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The Life of Jesus

Begot of the Holy Spirit, Born of Mary

Charles H. Roberson

Outline Study

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The Life of Jesus

By Charles H. Roberson

The late Dr. Roberson was head of the Bible Department of Abilene Christian College from 1932 until his retirement in 1951. Author of "What Jesus Taught," co-author of "Bible versus Modernism" and "Studies in Revelation," he was recognized by the Greek Department of the University of Texas as the "Greek Scholar of the Southwest."

"She shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins."

MATT. 1:2

Price \$1.00

Order From
MRS. CHARLES H. ROBERSON
1618 College Dr.
Abilene, Texas

Memory Passages

Prescribed passages to memorize are distributed in the outline and each should be memorized when you come to it.

Lk. 1:1-4
Jno. 1:1-18
Lk. 2:51f
Heb. 4:15
1 Cor. 10:13
Jno. 3:1-8
Mt. 9: 12f
Mk. 2:17
Lk. 5:32
Mt. 5:13-16
Mt. 7:1-12
Jno. 6:66-70

Mt. 16:13-20
Lk. 17:1-10
Mk. 10:28-31
Mt. 26:13
Mt. 25:40
Jno. 17:20f
Jno. 18:36-38
Jno. 20:21-23
Mt. 28:18-20
Mk. 16:15-18
Lk. 24:44-49
Acts 1:3-8

Abbreviation Key

- f: read one verse following.
ff: read several verses following.
cf: compare with another reference.

LESSON I

PREFATORY NOTE

Aim of Study

This outline is prepared primarily for the use of my own classes in Bible of Sophomore rank in Abilene Christian College, and for correspondence students. Its specific aim is set forth in the chapter on Method of Study.

Bible-study should be a serious and an honest business. He who learns to discern the fundamental principles of true living, to catch the larger sweep of thought, and to respond to the warm appeal of truth with hearty sympathy and a will to do and to live, has, indeed, learned true righteousness and the consequent happiness.

In approaching the study of the Gospel records, one should, first of all, take time to grasp the main outlines of the entire course of thought, then, period by period, to observe the relation of each part to the whole, and afterward to study more closely the details.

Perhaps, never before in the history of mankind has the path of duty and opportunity so urgently summoned men to follow in the path that Jesus marked out for men. It is recognized in all circles that the Life and Teaching of Jesus constitutes the world's most valuable asset.

It is especially desired that each student shall see Jesus thinking, living, working. The need of the present is a greater incentive to the study of Jesus' life, that each individual may come to have a clearer view of His achievements and cumulative power which it attains as the years pass.

How is the student to come to full appreciation of Jesus? There are many ways to study the Gospel records. It seems that the best way is to study the four Gospels side by side in chronological order, and endeavor to formulate from them a full and an accurate account of His life. Such study will enable the student to understand the mind and the experiences of Jesus living His life among men, and with the Father teaching, preaching, healing—all with the unwavering purpose of showing to men the character of the heavenly Father, in whom He trusted and in whose love is the hope of mankind.

Students may think that more direct information should be given and less required of the student in the way of finding out for himself. But it should be necessary only to remind them that facts and truths gained as a direct result of one's own diligent study are much more truly his own possession than any knowledge gained from simply reading statements in a text book.

Take great care to read all scriptures in proper sequence, and to cultivate independence of discernment of thought. Ask yourself constantly: Is this an essential teaching or is it an illustration of the teaching? Am I living up to my best light? How can I make this truth live for others? No one has a right to seek larger truth when he is unwilling to shape his life by a larger pattern. Each person must show his gratitude for his opportunity by being always ready to build his life upon larger and truer lines.

Just as in the study of science or art, so in an effort to understand Jesus and His message to men, we must bring to bear all possible intelligence and keen discrimination. The Life of Jesus cannot be otherwise than an inspiration to strive to attain to living on a higher plane, even to the student of the most slovenly attitude. But one must always be on guard against confident preconceptions, for such an attitude can yield at best only superficial results.

It is hoped that the student will not permit his inability to answer any particular question to retard his progress in the course. Such questions should be temporarily set aside, and the student should keep thinking about them. As an appreciation of Jesus grows in his heart, answers to all difficult questions will become quite obvious and clear.

For convenience the course is presented in an introduction and seven periods, each being followed by numerous test questions.

Method of Study

1. **Study the historical background.** It is necessary that the student shall have some knowledge of the geography of Palestine, and some acquaintance with the political conditions, and with the customs, religion and morals of the people in order that he may understand more accurately the records of Jesus' life. Each student who undertakes this course will already have knowledge in some measure. The study begins properly with a survey of the land and the people, and in subsequent study, questions of geography should be faithfully studied to the end that the events of the Master's life may be set in their true historical relation and perspective.

2. **Fix definitely in mind the facts recorded in the Synoptists' records and in John.**

a. Learn titles of Periods and sections of outline. This outline is for the most part an orderly arrangement of the events in their proper setting both as to time and place, and can be fixed best in mind by memorizing the titles. This may be done most easily period by period.

b. As each section is taken up, read carefully all that is recorded, endeavoring prayerfully to understand it, and fix the facts in mind. Do not neglect any detail.

c. Note, in writing, any obscure points which require further investigation in order to arrive at a clear and correct understanding. Leave out all questions of mere curiosity.

d. Study these matters and make inquiries concerning them so far as time and facilities permit. It is recommended that you use **NELSON'S TEACHER'S TESTAMENT** with Notes and Helps, Dean's "An Outline of Bible History," pp. 110-167, and "A Harmony of the Gospels in the Revised Version," Broadus. These may be procured from the Extension Department of Abilene Christian College. They will aid greatly in the study of the course. You will need also a copy of "What Jesus Taught," Roberson.

3. **Co-ordinate the results of your study.** Keep in mind that the purpose of the whole course is to gain a true and an accurate knowledge of the life and character, and the thought of Jesus Christ, and strive at all times to bring the results of your study into right relations to one another with this aim in view.

a. Make frequent reviews of the ground already covered, especially at the end of the successive periods, locating the places that enter into the study of Jesus' life, connecting the events in a continuous narrative, and observing their relations to one another.

b. Make a special effort to acquaint yourself with the history and the life of the times, the place or significance of the events, and their relation to one another.

c. Make all the memorization of facts and all study of detail contribute to the understanding of the life and character of Jesus Himself.

SPECIFICALLY:

1. Work regularly. Have a definite time for study.
2. Read intelligently, meditatively.
3. Read attentively; follow course of thought carefully.
4. Record the results of your study; summarize frequently and definitely whatever impression you have gained from each section as studied.
5. Make frequent reviews. Clearness and appreciation will come as you connect events and teachings in proper relations.
6. Try to keep the outline in mind. Write in own words the thought of a section.
7. Study with open mind and heart. Bible study is not only to store the mind, but is also to mold the heart and shape the life.
8. Memorize short passages which appeal to you. This is very valuable. Live them.
9. Be not in haste. Get the facts and the teaching. Receive them, and
10. Read the passages of the New Covenant, given in the Outline in the order given.

TEST QUESTIONS

(Prefatory Note)

1. Why should Bible-Study be done seriously and honestly?
2. Why is need of accurate knowledge of Jesus' Life imperative?
3. What is desired to be attained in this course?
4. Why is "chronological" method preferable?
5. Why is it better for the student to learn facts "on his own"?
6. What should go "hand in hand" with the student as he learns?
7. State clearly the Purpose of this course.
8. How should you study, and why?

INTRODUCTION: NEW COVENANT HISTORY

1. The Land and the People.

Canaan has become Palestine. Names of chosen people have varied: The earliest name, Hebrew, occurs in all phases of their national life; Israel, the name used from Jacob's time onward, came to designate the Northern Kingdom after the establishing of the dual kingdom, and Jew remained the usual national name throughout later periods of Old Covenant history as also in that of the New Covenant. New currents have flowed into the life of the people. Romans are on every hand. Hebrew, Aramaic, Greek and Latin are the languages in vogue.

Note: In general the chosen people are, nationally, JEWS; linguistically, HEBREWS; and religiously, ISRAEL.

2. The Division of Palestine.

Galilee, Judea, Samaria—west of the Jordan River; Perea, the Bashan District—east of the Jordan River. Jesus' ministry extended into all these, but interest centers chiefly in Judea and Galilee.

Herod the Great ruled over these five districts.

3. Rulers of Palestine.

a. Roman Emperors: During time of Jesus.

- (1) Octavius (Augustus) Caesar, B. C. 31—A. D. 14.
- (2) Tiberias Caesar, A. D. 14—37.
- (3) Later important ones.
 - (a) Claudius Caesar, A. D. 41—54.
 - (b) Nero Caesar, A. D. 54—68.
 - (c) Vespasian Caesar, A. D. 69—79.

b. Local Rulers.

- (1) Kingdom of Herod the Great.
- (2) The Government of Four—The Tetrarchy.
 - (a) Archelaus—Mt. 2:22—Ruled Judea and Samaria. Displaced in A. D. 6; his territory was placed under a series of imperial governors, of whom Pontius Pilate was the sixth.
 - (b) Herod Antipas—Mt. 14:3—ruled Galilee and Perea.
 - (c) Philip—Lk. 3:1—ruled the Bashan District. and Abilene was not in the dominion of Herod the Great.
 - (d) Lysanias—Lk. 3:1—Abilene, but Lysanias was not a Herod.
- (3) Kingdom of Herod Agrippa I; A. D. 41-44—Acts 12:1-23; all Palestine was united under his rule with Abilene also.
- (4) King Agrippa II; A. D. 44-66—Acts 26:2. At the death of Herod Agrippa I, he was given the Tetrarchies of Philip and Lysanias and he ruled them until the fall of the Jewish state, A. D. 70.

The other provinces of Palestine, as in the time of Pilate, were placed under governors. The two which have to do with the history of the New Covenant are Felix, A. D. 53-60; Acts 23, 24; and Festus, A. D. 60-62, Acts 24-26.

TEST QUESTIONS

(Introduction)

1. Make an outline map showing location of each of the five divisions of Palestine.
2. State the different designations of the chosen people.

3. Who was Emperor of Roman Empire when Jesus was born? During His ministry?
4. Over what territory did Herod the Great rule, and who ruled each portion after his death?
5. Identify four later rulers of Palestine.

BIRTH AND INFANCY

Preview: The Personal Mission and Work of Jesus Christ
(B. C. 8-5—A. D. 26-29)

1. Jesus Christ is the Central Figure of Bible History.
2. Jesus Christ is the Key to the World's History.
3. The Sources of Jesus' history—Four memoirs.
 - a. Matthew, Mt. 9:9; Mk. 2:14; Mt. 10:3.
 - b. Mark, a convert of Peter, 1 Peter 5:13; companion of Paul, Acts 13:5.
 - c. Luke, not a personal disciple of Jesus, Lk. 1:1-4; a physician, Col. 4:14; companion of Paul, Acts 16:10, and other "we" passages.
 - d. John, Jno. 1:35-51; apostle, Mt. 10:2; see also Jno. 13:23; 19:26; 20:2; Lk. 5:1-11. Omits birth, baptism, temptation, sermon on the mount, all the parables, transfiguration, institution of Lord's Supper, and the agony in Gethsemane.

Matthew, Mark and Luke are called the Synoptists, and their records the Synoptics. WHY?

4. Introductory Portions of the Gospel Records.
 - a. Of Luke, Dedication, Lk. 1:1-4; Genealogy, Lk. 3:23-38.
 - b. Of John, Jno. 1:1-18.
 - c. Of Matthew, Genealogy, Mt. 1:1-17.
Memorize Lk. 1:1-4; John 1:1-18.
5. Periods of Jesus' history.
 - a. Birth and Infancy.
 - b. Preparation.
 - c. Obscurity.
 - d. Great Galilean Ministry.
 - e. Closing Ministry in all parts of Palestine.
 - f. The last Week of His Ministry.
 - g. The Forty Days.

The Birth and Infancy of Jesus, Mt. 1, 2; Lk. 1, 2.

1. Series of Visions.—Four.
 - a. Of Zacharias, Lk. 1:5-25.
 - b. Of Mary, Lk. 1:26-56.
 - c. Of Joseph, Mt. 1:18-25; (Cf. Mt. 1:23 with Isa. 7:14).
(Fourth given below as full topic)
2. Birth, Lk. 2:1-7.
3. Vision of the Shepherds, Lk. 2:8-20.
4. The Group in the Temple, Lk. 2:21-38. (Cf. Lk. 2:24 with Lev. 12:8).
5. The Wise Men, Mt. 2:1-12.
6. Herod's Decree, and the Flight of Joseph and family into Egypt, Mt. 2:13-18.
7. Return to Nazareth, Mt. 2:19-23; Lk. 2:39.

TEST QUESTIONS

(Birth and Infancy)

1. Locate on your outline map Nazareth and Bethlehem.
2. Give three reasons why Jesus Christ is Central Figure in history.
3. What providential preparations for His coming are given?
4. State events of Jesus' Life John does not mention.
5. Why are Mt., Mk., and Lk. called the Synoptists?
6. What are the Periods of Jesus' Life?
7. Give account of the vision: of Zacharias; of Mary; of Joseph.
8. Relate fully the account of Jesus' birth.
9. Discuss: The Shepherds; Simeon and Anna; and the Wise Men.
10. What decree did Herod make? Why? What the results?
11. Quote Lk. 1:1-4; Jno. 1:1, 14.

LESSON II

PERIOD OF PREPARATION

(Mt. 3:1 — 4:11; Mk. 1:1-13; Lk. 1:57 — 4:13; Jno. 1:19-28)

1. The Silent Years at Nazareth.
 - a. The self-restraint of the records affords proof both of their reality and of the inspiration of the writers.
 - b. Educational influences.
 - (1) A carpenter, Mt. 13:55; Mk. 6:3.
 - (2) Jno. 7:15 indicates no more than that He was not educated in the rabbinical schools.
 - (3) Likely He knew and was familiar with Aramaic, Hebrew and Greek.
 - (4) Had access to Scripture in the Synagogue.
 - c. Visit to Jerusalem, Lk. 2:40-52.
Note especially verse 51 and verse 52.
 - d. Lessons of these years.
He was truly doing the work of the Father.
What He did is measured by what He was.
World's great Need is Character, — no years of preparation are wasted that produce such manhood as came forth from the obscurity at Nazareth.
2. The Ministry of John the Baptist.
 - a. Birth, and desert life, Lk. 1:57-80.
 - b. Revival of prophecy, Mt. 3:1-12; Mk. 1:1-8; Lk. 3:1-18; See Mal. 4:5f; Isa. 40:3.
Note carefully Lk. 1:80.
Cf. Lk. 1:15 with Num. 6:1-5.
 - c. Power of his ministry, — "Did no miracle" — Jno. 10:41.
 - (1) Rebuked? See Lk. 3:10-14.
 - (2) Ministry preparatory, not final.
 - (3) Preached "baptism of repentance unto remission of sins" Mk. 1:4.
 - (4) Called men to believe on "Him who was to come." See Mk. 1:7f; cf. Acts 19:4.
 - d. Baptism of Jesus, Mt. 3:13-17; Mk. 1:9-11; Lk. 3:21f. The Climax of John's ministry.
Did John know Jesus? See Jno. 1:31-34.
See also Geikie's "Life of Christ," Vol. I, p. 413.
 - e. The Temptation, Mt. 4:1-11; Mk. 1:12f; Lk. 4:1-13.
 - (1) Through bodily appetite: Stone to bread (Mt. 4:3).
 - (a) Distrust His Father's care.
 - (b) Use His miracle-working power for self.
 - (2) Through his trust in God: "Cast thyself down," Mt. 4:6; but he would not distrust the Father's care, would not presume on that care to astonish the multitude.
 - (3) Through His plans for dominion: "Worship me," Mt. 4:9, that is do not wait the slow conquest by spiritual means, but draw the sword and conquer by force. Memorize Heb. 4:15, 1 Cor. 10:13.

TEST QUESTIONS

(Preparation)

1. What educational privileges did Jesus have?
2. What does the self-restraint of the records of the Silent Years at Nazareth prove?
3. What may be learned from "The Silent Years"?
4. Why bring in Isaiah and Malachi here?
5. Discuss John's Ministry: Power, Preparatory or Final?
6. What did John preach?
7. Relate the incident that marks the Climax of John's ministry.
8. Before Jesus entered upon His public ministry how was He "tested"?
Discuss.
9. Quote Lk. 2:51f; Heb. 4:15; 1 Cor. 10:13.

PERIOD OF OBSCURITY

(Jno. 1:29—4:45.)

Extent: Nine or ten months.

What: Teaching rather than miracle working; Private and personal teaching rather than public discourse.

Where: Earlier days in Galilee; large portion in Judea. Jno. 4:3.

John's ministry begins to wane before the growing power of Jesus' work.

1. The early Galilean Ministry, John, 1:35—2:12.
 - a. The first disciples (5) Jno. 1:35-51.
 - b. The first miracle, Jno. 2:1-11.
 - c. Conclusion of the Galilean ministry.
 - (1) Visits Capernaum, Jno. 2:12; then to Jerusalem.
 - (2) Contrasts with the ministry of John.
 - (a) Jesus was to be a worker of miracles.
 - (b) Jesus mingled with the common life of the common people.
2. The Early Judean Ministry. Jno. 2:13—4:42.
 - a. Introductory: Early Galilean ministry was apparently private in character; now Jesus enters upon the more public phase of His ministry.
 - b. Cleansing the Temple, Jno. 2:12-22. This event must not be confused with a later cleansing, cf. Mt. 21:12.
 - c. Conversation with Nicodemus, Jno. 2:23—3:21.
 - (1) Messiahship attested by miracles, Jno. 2:23; 3:2; 4:45.
 - (2) Nicodemus, a Pharisee, a ruler of the Jews, Jno. 3:1. Memorize John 3:1-8.
 - d. The Country Ministry, Jno. 3:22-24.

No incidents preserved, but infer from Jno. 4:35 that Jesus remained in Judea about eight months. The jealousy of John's disciples shows that His ministry was fruitful—Cf. Jno. 3:26.
 - e. John Baptist's last testimony, Jno. 3:25-36.
 - f. Close of Early Judean Ministry, Jno. 4:1-4; Lk. 3:19f; 4:14; Mt. 4:12; Mk. 1:14.
 - (1) John rejected by Pharisees, Lk. 7:30.
 - (2) Scene of labor shifts from Judea to Galilee. Occasioned by hostility of Pharisees; Envy of John's disciples; and imprisonment of John, Lk. 3:19f, cf. Jno. 4:1-3; Mt. 4:12.
 - g. The Woman of Samaria, Jno. 4:5-42. Lessons expressed as "Hoods."
 - (1) Fatherhood of God.
 - (2) Brotherhood of man.
 - (3) Thirsthood of soul.
 - (4) Spirithood of worship.
 - (5) Christhood of Jesus.
 - (6) Womanhood redeemed.

N.B.—Series of first things:

1. First testimony of John, Jno. 1:19-27.
2. First disciples (5), Jno. 1:35-51.
3. First miracle, Jno. 2:1-11.
4. First residence in Capernaum, Jno. 2:12.
5. First passover during the ministry, Jno. 2:13-22.
6. First Extended Discourse, Jno. 2:23—3:21.

TEST QUESTIONS

(Obscurity)

1. Why is this Period so designated?
2. Contrast John's and Jesus' ministries.
3. Tell fully Jesus' conversation with Nicodemus.

4. State two events of the early Galilean ministry.
5. Give five events of the early Judean ministry.
6. Why did Jesus leave Judea, and where did he go?
7. Relate the incident in Samaria. Express the lessons as "Hoods."
8. Give details of five first events in Jesus' public ministry.
9. Quote Jno. 1:3, 5, 8.

LESSON III

PERIOD OF GREAT GALILEAN MINISTRY

(Cf. Lk. 4:14)

Introductory:

- a. Arrival in Galilee, Jno. 4:43ff.
 - b. Time? One year and nine months.
 - c. Place? Made one visit to Jerusalem; during last six months a series of withdrawals into provinces north and east of Galilee; but Galilee was the scene and Capernaum the center of this most important portion of Jesus' ministry.
 - d. Characteristics.
 - (1) Intense activity.
 - (2) Popularity with the masses.
 - (3) Increasing hostility of scribes and Pharisees, and, at last of Herod Antipas.
 - (4) Loss of popularity, and withdrawal from Galilee.
1. The Preparatory Stage.
- a. General account of His teaching, Mt. 4:17f; Mk. 1:14f; Lk. 4:14f.
 - b. Healing the nobleman's son, Jno. 4:46-59.
 - c. Rejected at Nazareth, Lk. 4:16-31.
 - d. Capernaum chosen, Mt. 4:12-16.
 - e. Miraculous draught of fishes, and second call of disciples, Mt. 4:1: 18-22; Lk. 5:1-11; Mk. 1:16-20.
 - (1) Three of first five (Jno. 1:35-42).
 - (2) Contrasts with earlier call.
 - (a) This, more permanently attached them to Jesus.
 - (b) This, a distinct call to the ministry.
2. Second stage—To the appointment to the Apostles, and the Sermon on the Mount.
- a. A memorable Sabbath at Capernaum, Mk. 1:21-34; Lk. 4:31-41, Mt. 8:14-17—
 - (1) "They were astonished".
 - (2) First recorded cure of a demoniac.
 - (3) Peter's mother-in-law cured.
 - (4) Multitudes, variously afflicted, cured.
 - b. A great tour of Galilee, Mt. 4:23-25; Mk. 1:35-39; Lk. 4:42-44; Mk. 1:40-45; Mt. 8:2ff; Lk. 5:12-16.
 - (1) Preaching good news of the kingdom.
 - (2) Healing variety of diseases.
 - (3) Whole country aroused.
 - (4) One miracle only, in detail (leper healed), Mt. 8:2ff; Mk. 1:40-45; Lk. 5:12-16.
 - c. Healing of a paralytic, Mt. 9:2-8; Mk. 2:1-12; Lk. 5:17-26. Opposition begins to be outwardly manifested; Popularity continues, however; Hostility of scribes and Pharisees arose in connection with the healing of a paralytic. From this event on, spies continually followed Him.
 - d. Call and Feast of Matthew. Mt. 9:9-13; Mk. 2:13-17; Lk. 5:27-32—As a class, publicans were greedy and extortionate. Matthew made a feast and invited many publicans and sinners, and the criticism made by the Pharisees brought forth the beautiful saying: Mt. 9:12f; Mk. 2:17; Lk. 5:32; Memorize these passages.
 - e. Discourse on Fasting, Mt. 9:14ff; Mk. 2:18ff; Lk. 5:33-39.

f. Jairus' Daughter; The Parenthetical Miracle, Mt. 9:18-26; Mk. 5:22-43; Lk. 8:41-56.

g. Heals two blind men, and a dumb demoniac, Mt. 9:27-34.

h. The Second Passover, Jno. 5:1-47.

The Synoptists mention only one Passover If "feast" in Jno. 5:1 is a Passover, then John mentions four. At any rate at this point of His ministry Jesus visits Jerusalem. One incident recorded,—healing man at Bethesda on Sabbath. Criticism of Jesus' healing man at Bethesda on Sabbath. Criticism of Jews gave occasion for the extended discourse in the 5th chapter of John.

i. Further Sabbath Criticism, Mt. 12:1-14; Mk. 2:23—3:6; Lk. 6:1-11.

(1) Disciples pluck ears of grain on the Sabbath, Mt. 12:1-8; Mk. 2:23-28; Lk. 6:1-5.

(2) Jesus heals man with a withered hand on the Sabbath, and defends it; Mt. 12:9-14; Mk. 3:1-6; Lk. 6:6-11.

j. Great multitudes attend Jesus beside the Sea of Galilee, Mt. 12:15-21; Mk. 3:7-12.

k. After a night of prayer, Jesus selects twelve apostles, Mk. 3:13-19; Lk. 6:12-16. See Mt. 10:2ff and Acts 1:12f. (Matthew postpones giving the names of the twelve until they are sent out to preach in Galilee).

l. The Sermon on the Mount, Mt. 5-7; Lk. 6:17-49; Where? A level place on a mountain, not far from Capernaum.

(1) Introductory statements, Mt. 5:1f; Lk. 6:17ff.

(2) The Beatitudes: Privileges of subjects in the kingdom of God; Mt. 5:3-12; Lk. 6:20-26.

(3) Influence and responsibility of Jesus' disciples, Mt. 5:13-16; Memorize these verses.

(4) Relation of Jesus' teaching to the law, and to current teaching, Mt. 5:17-48; Lk. 6:27-36.

(5) Good works must not be performed for show, e. g. almsgiving, prayer, fasting, Mt. 6:1-18.

(6) Single hearted devotion to God, as opposed to worldly aims and anxieties, Mt. 6:19-34.

(7) Concerning judging others, Mt. 7:1-6; Lk. 6:37-42.

(8) Prayer, and the Golden Rule, Mt. 7:7-12.

(9) The way of salvation hard to find and to follow, Mt. 7:13-23; Lk. 6:43-46.

(10) Conclusion—The Two Builders, Mt. 7:24-29; Lk. 6:47ff. Memorize Mt. 7:1-12.

3. Third Stage, To the Adoption of Parable Teaching:

a. Jesus heals centurion's servant at Capernaum, Mt. 8:1; 5:13; Lk. 7:1-10.

b. He raises a widow's son at Nain, Lk. 7:11-17.

c. A woman who was a sinner washed Jesus' feet with her tears, and anointed them with costly ointment, Lk. 7:36-50. This is one of the most touching incidents of Jesus' entire ministry, and the criticism of the host called forth the beautiful lesson of the Two Debtors. (This incident must not be confused with the anointing at Bethany a year later).

d. A message from John Baptist, and Jesus' testimony concerning him, Mt. 11:2-30; Lk. 7:18-35.

(1) Jesus' program, Cf. Lk. 4:18f and Lk. 7:2.

(2) His eulogy upon John, Lk. 7:28; Mt. 11:11.

(3) The tender invitation, Mt. 11:29f.

e. Further journeying about Galilee, Lk. 8:1-3.

*f. Blasphemous accusations against Jesus, Mt. 12:22-37; Mk. 3:19-30.

g. Effrontery of demanding a sign, Mt. 12:38-45.

h. Jesus' mother and brethren, Mt. 12:46-50; Mk. 3:31-35; Lk. 8:19ff.

i. The adoption of parable teaching.

(1) To avoid precipitating conflict with rulers.

(2) To add beauty and force to His lesson, "The Lamp and the Lampstand." See Lk. 8:16ff; cf. Mt. 5:15; Mk. 4:21f.

j. The First Great Group of Parables, See Mk. 4:33f.

*Note: Events f. to j., and a., b., and c. of following section all occurred on the same day.

Introduction— Beside the Sea of Galilee, Mt. 13:1ff; Mk. 4:1ff; Lk. 8:4.

- (1) Parable of the Soils (Sower) , Mt. 13:3-23; Mk. 4:3-25; Lk. 8:5-18.
- (2) Parable of Seed Growing of Itself, Mk. 4:26ff.
- (3) Parables of the Tares, Mt. 13:24-30.
- (4) Parable of the Mustard Seed, Mt. 13:31f; Mk. 4:30ff.
- (5) Parable of the Leaven, Mt. 13:33f.
- (6) Parable of the Hid Treasure, Mt. 13:44.
- (7) Parable of Goodly Pearls, Mt. 13:45f.
- (8) Parable of the Dragnet, Mt. 13:47-50.

Conclusion: Mt. 13:51ff; Mk. 4:33f.

TEST QUESTIONS

(Great Galilean Ministry—Stages 1-3)

1. Give length of Galilean ministry; tell its characteristics and the city

that was the center of the activities of this period.

- 2. Where did Jesus go and what was the result of that visit?
- 3. Relate the circumstance of the calling of the four fishermen.
- 4. What were the events of the first Sabbath in Capernaum?
- 5. What great tour followed, and what the general effect?
- 6. Who first began to criticize Jesus, and why?
- 7. Who made a feast for Jesus, and why was it criticized?
- 8. Who was first to be raised from the dead?
- 9. What miracle on the way to Jairus' house?
- 10. Over what did Jesus demonstrate His Power?
- 11. What city did Jesus visit at this point, and why?
- 12. What three criticisms were made pertaining to the Sabbath?
- 13. Give names of the twelve apostles and state fully for what purpose Jesus chose them.
- 14. What great sermon followed the choosing of the Twelve? Tell where recorded and give analysis.
- 15. Locate on your map the Horns of Hattin (probably the place of the Sermon on the Mount), Jerusalem, Capernaum.
- 16. Make a list of the Twelve Apostles, after the following plan:

Mt.	Mk.	Lk.	Acts
Simon Peter	Simon Peter	Simon Peter	Simon Peter
Andrew	James	Andrew	James
etc.	etc.	etc.	etc.

Note three groups of four each:

Peter is the first in first group; Philip in second, and James son of Alphaeus in third.

- 17. What two persons have been raised from the dead thus far in our study of the life of Jesus.
- 18. What message, and why, did John send to Jesus?
- 19. What was the cause of the beautiful story of the Two Debtors?
- 20. What was Jesus' testimony concerning John?
- 21. What accusation did the Pharisees bring against Jesus?
- 22. Is this the sin against the Holy Spirit?
- 23. What reply did Jesus give in response to the demand of the Pharisees for a sign?
- 24. What change did Jesus make in the form of His teaching, and why?
- 25. Give names of Parables in First Great Group.
- 26. Quote Mk. 2:17; Mt. 5:13-16.

LESSON IV

GREAT GALILEAN MINISTRY — STAGES 4-5

4. The Fourth Stage—To the Sermon in the Synagogue at Capernaum;
- a. Crosses the Lake, Mt. 8:18, 23; Mk. 4:35f; Lk. 8:22—first recorded passing over.
 - b. The Tempest stilled, Mt. 8:24ff; Mk. 4:37ff; Lk. 8:23ff. Wonder.
 - c. The Gadarene demoniacs, Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39. Gadarenes were amazed at sight of demoniacs clothed and sane but angered at loss of swine; (see note under (j.) above.)
 - d. Visits Nazareth, and is again rejected, Mt. 9:1; Mk. 5:21—6:6; Mt. 13:54-58; Lk. 8:40 (This visit is not to be identified with one described by Luke. Lk. 4:16-31).
 - e. The First Mission of the Twelve, Mt. 9:35—11:1; Mk. 6:6-13; Lk. 9:1-6.
 - (1) Tour of Galilee, two; preaching and working miracles.
 - (2) Mission, like that of John and personal mission of Jesus, was preparatory.
 - (3) Limited to lost sheep of house of Israel.
 - (4) "Repent for kingdom of heaven is at hand".
 - f. Death of John Baptist, Mt. 14:1-12; Mk. 6:14-29; Lk. 9:7ff.
 - (1) Herod Antipas, Herodias, Philip.
 - (2) John's rebuke of Herod Antipas.
 - (3) John's imprisonment and death.
 - (4) Herod's supposition.
 - g. The twelve return and Jesus retires with them across the lake to rest, Mt. 14:13; Mk. 6:30ff; Lk. 9:10f; Jno. 6:1ff.
 - h. Feeding the five thousand, Mt. 14:15-21; Mk. 6:34-44; Lk. 9:12-17; Jno. 6:4-14.
 - (1) Climax of Jesus' popularity.
 - (2) Multitude bent on making Him King.
 - (3) Return of third temptation.
 - (4) Only miracle recorded by all gospel writers.
 - i. The twelve attempt to row back across the lake, Mt. 14:22f. Mk. 6:45; Jno. 6:16f.
 - j. Jesus comes walking on the water, Mt. 14:24-36; Mk. 6:47-56; Jno. 6:18-21.
 - k. The Sermon on the Bread of Life, Jno. 6:22-71.
 - (1) Preserved by John alone.
 - (2) Multitude begins to see that Jesus is not their kind of Messiah.
 - (3) Turning Point in Jesus' life, V. 66.
 - (4) Question and answer, vv. 67ff.
Memorize Jno. 6:66-70.
5. The Fifth stage, To Final Departure from Galilee at the Feast of Tabernacles.
- a. Length, about six months, from April to October.
 - b. New aspects.
 - (1) Wandering, visiting Phoenicia, Bashan District, Decapolis.
 - (2) Seclusion, avoided crowds, sought to be alone with the twelve.
 - (3) Private instruction; Few miracles recorded; Little public teaching. Jesus is training the Twelve in the fundamentals of His Kingdom and preparing them for His approaching death; (Cf. Mt. 16:21ff; 17:9; Mk. 9:30ff).
 - c. Jesus charged with disregarding tradition, Mt. 15:1-20; Mk. 7:1-23; Jno. 7:1.
 - d. Visits Phoenicia, Mt. 15:21-28; Mk. 7:24-30; Healing daughter of Syrophenician woman—only incident recorded.
 - e. Goes farther North than East and South into Decapolis, Mt. 15:29-38; Mk. 7:31—8:9.
 - (1) Heals multitudes.

- (2) Feeds 4,000.
- f. Jesus crosses into Galilee, and retires again into Tetrarchy of Philip, Mt. 15:39-16:12; Mk. 8:10-26.
- (1) Warns against "leaven" of Pharisees and Sadducees.
 - (2) A blind man healed, Mk. 8:22-26.
 - (3) A sign sought, Mt. 16:1-4; Mk. 8:11ff.
- g. Visit to Caesarea Philippi: THE GREAT CONFESSION; Mt. 16:13-20; Mk. 8:27-30; Lk. 9:18-21.
- (1) End of ministry approaching.
 - (2) Method of teaching.
 - (3) Time of testing results.
 - (a) Two questions.
 - (b) Importance of confession.
 - (c) Work successful.
 - (d) But not yet to be proclaimed.
 Memorize Mt. 16:13-20.
- h. Jesus reveals what Messiahship involves, Mt. 16:21-28; Mk. 8:31; 9:1; Lk. 9:22-27.
- (1) Rejection, death, resurrection.
 - (2) Peter protests, and is reproved, "Get thee behind me Satan".
 - (3) CROSS—BEARING before CROWN WEARING. Mt. 16:24ff; Mk. 8:34-37; Lk. 9:23ff.
- i. The Transfiguration, Mt. 17:1-9; Mk. 9:2-10; Lk. 9:28-36.
- (1) Jesus walks in darkening shadows.
 - (2) Partly for disciples, but chiefly for Himself.
 - (3) Witnessed by?
 - (4) Face and raiment in heavenly radiance.
 - (5) Moses and Elijah.
 - (6) Testimony.
 - (7) Significant and memorable, See 2 Pet. 1:16ff.
 - (8) Prophets, apostles, old Covenant and New, Heaven and earth, met.
 - (9) Meaning to Jesus.
 - (10) Meaning to disciples.
 - (11) But not yet ready to be proclaimed, Mt. 17:9.
- (Note: To Jesus the transfiguration was the seal of the Father's Approval of His ministry, and the assurance that the Father would be with Him to the end. To the disciples it showed that their confession at Caesarea Philippi was true, and that their confidence had not been misplaced, and that they were to preach Christ, not Moses.)
- j. Discourse while coming down from mount, Mt. 17:10-13; Mk. 9:10-13.
- k. Heals epileptic demoniac, Mt. 17:14-20; Mk. 9:14-29; Lk. 9:37-43. Disciples could not heal. Why?
- l. Close of Galilean ministry.
- (1) Again foretells His death and resurrection, Mt. 17:22f; Mk. 9:30ff; Lk. 9:43ff.
 - (2) Pays Temple Tax, Mt. 17:24-27.
- m. Impresses disciples the need of humility, Mt. 18: 1-14; Mk. 9:33-50 Lk. 9:46-50.
(His kingdom is spiritual).
- n. Right treatment of a brother who has sinned against one, and the duty of forgiving, Mt. 18:15-35 — (\$10,000,000 vs. \$17.00).
- o. Jesus' followers must give up everything for His service, Mt. 8:19-22; Lk. 9:57-62.
- p. Unbelieving brothers of Jesus urge Him to show Himself in Judea, but He rejected the advice, Jno. 7:2-9.
- q. Jesus passes privately through Samaria, and goes once more to Jerusalem, Lk. 9:51-56; Jno. 7:10.

TEST QUESTIONS

(Stages 4 and 5)

1. Relate the events of the night following the great day of parables.
2. What famous miracle was done on the east side of the Sea of Galilee, and what the effects?
3. What use is now made of the Twelve?
4. Relate in detail the circumstances of the death of John Baptist.
5. What miracle is recorded in all four gospels? Make four statements concerning this remarkable event.
6. What great sermon followed the feeding the 5,000 and why was it the turning point in Jesus' life?
7. What feast of the Jews occurred about the time of the miracle out of which the sermon in Capernaum grew? See Jno. 6:4. Did Jesus attend this feast?
8. Is this the second or third recurrence of this feast during Jesus' ministry? What reason do you have for your answer?
9. What event marks the climax of Jesus' popularity, and what would the people have done? See Jno. 6:15.
10. What new aspects of this period of Jesus' life?
11. What provinces were visited? Give location.
12. Relate the sole incident in Phoenicia.
13. What two important questions at Caesarea Philippi? What answers?
14. Do you think that Peter's answer reveals that Jesus' teaching had been successful? Give reasons.
15. Upon what coming event does Jesus begin to impress on the Twelve?
16. Give an account of the Transfiguration.
17. What did the Transfiguration mean to Jesus? What to the disciples?
18. Name all the stages of the Galilean ministry, giving for each the events which mark its beginning.
19. What was involved in Messiahship?
20. When was full import of the Transfiguration known?
21. Tell how Jesus set forth the duty of forgiving.
22. How did Jesus teach the need of childlike humility?
23. How, and why did Jesus pay the temple tax?
24. What is required of a follower of Jesus? Give quotation from either Mt. or Lk. in your answer.
25. How shall an offending brother be treated?
26. What is your idea of the statement "\$10,000,000 vs. \$17.00"?
27. Why could not the disciples heal the epileptic named in Mt. 17?
28. Quote Jno. 6:66-70.
29. Quote Mt. 16:13-20.
30. Quote Mt. 7:1f, 7f, 12.

LESSON V

CLOSING PERIOD OF MINISTRY IN ALL PARTS
OF PALESTINE

From the Feast of Tabernacles to the Arrival at Bethany.

Introducton:

- a. Extent: Six months, October, to April, exclusive of the six days before the Passover.
 - b. Place: Jesus is successively at Jerusalem; in the country of Judea; at Jerusalem again; in Perea; at Bethany near Jerusalem; in Perea; at Bethany again; in Perea once more; possibly a journey through Samaria and Galilee; and a final return to Jerusalem.
1. At Jerusalem: The Feast of Tabernacles, Jno. 7:10—10:21.
 - a. Jesus teaches in the Temple, Jno. 7:11-52.
 - b. One incident narrated, Jno. 7:53—8:11.
 - c. Jesus claims to be the Son of God, Jno. 8:12-59.

- (1) Existed before Abraham, Jno. 8:59.
- (2) People attempt to stone Him, v. 59.
- d. One miracle occurred—Healing man born blind, Jno. 9:1-41.
- e. The Good Shepherd, Jno.10:1-21; Jesus intimates that He is to die voluntarily for His flock, and to rise again.

2. In the country districts of Judea, Lk. 10:1—13:21.

- a. Mission of the Seventy, and their return, Lk. 10:1-24.
 - (1) Instructions.
 - (2) Message.
 - (3) Return, and report.
 - (4) Jesus "rejoiced in the Holy Spirit".
- b. The Samaritan, Lk. 10:25-37.
 Lawyer, in v. 25, is not same as in Mt. 22:35; but question he asked brings out also the greatest commandment. Neighbor in conception of Jews limited by sympathies of tribe and nation, but nation is set aside by the divine ideal set forth in Jesus' words. The priest ignored the helpless plight of his countryman; the Levite also lacked sympathy. The teaching is made strong by the fact that neighborliness is manifested by a Samaritan, that is, by one hated by the Jew, and who in turn hated the Jew.
- c. Jesus is guest of Mary and Martha, Lk. 10:38-42; First glimpse is set aside by the divine ideal set forth in Jesus' words. The of Bethany sisters.
- d. The Model Prayer, and Encouragement to Pray, Lk. 11:1-13.
 - (1) The Prayer, vv. 1-4.
 - (2) Illustration, vv. 5-13.
- e. Accused of being in league with Beelzebub, Lk. 11:14-26; (Probably in Judea. It is quite likely that the accusation made in Galilee should be repeated a year or so afterwards in Judea, or in Perea.)
- f. Jesus denounces Pharisees and lawyers, Lk. 11:37-54.
 - (1) Breakfasts with a Pharisee, v. 37.
 - (2) "Woe unto you Pharisees," vv. 38-44.
 - (3) "Woe unto you lawyers also," vv. 45-52.
 - (4) Enmity aroused, vv. 54ff.
- g. Jesus instructs disciples about sundry things, Lk. 12—
 - (1) About hypocrisy, vv. 1-12.
 - (2) About covetousness, vv. 13-21; "The Rich Fool"
 - (3) About worldly anxieties, vv. 22-34.
 - (4) About watchfulness, vv. 35-40.
 - (5) About faithful and unfaithful servants, vv. 41-48.
 - (6) About His own approaching passion, vv. 49-59.
- h. Repent or perish; Barren Fig Tree, Lk. 13:1-9.
- i. Jesus heals on the Sabbath and defends Himself, Lk. 13: 10-17.
- j. Parables of Mustard Seed and Leaven, Lk. 13:18-21.

(Note: The Model Prayer, and the parables of the Mustard Seed and the Leaven seem to be repetitions of earlier Galilean lessons.)

3. In Jerusalem: Feast of Dedication, Jno. 10:22-42.

- a. What was Feast of Dedication? It was a feast held to celebrate the restoration of the true worship in the Temple (B. C. 165), after the Temple had been desecrated by Hellenizing priests in the time of the Syrian King Antiochus Epiphanes. man was healed.
- c. Jesus will not yet openly say, "I am the Messiah," vv. 22-30.
- d. The Jews attempt to stone Him, vv. 31-39.
- e. Retires to Perea, vv. 40ff.
- b. Two months later than the Feast of Tabernacles when the blind

4. Teaching in Perea, and on a journey toward Jerusalem, Lk. 13:22-35.

- a. "Strive to enter in by the narrow door." vv. 22-30.
- b. Warned against Herod Antipas, vv. 31-35.

5. Breakfasts with a chief Pharisee, Lk. 14:1-24.

- a. Again He heals on the Sabbath day, and defends Himself; v. 1-6.
 - b. Three lessons suggested by "Guests".
 - (1) About chief seats, vv. 7-11.
 - (2) Whom to invite, vv. 12-14.
 - (3) The Parable of the Great Supper; the Slighted Invitation, vv. 15-24.
 - 6. Great crowds follow Him. Lk. 14:25-35.
 - a. The Parable of the Tower and the King, vv. 28-32.
 -) The cost of discipleship, vv. 25f; 33ff.
 - 7. Five Great Parables, Lk. 15:1-16:31.
 - a. The Lost Sheep. Lk. 15:4-7.
 - b. The Lost Coin, Lk. 15:8ff.
 - c. The Two Lost Sons, Lk. 15:11-32.
 - d. The Unrighteous Steward, Lk. 16:1-13.
 - e. The Rich Man and Lazarus, Lk. 16:19-31; (many deny as parable).
- (Note: Topic 4, 5, 6, and 7 are from Luke alone and, seem to have occurred in Perea.)
- 8. Other brief lessons, Lk. 16:14-18.
 - 9. Concerning offenses, forgiveness, and faith, Lk. 17:1-10.
 - Memorize Lk. 17:1-10.
 - a. Occasions of stumbling, vv. 1f. Cf. Mt. 18:7.
 - b. Forgiveness, vv. 3f.
 - c. The invincible power of faith.
 - 10. At Bethany: Raises Lazarus from the dead, Jno. 11:1-46.
 - a. Perea ministry interrupted by death of Lazarus.
 - b. Apparently two or three days journey, vv. 6, 17.
 - c. May be on visit mentioned by Luke in 13:22.
 - d. Enemies find common rallying ground.
 - 11. The Sanhedrin plot His death and He retires again, Jno. 11:47-54.
 - 12. Journeying through Samaria and Galilee toward Jerusalem, Jesus teaches that the Messianic reign will come unexpectedly, Lk. 17:11-37.
 - a. The Ten Lepers, Lk. 17:11-19.
 - (1) Leprosy incurable in Palestine.
 - (2) Gratitude: It is interesting to note that the one grateful leper was a Samaritan, a stranger. Presumably, the other nine were ungrateful, and their ingratitude seems to have brought sorrow to the Master.
 - b. The Coming of the Kingdom, Lk. 17:20-37.
 - (1) Not with visible signs of an earthly kingdom.
 - (2) Is not spectacular.
 - (3) Do not know how or where to look for it with the trained physical eye.
 - (4) The Kingdom is the reign of righteousness within the heart, cf. Rom. 14:17.
 - (5) cf. vv. 22-37 with Mt. 24:37, 41.
 - 13. Parables of the Importunate Widow, and the Pharisee and the Publican, Lk. 18:1-14.
 - a. The Importunate Widow, vv. 2-8, teaches persistency in prayer.
 - b. The Pharisee and the Publican, vv. 10-14, teaches the duty of humility.
 - Memorize Lk. 18:9-14.
 - 14. Going from Galilee through Perea, Jesus teaches concerning divorce. Mt. 19:1-12; Mk. 10:1-12.
 - Unfaithfulness on the part of either husband or wife is the sole ground for divorce.
 - 15. Jesus blesses children, and teaches that subjects of the Messianic reign must be child-like. Mt. 19:13ff; Mk. 10:13-16; Lk. 18:15ff.
 - 16. The Rich Young Ruler, and the Peril of the Riches, Mt. 19:16-28; Mk. 10:17-28; Lk. 18:18-28. (In Perea) The key to right understanding is "Trust in riches."
 - 17. Rewards of forsaking all to follow Jesus, Mt. 19:29f; Mk. 10:29f; Lk. 18:29f (In Perea) Memorize Mk. 10:28-31.

18. Parable of Laborers in the Vineyard, Mt. 20:1-16 (In Perea).
 a. Study in connection with Mt. 19:28-30.
 b. Spoken to the disciples.
 c. Lesson: Rewards of discipleship.
 d. Hint in Mt. 19:30 of disappointments.
19. Jesus Foretells His Death and Resurrection, Mt. 20:17ff; Mk. 10:32; Lk. 18:31ff. (Probably in Perea).
 a. Third time, but in more detail than in Mt. 16:21; and 17:22f.
 b. Mentions mocking, scourging, crucifixion.
20. Rebukes selfish ambition of James and John, Mt. 20:20-28; Mk. 10:35-45. Probably in Perea (Note particularly, Mt. 20:20 and Mk. 10:35).
 a. Mother-Salome generally thought to be sister of the Virgin Mary.
 b. Request is proof that spiritual meaning of Christ's words not yet understood by them.
 c. Greatness measured not by rank, but by SERVICE.
21. Heals Blind Bartimaeus and his companion; Mt. 20:29-34; Mk. 10:46-52; Lk. 18:35-43. (At Jericho)
 a. Mk. and Lk. mention only one.
 b. Probably the one better known.
 c. "Son of David," the Messiah.
22. Visits Zacchaeus, Lk. 19:1-10.
 a. Chief publican, or chief tax-gatherer.
 b. Sycomore tree, leaves like mulberry, fig-like fruit.
 Note: sycomore, not sycamore.
 c. Outburst of feeling against him.
 d. Complete change in host's spiritual outlook.
 e. Generosity vs. greediness.
 f. Restore four-fold—amount required in Jewish law of a detected thief.
 g. Genuineness of conversion proved by acts.
 h. "Son of Abraham," in spirit as well as by descent.
23. Parable of the Pounds, Lk. 19:11-27.
 a. Specific design, v. 11.
 b. To correct false notions, and to arouse a sense of personal responsibility.
 c. Pound, worth about \$16.00.
 d. Rewards are proportioned to service, Cf. Mt. 25:15, 18, 24, 28.
24. Goes to Jerusalem, Lk. 19:28.
25. The Perea Ministry:
 In Perea Jesus entered a comparatively new field.
 It was the scene of John's earliest ministry, Jno. 10:40, cf. 1:28.
 It is doubtful whether one miracle can be assigned to Perea, but a body of teaching has come down to us marked with peculiar and tender earnestness.

Second Great Group of Parables—recorded by Luke alone:

- The Great Supper.
- The Lost Coin.
- The Two Lost Sons (The Prodigal Son.)
- The Unjust Steward.
- The Rich Man and Lazarus.
- The Importunate Widow.
- The Pharisee and the Publican: Matthew adds.
- The Laborers in the Vineyard.

All the synoptists give the incidents of Christ's blessing little children, and the Rich Young Ruler.

Near the Jordan, James and John betray their ambition, Cf. Mt. 20:20 "mother of the sons of Zebedee with her sons," and Mk. 10:35.

"there come near unto him James and John." Crossing the Jordan Jesus came to Jericho where He healed Bartimaeus, and visited Zacchaeus.

Going on He came to Bethany six days before the Passover. The journeys are over; the end is at hand.

TEST QUESTIONS

1. Give titles of all periods so far.
2. How long was the "Closing ministry in all parts of Palestine?"
3. Name in exact order all places visited in Period V.
4. What events begin and close Period V?
5. Narrate the events at the Feast of Tabernacles.
6. Where did Jesus spend the two months until the Feast of Dedication?
7. How did Jesus teach the true idea of neighborliness?
8. What six topics are discussed in Lk. 12?
9. Where did Jesus go after the Feast of Dedication, and what interrupted His ministry there?
10. What was the Feast of Dedication?
11. What lessons are given pertaining to guests?
12. Name the parables that were spoken in Perea.
13. What was the effect at Jerusalem of the miracle at Bethany?
14. Which parable teaches persistency in prayer? Which humility?
15. Give summary of Jesus' teaching on divorce.
16. In what way does Jesus teach the peril of riches?
17. What narrative sets forth "Rewards of discipleship"?
18. What three passages so far foretell Jesus' passion and in what particulars does the third differ from the other two?
19. What conception of the kingdom did James and John have, and what fundamental lesson of life is set forth in Jesus' reply to their request?
20. What miracle at Jericho? Give probable explanation why Mt. mentions two, and Mk. and Lk. only one.
21. Discuss Jesus' visit to Zachaeus and deduce two or three lessons from the event.
22. Quote Lk. 17:1-10.
23. State specific purpose of the Parable of the Pounds.
24. Make an observation concerning rewards that seems obvious from it.
25. Give account of the character and the results of the Perea ministry.
26. Express in a very definite statement the teaching in Lk. 15.
27. Give Jesus' teaching, according to Lk. on prayer.
28. Summarize the teaching on "The Cost of Discipleship."
29. What is meaning of "Is a son of Abraham"?
30. What three lessons of Period V may be repetitions of earlier teaching in Galilee?
31. Make a deduction from the narrative of the Ten Lepers.
32. What narrative teaches the invincible power of faith?
33. Make four statements concerning the coming of the kingdom, and its true nature.
34. What observation makes the account of the Samaritan more impressive and instructive?
35. What other narrative mentions "Samaritan," and what is most interesting in that case?
36. Discuss the lawyer of Lk. 10:25, and that of Mt. 22:35.
37. What two events of this period are recorded by all the Synoptists?
38. In cases of offenses how often should one forgive?
39. Express in one sentence your idea of the Kingdom of God.
40. Locate on your map the country of Perea; the city of Jericho; and the village of Bethany.
41. Quote Mk. 10:28-31.

LESSON VI and VII

PERIOD OF LAST WEEK OF JESUS' MINISTRY

1. Jesus arrives at Bethany, near Jerusalem, Jno. 11:55-12; 1, 9ff; (Friday afternoon)
 - a. On the 8th of Nisan. Jewish day-sunset to sunset.
 - b. Bethany—village about two miles from Jerusalem.
 - c. "Where Lazarus was," emphasis on his resurrection.

2. He is anointed at Bethany, Mt. 26:6-13; Mk. 14:3-11; Jno. 12:1-8.
 - a. At house of Simon the Leper.
 - b. Nard, a fragrant ointment; 12 oz. (Apothecary pound) worth about \$50.00 of our money.
 - c. Done by Mary, sister of Lazarus.
 - d. Another prediction of Jesus' approaching death.
 - e. Wheresoever the gospel preached—a memorial.

Mary's act won higher praise than any other mentioned in New Covenant. Manifested devotion and recognition of His true nature and work. Memorize Mt. 26:13.
(Do not confuse this anointing with that in Lk. 7. That was early this, late in Jesus' ministry. That, in the house of Simon the Pharisee; this, at house of Simon the leper; That, by a reclaimed woman; this, by the spiritual-souled Mary; In that, Simon found fault because of the character of the woman; In this, Judas, because of the waste, Jno. 12:5f.)
3. The Triumphal Entry into Jerusalem, Mt. 21:1-11; Mk. 11:1-11; Lk. 19:29-44; Jno. 12:12-19. (Sunday): From Bethany to Jerusalem and return:
 - a. Bethphage, between Bethany and Jerusalem,—not definitely known whether village or district.
 - b. Ass and colt, cf. Mk. 11:2. Colt more suitable, see I Sam. 6:7;
 - c. Zec. 9:9 fulfilled.
 - d. The Perea ministry and the raising of Lazarus had on the one hand kindled anew the blaze of popularity and on the other the fires of hate.
 - e. Jesus yields to public demonstration.
 - f. He did follow up the demonstration as the people had hoped.
4. Events on Monday, Mt. 21:12f, 18f. Mk. 11:12-18; Lk.19:45f; Jno. 12:20-50.
 - a. The Barren Fig Tree.
 - (1) Both miracle and parable in one.
 - (2) Emblem of false life of nation whose doom is destruction.
 - b. The Second cleansing of the Temple. (First cleansing at His first Passover, Jno 2:13-22)
 - c. Incident of Greeks who wish to see Jesus, Jno. 12:20-30.
 - (1) Gentiles—"proselytes at the gate."
 - (2) Larger life can be gained only by losing smaller.
 - d. Jesus foretells that by being "lifted up," he will draw all men unto Him, Jno. 12:31-36.
 - (1) Sympathy and love find central attraction and assurance in the Cross of Christ.
 - (2) Responsibility—To accept or to reject.
 - e. Jesus used every opportunity to set forth the nature of His Kingdom. Jno. 12:37-50.
 - (1) Rulers believed,—Nicodemus and Joseph of Arimathea are only known ones.
 - (2) His own crown and Man's must come by way of the Cross.
5. Events on Tuesday: The Day of Questions.
 - a. The barren Fig-Tree found to have withered. Mt. 21:19-22; Mk. 11:19-25; Lk. 21:37f; (On way from Bethany to Jerusalem)
 - (1) The power of faith.
 - (2) Union of faith with prayer produces results.
 - b. Rulers question His authority with the purpose of discrediting Him before the people:
 - (1) Committee from Sanhedrin regarding His authority, Mt. 21:23-27; Mk. 11:27-33; Lk. 20:1-8.
 - (2) Pharisees about the tribute, Mt. 22:15-22; Mk. 12:13-17; Lk. 20:20-26; (In the court of Temple).
 - (3) Sadducees concerning the resurrection, Mt. 22:23-33; Mk. 12:18-27; Lk. 20:27-40.

- (4) Pharisees again concerning the great commandment, Mt. 22:34-40; Mk. 12:28-34.
- (5) Jesus Himself concerning the Christ, Mt. 22:41-46; Mk. 12:35ff; Lk. 20:41ff.
- c. Three parables woven in Jesus' answers set forth their wickedness:
- (1) The Two Sons, Mt. 21:28-32.
 - (2) The Wicked Husbandmen, Mt. 21:33-46; Mk. 12:1-12; Lk. 20:9-19.
 - (a) Direct reproof of priests and elders as conspirators seeking Jesus' death.
 - (b) Representations: Householder—God; Son—Christ; Servants—Moses and the prophets; Husbandmen—Pharisees, scribes, teachers.
 - (c) Jesus' final answer to His accusers as regards authority, Son of God.
 - (3) The Marriage of the King's Son, Mt. 22:1-14.
 - (a) Truths and warnings of preceding repeated.
 - (b) "Wedding garment" is righteous life.
 - (c) Few chosen, because few responded, probably referring to Jews of Jesus' time.
- d. Seven-fold "Woe unto you scribes and Pharisees, hypocrites," Mt. 23:1-37; Mk. 12:38ff; Lk. 20:45ff; (In court of Temple).
- (1) Phylacteries, small leather boxes containing portions of Mosaic law, see Ex. 13:1-10; 11:16; Dt. 4:4-9; 11:13-21.
 - (2) Hiding truth by outward ceremonies and false teaching.
 - (3) "Corban," the saying which bound the giver as by an oath.
 - (4) Pharisees excessively zealous for minute regulations.
 - (5) Blind guides and condemned.
- e. As Jesus left the Temple forever, He commended the Poor Widow's gift, Mk. 12:41ff; Lk. 21:1-4. (The last occurrence in Jesus' public ministry, except the trial and the crucifixion).
- f. Jesus speaks of the destruction of Jerusalem, and of His own Second Coming, Mt. 24:1-51; Mk. 13:1-37; Lk. 21:5-36. (On slope of Olivet).
- (1) Most of stones in Temple were blocks of marble 37½ ft. long, 18 ft. wide and 12 ft. thick.
 - (2) Warning to disciples, "Take heed."
 - (3) Many Christians fled to Pella during the siege of Jerusalem.
 - (4) Jerusalem fell to Romans, August 10, A. D. 70.
 - (5) Parable of Fig-Tree, interpreted by some as meaning the coming of the kingdom of heaven.
 - (6) The Lesson of it all, "Watch," be ready; redeem your opportunities, was enforced by two parables. The uncertainty of the time of the Lord's coming will not permit any lack of vigilance:
 - (a) The Ten Virgins, Mt. 25:1-13.
The foolish virgins lacked thoroughness and persistence that fully provided for the coming event; the test of watchfulness came at the moment they were trying to make good their lack of prudence. WATCHFULNESS IS WISDOM.
 - (b) The Talents, Mt. 25:14-30.
Also a parable of watchfulness, but has added the thought of using one's time while watching. Teaches that difference in natural gifts is less important than the cultivation by each person of such gifts as have been bestowed. One poor fellow not only put out of his mind the need of watching, but deliberately neglected the trust reposed in him.
- g. The solemn picture of the judgment scene, Mt. 25:31-46.
- (1) Rewards according to acts.

- (2) Verse 40 presents the distinctive motive of Christian service. Memorize Mt. 25:40.
- Thus closed the last and greatest day of Jesus' public ministry, the fullest and the most varied, both in incident and in teaching. He goes to Bethany.
- h. Activities of his enemies. Mt.26:1-5; Mk. 14:1ff; Lk. 22:1ff. (Bethany and Jerusalem).
- i. The Enigma of History,—One of The Twelve offers to betray his Master, Mt. 26:14ff; Mk. 14:10f; Lk. 22:3f; cf. Jno. 12:4ff.
6. On Wednesday: There seems to be no record of events on this day. It was the calm before the storm.
7. On Thursday: The Last Supper: (Bethany to Jerusalem)
- a. Preparation, Mt. 26:17-20; Mk. 14:12-17; Lk. 22:7-16.
- b. Dispute concerning precedence in Messianic reign, Lk. 22:24-30.
- c. Lesson of humility and service impressed, Jno. 13:1-20.
- d. Jesus foretells Judas' betrayal, Mt. 26:21-25; Mk. 14:18ff; Lk. 22:21ff; Jno. 13:21-35.
- In the account as given by John, the Master says that the unailing sign of Christians at any time and any where shall be their love one to another, see v. 35.
- e. Jesus foretells Peter's denial, Mt. 26:31-35; Mk. 14:27-31; Lk. 22:31-38; Jno. 13:36ff.
- f. The Memorial Supper Instituted, Mt. 26:26-29; Mk. 14:22-25; Lk. 22:17-20; see I Cor. 11:23-26.
- g. The Matchless Farewell Discourse, Jno. 14-16, concluded with the Lord's Prayer, Jno. 17.
- (1) Greater work, Proclaim the gospel and win disciples.
- (2) The "Comforter" promised.
- (3) "I am the true vine."
- (4) "Ye are my friends."
- (5) Apostles cautioned, and encouraged.
- (6) "It is expedient for you that I go away."
- (7) "A little while, and ye behold me no more."
- (8) "Be of good cheer; I have overcome the World."
- (9) The Farewell Prayer:
- This prayer includes His immediate disciples, all who believe on Him through their word, and the world.
- Memorize Jno. 17:20f; 18:36-38.
- Jesus goes with His disciples toward Bethany, Mt. 26:30; Mk. 14:26; Lk. 22:39; Jno. 18:1.
- h. Gethsemane—Late in night introducing Friday:
- (1) With Peter, James and John, Jesus goes for prayer; Mt. 26:36-46; Mk. 14:32-42; Lk. 22:40-46.
- (2) Jesus betrayed, arrested and forsaken, Mt.26:47-56; Mk. 14:43-52; Lk. 22:47-53; Jno. 18:2-12. (Friday long before dawn).
8. The Last Day.
- a. The Trials.
- (1) The Jewish Trial.
- (a) Examined by Annas, the Ex-High Priest, Jno. 18:12ff, 19ff (Friday before dawn).
- (b) Tried and condemned by Caiaphas, Mt. 26:57, 59-68; Mk. 14:53, 55-65; Lk. 22:54, 63-65; Jno. 18:24; Before dawn on Friday.
- (c) Ratification by Sanhedrin of the decision already reached, Mt. 27:1f; Mk. 15:1; Lk. 22:66-23:1; Jno. 18:28.
1. Sometime during the earlier stages occurred the fall of Peter. Peter thrice denies his Lord, Mt. 26:58, 69-75; Mk. 14:54, 66-72; Lk. 22:54-62; Jno. 18:15ff, 25ff; (About dawn Friday)
2. Remorse and suicide of Judas the betrayer. In

- the Temple, and in a place without the walls of Jerusalem, Mt. 27:3-10; Acts 1:13f. (Friday morning).
- (2) The Roman Trial.
- (a) Jesus before Pilate the first time, Mt. 27:11-14; Mk. 15:2ff; Lk. 23:2ff; Jno. 18:28-38.
What accusation?
(Early Friday morning, in Jerusalem)
- (b) Jesus before Herod Antipas, Lk. 23:6-12; (In Jerusalem, early Friday morning).
- (c) Jesus before Pilate again, who consents that He shall be crucified, Mt. 27:15-30; Mk. 15:6-19; Lk. 23:13-25; Jno. 18:39; 19:16 (Friday toward sunrise, Jno. 19:14). John evidently counted the time as the Greeks and Romans did, that is, the day began and ended at midnight.
- b. The Crucifixion: Friday, outside of Jerusalem.
- (1) Jesus is led out of Golgotha, Mt. 27:31-34; Mk. 15:20ff; Lk. 23:26-33; Jno 19:16f; cf. Heb. 13:12.
- (2) He is crucified. Many revile, Mt. 27:35-44; Mk. 15:24-32; Lk. 23:33-43; Jno. 19:18-27.
- (a) Three sayings during the first three hours.
- A. "Father, forgive them; they know not what they do," Lk. 23:34.
- B. "Behold thy son: behold thy mother," Jno. 19:26f.
- C. "This day shalt thou be with me in Paradise" Lk. 23:43.
- (b) Darkness for three hours. After four more sayings, He expires, Mt. 27:45-56; Mk. 15:33-41; Lk. 23:44-49; Jno. 19:28ff.
- A. "My God, my God, Why hast thou forsaken me?" Mt. 27:46; Mk. 15:34.
- B. "I thirst." Jno. 19:28.
- C. "It is finished," Jno. 19:30.
- D. "Father, into thy hands I commend my spirit," Lk. 23:46 (The sayings on the Cross are given in their probable order).
- c. Found to be dead, he is buried, Mt. 27:57-66; Mk. 15:42-47; Lk. 23:50-56; Jno. 19:31-42.
- (1) A guard is set over the tomb.
- (2) Two prophecies were unconsciously fulfilled.
Ps. 34:20; 22:16.
- (3) Body delivered to Joseph of Arimathea and Nicodemus.
- (4) Roman seal and Roman guard make the sepulchre sure.

TEST QUESTIONS

1. Give an account of the anointing at Bethany.
2. How did it differ from the earlier anointing?
3. What does Mary's act show?
4. What were general effects of Perea ministry?
5. On what day did the triumphal entry occur?
6. Why did Jesus yield to public Messianic demonstration?
7. How did this entry intimate the nature of His kingdom?
8. What were the events on Monday?
9. What lesson from the Barren Fig-Tree?
10. What significance in His cleansing the Temple?
11. What lesson from incident of Greeks wishing to see Jesus?
12. Make a statement regarding the significance of the Cross.
13. What was the last and the greatest day of Jesus' ministry before His death?
14. What questions, and by whom?
15. How did Jesus set forth the wickedness of the Pharisees?

16. Give 'representations' in parable of "Wicked Husbandmen."
17. How is parable just mentioned an answer to their questioning?
18. Make two statements concerning content of "The Marriage of the King's Son."
19. What passages of Scripture were worn in the phylacteries of the Pharisees?
20. What the character of Jesus' last address in the Temple?
21. What was "Corban"?
22. What was last incident in the Temple?
23. When did Jerusalem fall?
24. What is the lesson in all Jesus' teaching about the destruction of Jerusalem, and His own second coming?
25. How did He enforce the lesson?
26. Why must there not be lack of vigilance?
27. What was the fault of the foolish virgins?
28. What additional thought to watchfulness is found in the parable of the Talents?
29. What lesson is learned from the picture of the judgment scene?
30. What is distinctive motive of Christian service?
31. Where did Jesus deliver the discourse on his second coming?
32. Where did He spend Tuesday night?
33. What was Judas doing?
34. What do we know of Wednesday?
35. Give an account of the Last Supper.
36. What dispute, and how did Jesus teach "humility"?
37. What was given to be the unfailing sign of Christians?
38. Make brief analysis of The Farewell Discourse.
39. Who included in the Farewell Prayer?
40. Give an account of Gethsemane.
41. What three stages of the Jewish Trial?
42. What three stages of the Roman Trial?
43. When did Peter deny his Master?
44. What became of Judas?
45. When and where was Jesus crucified?
46. Give the "Seven Sayings from the Cross" in their probable order.
47. Who asked for the body?
48. What precautions were taken by the Romans?
49. What three-fold accusation against Jesus in Lk. 23:2-5?
50. What was the attitude of Pilate toward Jesus? Herod Antipas?
51. Check your map to see, if you have located all the places which have to do with study.
52. Quote Mt. 25:40; Jno. 17:2-3; Jno. 18:36-38.

LESSON VIII PERIOD OF FORTY DAYS

1. The Resurrection, Mt. 28:1-8; Mk. 16:1-8; Lk. 24:1-8; Jno. 20:1-10; First day of the week, very early.
 - a. Predicted by prophets, Ps. 16:10; Isa. 53:3; Cf. Acts 2:25-31; 13:34-37.
 - b. Repeatedly foretold by Jesus Himself, Mt. 16:21; 17:9; 20:19; Mt. 26:31f; Mk. 8:31; 9:9; 10:33; 14:27f; Lk. 9:22; 18:32f.
 - c. Three Essential and Creative Miracles.
 - (1) The Birth of Jesus.
 - (2) The Person of Jesus.
 - (3) The Resurrection of Jesus.
 These constitute the sole and sufficient KEY to the Christian religion.
 - d. Peter and John enter the Empty Tomb.
Jesus was buried shortly before sunset on Friday. At sunset the Sabbath began. He lay in tomb a small part of Friday, all of Saturday, and ten or eleven hours of Sunday. This agrees with the seven times repeated statement that he would or did rise "on the third day."

2. The Ten Appearances of Jesus after His Resurrection.
 - a. To Mary Magdalene, Mk. 16:9-11; Jno. 20:11-18.
 - b. To the other women a little later, Lk. 24:9ff; Mt. 28:9f. Guard reports to Jewish rulers. Mt. 28:11-15.
 - c. To Simon Peter, Lk. 24:34; I Cor. 15:5.
 - d. To two disciples on the way to Emmaus, Mk. 16:12f; Lk. 24:13-35.
 - e. To the apostles and others in the absence of Thomas, Mk. 16:14; Lk. 24:36-43; Jno. 20:19-25.
All these occurrences were on the day that Jesus arose. Also, in His final commission to the apostles and others (see Lk. 24:33). Jno. 20:21ff is the first part.
Memorize Jno. 20:21-23.
 - f. To the apostles, including Thomas, a week later than the resurrection Jno. 20:26-31; I Cor. 15:5.
 - g. To seven disciples at the Sea of Galilee. Jno. 21.
 - h. To 500 disciples, Mt. 28:16ff; I Cor. 15:6; In Galilee The **Second Part of the Commission**, Mt. 28:18ff; Mk. 16:15-18; Memorize Mt. 28:18-20; Mk. 16:15-18.
 - i. To James, I Cor. 15:7.
 - j. To the apostles on Olivet, I Cor. 15:7; The **Third Part of the Commission**, Lk. 24:44-49; Acts 1:3-8; Memorize Lk. 24:44-49; Acts 1:3-8.
3. The Final Commission.
 - a. Mission of John; personal mission of Jesus; first mission of The Twelve; mission of the Seventy, had all been Preparatory.
 - b. Their message had been "The Kingdom at hand," and restricted to Israel. Not yet had the apostles been permitted to preach **Jesus is the Christ**.
 - c. Jesus came to live and to suffer and rise that there might be a gospel to be preached; Parts—
 - (1) First commission, Jno. 20:21ff.
 - (2) Second commission, Mt. 28:18ff; Mk. 16:15ff.
 - (3) Third commission, Lk. 24:44-49.
 For 1900 years, this has been the authority for world-wide evangelism.
4. The Ascension: Between Jerusalem and Bethany; Mk. 16:19f; Lk. 24:50-53; Acts 1:9-12.

TEST QUESTION

(The Forty Days)

1. What reasons had the disciples to expect Jesus' resurrection?
2. Why did they not expect it?
3. Name the three essential miracles.
4. Who went first to the sepulchre?
5. Give in order the ten recorded appearances of Jesus.
6. To whom did Jesus give his final commission?
7. What previous commissions in the gospel records?
8. How did this final differ from the others?
9. Where were the apostles to tarry, and for what?
10. From what place did Jesus ascend?
11. What is the key to the Christian religion?
12. For what are the apostles waiting when the Gospel History closes?
13. Who alone tells of the bribery of the guards?
14. After victory was won through the resurrection, what sublime affirmation did Jesus make? See Mt. 28:18.
15. Give names of the two on the way to Emmaus.
16. Why, "Then opened he their minds"? That they might spiritually discern the truth about Him in the Scriptures.
17. What evidence is there of entire, triumphant faith? Lk. 24:52.
18. What other names have you noticed for the Sea of Galilee?
19. Who was Nathaniel of Canaan? Who sons of Zebedee?
20. What are the three (Jno. 21:14), recorded appearances to the disciples according to John?

SYNOPSIS OF MATTHEW, MARK AND LUKE

	Matt.	Mark	Luke	Cf. John
Birth and Infancy	1, 2		1, 2	
Circumstances preparatory to public ministry	3:4-11	1:1-13	3-4:18	
Ministry in Galilee	4:12-18:35	1:14-9:50	4:14-9:50	(6:1-21)
Last six months of public ministry	19, 20	10	9:51-19:27	(7-11)
Triumphal entry and teaching in Jerusalem.....	21-25	11-13	19:28-21:38	(12:1-16)
Passion	26-27	14, 15	22, 23	(18 19)
Resurrection appearances, ascension	28	16	24	(20-21)

Commit synopsis to memory.
 Make chart of the Life of Christ, thus:
 Have not less than five events in each period.

Periods	Events
Birth and Infancy	Birth; Shepherds; Wise Men. Flight. Return.
Preparation	

Forty Days.

THE PARABLES OF JESUS

No.	Parable	Mt.	Mk.	Lk.	
1.	New cloth on old Garments	9:16	2:21	5:36	(New doctrine destroys
2.	New wine in old bottles	9:17	2:22	5:37f	old prejudice).
3.	Candle under Bushel	5:15	4:21	8:16;11:33	Truth to be spread.
4.	The Two Builders	7:24ff	.....	6:47ff	Obedience vs. negligence.
5.	The Two Debtors	7:41f	.....	.....	Gratitude for forgiveness.

The First Great Group (8)

6.	The Soils (Sower)	13:3-8	4:3-8	8:5-8	Receptivity of Hearers determines results.
7.	Seed growing of itself	.....	4:26-29	.....	The law of religious growth.
8.	The Tares	13:24-30	.....	.....	Good and evil finally separated.
9.	The Mustard Seed	13:31f	4:30ff	13:18f	Growth of kingdom from small beginnings.
10.	The Leaven	13:33	.....	13:20f	Truth diffuses by contact.
11.	The Hid Treasure	13:44	.....	.....	(Paramount value of
12.	The Goodly Pearl	13:45f	.....	.....	the kingdom.)
13.	The Dragnet	13:47f	.....	.....	Diverse elements in the kingdom.

14.	The Unmerciful Servant	18:23-34	.....	.....	Forgiveness a duty. Doing GOOD to enemies.
15.	The Samaritan	.....	.....	10:30-37	
16.	The Persistent Friend	.....	.....	11:5-8	Constancy in prayer.
17.	The Rich Fool	.....	.....	12:16-20	Love for worldly things vs. GODLINESS.
18.	The Watchful Servant	.....	.....	12:35-40	Watching for the Lord's RETURN.
19.	The Wise Steward	.....	.....	12:42-48	FAITHFULNESS vs. Unfaithfulness.
20.	The Barren Fig-Tree	.....	.....	13:6-9	God's wonderful PATIENCE.

The Second Great Group (8)

(Spoken during the Perea Ministry)

21.	The Great Supper	.....	.....	14:16-24	one.
22.	The Tower; King Going to War	.....	.....	14:28-33	Carefulness and SELF-DENIAL.
23.	The Lost Sheep	(18:12f)	.....	15:4-6	God seeking and SAVING.

No.	Parable	Mt.	Mk.	
24.	The Lost Coin	.....	.....	15:8-10 God seeking and FIND- ING.
25.	The Two Lost Sons (Prodigal)	.....	.....	15:11-32 God seeking and FOR- GIVING.
26.	The Unjust Steward	.....	.....	16:1-8 Worldly WISDOM in religious matters.
27.	The Rich Man and Lazarus (?)	.....	.....	16:19-31 Death will bring the JUST REWARD.
28.	The Unprofitable Servants	.....	.....	17:7-10 God demands our ENTIRE SERVICE.
29.	The Persistent Widow	.....	.....	18:2-5 Unceasing PRAYER PREVAILS.
30.	The Pharisee and the Publican	.....	.....	18:10-14 "God resists the PROUD."
31.	The Laborers in the Vineyard	20:1-16	.....	Late penitents re- ceive FULL RE- WARD. FAITHFULNESS RE- WARDED, Indolence punished.
32.	The Pounds	.....	.....	19:12-27

The Third Great Group (8)

Spoken on Tuesday of the last week of Jesus' ministry before His crucifixion. This day is the GREATEST day of His ministry, the FULLEST and MOST VARIED, both in incident and in teaching.

33.	The Two Sons	21:28ff	.....	.....	OBEDIENCE better than profession.
34.	The Wicked Husbandman	21:33-39	12:1-9	20:9-16	Christ's rejection by Jews.
35.	The Marriage of the King's Son	22:2-14	.....	.....	Robe of RIGHTEOUS- NESS necessary.
36.	The Fig-Tree and Other Trees	24:32f	13:28f	21:29-32	Sign of SECOND COM- ING.
37.	The Householder Watching	.....	13:34f	.....	Necessity of WATCH- FULNESS. WATCHFULNESS READINESS
38.	The Ten Virgins	25:1-13	.....	.....	CAREFUL use of opportunities.
39.	The Talents	25:14-30	.....	.....	LOVE will be the TEST.
40.	The Sheep and the Goats	25:31-46	.....	.....

TEST QUESTIONS VIII

(Synopsis and Parables)

1. Reproduce from memory Synopsis of the Synoptic records.
2. Give the seven Periods of Jesus' Life, and name five events in proper order for each.
3. Name parables of First Great Group.
4. Name parables of Second Great Group.
5. Name parables of Third Great Group.
6. Tell which parable teaches: Gratitude; Value of Kingdom; Faithfulness; Watchfulness; Humility; Growth of Kingdom; Obedience; Forgiveness; Persistency in prayer; Diffusion of Truth.

LESSON IX

Summarize, either in essay form or outline, the assigned topics, (and 50 additional pages of your own selection) in "What Jesus Taught"—Roberson.

TOPICS:

Accountability	Heart
Agony	Holy, The Spirit
Almsgiving	Idle
Angels	Immortality
Apostles	Inspiration
Ascension	John Baptist
Atonement	King, Jesus As
Attitudes	Law
Authority	Leaven
Baptism	Lord's Supper
Baptism of fire	Marriage
Baptism of Holy Spirit	Messiah
Blasphemy	Miracle
Blood	Name
Branch	Nicodemus
Children of God	Oath
Christ The Exaltation	Obedience
Christ His Offices	Parable
Church	Passover
Comforter	Person, His
Commandments	Pharisees
Conversion	Prayer
Corban	Prayer, His
Covenant, The New	Providence
Crimes	Repentance
Day, Last	Resurrection
Death	Reward
Demons	Salvation
Disciple Doctrine	Satan
Drunkenness	Sin
Education	Son of Man
Elders	Son of God
End	Sons of God
Enemy	Soul
Eternal	Spirit
Evil	Teach-Teaching
Glad Tidings	Temptations, His
God	Woman
Gospel	Worship
	Etc., etc.

LESSON X

Select six questions from the list for review for each of the Periods of Jesus' Life. Write answers fully. Be sure the questions are arranged according to Periods.

1. Name the Roman Emperor at the birth of Jesus, during His ministry and the local ruler at His birth and at His death.
2. Give names of the Four Tetrarchs, and tell the territory over which each ruled.
3. Give facts that show that Jesus is The Central Figure in history.
4. Give the sources of Gospel History.
5. Tell occupation of each biographer.
6. Explain the term Synoptist.
7. Give explanation of the four visions connected with His birth and infancy.
8. Discuss the ministry of John Baptist. Who prophesied it? Power; Purpose.

9. Tell in what ways Jesus' baptism differs to ours, and how like.
10. Give names of first five disciples.
11. Give two differences of the ministry of John and that of Jesus.
12. Relate the conversation on the way when Jesus was going from Judea to Galilee, and give the Hoods that may be deduced.
13. Give the stages of the Great Galilean Ministry, and the things that characterized it.
14. In connection with what miracle were the four fishermen called?
15. What three persons did Jesus raise from the dead?
16. For what purpose did Jesus choose The Twelve?
17. Give synopsis of the Sermon on the Mount.
18. What message, and why did John send to Jesus?
19. Give reason why Jesus began to teach in parables, and relate the events of the night after the great day of parables.
20. What miracle is recorded by all gospel writers? What sermon followed? How and why a turning point?
21. What new aspects of the fifth stage of the Galilean ministry?
22. What important questions at Caesarea Philippi? What the answers?
23. Give account of the Transfiguration, and state what it meant to Jesus and what to the disciples.
24. What were the events at the Feast of Tabernacles of the fifth period?
25. Give account of the death and raising of Lazarus.
26. Give an account of the character and results of the Perea ministry.
27. What miracle and what conversion on the final journey to Bethany?
28. Give an account of the anointing at Bethany. How did it differ from the earlier anointing?
29. Tell on what day, causes and why Jesus permitted, the Triumphant Entry.
30. What questions of Tuesday of the last week?
31. What group of parables on that day?
32. What was the character of Jesus' last address in the Temple?
33. Where did Jesus deliver the discourse on His second advent and what parable and what scene closed it?
34. Give an account of Gethsemane.
35. Give an account of the Last Supper, and the events connected with it.
36. What are the three essential miracles?
37. Give the ten appearances of Jesus in order.
38. Give the three parts of Jesus' final commission.
39. Give the teaching of any twelve of the parables.
40. Give, in order, five events of each of the Periods of Jesus' life.
41. State and explain the three temptations.
42. What was Jesus' program?
43. Over what things did Jesus manifest His power?
44. Give synopsis of the Farewell Discourse.
45. Tell fully events of the greatest day of Jesus' public ministry.
46. What effect did raising Lazarus have on the Sanhedrin?
47. Give summary of the teaching in Lk. 17 concerning the kingdom.
48. Give three things pertaining to the young man who asked Jesus about eternal life, and state chief lesson in the narrative.
49. What is main lesson of The Laborers in the Vineyard?
50. Why was the parable of the Pounds given, and what is chief lesson?
51. Give in detail three or four items connected with the "Bethany circle."
52. Tell briefly of the work of The Seventy.
53. Name three things of the Judean ministry that are likely repetitions of the early Galilean ministry, and give the two parables which belong here also. Who alone tells of this part of Jesus' work?
54. Name the incident and the miracle which occurred at the Feast of Tabernacles.
55. Tell the event which interrupted Jesus' Perea ministry, and state the general effect the miracle had.

56. Name five parables which were spoken during the Perea ministry, and state central point in each.
57. Name and discuss the event in Perea.
58. What is involved in Messiahship?
59. What did Jesus mean by the "leaven" of Pharisees and Sadducees?
60. What incident brought forth the lesson of the "Two Debtors"?
61. Discuss the first sending out of the Twelve: What preach? To whom? How like John's ministry?
62. What was Jesus' testimony concerning John?
63. Give circumstances of the Baptist's death.
64. Who first began to criticize Jesus, and why?
65. What educational influences did Jesus enjoy?
66. State some lessons that may be drawn from the silent years.
67. What became of Archelaus, and what change was made in his province, and who ruled it at Jesus' death?
68. What important things does John omit in his record?
69. Where were the disciples to tarry and for what?
70. From what place did Jesus ascend into heaven?

