff; et al.) 2) Zechariah was told by the angel Gabriel that John would be filled with the Spirit from his mother's womb. When Mary came to visit her cousin, we learned that the child leaped in her womb. 3) Following that we note that Elizabeth was filled with the Holy Spirit. 4) Mary was informed by the angel Gabriel that she would be overshadowed by the power of the Holy Spirit. 5) Zechariah gave his prophecy as he was filled with the Holy Spirit. [There is not any specific indication given concerning whether or not Mary spoke by the influence of the Holy Spirit in vs.46ff.

CHAPTER TWO

1. In the beginning of this chapter we note another historical reference by Luke. We are informed that the following events occurred when Caesar Augustus was in power and that this taxing first occurred when Cyrenius was governor of Syria.
2. Luke presents here a bit of information that is nowhere else recorded in scripture. Matthew records the account of the birth of the Christ, but he does not indicate the reason why Joseph and Mary were in Bethlehem. They were living in Nazareth, a city in the northern province of Galilee. Only Luke informs us why Jesus was born in the city of Bethlehem. When the decree of enrollment/taxation/registration was given,

- each person was required to go to the city of their ancestors in order to be properly accounted for. Joseph, because he was of the lineage of David (cf. Mt.ch.1), went therefore to the city of Bethlehem.
3. While they were in the city of Bethlehem (cf. Micah 5:2) Christ was born. He was wrapped in swaddling clothes and laid in a manger, because there was no room for them in the inn.
 4. The following section of chapter 2 (vs.8-20) presents the account of the appearance of angel/s to the shepherds in their flocks. Because Palestine is in the Northern Hemisphere and is adjacent to parts of Georgia and Florida, it would be subject to the same sequence of seasons as those states. The shepherds would not be in their fields in the dead of winter (December) with their flocks. If anything, the time was in spring or summer. The date of December 25 was adopted by consensus several centuries after the birth of the Christ.
 5. Verses 21-40 record the account of the presentation of Jesus in the temple in accordance with the law of Moses. It was on this occasion that we learn of those in Israel who were awaiting the coming of the promised Messiah. Verse 25 informs us that Simeon was "waiting for the consolation of Israel." We further learn that he was informed through the revelation of the Holy Spirit (see discussion of the influence of the Holy Spirit in ch.1 on the previous page, pt.#15) that he would not die until he had "seen the Lord's Christ." In addition to this, we learn of the testimony of Anna, a prophetess, concerning the coming redemption (the Christ) for Israel.
 6. The last section of this chapter records the account of Jesus in the temple confounding the doctors of the law (vs.41-52). It is difficult, if not impossible, to explain or understand how it was that the deity and the humanity of the Christ co-existed within the same physical body. At what point did Jesus have such an understanding of the law that he could address these subjects with authority? Did he always have them, even at birth? If not, then he must have developed them later in his life, and if so, when did this begin? These questions can only be thought about, for the scriptures do not give us any definite answers concerning the mutual development of these two characteristics of the Messiah.

CHAPTER THREE

1. Once again we see a reference to the historical background of the times. Luke tells us that the events about to be discussed occurred when 1) Tiberius Caesar was in the 15th year of his reign. [From secular history we learn that Augustus Caesar (ch.2:1) ruled for about 14-15 years after the taxation. John's ministry, therefore, would have begun in his late twenties and Jesus's ministry as he (i.e. Christ) was near 30 years old.] 2) Pontious Pilate was the governor of Judea. 3) Herod was the tetrarch (rule of a $\frac{1}{4}$ part) of Galilee. 4) Philip was the tetrarch of Ituraea, etc. 5) Lysanias was the tetrarch of Abilene. 5) Annas and Caiaphas were the high priests. [It is important to know that only one man at a time could serve as the high priest. Annas, the father-in-law to Caiaphas, was formerly the high priest, but now Caiaphas was officially the high priest. Annas, however, continued to exert an unusual amount of power, even though he was not the official high priest, to the extent that he was often considered the high priest with Caiaphas.]
2. It was during this time period that John the Baptist's ministry began. These things occurred in fulfillment of prophecy (vs.4; cf. Isaiah 40; Malachi 3 and 4).
3. Some of the teachings of John the Baptist are mentioned in vs.7-20. 1) Repentance demanded fruits (evidences) worthy of repentance. 2) Physical relationships with Abraham would not suffice to procure salvation. 3) God expected his people to be considerate of others. 4) John taught that he was NOT the Christ and that he was not worthy even to loosen the shoes of the Christ who would come after him. 5) John boldly informed Herod that he was not allowed to have the wife of his brother Philip (cf. Matthew 14). As a result of this, John was cast into prison.
4. Verses 21-22 provide us with Luke's account of the baptism of Jesus. (see Matthew 3).
5. The last section of the third chapter of Luke (vs.23-38) provides us with another look at the genealogy of the Christ. This one, however, does not duplicate the record

as given in Matthew. Lukes account traces the genealogy of the Christ past Abraham (where Matthew leaves off) and continues back to Adam, the son of God. One other difference is worthy of note. Matthew provides us with the legal genealogy of the Christ through his father (not his literal, physical, flesh and blood father) Joseph. In Matthew, Jesus is presented as the legal descendant of David through his father, and is, therefore, heir to the throne of Israel. Luke presents the genealogy of Christ through Mary. In each case, Jesus is presented as the son of David. He is the physical son of David through Mary and the legal heir of David through his father, Joseph. [NOTE: Remember that John the Baptist was of priestly lineage through both his mother and his father.]

CHAPTER FOUR

1. The first section of this chapter (vs. 1-15) depicts the account of the temptation of Jesus in the wilderness. This account is also represented in Matthew 4. One distinct difference needs to be mentioned. Many have labored under the impression that Jesus was only tempted these three times, but Luke enters the thought that "when the devil had ended all the temptation, HE DEPARTED FROM HIM FOR A SEASON." This indicates that Satan sought to tempt the Christ on other occasions. Simply because we have no inspired record of these other temptation, we should not, therefore, assume that there were only three. (cf. Lk.22:28; Heb.4:15ff)
2. The following account of Jesus teaching in the city of Nazareth (vs.16-30) is an extended account of Matthew 2:23 and Matthew 13:53ff. Here, in Luke's account, we learn some of the specifics of that visit to Nazareth. Remember, that though Jesus was born in Bethlehem, he was raised in Nazareth (Luke 2:39). As he went into the synagogue one sabbath, he stood up to read. He was given the book of Isaiah from which to read. When he opened the book he began reading Isaiah 61:1ff (the scriptures from which he read were most likely not divided into chapters and verses as we know it today; this was a later development in the transmission of the Bible). After he closed the book he stated: "This day is this scripture fulfilled in your ears." The Jews to whom he was reading were amazed and thought to themselves that the son of Joseph could not be the fulfillment of these things spoken by the prophet Isaiah. Jesus told them that they were rejecting someone they needed just like the Jews who were hungry rejected Elijah during the days of famine and like the lepers rejected Elisha when they needed cleansing. Only Naaman, the Syrian, took seriously the commands of the prophet. When they who were in the synagogue heard these things they sought to cast Jesus out of the city and did so. They failed, however, in their attempt to cast him off the edge of the hill upon which the city was built.
3. The next section of the chapter (vs.31-44) parallels the accounts found in Matthew 4:13ff and Mark 1:21ff.

CHAPTER FIVE

1. The first 11 verses of this chapter are an extended account of Matthew 4:18-22. In this account we note a description of the miraculous events which accompanied the calling of the four fishermen. After they had toiled all night without catching any fish, they were instructed by the Lord to cast out from the shore and let down their nets. At the Lord's command they obeyed and caught such a great multitude of fish that the nets began to break. They called to another ship and filled both ships to the degree that both began to sink. Peter was amazed at the catch and realized the fact that Jesus was Lord. Following this event, "they forsook all, and followed him." Such depicts the strength of their convictions.
2. The following section (vs.12-15) is parallel to Matthew 8:2ff.
3. Verses 16-26 concerning the healing of the palsied man is also found in Matthew 9:2ff.
4. The calling of Levi (Matthew) in vs.27-29 is found in Matthew 9:9ff.
5. The final section of this chapter (vs.30-39) is similar to Matthew 9:11-17.

CHAPTER SIX

1. The opening section of chapter 6 (vs.1-11) is parallel to Matthew 12:1ff.

2. The section detailing the selection of the 12 apostles (vs.12-19) is parallel to the account found in Matthew 10:1ff.
3. The remainder of the chapter (vs. 20-49) is a shortened account of the "sermon on the mount" found in Matthew chapters 5-7. The arrangement is slightly different and the material is not exactly a duplicate of that found in Matthew, but in principal it is basically the same.

CHAPTER SEVEN

1. The first ten verses of this chapter parallel Matthew 8:5ff.
2. The following section (vs.11-18) is not found elsewhere in the accounts of the life of the Christ. A widow of Nain's son died, and Jesus, when he had compassion upon her, told her to "weep not." He cause the dead man to sit up and begin to speak. When the crowd saw this, they feared and glorified God, proclaiming Christ to be a prophet among them. The report of this event speard throughout all Judea and throughtout the region beyond there.
3. The disciples of John (the Baptist) told him (i.e. John the Baptist) of the miracles which Christ performed. In the following section(vs.19-35) we see the parallel account of Matthew 11:1ff in which John sent his disciples to question Jesus. The accounts are pretty much the same, but there does exist a few differences. In Luke's account we note the following inclusion: 1) the baptism of John is equated with the counsel of God, 2) the Jews rejected John, who came neither eating or drinking, and they said "he hath a devil" and 3) Jesus came eating and drinking and they said "behold a gluttonous man, and a winebibber, a friend of publicans and sinners." By so categorizing Jesus and John in opposition to themselves, the Jews placed their own traditional position in danger.
4. The portrayal of Jesus' anointing (Vs.36-40) is parallel to Matthew 26:6ff and Mark 14.
5. The following section (vs.41-50) is also similar to Matthew 18:28ff.

CHAPTER EIGHT

1. The first 3 verses of chapter eight are not specifically found as such in another account, but the same style of event is found in Matthew 27:55ff (cf. vs.2). The reference to the wife of one of the stewards of Herod is not found elsewhere in the accounts of the life of Christ (vs.3). It shows the extent to which the ministry of Jesus spread. Even those who later opposed him knew of persons close to them who had been affected by the Christ.
2. The parable of the sower (vs.4-15) is also found in Matthew 13.
3. The parable of the candle is in many ways similar to the passages in Matthew's account (e.g. Mt.5:15; 10:26; 13:12).
4. The question concerning Jesus' true family (vs.19-21) is also found in Matthew 12:46ff.
5. The quieting of the storm (vs.22-25) is found in Matthew 8:23ff.
6. The casting out of the demons in Gadara (vs.26-40) is like the account in Matthew 8:28ff.
7. The remainder of the chapter (vs.41-56) chronicles the events concerning the resurrection of the daughter of Jairus and the healing of the woman with a blood disease. These accounts are also represented in Matthew 9:18ff. Luke, however, devotes much more space and detail to these and other miracles that related to the healing of people. Remember that Luke was a physician and would have, therefore, had a keen interest in such encounters. The detail which he describes is often couched in medical terms common to his day.

CHAPTER NINE

1. The first nine verses of chapter nine are also found depicted in Matthew 10.
2. The death of John the Baptist (vs.7-9) is also found in Matthew 14.
3. The feeding of the multitude of 5000 [note that this number applied only to the men which were present (vs.14)] (vs.10-17) is also found in Matthew 14:13ff.
4. The confession of the apostle Peter (vs.18-22) is found in Matthew 16:13ff.
5. The passage delineating the terms of discipleship (vs.23-27) is also found recorded in Matthew 10:38ff; 16:24ff; et al.
6. The account of the transfiguration (vs.28-36) is also in Matthew 17 and Mark 9.

7. The following passage (vs.37-56) is parallel to the following passages: 1) Mt.17:14ff; 2) Mt.18:1ff; 3) Mt.20:20ff; 4) Mk.9:38ff.
8. The last section of this chapter (vs.57-62) is parallel to the passage in Mt.8:19ff.

CHAPTER TEN

1. The first section of this chapter (vs.1-16) is found also in Matthew 10. (cf.Lk.9:1ff)
2. The next section of the chapter (vs.17-24) is parallel to several passages: 1) Mk.16:19ff, 2) Mt.10:40ff; 3) I Pet.1:10.
3. The parable of the good samaritan (vs.25-37) is not found elsewhere in the Bible, but it is based upon the great commandments which are also found in Matthew 22:34ff. When Jesus was asked concerning the meaning of the law, he (i.e. Jesus) said that the first commandment was serving God with everything that we are and that we have. The second commandment involved loving our neighbors as we love ourselves. When he finished saying these things Jesus was questioned by the lawyer concerning the identity of one's neighbors. Jesus, in answer to the question, spoke unto them the parable of the good Samaritan. The parable teaches that anyone and everyone who needs are help and who is close enough to receive our help is our neighbor. Through these means, everyone is everyone else's neighbor. The concept that we are only responsible for our own souls is false. The concept that we are only responsible for the souls of our family is also false. The idea that we are only liable for the friends and relatives that we have is false. As Christians we have responsibilities that necessitate our concern for all of these people...AND MORE. We must concern ourselves for the souls and spiritual welfare of all people.
4. The last section of the chapter (vs.38-42) teaches a principle which has been noted elsewhere. Sometimes we are place in a position where there are several good things that can be done. In this case, Mary could help her sister (which was good in and of itself) and she could sit at the feet of Jesus and listen to his words. She chose the latter of the two. Jesus said "Mary hath chosen that good part." We must likewise approve the things that are excellent (Phil.1:10).

CHAPTER ELEVEN

1. Jesus' teaching concerning prayer (vs.1-13) is parallel to Mt.6:1ff; 7:7ff.
2. The section dealing with the controversy between Jesus and the Pharisees concerning the power of Jesus is also found in Matthew 9:32ff and Mt.12:22ff.
3. The next section which deals with the greatness of the Christ (vs.29-36) is parallel to Matthew 12:38ff.
4. Jesus' denouncement of the Pharisees (vs.37-54) is parallel to Matthew 23.

CHAPTER TWELVE

1. The first section of Luke 12 presents teachings found elsewhere in the New Testament. The teaching concerning the leaven of the Pharisees (vs.1ff) is also found in Matthew 16:1ff. Verses 2ff are also found in Matthew 10.
2. The parable of the rich fool (vs.13-21) is found only in Luke. In presenting this parable, Jesus showed just how far a person could become self-centered. Notice the number of personal pronouns (I and my) used in verses 17-19 by the rich fool. Riches are not sinful per se (in and of themselves), but the misuse of them certainly is sinful. This man was trusting upon riches rather than upon God. When his soul was required of him, he would have no use for any of these possessions. What good, therefore, did it do to amass such a collection of them in the first place?
3. The following section (vs22-30) is representative of the same teachings found in Matthew 6:20ff.
4. The next section if a continuation of the preceeding one and is also found in Matthew 6:33ff. Vs.37ff is similar to the accounts given in Matthew 24:46ff.
5. The story of the unfaithful servant (vs.41-48) is also found in Matthew 24:45ff.
6. The subject of peace vs. division (vs.49-59) is parallel to Mt. 10:34ff and Mt.16:1ff

CHAPTER THIRTEEN

1. In the first section of Luke 13 (vs.1-5), Jesus emphasizes the necessity of repentance. If repentance did not come, then those impenitent people would perish (e.g. note the example cited).
2. Jesus continues to emphasize the same general theme in the following section (vs.6-10) as he provides a parable about a barren fig tree. On other occasions we have noted that the Lord cursed a fig tree when it was not producing fruit. In this parable we note a chance being given. It is essential to notice the following principles set forth in this parable: 1) the man who owned the vineyard came expecting to find figs upon the tree [APPLICATION: God expects us (his fig trees) to be productive of fruit in our lives. 2) the man who owned the vineyard reserved the right to set the requirements for the fig tree [APPLICATION: God, because he knows us best and knows what we can do, reserves the right to set the requirements that we must meet. He never sets them where they can not be attained. He sets them where anyone can meet them, if they only wanted to and would try to do so.] 3) The vineyard reserved the right to determine the future of the fig tree. [APPLICATION: God is going to be our judge. Though we will judge ourselves in the sense that what we do will be taken into account on the day of judgment, we must remember that we are dealing with God's standards. God has determined that all who are obedient to him will be blessed and all who are disobedient to him will receive a curse.] The major application of this parable is seen in the opportunity for repentance given. The keeper of the vineyard [perhaps an allusion to the Christ) sought to obtain permission to give the fig tree one more chance to produce fruit. Through the Christ, the Jews were given another chance to be obedient to the will of the Lord. Many of them rejected the laws of Moses in that they did not live up to them, but through the Christ they had another glimpse of hope. An important facet of God's plan is that God always provides ample opportunity for man to repent. In the book of Revelation (cf.2:21 "And I gave her space to repent of her fornication; and she repented not.") we note that time was given to the wicked Jezebel to repent of her sins. This same principle applies to all men. We often hear of those who ridicule the Lord's plan of salvation, specifically as it relates to baptism for the remission of sins, say that people can be saved on their death bed or in the middle of the desert, etc. Their approach seems to be: "You mean the Lord wouldn't save a man who really wanted to change if he wasn't baptized before he died." This sort of "argumentation" always overlooks the abundance of opportunities that were presented to an individual before this "last minute" conversion. God provides us with opportunity as long as we have time. It is up to us to take advantage of it.
3. The following section of Luke 13 (vs.11-17) details the account of a woman that Jesus healed on the sabbath day. This particular account is not found in the other accounts of the gospels, but, nonetheless, it is in many ways similar to other accounts (cf. Mt.12). The woman which Jesus healed had been crippled for 18 years. After Jesus healed her, the ruler of the synagogue accused the Lord of violating the sabbath. Jesus responded in much the same manner that he spoke to the Jews in Matthew 12. The Jews would water an ox or an ass that was in the stall on the sabbath, yet they considered that not to be work. This woman, who was of much greater value than an ox or an ass by virtue of the fact that she was a daughter of Abraham, could therefore be healed upon the sabbath. In this case, like the one previously mentioned, Jesus showed that the Jews were inconsistent. They placed (by their traditions) greater importance upon the lives of animals than they did upon the souls of men. Following his response the ruler of the synagogue and others were ashamed, but the people rejoiced.
5. The parable of the mustard seed (vs.18-19) is also found in Matthew 13:31.
6. The parable of the leaven (vs.20-21) is also found in Matthew 13:33.
7. The following section (vs. 22-30) presents us with a compilation of other accounts. We note here a reference to the strait and narrow gate (cf. Mt.7:13), a reference to the state of preparation that man must always have (cf. Mt.24:45-25:30), and a reference to the coming judgment (cf. Mt.25:31ff).
8. The last section of the chapter (vs.31-35) is parallel to Matthew 23:37-39.

CHAPTER FOURTEEN

1. The first section of this chapter (vs.1-6) portray another incident in which the Lord healed someone on the Sabbath day. Again, the same principles and methods of argumentation which were mentioned in Matthew 12 and Luke 13 are used. The only difference is the nature of the person's malady which was healed.
2. The following section (vs.7-14) teaches a much needed lesson in humility. Jesus instructed his audience about this subject by using the illustration of the best seats at a wedding. He closed the illustration with a statement repeated in several other place: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." The emphasis is once again place upon service, for only through this means can a follower of Christ be the greatest. The last 2-3 verse of this section repeat a lesson which the Lord delivered in the "sermon on the mount" (cf. Mt. 5:38ff). It is important for us to do good unto all men (cf. Gal.6:10), and not just to those whom we know may return the favor.
3. The third section of this chapter (vs.15-24) duplicates the account of the marriage feast recorded in Matthew 22:1ff. One important element of this parable which is presented here is that the feast itself represents salvation. The feast typifies the abundance of salvation. A feast is usually thought of as having every food imaginable and in great quantities. Salvation is likewise abundant.
4. The final section of this chapter (vs.25-35) teaches the great lesson of counting the cost. When a man intends to build a house, he determines in advance the amount of materials required and the amount of money that will be needed. When a general goes to battle, he plans well in advance his strategy. He does not go haphazardly into a conflict without having first counted the cost. This same principle applies to Christianity. A person must realize that a "cost" is involved in becoming a Christian. In order for the church to be purchased and established, and in order for the salvation to be made available through the Christ, Jesus had to die upon the cross of calvary. That was his "cost". He knew it had to be done, and he was willing to pay the price. Salvation, though it is the free gift of God, is most certainly not cheap. It cost the greatest price that could ever be paid; it cost the life of the Son of God. To be obedient to the Lord, therefore, requires another cost. That "cost" of living a dedicated and obedient life can never "earn" salvation of its own merits, but it is require because God demanded it and God demanded it for our own benefit. Far too many people are engaged in the practice of a "cheap religion." Jamieson, Fausset, and Brown in their Bible commentary (p.870) noted this about "cheap religion": "A cheap religion, costing little, is rejected by God, and so is worth nothing. It costs more than it is worth, for it is worth nothing." Everything that is of value to us costs something. Our homes and our cars and all of our belongings cost something. In order to obtain them we had to be willing to pay the price. Christianity is no different. A price must be paid in order to be pleasing to the will of God. We must be willing to give our lives (all of our live...not just part) to him. He gave His Son. We should give no less than our fullest for Him. When we teach the lost, we should always let them know of the committment that is expected of them. Do not let them believe that becoming a Christian and being faithful to death is as easy as "falling off a log". No, it is much more difficult and involved than that. Jesus said his burden was light and easy, but it was a burden nonetheless. Let us be concerned everyday of our lives about "counting the cost".

CHAPTER FIFTEEN

1. This entire chapter teaches the importance of repentance and its greatness in the sight of the Lord. The first section of the chapter depicts the parable of the lost sheep. The sheep, though it may have known that it was lost, could do nothing in order to find its way back to the flock. The Lord, as the shepherd, was willing to leave the rest of the sheep behind in order to find the one lost sheep. That does not mean that he did not treasure the remaining 99 sheep, but it does mean that he placed a great deal of concern and effort over the sheep that was lost. So it is with everyone of us. God loves those who are "lost" to the extent that he is willing to do anything

within his power and nature to bring them back to the fold. Our attitude toward the lost and the unfaithful should be just as fervent. The importance of every soul that repents is depicted in verse 7: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

2. The following parable emphasizes the same principle as did the previous parable. The lost coin did not know that it was lost and did not know how to do anything about being lost. Some people are like that. They are unaware of their lost condition and unaware of what must be done in order to correct that condition. Again, the emphasis place upon repentance is depicted in verse 10: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." In this illustration, if the sinner is represented by the lost coin, that most assuredly the sinner was only brought back to its rightful place by someone who was concerned with his soul (here represented by the woman). Our concern should be just as great. It is a sad sight to see that many Christians are unconcerned about their unfaithful brethren. Such a condition only results because Christians lack a great love for their own soul.
3. The last parable of this chapter is by far the most popular and most discussed. The parable of the lost son (the word prodigal does not appear in this context) continues to emphasize the same general theme of repentance. In this case, the person in need of repentance both knew that he was lost and knew how to do something about it. In addition to that, he did what he knew how to do. The illustration is often given of a county agricultural agent who was always trying to get the farmers in his area to try some new form of sowing, reaping, etc. One day, as this agent was talking to a farmer, the farmer responded by saying: "I don't need to know how to do that. I already know more about farming than I am using now." That comment is often representative of most Christians. Far too many know more than what they are applying to their lives. Most Christians have an understanding concerning their responsibilities to teach and convert the lost, but how many are practicing what they already know. When this young man left his home and family we note the following: 1) he involved himself in riotous living, 2) he wasted all of his substance, 3) he found himself in the midst of a famine, 4) in order to support himself he took a job feeding swine, 5) his hunger was so great that he would have almost eaten the food that belonged to the swine. For a Jew (if indeed the young man in the parable were a Jew), this would have been a contemptible situation. The Jews were forbidden from eating pork. It was considered unclean (cf. Leviticus). They therefore did not freely and readily associated themselves with swine, but the situation here depicted serves to illustrate the depravity to which this young man had fallen. We often note that this young man is a prime example of repentance, and well we should. Note the following: 1) the man realized that he was in the wrong. He said that he had sinned against heaven and against his father. This realization resulted when "he came to himself." When he came to his senses he realized he was wrong. The first element of repentance comes when a person in sin simply recognizes his position and admits that it is wrong. 2) the man determined what he must do. This all important element did not, however, complete the act of repentance. He realized that he needed to return to his father (as we in repentance must return to the heavenly Father) and do whatever was necessary to make amends. He was willing to become a servant in his father's house in order to make it right. This attitude should so characterize people today when they are willing to repent. They should be willing to do anything that is necessary in order to be brought back into the proper relationship with God. 3) the young man carried out his thoughts by placing them into action. Repentance is not complete until the necessary deeds are done, not just thought. John demanded the Jews to bring forth fruit meet for repentance (Mt.3:1ff). When an alcoholic repents of being an alcoholic, he quits drinking. When a man repents of stealing, he quits stealing. The change of mind, must of necessity, lead to a change in action...or else it is not true Bible repentance. Another great lesson is seen by examining the "other brother" in this parable. He resented the fact that his brother, who so wasted his

inheritance, was allowed to return so freely to his father's house. Rather than being made a servant, as was the young man's intention, his father made a great feast for him. The other brother was jealous. His actions represented the general attitude of the Jews of Jesus' day for those who were truly righteous. In one account Jesus depicted a Pharisee who went to pray, thanking God that he was not like the publican who was standing nearby. He went to exalt himself. Repentance does not come through self-exaltation. It comes through exalting God and humbling self.

CHAPTER SIXTEEN

1. The first thirteen verses of this chapter continue the line of reasoning that Jesus began in the previous chapter. In this parable of the dishonest steward we begin by noting very similar circumstances as the parable of the lost son. Both individuals involved themselves in actions that they regretted. The lost son spent all of his inheritance and ended up desiring to eat the food of swine. The dishonest steward in this chapter ended up just about to lose his job. Each of these two men made a decision. The lost son "came to himself" and determined to reform. The dishonest steward "said within himself" and determined to involve himself in some more of the same activity in order to get himself out. He seemingly thought that he might please his master by obtaining at least a partial collection of the debts that were owed to him (i.e. the master), but that is really not the intention depicted by the steward. It was not so much his intention to collect some of the money owed to his master in order to impress him, as it was to befriend the debtors by lowering their debts. In this way, when he was put out of his job, he would have already developed a relationship with these former debtors that would allow him to continue to prosper. The lord commends this dishonest steward, not for his sins, but for his cunningness and ability to do everything that he could to get out of his predicament. The parable teaches that "the children of this world are in their generation wiser than the children of light." The application is as follows: 1) most people know what they want out of life, 2) most people in order to get what they want out of life are willing to go to great extremes in order to fulfill their goals, 3) in so doing, they become wiser than the children of light (i.e. the followers of Christ). How is this possible? As Christians we realize what our most important goal should be. Our utmost endeavor in this life ought to be centered around going to heaven. If that is our goal, then we must of necessity be able to determine what must be done in order to achieve that goal and then to do it. In this respect the dishonest steward was "wiser". He knew what he wanted and knew what he needed to do in order to get what he wanted. It is our desire to go to heaven, but so often Christians are running around like a chicken with its head cut off. They do not seem to manifest the same sort of wisdom that the dishonest steward did. We must of necessity not only desire to get to heaven, but be willing also to do what it takes to get there. The world is able to spread the name of Coca-Cola everywhere we go in order to make their goals real. As Christians with the responsibility to take the gospel everywhere, we must be diligent in our attempts to reach our goal. Jesus taught that we must, therefore, have a proper respect for our monies. If heaven is our home, then our monies must be invested in that home. In addition to this, the Lord taught that a person must be faithful with his money even if he only has a little of it. We often have the idea that we would be the most gracious givers, if only the Lord would allow us to be millionaires. That is backward thinking. We must demonstrate to the Lord our willingness to be liberal givers even when it seems that we have nothing to give. Jesus said that "he that is unjust in the least is unjust also in much." A person who stingily gives \$1.00 a week when he is making \$300.00 a week will most likely give in proportion to that if he were making ten times as much.
2. Following this presentation of the parable of the dishonest steward (vs.14-18), Jesus emphasized: 1) that God knows the hearts of men, 2) that many things which are of great importance in the sight of men are abomination in the sight of God, 3) the kingdom of God was at hand and all men must now face that fact, 4) the law of Moses must be fulfilled, and 5) Jesus stated principles concerning marriage and divorce (cf. Mt.19:1ff).

3. The last section of this chapter presents an account of Lazarus and the rich man. Lazarus was a beggar who laid at the gate of the rich man. He (i.e. Lazarus) was full of sores and desired to be fed with the crumbs from the rich man's table. His situation is further depicted as being so bad that the dogs came and licked his sores. This man died and was carried into the bosom of Abraham. It came to pass that the rich man died, but he went to a place of torment. The following observations are mentioned concerning this account. They are not intended to present everything that can be stated about this account, but they will hopefully present some of the major lessons learned from this passage. 1) Our destiny after this life is determined by this life itself. 2) Lazarus went into the bosom of Abraham. Abraham was, therefore, still in some form of existence. 3) Lazarus did not go to heaven. Lazarus did go into the Hadean realm. The term Hades simply refers to the realm of the unseen. It is composed to two separate place: Paradise and Torment (TARTARUS). Each of these places is designed from a specific purpose. Jesus, when he died, went into the Hadean world. He did not go into the "hell" that is prepared for the devil and his angels as some so claim. More specifically, he went into that part of Hades which is known as Paradise. All of those who were faithful to the Lord and have already died are in this state. No one is yet in the eternal abode known as heaven. The second of these two places, TARTARUS, is a place that is prepared for those who died and were unfaithful to the Lord. It is described as a place of torment. 4) No one could venture from Paradise to Tartarus or vice versa. There was a fixed gulf between the two. 5) The rich man in Tartarus was evidently aware of his situation. In other words, he was conscious of his own existence. 6) He expressed a concern for his relatives which were still alive. He was afraid that they, too, would end up in the same place. 7) He was informed that they had what they needed in order to stay out of TARTARUS already, namely, Moses and the prophets. 8) From this we learn that it is possible that even if one did return from the dead, people would probably disregard the importance of righteous living. 9) Our destinies are determined now. 10) The rich man was in torment. The degree of that is not definitely depicted, but it is seen to some extent in his request to be cooled by a finger dipped in water. 11) This account does not present the righteous in Paradise as conscious, but that does not mean that they are unaware of what is going on (cf. Rev. 21ff). The account is meant to portray the predicament of one who was unrighteous in this life. It was included in the long series of parables to further emphasize the need for repentance while there is still time. 12) Much discussion has been given to the topic of the nature of this account. Some maintain that it is a parable as are the previous accounts already mentioned. There are some notable differences: a) in most accounts of parables, the narratives are specifically described as being just that; b) this is the only account in which the Lord refers to a person by using a proper name. Those who maintain that it is not a parable indicate that: 1) it follows in a list of parables, b) the name Lazarus is only symbolic, and c) the use of Abraham in the "parable" forces us to realize that it is only an analogy and not an historic account. God, is in control of the departed, and not Abraham, it is argued. Therefore, the account must be a parable like the rest. This is their reasoning. Whether or not this passage is figurative or literal has no bearing upon the lessons learned from the account. In the previous part of the chapter we noted a man who did all that he could in order to maintain his present status. In this illustration we learn that it is possible to be rich and abuse one's wealth and be suffering after this life is over as a result. It is not possible to live like Lazarus and die like the rich man, nor is it possible to live like the rich man and die like Lazarus. Does that mean rich people can not inherit eternal life? NO! Abraham, who is depicted as being in the realm of Paradise, was indeed a wealthy man. The amount of riches does not determine a person's destiny and more than does his intelligence. The major factor is obedience to the will of God (Mt. 21:28ff).

CHAPTER SEVENTEEN

1. The first part of this chapter (vs.1-6) parallels previous passages on the subject of forgiveness (cf. Mt.18:21-35). An important aspect is pointed out in verse 3.

- In this verse the Lord said: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." We sometimes have the idea in mind that all we have to do is forgive someone of their wrong doing and everything is well taken care of. Not so! What if the person refuses to admit that he did wrong? For example, if in the case of the "lost son" of chapter 15, what if that young man did not "come to himself" and think that he sinned against heaven and against his father? Would offering one's forgiveness actually take care of his sin, if indeed he himself did not recognize or acknowledge that sin. It is impossible to forgive one of his sins when that person does not repent of those sins. Note that I John 1:8ff says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This passage parallels the thought in Luke 17:3. Repentance and confession of sins must precede forgiveness of sins. That is not to say that the offended party is not to have a forgiving attitude even before the offender seeks forgiveness. The case is quite the contrary, for we must always be willing to forgive, if (i.e. based upon condition) the person is willing to repent of those sins. Consider another example. While upon the cross Jesus expressed a forgiving attitude toward those who crucified him. In much the same way, Stephen (Acts 7) expressed a forgiving attitude to those who were stoning him to death. Each of these examples shows that the innocent party was willing to forgive, but it does not show that the offenders were already forgiven. If it is the case that the Jews were forgiven the moment uttered those words upon the cross, then it is the case that Peter wasted his time convicting them of that sin on the day of Pentecost. Peter, on the day of Pentecost, convicted those Jews of the crucifixion of the Christ because they were still guilty of that awful deed. They had not yet been forgiven. Why? Not because the Lord was not willing to forgive them, for he already expressed an attitude of forgiveness while upon the cross. The forgiveness was not realized because they did not repent of that sin. The forgiveness of God, though different in degree from the forgiveness which we can give, is of the same nature. God forgives those who seek forgiveness. Likewise, we are to forgive those who seek forgiveness. Seeking forgiveness involves repentance (Luke 17:3) and confession of sin (I John 1:9).
2. In the following section of Luke 17 (vs.7-10) Jesus sets forth the principle of grace and faith by giving the illustration of a servant. Even when the servant has done all that he is supposed to do, he was still "unprofitable". That does not indicate that he was worthless or that he had not done his job. The text plainly states that he had "done all those things which are commanded." The "unprofitable" aspect comes as a result of seeing that he did not "earn" his reward, but that it was given to him. This does not mean that he was not required to work. In the parable of the vineyard previously discussed, Jesus taught that every man who came and worked, regardless of when they came, would receive the same wages as those who worked all day long. This does not mean that we should try to scrape by and do the least amount of work, but it means that salvation is offered to all, even to those who do less than others. Does this mean that God is a respecter of persons? No! Some are able to do more than others. The key to understanding this principle is that all people are going to be held responsible for what THEY can do, and not by what someone else can do. Works are necessary, but works alone can not save. Faith is necessary, but faith alone can not save. Faith and works must be coupled together (James 2:21ff).
 3. In the next section (vs.11-19) we learn of the account where Jesus healed ten lepers. Of those ten, only one returned to give the Lord thanks. He was a Samaritan. Once again, the Lord pointed out the weakness of the Jews (generally) and exalted the faith of one who was a non-Jew.
 4. In the last section of the chapter (vs.20-37) Jesus addressed the subject of the coming kingdom and the destruction of Jerusalem. In this regard it is similar to the 24th and 25th chapters of the book of Matthew. There are, however, a few distinct differences between the two accounts. In this account Luke emphasizes the account of

Lot's wife. The day of destruction and punishment which was being described was one so terrible and awesome, that it is hard to imagine that the Lord needed to warn people against being overly concerned for the things of this life. When this time was imminent, there would be no time to waste worrying about homes, livestock, and other possessions. The example of Lot's wife (vs.32) is presented in this context because she looked back as the cities of Sodom and Gomorrah were being destroyed. Though it is not explicitly stated, the text seems to imply that she looked back out of an improper regard for what she was leaving behind. At any rate, she was commanded not to look back, which command she violated. [NOTE: The last verses (cf. vs.34ff) are often used to defend a false doctrine called the "rapture". This doctrine assumes that the Lord will ransom the righteous and leave the wicked behind prior to the advent of the "millenium", that thousand year reing during which Christ is going to reign upon a literal throne in the city of Jerusalem. All of these elements are not only unBiblical (not found in the Bible) but are also anti-Biblical (i.e. against what the Bible says). Those men who would disappear were going to be with the Lord alright, but those who were left behind would be caught up in the conflagration which came when the Lord came. (cf. II Thess.1:7-9)]

CHAPTER EIGHTEEN

1. In the first section of this chapter (vs.1-8) the Lord presents a parable of an unjust judge. The judge is petitioned frequently by a widow. The widow repeatedly pursued the judge in an effort to bring judgment against some adversary. The judge finally relented, not because he like the woman or because he was a just judge, but primarily to get this lady off of his back. Jesus then applied this parable to the consideration of the Lord as a judge. The Lord, being infinite and just as a judge, will even moreso consider the pleas of those who are righteous before him.
2. The following section of the chapter (vs:9-14) sets forth another example of humility. In this parable, the Lord depicted two men, each of which went to pray. The one, a Pharisee exalted himself, while the other, a publican, debased himself. The Lord said that it was the latter of the two men that "went down to his house justified."
3. The next section (vs.15-17) is parallel to Matthew 18:1ff and Matthew 19:13ff.
4. The story of the rich young ruler (vs.18-30) is also found in Matthew 19:16ff.
5. Jesus comments about his coming death (vs.31-34) are mentioned in numerous other passages of scripture (Mt.16:21;17:22;20:17; et al.) .
6. The final section of the chapter (vs. 35-43) which deals with the healing of the blind man is found also in Matthew 20:29 and Mark 10:46.

CHAPTER NINETEEN

1. The initial section of this chapter is not elsewhere duplicated in the accounts of the life of Christ (vs.1-10). Jesus, as he was going through the city of Jericho, encountered a large crowd of people. One of the men who gathered to see him was so short that he climbed up into a tree in order to facilitate an easier glimpse of the Lord. This man, Zaccheus, was later spotted by the Lord and called down from the tree. The Lord then went to the house of this publican for a meal. Once again the Jews looked upon the Lord disdainfully for companying with sinners. Zaccheus, though a publican, gave half of his goods to the poor. Furthermore, he stated that if he had wronged any many, he would pay him fourfold. This principle of restitution was taught in the Old Testament and is, to the extent that it is possible, still required of men today.
2. The following section of this chapter (vs.11-27) is parallel to the parable of the talents in Matthew 25.
3. The next section of the chapter (vs.28-40) depicts the triumphal entry of the Lord into the city of Jerusalem. A similar account is also found in Mark 11:1ff and Matthew 21:1-11.
4. The next section of this chapter (vs.41-44) presents the account of Jesus' weeping over the city of Jerusalem. That account is parallel to Matthew 23:37ff.
5. The following account of the cleansing of the temple (vs.45-48) is also found in Matthew 21:12ff.

CHAPTER TWENTY

1. The opening section of this chapter (vs.1-8) in which the chief priests and the scribes came questioning the authority of Jesus is parallel to Mt.21:23ff.
2. The parable of the wicked husbandman (vs.9-18) is also found in Mt.21:33.
3. The question of the tribute money (vs.19-26) is similar to Mt.22:15-22.
4. The following section (vs.27-38) in which the Sadducees came questioning the Lord about the resurrection is also found in Matthew 22:23ff.
5. The last section of the chapter in which certain of the scribes were questioned by Jesus concerning the relationship between the Christ and David is also found in Mt.22:41ff.

CHAPTER TWENTY-ONE

1. The account of the widow's mite is parallel to Mark 12:41ff.
2. The second section of this chapter (vs.5-24) is parallel to Matthew 24:1ff.
3. The third section of chapter twenty-one (vs.25-28) is similar to Matthew 24:29ff.
4. The parable of the fig tree (vs.29-33) is also found in Mt.24:32ff.
5. The final section of the chapter (vs.34-38) is a general admonition by the Lord to his followers to "watch and pray". The parables at the end of Mt.24 and into Mt.25 all illustrated this theme.

CHAPTER TWENTY-TWO

1. The initial section of this chapter (vs.1-6) which chronicles the account of the plot against the Lord is also found in Mt.26:1ff.
2. The next section (vs.7-23) in which the account of the "last supper" is depicted, is also found in Matthew 26 and Mark 14.
3. The following section (vs.24-30) in which the question of greatness in the kingdom of heaven was discussed is also found in Matthew's account (cf.18:1-5;20:20ff).
4. The account of Jesus foretelling of Peter's denial (vs.31-38) is also found in Mt. 26:31ff.
5. The next portion of this chapter (vs.39-46) in which Jesus is seen praying in the garden is parallel to Matthew 26:36ff.
6. The account of Jesus' betrayal and arrest (vs.47-53) is also found in Mt.26:47ff.
7. The actual account of Peter's denial (vs.54-65) is found in Mt.26:57ff.
8. The final section of this chapter (vs.66-71) in which Jesus appears before the council of the elders and the chief priests and the scribes is also found in Mt.27:1ff.

CHAPTER TWENTY-THREE

1. Jesus trials before Pilate and Herod (vs.1-12) is found in Matthew 27.
2. The sentence of Jesus (vs.13-25) is also found in Matthew 27.
3. The actual account of the crucifixion (vs.26-49) is also found in Matthew 27:32ff.
4. The account of the burial of Jesus (vs.50-56) is found in Mt.25:57ff.

CHAPTER TWENTY-FOUR

1. The account of Jesus' resurrection is also seen in Matthew 28:1ff.
2. The following section (vs.13-35) is alluded to in Mark 16:12ff, but is not fully discussed in that passage. This portion of chapter twenty-four deals with the account of Jesus encounter with the two men on the way to Emmaus. On this occasion, Jesus, who had already resurrected from the grave, appeared unto these two men. They (i.e. the two men) were already talking about the recent events which occurred in the city of Jerusalem. When Jesus came to them he questioned them about these events and asked them why they were so sad. The men mentioned several things worthy of mentioning: 1) they considered Jesus of Nazareth a prophet mighty in deed and word before God and all the people (cf. Acts 2:22); 2) they knew that it was as result of the chief priests and rulers that Jesus was crucified; 3) they considered Jesus to be "he which should have redeemed Israel"; 4) they were already aware that some had been to the tomb only to find Jesus absent from the grave. It may be that they were saddened (vs.17) because they thought that the Messiah was going to be the physical king and warrior that many of the Jews anticipated. After Jesus heard these things, he rebuked them for not understanding properly all of the things which the prophets had spoken of the Messiah. He then endeavored to explain numerous

prophecies that related to the coming Messiah (i.e. Christ himself). As the three pressed on they approached the destination of the two men that Jesus met. Jesus was invited by the men to stay with them. They all went in, and as they sat down to eat, Jesus took the bread and blessed it. At this moment the men realized who Jesus was and he vanished out of their sight. The men then rose up and returned to Jerusalem to inform the remaining 11 apostles that they (i.e. the two men) had seen the Christ.

3. As these men were speaking unto the remaining apostles and those who were gathered together with them (vs.36ff), Jesus appeared in their midst. He affirmed that he was really the Messiah and beckoned for them to behold his hands and feet, which would, of course, still have borne the marks of the crucifixion (cf. Jn.20:27). After Jesus had eaten, he spoke unto them concerning "all things...which were written in the law of Moses, and in the prophets and in the psalms, concerning" himself. He opened their understanding and told them that it behooved (was fitting, necessary) for the Christ to have suffered these things. He instructed them to remain in Jerusalem, for it was from there that repentance and remission of sins would be preached (i.e. it would serve as the starting point) to all nations.
4. The last section of the chapter reveals the account of the ascension of the Christ (vs.49ff; cf. Acts 1:1-8).

LUKE: A REVIEW

Luke's account of the life of Christ was primarily written from the Greek or Gentile perspective. It is for this reason that it differs from the other three accounts. Some of the distinguishing aspects of this book are listed here: 1) Luke focuses on certain individuals in a greater measure than the other writers (cf. Zechariah, Elizabeth, Mary and Martha, Zaccheus, Cleopas and his traveling companion, et al.). 2) Luke places a greater emphasis on those who normally would have been considered social outcasts (cf. Zaccheus, the repentance of the thief on the cross, the "prodigal" son, Lazarus (the beggar), the two debtors, the publican at prayer, et al.) 3) Luke devotes more space to women as they relate to the gospel and life of Christ. 4) He devotes an unusual amount of space and time to the accounts of the births of John the Baptist (which no one else did) and to the Christ. 5) Luke spends more time on emphasizing social relationships than do the other accounts (cf. Three instances of Jesus dining with Pharisees are mentioned. Several accounts of accompanying with publicans are also mentioned.) 6) Luke devotes quite a bit of time to the themes of poverty and wealth (cf. Several of the parables include this theme: lost son; dishonest steward, Lazarus and the rich man [may not be a parable], et al.). 7) Luke records nine prayers of Jesus, of which all but two are contained in no other account. 8) Luke devotes an extraordinary amount of time to the Holy Spirit in the opening chapters. 9) Luke uses such terms as joy, rejoicing, leaping for joy, et al. numerous times in his account. 10) Luke frequently uses medical terminology, which would be consistent with the statement in Col.4:14 that Luke was a physician. 11) Luke makes numerous references to the temple. 12) Luke makes about 20 references to angels. 13) Luke seems to emphasize the Lord's redemptive purpose more so than other writers. 14) Only Luke ties the narrative of the life of Christ to important historical events. 15) Luke's work is more of a "literary" work than the other accounts of Christ's life. 16) Luke frequently mentions the popular response to the work of Christ. 17) Luke is, in general, a much more detailed writer than Matthew, Mark, or John. Perhaps the greatest aspect of the gospel according to Luke is the fact that it is a gospel for the Gentiles. Tidwell's comments are most appropriate to mention in conjunction with this point:

"The book is everywhere filled with a world-wide purpose not so fully expressed by the other evangelists. Here we have the angel's announcement of great joy which shall be to all people (2:10) and the song about Jesus as "a light for revelation to the Gentiles" (2:32). The genealogy traces Christ's lineage back to Adam (3:38), and thus connects him not with Abraham as a representative of the Jew, but with the first man as a representative of humanity. The fuller account of the sending out of the seventy (10:1-24), the very number of whom signified the supposed number of the heathen nations

who were to go, not as the twelve to the lost sheep of the house of Israel, but to all those cities whither Jesus Himself would come, is suggestive of this broader purpose of Luke. The good Samaritan (10:25-37) is Christ's illustration of a true neighbor and in some way also intends to show the nature of Christ's work which was to be without nationality. Of the ten lepers healed (17:11-19) only one, a Samaritan, returned to render Him praise, thus showing how others than the Jews would not only be blessed by Him but would do worthy service for Him. The Perea ministry, across the Jordan (9:51-18:4, probably 9:51-19:28), is a ministry to the Gentiles and shows how large a place Luke would give the Gentiles in the work and blessings of Jesus."

[The above section was taken from THE BIBLE BOOK BY BOOK by J.B. Tidwell, p.170-171.]

Tidwell not only emphasizes the relationship that the gospel of Luke has to the Gentiles, but he also emphasizes a specific Gentile group, namely the Greeks. Note the following comments concerning this emphasis:

"If Matthew wrote for the Jews and Mark for Romans, it is but natural that some one should write in such a way as to appeal, specially, to the Greeks as the other representative race. And, such the Christian writers of the first centuries thought to be Luke's purpose. The Greek was the representative of reason and humanity and felt that his mission was to perfect humanity. "The full-grown Greek would be a perfect world man," able to meet all men on the common plane of the race. All the Greek gods were, therefore, images of some form of perfect humanity. The Hindu might worship an emblem of physical force, the Roman deify the Emperor, and the Egyptian any and all forms of a life, but the Greek adored man with his thought and beauty of speech, and, in this, had nearly approached the true conception of God. The Jew would value men as the descendants of Abraham; the Roman according as they wielded empires, but the Greek on the basis of man as such.

The gospel for the Greek must, therefore, present the perfect man, and so Luke wrote about the Divine Man as the Savior of all men. Christ touched man at every point and is interested in him as man whether low and vile or high and noble. By His life He shows the folly of sin and the beauty of holiness. He brings God near enough to meet the longings of the Greek soul and thereby furnishes him a pattern and brother suited for all ages and all people. The deeds of Jesus are kept in the background while much is made of the songs of others and the discourses of Jesus as they were calculated to appeal to the cultured Greek. If the Greek thinks he has a mission to humanity, Luke opens a mission ground enough for the present and offers him an immortality that will satisfy in the future." [Tidwell, p.171]

[NOTE: The list of identifying characteristics of Luke was taken from the introductions by Guthrie, Harrison, and Elkins/Warren.]

JOHN

John, the writer of this account of the life of Christ, is John the apostle and not John the Baptist. He was considered one of the closest apostles to the Christ and is often identified as that apostle "whom Jesus loved" (cf. Jn.21:20). According to the traditions of the first century, John was the only apostle who lived close to the end of the first century and the only apostle who died a natural death. He also wrote I, II, and III John and the book of Revelation.

CHAPTER ONE

1. The gospel according to John begins in yet one more different way than the other accounts already studied. Matthew begins with a chronology of the ancestors of the Christ (primarily from a Jewish perspective). Mark begins immediately with the ministry of John the Baptist and then proceeds quickly to the work of the Christ. Luke begins by discussing the birth of John the Baptist and Jesus the Christ. John, however, begins "in the beginning". He does not discuss the birth of Christ or the birth of John the Baptist, though he does deal with the testimony that the Baptist delivered concerning the identity of the Christ.
2. The first verse of this book has been perverted by the Jehovah's Witnesses (a misnomer if there ever was one) to read that the "word was a god." By so rendering the

- verse in this manner, they seem to think that they have shown that Jesus was not the literal Son of God and was not, therefore, eternal, but was rather a created being. Such an attempt is vain indeed! The word rendered "was" twice in this verse is in the imperfect tense in the Greek language. The imperfect tense indicates action which was going on, but it has no reference to the cessation of the action. The point being made, therefore, is that this passage stresses the eternity of the Word (cf. Rev.1:8;22:13). Though the Jehovah's Witnesses have sought to corrupt this text in order to support their false doctrine, they have failed to realize the import of the imperfect tense and they failed to realize that the eternity of Jesus the Christ is not founded upon this passage alone. There are numerous others which support this same theme.
3. It may be hard for us to imagine, but Jesus the Christ, though he dwelt upon this earth for approximately 33 years, did truly exist prior to that. He was "in the beginning with God." That "in the beginning" is the same "in the beginning" that is used to open the Bible narrative in Genesis 1:1. In John 17:24 Jesus made reference to the fact that he existed prior to the foundations of the world. In John 8:58 Jesus confounded the Jews by saying: "Before Abraham was, I am."
 4. It was through the eternal Christ that all things came into existence. This passage does not in anyway detract from the statement in Genesis 1:1 which says that "God created the heaven and the earth." The word "God" that is used in Genesis 1:1 is ELOHIM, the plural form for the Godhead, which included God the Father, God the Son, and God the Holy Spirit. Jesus, therefore, is singled out in this passage as being the specific Being that was actively involved in the creation. That same thought is also depicted in Colossians 1:14ff.
 5. Not only did the Christ exist "in the beginning" and exert His influence through the creation, he was also the "light of men." The opening verse of John's account declares that John the Baptist, the prepared for the Messiah, was not the LIGHT, but that he did come to bear witness of the LIGHT. The true LIGHT is of course Jesus the Christ. It is through Him that all men are to come to the knowledge of salvation.
 5. The twelfth verse of the opening chapter has often been confusing to some people. The passage does not say that every person that believes automatically becomes the "sons of God", but it does say that those who believe have the power (that is the privilege, the opportunity) to become the "sons of God."
 7. The fourteenth verse expresses the doctrine of the incarnation of Christ. It is difficult for us to understand everything about this event, even impossible to know many things concerning it; but nonetheless, we do know that the eternal Christ was made manifest in the flesh. The word translated "dwelt" literally means that Jesus "tented" or "tabernacled" among us. The point is that Jesus took upon the form of humanity (cf. Heb.2:14ff; Phil.2:6ff; et al.).
 8. Verses 15-34 emphasize the witness of John the Baptist concerning the Christ. In a later chapter (Jn.5), Jesus made a reference to the testimony of the Baptist. In this section we learn the following: 1) John the Baptist taught that he was not the Christ which was promised, 2) the Baptist taught that he was the fulfillment of Isaiah 40:3 and Malachi 3:4; 4:6, 3) John taught that Christ would be far greater even than he, 4) John taught that Jesus was the Lamb of God which taketh away the sins of the world, 5) John taught that the Spirit would descend upon the Son of God, 6) John taught that Jesus would baptize with the Holy Spirit, and 7) John identified Jesus as the Son of God. It is of utmost importance to note that Jesus is the perfect presentation of God. Though the prophets and the law and the psalms spoke of God in so many places, none of them related God to the fullest extent that he could be known. This fullness of God was only revealed by Jesus the Christ. Jesus hath "declared" him. Only Jesus could set forth the true and fullest concept of God, because he was the Son of God. Colossians 2:9 states that "in him dwelleth all the fulness of the Godhead bodily." Exactly how all of that occurred is unknown, but that it did occur can not be denied, for the scriptures explicitly teach it.
 9. The last section of chapter one (vs.35-51) depicts the calling of the first disciples. In many ways it is parallel to Mt.4:18ff and other passages. This passage, however, does differ in that it presents us with the account of the calling of Nathanael and amply depicts Jesus' understanding of the minds and hearts of men.

CHAPTER TWO

1. The initial section of this chapter (vs.1-12) portrays the miracle at Cana in which Jesus turned the water to wine. This passage has often been cited to "prove" that the use of alcoholic beverages is condoned by the Lord in almost any and every circumstance. Concerning this fallacious reasoning the following must be pointed out: 1) Habakkuk 2:15 teaches: "Woe unto him that giveth his neighbor drink, that addest venom to him, and makest him drunken also, that thou mayest look on their nakedness." If it were true that Jesus transformed water into alcoholic wine which he knew that the guests at the party would drink, then Jesus would have been guilty of violating the precepts taught in this verse; 2) Jesus never violated the law of Moses in any way, nor did he commit sin in any way whatsoever (Heb.4:15ff). To have encouraged someone else to sin would have made Christ guilty of sin (cf. Mt.12:1ff). 3) The word "wine" as it is used in the scriptures does NOT always refer to that which is alcoholic in content (cf. Jer.48:33 et al.); 4) The word "wine" in the English language comes from 13 different words in the Hebrew and Greek language. The word, therefore, is somewhat of an oversimplification for the greater number of distinctions given to the concept in the original languages. 5) Generally speaking, the word "wine" has either a good or a bad connotation in scripture. It is sometimes used with reference to prosperity and blessings (cf. IS.65:8) and, on the other hand, used to refer to wickedness (cf. Prov.4:17;20:1). 6) Contrary to the popular belief of today, there WERE several methods of preserving wine in Old and New Testament times which would keep it from fermenting. There are many more observations that could be made concerning this subject, but suffice it to say that we are grossly over-assuming when we state the Jesus MUST have made alcoholic wine at this marriage feast. The facts of the situation do not merit this conclusion.
2. Another interesting feature in this account is the understanding which Mary seemingly conveyed in the miraculous ability of her son. According to Bible chronology, this was the first miracle which Jesus performed in his life. If this be the case, then Mary would not have been able to witness any previous miracle. How, then, did she know that Jesus had the ability to help out in this situation? First, we must remember that during the early days of Jesus Mary is depicted as keeping note of several events (cf. Lk.2:19,51; et al.) in her heart. Second, it would be hard to imagine that she was not aware of the testimony of John the Baptist concerning Jesus (cf. John 1). At any rate, it must be considered that she at least had some inkling as to the ability of Jesus.
3. The following section (vs.13-25) depicts the cleansing of the temple. This account was previously discussed in Matthew 21:12ff. Note especially the last two verses of this chapter which indicate the ability which Jesus had to know the minds of men. Numerous are the occasions in which Jesus exercised this ability (cf. Matthew 9:4).

CHAPTER THREE

1. The first section of this chapter (1-21) form the account of Nicodemus' visit to Jesus. Exactly why Nicodemus came to Jesus by night is not known, but what is known is of much greater importance than speculation concerning the timing of his coming. One of the most impressive statements made by Nicodemus is found in verse 2: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." The signs, miracles, and wonders which Jesus performed were done for a purpose. Peter, on the day of Pentecost (Acts 2), referred to these events and informed the people that they were witnesses of them (vs.22). Nicodemus, unlike many of the Jews, realized that these outward manifestations of Jesus implied that Jesus was unlike any other man. In fact, Nicodemus recognized Jesus to have the power of God in order to carry them out. John specifically states that these things (miracles, etc.) were written down so that the reader might believe on Jesus (ch.20:30ff.) That was the purpose of miracles for the people of Jesus day. With reference to Jesus, miracles demonstrated that he had power over all things: physical and spiritual. This should have been enough to prove to the Jews who witnessed these grand events that Jesus was who he said he was, the Son of God. Also within this section we note the great teachings of Jesus concerning entrance into the kingdom of God. That entrance is conditioned upon meeting the requirements of being "born again."

The phrases "born again" and "born of water and of the Spirit" are equal in meaning. Jesus stresses that this act must be complete prior to entering the kingdom of God. Because the kingdom is the church (Mt.16:19), these actions add one to the church. One is added to the body of Christ, the church, only through baptism (Rom. 6:1-4; Gal.3:26ff). Jesus, therefore, instructed Nicodemus concerning baptism. In the midst of this passage we also note the following instructions: 1) Christ must be lifted up (i.e. exalted), 2) the love of God dictated that Christ would come into the world, 3) in Christ is eternal life, 4) the unbeliever stands condemned before the Lord for his unbelief, 5) those who seek the truth will be drawn to the Lord, but those who seek evil will refrain from his teachings.

2. In the last section of the chapter (vs.22-36) John the Baptist presents further testimony concerning the identity of the Messiah. In this passage we learn that 1) men ought to follow only heavenly authority, 2) John the Baptist was not the Christ, 3) John's ministry would decrease while that of the Christ would increase, 4) Christ had the unlimited measure of the Spirit of God, 5) all authority would be in the hands of the Christ, 6) eternal life was in the Christ, et al.

CHAPTER FOUR

1. In the opening verses of this chapter we learn that Jesus baptized more disciples than did John, but that Jesus himself never actually baptized any one. Rather, we learn that he baptized through the agency of his disciples.
2. The greatest part of the chapter (vs.3-42) is given to a discussion of Jesus' encounter with the Samaritan woman at the well. Following is a brief list of some of the important teachings of this chapter: 1) it was not common for the Jews to affiliate with the Samaritans, 2) women were not subject to the proper respect that they deserved during the days of Jesus, 3) Jesus referred to himself as "living water", a phrase which indicates that eternal life was through him, 4) Jesus knew of the marital background of the Samaritan woman, 5) the Samaritan woman had five husbands and was now with a man who was not her husband, 6) the woman considered Jesus to be a prophet, 7) the woman indicated that her ancestors worshipped God in the mountain (Mt. Gerizim), 8) Jesus said that there was coming a time when God would be worshipped everywhere, 9) God is Spirit, 10) God must, therefore, be worshipped in spirit and in truth, 11) the Samaritan woman knew that the Messiah (Christ) would tell them of all things, 12) Jesus identified himself as that Messiah, 13) the woman left Jesus and went into the city and told people that she must have met the Christ, 14) the people of the city came with her to the Christ, 15) some believe in him through the words of the woman, 16) others believed when they came and saw for themselves, 17) Jesus was properly recognized as the Christ, the Saviour of the world, 18) Jesus' encounter with the woman was questioned by the disciples, 19) Jesus equated his mission and work in life with that of his heavenly Father.
3. The last section of the chapter (vs.43-54) is parallel to the account in Matthew 8:5.

CHAPTER FIVE

1. The first 16 verses of this chapter depict the healing of a man that was unable to walk for 38 years. The miracle, though different from other accounts, brought Jesus once more into the critical view of the Jews because this event was performed upon the Sabbath day (cf. Mt.12; et al.) Verse 16 informs us that the Jews sought to slay Jesus because of this act.
2. The rest of the chapter (vs.17-47) is a presentation of the authority of the Christ by Jesus himself. When the Jews became so upset over the healing of the lame man, Jesus said: "My Father worketh hitherto, and I work." The Jews, therefore, sought even more fervently to kill him because he said that God was his Father, making himself equal with God. It is interesting to note that they considered Sonship (i.e. in the Messianic sense) to be equivalent to Deity. In his defense, Jesus set forth the following line of reasoning: I have authority because; 1) I have a unique relationship with the Father. As the Father raises the dead, even so the Son quickeneth whom he will. Honoring the Son brings honor to the Father.; 2) I have authority because of my relationship with John the Baptist. I am he that John bore witness of. His witness was true.; 3) I have authority because of the works which

I perform. The miracles, signs, and wonders demonstrate that I am beyond humanity. I am the Son of God. (cf. John 3:2) These works which I perform are the works of the Father. He sent me to perform them.; 4) I have authority because of the scriptures. The scriptures testify of me, and if you knew them as you should, then you would realize that I am come in fulfillment of those scriptures. In presenting this information, Jesus set forth his argumentation for his deity and his authority.

CHAPTER SIX

1. The first 14 verses of chapter six are parallel to Matthew 14:15ff.
2. The second section (vs.15-21) in which Jesus account of walking upon the water is depicted is parallel to Matthew 14:22ff.
3. In the third section of this chapter (vs.22-30) we learn that many of the people who followed Jesus followed only for the food that they hoped to obtain. Jesus rebuked people for following only for that reason. He instructed those people to labor not just for food that perisheth, but more importantly, to labor for the food which brings everlasting life.
4. In conjunction with the admonition to seek spiritual food, Jesus began to give a discourse on the bread of life. He related his teaching to the miraculous provision of manna in the wilderness to the Jews. Like the manna, Jesus provided the necessary sustenance, not from a physical standpoint, but rather from a spiritual standpoint. Everything that was necessary for one's salvation is provided in the Christ. He is the bread of eternal life. When the disciples became confused over Jesus statements concerning their partaking of his flesh and his blood, he emphasized that the words which he spoke unto them were spirit and life.
5. The last few verses of this chapter (vs.66-71) show us the faith of the disciples. After many turned away, Jesus asked the twelve if they too would go away. Peter correctly stated that there was no one to go to, for Jesus had the words of eternal life.

CHAPTER SEVEN

1. The opening verse of this chapter inform us that Jesus spent a considerable amount of time in the country of Galilee, the northern most province of Palestine, in order to avoid those Jews who sought to kill him. When the feast of tabernacles was being celebrated in Jerusalem, which feast all males in Israel were required to attend, Jesus chose to go independent of his disciples. At this time in Jerusalem there were two prevailing ideas concerning Christ: 1) he was a good man or 2) he deceived the people.
2. It was during this feast that Jesus went to the temple to teach. The Jews marveled at his teaching because he did not go through the formal training that was common for the Jewish traditionalists. In teaching the people, Jesus properly identified his work as the Father's work. Concerning his teachings and his life the people reasoned: 1) do the rulers know that this is the Christ?, 2) if this is not the Christ, will he (i.e. the Christ) do more miracles than these which this man has done?. When the chief priests and the Pharisees heard these things they sent officers (Roman) to take Jesus. But the officers did not take Jesus, being impressed of his speech.
3. The Jews became divided over the origin of the Christ. Was he to have come from Galilee? Did not the scriptures teach that he was to have been born in Bethlehem? The truth was, of course, that Jesus was born in Bethlehem, but that did not prevent him from being raised in Nazareth of Galilee.

CHAPTER EIGHT

1. The first 11 verses of chapter eight depict the account of the forgiven adulteress which was brought before Jesus. The Jews which claimed to have taken her in the very act of adultery were attempting once more to test the Christ. It seems that this motive (i.e. that of seeking only to catch the Christ in some error) was that which prompted Jesus to respond the way he did. He turned the tables on them by inquiring which of them was without sin. The answer was, of course, that no man is without sin. If Jesus sought to do so he could have brought forth these same men

- to be found guilty of their own sins and stoned. According to our own works (i.e. our own works independent of the grace of God), no man is saved. There is none righteous, no not one. Jesus, however, did not take this sort of approach. He did not point out the sins of people just to catch others in error. He expressed a forgiving attitude toward all people, even those who were hardened in their sins. That does not mean, however, that Jesus simply forgave every person of every sin without proper repentance having occurred. Jesus forgave the woman of her adultery. He did not say that she was not guilty of sin, but he told her to sin no more (indicative of repentance). His attitude was the opposite of the treachery of the Jews.
2. In the following section of John 8 (vs.12-30), Jesus set forth the principle that he was the light of the world. Interestingly, that is the same designation given to Jesus in the introduction to the book of John. He was the true light that brought life to men. Light is often equated with life because light provides for life. The sun provides the much needed life for the vegetation of this world to prosper. In like manner Jesus provides the spiritual light that we need for our souls to prosper. In this same context, Jesus once again indicated his divine nature. He was sent of the Father to do the will of the Father. It was, therefore, necessary for all people to believe in him (i.e. the Christ). In the 24th verse of this chapter Jesus indicated the necessity of that belief. Without it the people would die in their sins.
 3. As a result of Jesus' words many believed on him (vs.30). He continued his address, this time speaking to those Jews which believed on him. He informed them that the truth was able to make them free. The Jews, not realizing the nature of this freedom, stated that they were of the seed of Abraham and were not in bondage to any man. How was it possible then for them to be made free? Jesus had reference to bondage in sin. Only he could release them from this slavery (cf. Rom:6). As Jesus continued to speak to the Jews he emphasized that their relationship to Abraham could not save them. Their faith, if it duplicated the faith of Abraham, could, however, contribute to their salvation. As Jesus continued to speak he convicted his audience of sin. They were of their father the devil. How could this be if Jesus formerly referred to them as believers/ (cf. vs.30-31) Their relationship with Satan came about due to their neglect to act upon their faith. Faith alone can do nothing. The popular concept of faith alone is in reality no faith at all. It is dead faith. The faith with which a man is saved is a faith which causes a man to do something. It is a faith which is manifested in life in everything that we do. Such is saving faith.
 4. In the same context Jesus spoke of eternal life. The Jews, not realizing the truth of Jesus teaching, stated that Abraham and the prophets were dead. How is it that you speak of eternal life? Jesus, in answering the Jews, stated that he was before Abraham...which the Jews took to mean that Jesus identified himself with God. In addition to that we note that Jesus said "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Exactly how Abraham saw the "day of Christ" is not specified in this passage nor any other passage. Hebrews 11:12ff teaches us that Abraham and others looked for a city whose builder and maker was God. That passage also teaches that they (Abraham, Isaac, Jacob, et al.) sought for a heavenly country. What knowledge did they have of heaven? What idea did they have of the Christ, if indeed they had any conception of the Messiah? These questions are not answered for us. Perhaps it is possible that the realization of these future hopes came following their deaths in the Hadean world. The scriptures do not indicate this, so nothing concrete can be asserted with reference to it. The fact still stands that they were aware of it in some manner.

CHAPTER NINE

1. The entire ninth chapter of John deals with the healing of a man that was blind from birth and the circumstances and events that surrounded that healing. When Jesus was questioned concerning the blind man he said this: "Neither hath this man sinned, nor his parents:...." It is commonly thought that diseases and other physical

afflictions are the results of sin. This does not necessarily follow. The case of Job demonstrates to us that it is possible for a person to be afflicted physically without being guilty of some specific sin which results in affliction. That is not to say that there are no physical affliction which come about as a consequence of sin. Veneral disease, in all of its various forms, comes about primarily because of the sins of adultery and fornication. It is possible for a man or a woman to be involved in such a sin and to contract this disease. The disease comes not so much as a form of punishment for the sin as it does as a logical consequence of that behavior. It is quite possible for people to engage in adultery or fornication without every receiving the disease. The sin therefore does not necessitate the disease.

2. In the same statement quoted above (p.315) Jesus also said: "...but that the works of God should be made manifest in him." The providence of God is declared in this passage (cf. Romans 8:28ff.) Coffman states: "The truth that God has a plan for every person ever born shines in this. That child was born blind in anticipation of the wonder wrought in this episode." [Coffman, COMMENTARY ON JOHN, p.232] The point is that God desires the best possible things for every person. God wants the saved to remain in a condition of salvation, and he wants the lost to obtain salvation. That does not mean that every person has the same things. Some are rich. Some are poor. Some are amazingly healthy. Others are chronically ill. How is it that God's plan is the same for every person? God wants all men to be saved (I Tim.2:4; II Pet.3:9). God provides for that salvation through his Son Jesus the Christ (Titus 2:11; Luke 19:10; et al.) Salvation through Christ does not mean that all people are exactly the same in their environment, but it does mean that all people (rich and poor; healthy and ill) must nurture the same attitude toward their lives. Paul was beaten, shipwrecked, stoned, and imprisoned because of his faith. That has not happened to most Christians, but their attitude should be such that if it did they would be able to endure as Paul endured. Likewise, Paul does not have to go through the exact same temptations and trials that we do...nor does he have to. This man's blindness did not set him apart in such a distinctive way they he received some special attention. He was not saved because he was blind. But, in the midst of his blindness, he seemingly had the proper attitude toward his life. Every circumstance that we find ourselves in in this life must be approached in the proper manner. It is possible that sudden blindness might cause us to turn away from our faith and from the Lord. Such should not happen. When each event and circumstance comes our way we should approach it with the attitude that it will make us stronger if only we will endure (James 1:12). Blindness is not sin, but it can lead to sin. It is our responsibility to react in such a way to everything in life as to give honor and glory to God and to maintain the proper Christian attitude.
3. The man who was blinded eventually became quite an evidence for the cause of Christ. When he was questioned by the Jews, he often put them on the spot. Was it possible for a sinner (as the Jews considered Christ) to have performed such a great miracle? The blind man declared Jesus to be a prophet. He did not know anything except that this man (Jesus) healed him. He questioned the Jews concerning their understanding of the Christ: "Why herein is a marvelous thing, that ye know not whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." Though he may have been uneducated, this former blind man put the Jews in their place. As a result of his words they sent him away. Later in the chapter, upon meeting the Lord again, the made professed his faith in Jesus the Son of God.

CHAPTER TEN

1. In this chapter Jesus again uses the theme of "I am". We have already noted that he identified himself as "living water", "bread of life", etc., and now we will see that Jesus identifies himself as the "door of the sheep" and "the good shepherd." The analogy to the sheep and their shepherds is obviously one indicating the relationship between Christ and his followers. Sheep must follow their shepherd. They cannot lead

themselves. They must follow the shepherd. Jesus states that he is the only door into the sheepfold (cf. Mt. 15:13; Jn. 14:6). There is not another way, though many think that they have found one. Those who attempt to enter into the sheepfold in another manner are thieves and robbers. It is, therefore, essential that people are converted to the Christ. Thieves come to rob and plunder, but Christ came to provide life. In order to provide that life eternal, Christ was willing to give his own life for the souls of all men. He did not give his wife reluctantly, but rather freely chose to lay it down of himself. Note also that Jesus made reference to another group of sheep which he had, but which were not presently in his fold, but which would one day be part of his fold. Many have taken this to mean that people in all churches could be part of the fold of Christ. This was not Christ's intention (cf. John 17:1ff). Jesus had reference to the Gentiles which would enter into the kingdom of God when the kingdom was fully come.

2. In the latter part of chapter ten, Jesus once again equates himself with Deity (vs. 22-42). He stated: "I am my Father and one." When the Jews heard this they were once again ready to stone him. They accused him of blasphemy because he made himself to be God. Jesus confounded the Jews when he cited the passage in Psalms 82:6 which stated: "ye are gods" and referred to the children of God, Israel. How was it therefore that these Jews condemned Christ because he set himself forth as the Son of God. Though the Jews sought to take him, Jesus escaped from their presence. Many people sought after him saying: "John did no miracle: but all things that John spake of this man were true. And many believed on him there."

CHAPTER ELEVEN

1. The first 46 verses of this chapter chronicle the events surrounding the resurrection of Lazarus. Many things can be mentioned of great importance in this chapter, but the following list will impress upon us the significance of this occasion. 1) Note that Jesus made the same sort of statement concerning the purpose of Lazarus' sickness as he did concerning the purpose of the blind man's blindness (cf. 9:3). 2) Jesus was willing to go to Bethany (in Judea) even though the Jews were seeking to kill him. 3) Lazarus was dead by about 4 days when Jesus arrived. 4) Both of the sisters of Lazarus expressed the sentiment that Lazarus would not have died if the Lord was there. 5) Martha confessed that Jesus was the Christ the Son of God. 6) Jesus, in another marvelous "I am" passage, declared himself to be the resurrection and the life. 7) Jesus, therefore, taught that he had the power to raise from the dead (cf. the centurion's servant, the widow of Nain's son). 8) Jesus loved Lazarus and wept for him. 9) Many of the people who were present questioned saying: "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" They too thought that Jesus had the power to have prevented his death. 10) Jesus manifested the glory of God by raising Lazarus from the grave. 11) Many of the Jews which witnessed these events believed on the Christ.
2. In the second and last section of this chapter (vs. 47-57) we note that the chief priests and the Pharisees intensified their efforts to take the Christ. They seemed to fear that if Christ were left alone all of the world would soon believe him. Note that Caiaphas predicted that one man would die for the nation and thus unite all of the children of God that were scattered abroad. His prediction, though not quite as he anticipated, came to be true through the death of the Christ. Jesus died, but he did not die in order to relieve the Pharisees and other Jews of their worries about him, but he died to save the Jews and all men from their sins. The unity that came through the Christ was not a united Judaism, but a united kingdom, the church.

CHAPTER TWELVE

1. The first section of the chapter (vs. 1-11) is parallel to Matthew 26:6ff. Note that many of the Jews came to Bethany to see Lazarus who Jesus had raised from the dead. The chief priest, in order that they might prevent more people from believing on Jesus due to the resurrection of Lazarus, sought to kill Lazarus.
2. The following section (vs. 12-19) in which Jesus' entry into Jerusalem is detailed is parallel to Matthew 21:1ff.

3. The last section of this chapter (vs.20-50) informs us that "the hour" was come in which all things concerning the Christ were to be fulfilled. The section begins when certain Greeks who came to worship at the feast of the Passover sought to see Jesus. When Jesus was told of this by Philip and Andrew he said: "The hour is come, that the Son of man should be glorified." He indicated, through the use of the illustration of the seed which went into the ground and died that it might bring forth fruit, that he was soon to die. The Lord mentioned once again the he must be lifted up (a reference to his exaltation and his crucifixion) in order to draw all men unto him. Some men, who witnessed all of the works of Jesus, still did not believe on him for they loved the praise of men more than the praise of God. Some believed, but were afraid to confess (i.e. they never confessed) Jesus. Such faith is a dead faith and not a saving faith. Several passages in this chapter indicate once again the unique relationship that existed between Christ and his heavenly Father. His words were the words of His Father. His will was the same as the will of the Father. Those who believed in Christ, believed in his Father. Those who rejected Christ, rejected the Father.

CHAPTER THIRTEEN

1. In the first section of this chapter (vs.1-20) Jesus taught a great lesson concerning humility by washing the feet of his disciples. The disciple is not above his master (cf.Mt.10:24). The disciples would be expected to humble as Christ exhibited humility in his life. In addition to that, Jesus also indicated once again that one of the 12 disciples would betray him (cf. vs.2).
2. The following section (vs.21-30) is parallel to Matthew 26:21 and is devoted to a further explanation of the betrayal.
3. In the following section (vs.31-35) Jesus emphasized the necessity of love among the disciples. "By this shall all men know that ye are my disciples, if ye have love one to another."
4. The last section of the chapter (vs36-38) in which the denial of Peter is foretold, is parallel to Matthew 26:31ff.

CHAPTER FOURTEEN

1. It is important to realize that chapters 13-17 are all devoted to the passover feast and the institution of the "Lord's supper" which took place on the night in which Jesus was betrayed. All of the discourses in these chapters are addressed to the twelve disciples commonly called the apostles (cf. Mt.26; Mk.14).
2. In the first section of this chapter (vs.1-14) Jesus emphasizes that he is the way to the Father (cf. ch.10:1ff). He made a promise to the disciples and he would fulfill that promise. He would not neglect to keep his word. That promise entailed eternal life (I Jn. 2:25) in heaven.
3. The last section of this chapter (vs.15-31) centers around the promise of the Holy Spirit. Jesus, though he was going to leave the disciples, would not leave them comfortless. As a matter of fact, the Holy Spirit of God is referred to as the Comforter (vs.26). The role of the Holy Spirit is discussed in this and the following two chapters. In verse 26 of this chapter we note that the Spirit would 1) teach the disciples all things and 2) bring all things to their remembrance. It is also important to note the emphasis given to the theme of love in these last discourses of Christ. In the last chapter he emphasized love as a characteristic of the disciples. Here he teaches that love necessitates obedience. "If ye love me, keep my commandments." Love was to be made manifest through obedience to the will of the Lord. If the Lord love us, as he surely does, then he will surely do all things possible to convey that love to us. God, because of his great and infinite love for us, has already manifested his love toward us through the gift of his dear Son. Our love for God can be demonstrated in no less of a way than obedience to his will. Those who are not obedient to his will do not truly love Him.

CHAPTER FIFTEEN

1. This chapter has often been misinterpreted so as to defend the modern ecumenical movement. The first 17 verses of this chapter indicate that Jesus expects all of

his followers to abide in him. To abide in him does not simply mean that a person just has to maintain "belief" in him and nothing more. To abide in him means to live in him. It indicates continuous action. It does not mean point action obedience. It means that we continue to be obedient to the Christ as long as we are alive. We never forsake his will.

2. To think that Jesus is addressing different "denominations" all of which are part of the "true vine" is ludicrous indeed. If this were the case then each of the apostles present represented a different "denomination" for it was to the twelve disciples that Jesus addressed these words. In a previous chapter (12:48) Jesus taught that man would be judge by his (i.e. Christ's) word. Now, in this chapter he indicates that the word which he spoke unto the disciples would cleanse them. Does this indicate that men were to be judged by their own standards? No, it most certainly does not. Does this indicate that Jesus addressed different manners of obedience to each of his twelve disciples so that each would be a part of a different "denomination". God forbid. Jesus is the vine, that is simple enough to understand; but the branches refer not to individual "denominations" but to individuals! Notice further the continued emphasis upon the theme of love. In vs. 13 he states: "Greater love hath no man than this, that a man lay down his life for his friends." In vs. 17 he again instructed the disciples to love one another.
3. The last section of this chapter (vs.18-27) speaks of the hatred which the world would have for the apostles. The Lord also mentions a further role of the Comforter which was to come in vs.26. The Spirit of truth would testify of Christ.

CHAPTER SIXTEEN

1. In the first 3 verses of this chapter Jesus warns the disciples of persecution which was to come. The disciples would be put out of the synagogues. People who sought to kill them would think that they were doing the Lord a great service. All of these things, and more, would come upon the disciples because the world did not know the Son or the Father.
2. In the following section (vs.4-15) Jesus gives even more information concerning the role of the Holy Spirit after he (i.e. Jesus) departed this life. The Spirit would 1) reprove the world of sin, righteousness, and judgement; 2) the Spirit would guide the disciples into all truth, 3) the Spirit would not speak of himself, but would speak of the Christ, 4) the Spirit would show the disciples things to come, and 5) the Spirit would glorify the Christ. It is interesting to note that those who claim to have the miraculous manifestation of the Holy Spirit today over-emphasize the miracles of the Spirit and the Spirit itself. They do not use the gifts (which they do not really have anyway) to confirm the word of God or to glorify the Christ. Such is in error of what Jesus taught.
3. In the third section of the chapter (vs.16-24) Jesus emphasized that their (i.e. the disciples') grief would soon turn to joy. Like a woman in the process of childbirth thinks only of the pain, so the disciples were thinking only of the sorrow that they would endure at the departure of Jesus. But the woman having gone through this period of pain is overjoyed when her child was finally born. So would the disciples be able to rejoice when the fullness of the Spirit came upon them. It would not make them forget about the Christ anymore than the woman would forget about the pain that she endured, but the disciples would be able with a renewed strength to do the will of the Father.
4. In the last section of this chapter (vs.25-33) Jesus told the disciples that they would soon be scattered abroad because of the Christ. That came to be fulfilled when Jesus was arrested in the garden. All of the disciples forsook him at that time. Jesus, however, though he would be forsaken by his disciples, was still able to say that he had overcome the world. "Overcoming the world" did not mean that Jesus had fought against the world, but rather that he had fought against the forces of this world and won. The greatest victory would come when he rose from the grave never to die again. In this he took away the power of sin and death.

CHAPTER SEVENTEEN

1. The entire seventeenth chapter of John forms the prayer which Jesus offered in behalf of his disciples and those who would be followers of them. It is a prayer in which Jesus expressed the desire to see unity among his followers.
2. Note that Jesus stated that he "finished the work which thou gavest me to do." Even at this late date, Jesus realized that he was conform his will with the will of the Father. Part of that task was committing the words of God to his disciples.
3. Jesus repeatedly prayed that the disciples would be one, even as he (i.e. Jesus) and the heavenly Father were one. The unity that existed between the Father and the Son existed in will, purpose, word, teaching, love, etc. Jesus and his heavenly Father were perfectly united. Such was his desire that the disciples also be united (cf. I Cor. 1:10).
4. Jesus emphasized that the disciples were not of this world, just as he was not of this world. This does not mean that Jesus had nothing whatsoever to do with the world. We noted in many instances that Jesus' activity with those who were publicans and sinners brought the wrath of the Jews upon him. They thought that Jesus identified too closely with these people. Jesus, though he was in the world, was not of the world to the extent that his motives, manners, ideas, and actions were characterized by worldly behaviour. His citizenship was in heaven (cf. Col.3:1; Phil.3:20). As followers of Jesus our behaviour ought to be patterned after his (I Pet.2:21ff). Though we live in this world we ought not to be conformed to the world, but transformed by the renewing of our minds (spirits; Rom.12:1). Our heavenly attitude and demeanor should manifest itself in concern for those who are of this world, but it should never stoop to take upon itself as its one the characteristics and qualities which are distinctively worldly.
5. Note the distinction which Jesus attributed to the word of God in vs. 17: "Sanctify them through thy truth: thy word is truth." The word of God is indeed truth (cf. Psalm 119:160). It is inspired (II Tim.3:15ff) and able to provide us with all that we need that pertains to life and godliness (II Pet.1:3-4).
6. In addition to praying for his apostles, Jesus also prayed for those who would be followers of them. His desire for them was the same as his desire for the apostles; he wanted all of them to be united.
7. Again the subject of love plays a prominent part in these closing chapters. Jesus stated that the love of the Father for the disciples was as the love of the Father for the Son. The infinite love of God can not be diminished.

CHAPTER EIGHTEEN

1. The first section of this chapter (vs.1-14) which presents an account of the betrayal and arrest of the Christ is parallel to Matthew 26:36ff.
2. The section of the chapter (vs.15-18) in which the denial of Peter is portrayed is parallel to Matthew to 26:58ff.
3. The next section of this chapter (vs.19-27) in which Jesus was before the high priest and in which Peter fulfilled the Lord's prediction by denying him is also found depicted in Matthew 26ff.
4. The last section of the chapter (vs.28-40) in which Jesus was taken before Pilate and finally sentenced is also found in the closing chapters of the account given by Matthew.

CHAPTER NINETEEN

1. The first section of this chapter (vs.1-15) is also found in Matthew 27.
2. The account of the crucifixion (vs.16-37) is also found in the closing chapters of Matthew, Mark, and Luke.
3. The burial of the Christ (vs.38-42) is also found in the last chapters of the other accounts of the life of Christ.

CHAPTER TWENTY

1. The account of the resurrection of the Christ (vs.1-10) is seen in the last chapter of Matthew, Mark, and Luke. It is one of the principle tenets of the gospel of the Christ (cf. I Cor. 15:1ff).

2. The following section (vs.11-18) in which Jesus appears to Mary Magdalene is also recorded in Mark 16:5ff. It is important to note that the phrase "touch me not" in verse 17 does not mean that Mary could not touch Jesus at all. This interpretation has often been cited in conjunction with the latter verses in this chapter, in which Thomas is not only allowed but instructed to touch the Christ, in an effort to show that Jesus returned to heaven between his encounter with Mary Magdalene and his confrontation with Thomas. Such is not warranted by the scriptures. There is no reason that Jesus left prior to his "ascension" (Luke 24; Acts 1), because he did not leave the earth to ascend back to heaven until later. The phrase "touch me not" simply means "do not hinder me".
3. In the next section (vs.19-23) Jesus appears to his disciples. Verses 21-23 serve as the closest thing to the great commission in the book of John. Verse 23 is very much similar to Luke 24:44ff. At this particular appearance Thomas, one of the twelve, was not present (vs.24-31). When he was told by the rest of the disciples that they had seen the Lord, Thomas responded by saying: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Thomas received just such an opportunity with a few days, for the Lord again appeared unto the disciples. When Thomas's wish was fulfilled he exclaimed: "My Lord and my God."
4. The closing verses of this chapter present the objective of the entire work: "And many other things truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

CHAPTER TWENTY-ONE

1. In the last chapter of the gospel according to John we note one more appearance of the Lord to his disciples. Upon this occasion the disciples were fishing and the Lord beckoned unto them from the shore. Initially they did not recognize the Lord, but when John (the disciple whom Jesus loved) said that it was the Lord, Peter threw himself into the sea and swam to shore. Such was the nature of impetuous Peter. He beat the boat back to shore. Jesus invited the disciples to come and dine with him after they caught a great catch similar to the account in Luke 5 when Jesus first called some of them.
2. After they had eaten Jesus questioned Peter three times concerning his love for him (i.e. concerning Peter's love for Jesus). The first two times Jesus questioned using the word for the greatest love (AGAPE). The first two times Peter responded by using the word for friendship love (PHILEO). Finally, on the third query, Jesus used the word PHILEO. Peter, though he previously denied the Lord three times on the night in which he was betrayed, now had the opportunity to affirm his love for the Lord the same number of times. In each case Jesus instructed him to feed his sheep, that is to fulfill his work for the Lord.
3. The last section of the chapter (vs.20-25) speaks about the disciple whom Jesus loved (generally considered to be John the apostle). Some use this passage to prove that the apostle John was still living today, but the passage itself refutes such an idle claim.
4. The writer closes by affirming that the world would most likely not be able to contain all of the books which could be written concerning the life and work of Jesus the Christ...and they would not be needed even if they did exist. The few miracles portrayed in this account by John could not be added to in such a way as to make them more conclusive. They are as conclusive as they could possibly be already.

JOHN: A REVIEW

The gospel according to John is perhaps more straightforward in its presentation of its theme than the other accounts of the life of Christ are. It is generally considered to be one of the "easiest" accounts of the life of Christ. Its language is simple and direct. Its style is non-pretentious. Its approach unique among the gospels. It is not the gospel of order and history as is Luke. It is not the gospel of action as is Matthew. It is not the gospel of the Jews as is Matthew. But it does appeal to all of these groups.

Some of the characteristics of the gospel according to John are: 1) its simplicity of style; 2) its method of treating each step in the narrative as if isolated and separate from all the rest rather than merging it into the complete whole; 3) it frequently repeats the same thought within the same verse [e.g. "In the beginning was the word and the word was with God and the word was God." "The light shineth in darkness and the darkness comprehended it not." "I am the Good Shepherd; the Good Shepherd giveth life."; et al.]; 4) it frequently contains parallelisms or statements expressing the same or similar truths; 5) the gospel according to John is a gospel of contrasts [e.g. light and darkness, truth and falsehood, good and evil, life and death, God and Satan, et al.]; 6) John's record makes frequent mention of the feasts [e.g. the Feast of the Passover, First Passover, a Feast of the Jews (Purim-?), Passover (a Feast of the Jews-Second Passover), Feast of the Tabernacles, Feast of the Dedication, Passover (third Passover), et al.]; 7) John's gospel is a gospel of testimony [e.g. testimony is given of John the Baptist, certain other individuals, Jesus' work, Jesus himself, the testimony of the Father, and the testimony of the Holy Spirit]; 8) John's gospel is a gospel of belief, its very purpose is to instill belief (Jn.20:30-31); 8) John's gospel is a spiritual gospel; 9) it is a gospel of symbolism [e.g. the use of numbers (3 and 7), the Good Shepherd, the sheepfold, the bread of life, living water, the vine and the branches, and the names of Jesus (the Word, the Way, the Light, the Truth, the Life, etc.)]; 10) the gospel of John is the gospel of the incarnation. "Matthew explains his Messianic function; Mark his active work; and Luke his character as Savior." John magnifies his person and everywhere makes us see "the word made flesh." God is at no great distance from us. He has become flesh. The word has come as the Incarnate Man. Jesus, this Incarnate Man, is God and as such fills the whole book, but He, nevertheless, hungers, thirsts, and knows human experience. God has come down to man that man may be enabled to ascend to God; to enable him to rise up to God." [Tidwell, p.178]; 11) the miracles in John's account are called signs; 12) John alone contains the "I am" sayings of the Christ, 13) John emphasizes the work of Christ in Judea rather than in Galilee; 14) the spiritual aspect of many things is emphasized [e.g. in conversion (ch.3), concerning the nature of God (ch.4), et al.]. The gospel of John, therefore, is a universal gospel, written and designed to convert all men, regardless of their background.

ACTS

The book of Acts begins something entirely different in the New Testament. The first four books of the New Testament constituted biographies of the life and teachings of Jesus the Christ. This book deals with the history of the kingdom which Jesus spoke about during his life. The title which appears in many Bibles, "THE ACTS OF THE APOSTLES", is somewhat of a misnomer. Only a few of the acts of some of the apostles are mentioned. The greatest part of the actions of the remaining disciples is not mentioned in the very least way. Acts, therefore, is a history of the church from its beginning until the closing years of the life of Paul. It covers a period of approximately 30-40 years.

CHAPTER ONE

1. The writer of this book is Luke, the writer of the gospel by the same name. He writes to the same person/s as the previous effort.
2. The opening section of this narrative takes up with the closing verses of the gospel of Luke. Jesus had not yet ascended to his heavenly Father. He was still continuing his ministry upon the earth even after his death, burial, and resurrection. An extremely important point needs to be emphasized concerning the first 11 verses of this chapter. Note that in verse 3 the text says: "To whom [i.e. the apostles, jla] also he showed himself alive after his passion [i.e. his death upon the cross, jla] by many infallible proofs [i.e. his resurrection and his appearances to many, jla], being seen of them forty days, and SPEAKING OF THE THINGS PERTAINING TO THE KINGDOM OF GOD:..." Even after his death and burial and resurrection, Jesus was speaking about the kingdom of God, but the question arises: "was the kingdom then in existence?" The answer can be seen in the following verses. During his life Jesus mentioned several things concerning the coming kingdom: 1) he would build it, 2) it would not be ultimately defeated by the forces of hell, 3) the apostles were to be given