

# Family Bible Studies Stage 4

Dear Teacher/Parent,

We are grateful for the opportunity to present these family Bible studies and would like to express our thanks to many brethren and sisters for their substantial help and input.

Our aim in presenting these Bible studies is to reinforce the material in the lesson notes and provide interesting studies for young people aged 13 years old and upwards.

Our prayer is that Yahweh will bless the endeavours of young minds to grow in an appreciation of His ways.

In the Master's service,  
The Christadelphian Sunday School Association Committee

## Contact Details

Christadelphian Sunday School Association

Orders: [www.cssa.asn.au](http://www.cssa.asn.au)

Suggestions: [sec@cssa.asn.au](mailto:sec@cssa.asn.au)



All Bible references are taken from the King James Version unless otherwise specified.

*"We will not hide them from their children, shewing to the generation to come the praises of the LORD, and His strength, and His wonderful works that He hath done."  
Psalm 78:4*

*"He will bless them that fear the LORD, both small and great. The LORD shall increase you more and more, you and your children."  
Psalm 115:13-14*

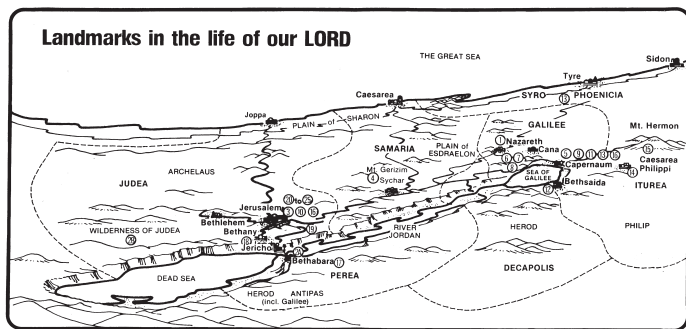
# Family Bible Studies

## Stage 4

### MAPS ON THE LIFE OF CHRIST

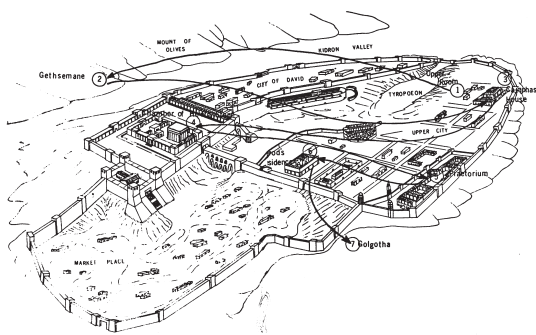
There are several ways to portray the Lord's life in map form. You will find this of lasting value in your Bibles.

1. Use the map in the front of your lesson notes as an overview (it would be an idea to note the incidents and code them with a number in your margin).
2. Refer to the maps in "Guidebook to the New Testament" and copy to the back of your Bible (you will need a number of pages).
3. Use strip maps adjacent to the passage. Use localised area maps next to the section.

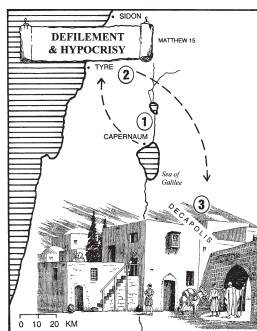
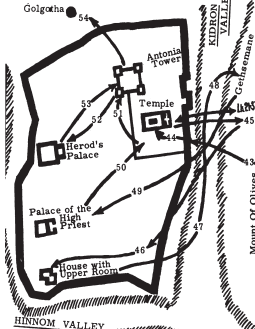


The Lesson Headings are numbered and the map indicates the locality of the events, etc.

- |                        |                         |                                  |                                |
|------------------------|-------------------------|----------------------------------|--------------------------------|
| 1. Early Life          | 5. Disciples Called     | 12. Feeding the Multitude        | 19. Behold, your King          |
| 2. Baptism 2A          | 6. Bethlides            | 13. Defilement and Hypocrisy     | 20. Answering His Opponents    |
| 3. Temptation 2B       | 7. Principles in Action | 14. Gathering Opposition         | 21. The Olivet Prophecy        |
| 4. Nicodemus           | 8. Praying              | 15. Jesus is Transfigured        | 22. Last Parables (Matt 26)    |
| 5. Accepted at Samaria | 9. Miracles of Healing  | 16. Jesus Teaches Forgiveness    | 23. Last Supper and Gethsemane |
|                        | 10. Bethesda Healing    | 17. Parables of Finding the Lost | 24. Trial and Crucifixion      |
|                        | 11. The Sower           | 18. Raising Lazarus              | 25. Atonement from the Dead    |



### 6. LAST DAYS



### MOVEMENTS OF CHRIST

A good exercise for the daily readings: Colour the movements of Christ e.g.

- Matt 2:1 "born in Bethlehem of Judea"
- Matt 2:14 "departed into Egypt"
- Matt 2:21 "the land of Israel"
- Matt 2:22 "the parts of Galilee"
- Matt 2:23 "Nazareth"
- Matt 3:13 "from Galilee to John at the Jordan"

etc. for each Gospel record.

### A JEWISH BOY'S LIFE

Mark this in your Bible next to Luke 2.

Did you know if you were a Jewish male you would:

1. At 12 be known as "son of the commandment"
2. At 14 be able to select your own tutors and act legally in the disposal of property
3. At 15 you would be taught how to dispute on the question of Gomorra
4. At 16 you could marry
5. At 20 your emancipation was complete and you attained full maturity and so became your own master

**CHECK OUT YOUR NOTES FOR SOME GREAT BIBLE MARKING EXERCISES.**

See the Intermediate Notes for "Basic Bible Doctrine" and "Lessons for us" sections.

### HERODS OF THE NEW TESTAMENT



How much do you know about the Herods of New Testament times?

"Herod" is not so much a name as a title. The Herod family of the New Testament furnish a picture of the corrupt rulership and evil ways that was the political setting for the life of the disciples and the Lord Jesus Christ. The quotes below show what God thought of the "Herods".

A worthwhile exercise is to mark up the following in a spare page at the back of your Bible, so that you can easily refer to it when you read about a certain "Herod" in the New Testament. Look up some Bible Dictionaries and add to the following notes. You will find they were "interesting" people.

# Family Bible Studies

## Stage 4

### A FAMILY OF “HIGH PRIESTS”

Read up about these leaders. Josephus and Bible Dictionaries will help. See also Acts Expositor pg271.

Annas and his sons and son-in-law dominated the role of High Priest for a good many years.

Annas	AD6-15
Eleazer	AD16-17 (son)
Caiaphas	AD18-36 (son-in-law)
Jonathan	AD36-37 (son)
Theophilus	AD37 (son)
Matthias	3 or 4 years later (son)
Ananus	AD62 for 3 months (son)

Annas wielded much power through his sons and son in law. He was high priest when Jesus, at 12 years of age, sat for 3 days in the temple hearing the doctors of the law and asking them questions. He saw him again when Jesus stood before him on trial just before his death.



### HOW MANY WISE MEN

Most commentators says there were three wise men, however no number is actually mentioned.

This assumption is derived from the fact that Matthew records three gifts brought by the wise men. How important it is to read the Bible carefully!! Have a look again at Matt 2:11.

### THE GIFTS

What do you know about them? Look up a Bible Dictionary and research these fascinating gifts and their hidden meanings.

#### GOLD

- The first reference to gold in the Bible talks about the richness of the area of Eden (Gen 2:12).
- Gold is a soft, bright, yellow metal.
- Gold was one of the first metals known to humankind.
- It could be used in its pure state without smelting.
- It never tarnishes—a property that makes it ideal for jewellery.
- This metal was extremely malleable; it could be hammered into thin strips and delicate objects. “And they beat the gold into thin sheets and cut it into threads, to work it in with the blue and purple and scarlet and fine linen thread, into artistic designs” (Ex 39:3 NKJV).
- A metal that requires purifying and this process expresses the need for a tried faith. “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire...” (1 Pet 1:7)

#### FRANKINCENSE

- In the New Testament it only occurs in Matthew and Revelation. The first in a gift to Jesus and the second as the trading means of an apostate religious system.
- An aromatic gum resin obtained from the Boswellia tree. These trees are large with small, white, star-shaped flowers and leaves resembling the mountain ash. The gum is obtained by cutting into the bark and collecting the resin from the tree. When this substance hardens, it is gathered and used as incense.
- Frankincense was part of the sacred anointing oil (Ex 30:34). It was used in sacrificial offering (Lev 2:1), as a fumigant during animal sacrifices (Ex 30:7), and as perfume (Song 3:6). It was a gift to the baby Jesus (Matt 2:11).
- The trees are native to India, Arabia, and Africa. Palestine probably obtained this product through foreign trade. “The dromedaries of Midian and Ephah; all those from Sheba shall come” (Is 60:6 NKJV).
- An ingredient was Galbanum. The gum from an herb that grew 1-1.5 meters (3 to 5 feet) high and had greenish-white flowers. Galbanum was the milky substance extracted from the stems that quickly hardened. It was used in perfume and anointing oil.

#### MYRRH

This substance is mentioned in Ex 30:23 as one of the ingredients of the “oil of holy ointment” (Ex 30:25).

# Family Bible Studies Stage 4

- In Esther 2:12, as one of the substances used in the purification of women; in Psa 45:8; Prov 7:17, and in several passages in Song of Solomon, as a perfume.
- Occurs in Matt 2:11 among the gifts brought by the wise men to the infant Jesus; and in Mark 15:23 it is said that “wine mingled with myrrh” was offered to, but refused, by our Lord on the cross.
- Myrrh was also used for embalming. See John 19:39. The *Balsamodendron myrrha*, which produces the myrrh of commerce, has a wood and bark which emits a strong odour; the gum which exudes from the bark is at first oily, but becomes hard by exposure to the air.
- This myrrh is in small yellowish or white globules or tears. The tree is small, with a stunted trunk, covered with light grey bark. It is found in Arabia. The myrrh of Gen. 37:25 was probably *ladanum*, a highly-fragrant resin and volatile oil used as a cosmetic, and stimulative as a medicine. It is yielded by the *cistus*, known in Europe as the rock rose, a shrub with rose-coloured flowers, growing in Palestine and along the shores of the Mediterranean. When mixed with wine myrrh made a repulsive substance called gall.

## DOVE - SYMBOL OF THE LORD'S BAPTISM

Consider how relevant the dove is to the baptism of Christ (Matt 3:16).

1. Clean bird offered in sacrifice (Lev 1:14)
2. It had beautiful eyes (Song 1:15)
3. Has a soft mourning voice (Song 2:14)
4. Strictly vegetarian (Gen 8:11)
5. Keeps close to home (Isa 60:8)
6. Harmless and delicate (Matt 10:16)
7. Frequents streams and rivers (Song 5:12)
8. Dwells in rocks (Jer 48:28)
9. Richness of plumage (Psa 68:13)



Yonah + silvery wings cp. Matt 12:39-40; 16:1-4; Luke 11:30  
The dove represents his mission of sacrifice.

## COMPARISON BETWEEN ELIJAH AND JOHN THE BAPTIST

Draw up a chart to show the similarities between these great forerunners.

- Both came to Israel at a time of extreme wickedness (Matt 3:7-9; 1 Kgs 18:18; 19:18)
- John came in the spirit and power of Elijah (Luke 1:17)
- They wore similar clothes (2 Kgs 1:8; Matt 3:4)
- Both pronounced judgments on Israel (1 Kgs 17:1; Matt 3:7,12)
- Elijah prepared a foundation for the work of Elisha, as John did for Christ
- Elisha took up Elijah's mantle at Jordan (2 Kgs 2:7-13) Christ took over from John at Jordan (Matt 3:17)
- No introduction to Elijah is given, just the words he spoke (1 Kgs 17:1) and John was just a voice (Isa 40:3; John 10:41)
- John said he wasn't Elijah (John 1:21)
- John prepared Israel for the Lord's first advent, Elijah will prepare Israel for the Lord's second advent (Mal 3:1; 4:5-6; Isa 40:1-11; Mark 1:2-3)

## FIRST WEEK OF GOSPEL MINISTRY

A valuable chart for your Bible in John 1

1 <sup>st</sup> day	1:19-38	John's first testimony
2 <sup>nd</sup> day	1:29-34	John's testimony
3 <sup>rd</sup> day	1:35-39	John's third testimony
4 <sup>th</sup> day	1:43	Jesus plans to go into Galilee
5 <sup>th</sup> day		He journeys to Cana of Galilee
6 <sup>th</sup> day		
7 <sup>th</sup> day	2:1	The wedding in Cana

## THE TEMPTATION

The following table is well worth the time marking into your Bible. Using colour will help you understand this chart as well.

All that is in the world 1 John 2	The downfall in Eden Gen 3	The temptation of Jesus Matt 4	Jesus' reply to the tempter Matt 4
v16 "the lust of the flesh"	v6 "tree was good for food"	v3 "command these stones be made bread"	v4 "Man shall not live by bread alone"
"the lust of the eyes"	"pleasant to the eyes"	v8 "shewed him all the kingdoms of the world"	v10 "Thou shalt worship the Lord thy God"
"the pride of life"	"tree to be desired to make one wise"	v6 "if thou be the son of God, cast thyself down"	v7 "Thou shalt not tempt the Lord thy God"

# Family Bible Studies Stage 4

## FORTY DAYS

Jesus was in the wilderness for 40 days. What is the relevance of this?

- Number of probation and affliction (Deut 25:3)
- Associated with humility. Moses 40 days fasting (Deut 9:9-18), Elijah (1 Kgs 19:8)
- Israel proved 40 years (Num 14:33-35)
- Egypt afflicted
- Period of purification (Lev 12:2-4)
- Days given to Nineveh to repent (Jonah 3:4)
- Canaanites period of respite (Num 14:33)
- Period of flood (Gen 7:12)
- Christ taught 40 days before his ascension (Acts 1:3-9)

## WHO WAS THE TEMPTER?

Take some time to consider this question.

- Jesus of our nature (Rom 5:12-19; Heb 2:14-17)
  - Flesh must be conquered (Gal 5:24)
  - Jesus inherited a bias towards God, which with education and training could triumph. The spirit was upon him (Isa 11:1-5; Psa 80:17)
  - God in Christ (2 Cor 5:19; 1 Tim 3:16)
  - Victory possible only with divine help (Psa 100:3; Isa 60:21; Phil 4:13)
- The Tempter may possibly have been a High priest – a member of Sanhedrin who placed before Christ the three questions.  
Some have suggested it was another person.  
And some have suggested it was human nature itself.

## JOHN

Themes in John's Gospel. Look up a concordance and colour them in.

- sent
- life, eternal life
- believe

## THE EIGHT SIGNS OF JOHN

Use a colour band in your margin for each of the signs

- |    |                             |              |
|----|-----------------------------|--------------|
| 1. | Water into wine             | John 2:1-11  |
| 2. | Nobleman's son healed       | John 4:43-54 |
| 3. | Healing of the impotent man | John 5:1-16  |
| 4. | Feeding of the 5000         | John 6:1-15  |
| 5. | Walking over the sea        | John 6:16-21 |
| 6. | Sight to the blind          | John 9:1-7   |
| 7. | Raising of Lazarus          | John 11:1-44 |
| 8. | Great haul of fish          | John 21:1-14 |

## THE 'MARYS' OF THE LORD'S LIFE

Compare the records for each of the 'Marys' in the Lord's life.

- Matt 27:56
- Mary Magdalene
  - Mary mother of James and Joses
  - Mary mother of Zebedee's children ie. James and John
- Mark 15:40
- Mary Magdalene
  - Mary mother of James and Joses
  - Mary mother of Zebedees children ie. James and John
- John 19:25
- Mary mother of Jesus
  - Mary wife of Cleophas
  - Mary Magdalene

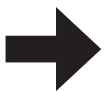


## THE LORD'S FAMILY LUKE 8

Was his family there when he really needed them? Have a look at Psa 69:8-9.

- The wedding of Cana in Galilee (John 2:1-12)
- I am become a stranger to mother's children (Psa 69: 8)
- An attempt to kidnap him (Mark 3:20-21)
- Thy mother and thy brethren... desire to see him (Luke 8:19-21)
- A prophet is not without honour except in his own house (Mark 6:4)
- Prior to Feast of Tabernacles (John 7:1-10)
- His brethren absent in time of need

## THE CLEANSING OF THE HOUSE OF LEPROSY - JOHN 2



A little deeper thought on our Lord's work with the Temple. Consider this.

Jesus as heir of the High Priesthood, exercises his right to inspect the leprous house of Israel

This he did twice

1. John 2:13-22
2. Matt 21: 12-16

This was the anti-typical fulfilment of Lev 14 - Law of Leprous House

- v35 Must be reported to the priest
- v36 He emptied the house
- v37 He inspected it
- v38 He shut it up for seven days
- v39 On the 7<sup>th</sup> day he inspected it

# Family Bible Studies Stage 4

v40-41 If leprosy persisted the affected stones were removed and cast into an unclean place.

They were replaced with new stones and mortar  
v43-45 If the plague reoccurred, the house was to be broken down and the stones and timber carried forth out of the city into an unclean place

The temple was a symbol of the whole nation (Matt 23:38).  
The applicability of the leprous house (cp. Luke 19:41-44; Matt 23:37-24:2 cp. Isa 8:16)

1. Owner of house is Yahweh
2. Through prophets He reported the conditions of the house to successive priests (2 Chron 36:14-21)
3. Yahweh set Nebuchadnezzar to remove the offending stones = resulted in Babylonian captivity (6<sup>th</sup> Cent BC)
4. Second inspection took place at the end of seventy years captivity hence a partial return under Joshua and Zerubbabel
5. Prophets Haggai, Zechariah and Malachi inspect the house and reveal its presence
6. Jesus inspects it and pronounces his verdict in (Luke 19:41-42)
7. Armies of Rome (in AD70) complete the work demolishing the Temple and dispersing the people in Gentile lands
8. The Jews were scattered into Gentile nations like stones dumped in an unclean place (Lev 14:40)

## NICODEMUS – VISITOR BY NIGHT

### JOHN 3

Prepare a study of this man. He appears on a number of occasions.

- Referred to in John 3:1-9; 7:50; 19:39. In each instance his name was appended “he came to Jesus by night”
- He was therefore conscious of what others would think of him, yet events finally forced him to come out in the open
- He considers Christ as a man come from God due to miracles John 3:2
- Jesus teaching of ‘from above’ was profound to him—faith had to be demonstrated v14 as in serpent and pole – later Nicodemus pleaded for the body of the significance of the serpent on the pole
- Three fold approach.
  1. He came (John 3:2)
  2. He spoke (John 7:45-52)
  3. He publicly honoured

Jesus (John 19:39-40)

- His seeking the body along with Joseph of Arimathea caused him to be unclean and unable to partake of the Passover – he recognised the true Passover lamb



- Name sig. ‘victor over the people’ – he triumphed over the thinking of the flesh and was found constantly defending the Lord (John 7:50)
- He was a Pharisee and a member of the Sanhedrin
- He protested against the illegal methods of the Sanhedrin when they sought to condemn Jesus (John 7:51)

## THE 12 DISCIPLES

Mark up the 12 disciples

1. **SIMON PETER** - also called Cephas, a stone (from Aramaic for Peter John 1:42), the son of Jonas (Bar-jona, Matt 16:17), a fisherman of Bethsaida (Matt 4:18; John 1:44). Originally a disciple of John the Baptist, married (Mark 1:30; 1 Cor 9:5). Wrote two epistles and influenced Mark in writing his Gospel.
2. **ANDREW** - Peter’s brother who had been a disciple of John the Baptist (John 1:35,40). Introduced Greeks to Jesus (John 12:20-23).
3. **JOHN** - also a fisherman, a son of Zebedee, also of Bethsaida (Matt 4:21; Luke 5:10). With James, called Boanerges - “son of Thunder” (Mark 3:17). Probable cousin of Jesus, whom Jesus loved. Wrote Gospel, Three Epistles and Revelation.
4. **JAMES** - John’s brother (Mark 1:19). their mother was probably Salome, sister of Mary (cp. Matt 27:56; Mark 15:40; 16:1; John 19:25).
5. **PHILIP** - also of Bethsaida in Galilee (John 1:44)
6. **BARTHOLOMEW** - means son of Tolmai, and thought by many to be Nathanael mentioned only twice (John 1:45; 21:2). From Cana in Galilee.
7. **MATTHEW** - also called Levi (Matt 9:9; Luke 5:27). A publican or tax gatherer in Galilee. Wrote first Gospel.
8. **THOMAS** - called also Didymus, meaning “a twin” (John 11:16). Also met risen Lord (John 20:24-29).
9. **JAMES** - son of Alphaeus (Matt 10:3), possibly James the Little or Less (Matt 27:56; Mark 15:40; 16.1; Luke 24: 10).
10. **LEBBAEUS THADDAEUS** - also called Judas, not Iscariot (Luke 6:16; John 14:22), thought by some to be brother of James, “the Lord’s brother” (Jude 1; Luke 6:16; Gal 1:19).
11. **SIMON ZELOTES** - once a member of the political party called the Zealots (Luke 6:15). The term Canaanite applied to him should be Canaanite from Kanan, Aramaic for Greek “Zelotes” (Matt 10:4).
12. **JUDAS ISCARIOT** - son of Simon Iscariot (John 6.71 RV). Iscariot is “ish Kerioth” man of Kerioth in the South of Judah (Josh 15:25). Betrayed Jesus, and was later replaced by Matthias (Acts 1:23-26).

## MATTHEW 1

Consider the common theme to these 5 women of Matthew 1.

1	Thamar v3	Harlot/Gentile	Gen 38:12-19
2	Rahab v5	Harlot/Gentile	Josh 6:25
3	Ruth v5	Moabitess	Ruth 1:4
4	Bathsheba v6	Committed Adultery	2 Sam 11
5	Mary v18-19	Pharisees thought she committed fornication	John 8:41

The 4 women (excluding Mary) in the genealogy of Christ all have doubtful backgrounds, yet Yahweh can use anyone to perform His will and purpose regardless of their past if they are prepared to change their way of life to conform to His character.

Joseph was going to put Mary away because Mary appeared to have committed adultery.

# Family Bible Studies Stage 4

## 10 PRINCIPLES OF DIVINE DISCIPLESHIP

Discipleship is an important part of our lives. How do you shape up in these matters?

1. **RIGHTEOUSNESS** before God – summarised in the Beatitudes (Matt 5:3-12)
2. **GODLINESS** – manifested by shining as lights (Matt 5:13-16)
3. **FAITH** – exhibited in wholehearted reception of the Divine revelation (Matt 5:17-20)
4. **LOVE** – shown in self denial and the Golden Rule (Matt 5:21-48)
5. **PATIENCE** – revealed in prayerful submission to the will of the Father (Matt 6:1-18)
6. **MEEKNESS** – developed by a quiet spirit in the face of distracting worldly trouble (Matt 6:19-34)
7. **SERVICE** – seen in avoiding harsh judgment and dispensing truth (Matt 7:1-6)
8. **ABILITY** – created by equipping oneself by God's help to serve effectively (Matt 7:7-14)
9. **VIGILANCE** – maintained by guarding against a merely theoretical faith (Matt 7:15-20)
10. **PERFECTION** – attained by not merely learning but doing the will of God (Matt 7:21-22)

Add to this list as many points you can find.

## TOWNS OF THE NEW TESTAMENT

Look up a Bible Dictionary and mark in your notes at the first occurrence of each town. You will find the book "Guide Book to New Testament" very helpful.

- Capernaum
- Bethsaida
- Bethany
- Galilee
- Joppa
- Samaria
- Sychem
- Decapolis



Do you know each Gospel has its own theme? What is the theme of the Book of Mark? There can be several.

## MARK

A theme of Mark's Gospel is the Greek word "eutheos". It is translated straightway, immediately, anon, forthwith.

Use a concordance to find them all and colour them in. This shows the intensity of the Lord's activity.

## LUKE

Luke has particular emphasis on Christ as the friend of publicans and sinners  
 Note the occurrences of each word in the 4 Gospels and the overall emphasis that Luke has on these two words:

Publicans	(5057)
Matthew	9x
Mark	2x
Luke	10x
John	0x
Sinners	(268)
Matthew	5x
Mark	6x
Luke	18x
John	4x

## LUKE 6:20-26

Contrasts are seen in the scriptures everywhere.

<b>Four Blessings</b>	<b>Four Woes</b>
v20 the Poor	v24 the Rich
v21 the Hungry	v25 the Full
v21 the Mourners	v25 the Merry Makers
v22 the Hated	v26 the Praised

## PHRASES OF THE NEW TESTAMENT

Follow this theme in the Book of Matthew.

The Kingdom of Heaven

# Family Bible Studies

## Stage 4

### ANALYSIS OF DISCOURSE ON THE MOUNT

Mark up this break-up into your Bible.  
Matthew 5-7 describes the characteristics of true discipleship.

#### CHAPTER 5

- v1-12 Portrait of a saint
- v13-16 Witness to the world
- v17-20 New law of righteousness - the fulfilment of old Mosaic
- v21-26 Law of heart - be ye humble when in error - judgment and mercy
- v27-32 Adultery - the thought and the act
- v33-37 Communication must be direct - no oaths unable to be kept
- v38-42 Render double in the request
- v43-48 Standard of perfectness - love abounding to perfectness as your Father

#### CHAPTER 6

- v1-4 Warning of hypocrisy in the giving of alms
- v5-15 Prayer - correct purpose and spirit of acceptable prayer
- v16-18 Fasting - in secret
- v19-34 Treasure of heaven - one master - treasure on earth - another master - an over-anxiousness - need motive of His righteousness

#### CHAPTER 7

- v1-5 Disciples must not pass unjust judgements against others - all have weaknesses and faults
- v6-12 Value and seek the way of Truth - need to exhibit consideration for others
- v13-14 Parable of two ways - as in the truth
- v15-20 Fruits of the faithful and unfaithful - the guides
- v21-27 Not all professing disciples will be admitted to the kingdom - two classes - faithful and unfaithful
- v28-29 Effect on hearers - authority as son of God



### THE LORD'S DISCOURSE ON THE MOUNT - MATTHEW 5

If you spend some time you will discover the greatest speech ever delivered. Compare the contrast of these Laws.

#### LAW OF MOSES

1. A mediator who received the law by the disposition (ie. ordained) by angels (Gal 3:19).
2. Moses conveyed blessings yet disobedience caused one to live under curse (Deut 28).
3. Law judged outward acts.
4. Law of Moses - a matter of death (Deut 30:15-20).
5. Law of Moses delivered judgement (Exod 20:18-19; Deut 5:22-27; 4:33-36; 5:4. Note Deut 18:16).

#### LAW OF CHRIST

1. God's communication was direct (Deut 18:15-19).
2. Jesus spake blessings - the disobedient were thus eliminated (Matt 3:12; 7:23).
3. Christ's law discerns the thoughts and intents from which outward acts did spring (Matt 7:26).
4. Law of Christ matter of life (Matt 7:13-14).
5. Law of Christ delivered mercy (Matt 5:7; Heb 12:18-24).

### BEATITUDES CONTRASTED TO WOES - MATTHEW 5

Contrasts are a constant theme of the Bible. Here is a classic for you to consider.

#### BLESSINGS - MATTHEW 5

1. Kingdom offered to the poor (v3).
2. Mourners are comforted (v4).
3. The meek inherit the earth (v5).
4. Those who hunger after righteousness will be filled (v6).
5. The merciful will obtain mercy (v7).
6. Pure in heart will see God (v8).
7. The peacemakers will be called sons of God (v9).
8. The persecuted and the reviled will be vindicated (v10-12).

#### WOES - MATTHEW 23

1. The Pharisees shut up the kingdom against men (v13).
2. Mourners are distressed (v14).
3. The Pharisees make men children of hell (v15).
4. The Pharisees destroy righteousness by formalism (v16-22).
5. The Pharisees overlook mercy (v23-24).
6. The Pharisees were unclean within (v25-26).
7. The Pharisees were the children of hades (v27-28).
8. The Pharisees were persecutors and revilers (v29-35).



# Family Bible Studies

## Stage 4

### THE POLICY SPEECH OF THE KING - MATTHEW 5

This is perhaps the most thought-provoking of all studies you could undertake. You will need to give it some special effort.

- It deals not with the outward but rather the very innermost motives and intents of the heart.
- The whole of the morality of the New Testament has its root in the discourse on the mount.
- Its heart is in the OT and it is copied in the epistles
- There are but two outcomes to its message
- You will either reject his teaching and remain unwilling to apply them  
or  
You will with a true sincerity accept them as not just an ideal, but a living document to pattern and fashion our lives that we may be like him.
- The principles are not optional to the sons of Zion but are mandatory for citizens of Heaven.

### EVENTS FORMING BACKGROUND TO THE DISCOURSE

**We know Luke's Gospel is chronologically correct. Consider these passages carefully.**

Luke 4:1-13 The temptation  
 v14-15 Teaching throughout Galilee  
 v16-29 The opening of Isaiah in the temple at Nazareth and the anger of the people  
 v30-32 The teaching at Capernaum  
 v33-36 The healing of the man with an unclean devil  
 v37 His fame went throughout all the country  
 v38-39 Healing of Peter's wife's mother  
 v40-41 All night healing of many at Capernaum  
 v42 He sought a quiet place  
 v43 The preaching of the Kingdom  
 v44 The preaching in the synagogues of Galilee parallel to (Mark 1:38-39; Matt 4:23-25)

#### Matt 4:24

##### fame

- RV "the report of him". Jesus knew that a sound mind and body was necessary to cure men of their desperate state to prepare them for discipleship and a place in the heavenly kingdom.
- There is no parallel record to Matt 5-7.
- One may ask why the other writers have no record of it?
- Some have tried to connect the discourse on the plain with the discourse on the mount.

- It is however not surprising that many of the teachings of the master are found and repeated on numerous occasions throughout his ministry.
- The precepts and principles are not intended for the world at large but for the benefit of those in the truth.
- The principles are foreign to the thinking of the flesh
- The discourse leaves no room for hypocrisy for the thoughts and intents of the heart are to be closely scrutinised.
- The discourse must probe deeply into the heart and conscience of all believers who permit the words of the Lord to enter into their minds.

### THE POLICY SPEECH OF THE KING FOR HIS DISCIPLES CHAPTERS 5-7

#### v1-12 The Beatitudes - Portrait of a saint - the challenge of perfection

##### v1 And seeing

Gk eidon— refers to the mind and thought.

- Bull. implying not the mere act of seeing but the actual perception of the object.
- He knew what was in man and the need to be directed in divine principles.

##### the multitudes.

- Diag "and beholding the crowds" (4:25).

##### he went up into a mountain:

- Diag "ascended the mountain". The mountain of the Sea of Galilee often thought to be the mountain upon which Safed is set upon a hill (5:14) or Mt Capernaum.
- and when he was set
- Roth "when he had taken a seat". Moses stood, Jesus sat (Heb 1:3; 10:11-12).

##### his disciples came unto him:

- He ascended a mountain causing those who desire to hearken to his words to climb the mountain also.
- Of the great multitude (4:25) only his disciples were prepared to follow him up the mountain.
- It was necessary to ascend as he would speak divine precepts but they must also see, for he was a living manifestation of what he spoke.
- The message is intended for the ecclesia and describes a new law foreign to the flesh. It concerns the motive and attitude.
- The Lord assumes a sound knowledge of the doctrines of the truth.

##### v2 And he opened his mouth, and taught

Gk Didasko = to teach, to give instruction indicative of authority and qualification

- Here was that prophet of Deut 18:15-19

# Family Bible Studies Stage 4

**them, saying.**

- Gk Logo = to lay together, to collect. One of the Lord's sayings is *"therefore I say unto you"*.
- He now taught them what citizenship involved.
- *"Never man spake like this man"* (John 7:46). Many admit the excellence of the ideal, but refuse to believe in the possibility of translating it into action. We know better!
- The whole address is full of precious instruction that can only have application to a select class.
- The portrait is of a single personality, not a list of characteristics to be shown by different people. The lack of any of these characteristics is as a deformity that is ugly in its demeanour.
- These were words of divine origin (John 12:49-50); *"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."*
- The words of authority (Matt 7:28-29) *"It came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine..."*

**v3 Blessed**

- Gk 'Makarious' = a continual state of happiness
- From a root indicating that which is large or lengthy.
- It is a of the highest kind - a heavenly happiness.
- John 13:17 "If ye know these things happy are ye"
  - Rom 4:7-8 "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin".
  - Rev 22:14 "Blessed are they that do his commandments"
- It is a state of heart, an inner experience not controlled by experience or regulated by environment.
- It results from straightness, uprightness and a delight in the law of Yahweh. "Blessed is the man that walketh..." (Psa 1:1).

5v3 Continually happy of heart are those who crouch down and lowereth one's dependency on this life recognising the poverty stricken nature we have.

**Principle of life**

- Jam 4:6 "God resisteth the proud but giveth grace unto the humble"
- Psa 51:17 "A contrite heart, O God, Thou wilt not despise"
- Psa 34:18 "He saveth such as be of a contrite spirit"
- 1 Pet 3:4 "The ornament of a meek and quiet spirit which in the sight of God is of great price"
- Isa 66:2 "To this man will I look even to him that is poor and of a contrite spirit and trembleth at my word"
- Isa 57:15-19 "I will dwell ... with him that is of a contrite and humble spirit"

**1 are the poor in spirit: for their's is the kingdom of heaven.**

This is not an accident of circumstances but a quality and virtue of life.

- First essential - poverty of Spirit
- Allusion to **Isa 66:2** context of Yahweh's majesty and man's state of poverty
- tremble = "careth anxiously" and contrite, poverty-stricken nature **v5**
- Those who are slow to advance their own interests, having "no confidence in the flesh" are free to yield God's interests, and "to tremble at His word". Compare with Isa 23:12
- WHY? Because the promise is a heavenly kingdom to all with these attributes.
- KINGDOM OF HEAVEN 32 times used exclusively by Matthew. Also use the phrase "Kingdom of God" (5x)

**v4**

**2 Blessed are they that mourn: for they shall be comforted.**

To grieve, to lament.

- Allusion to Isa 61:1-3.
- Contrast 2<sup>nd</sup> woe Matt 23:14 "devour widows' houses and for a pretence make long prayers".
- WHY? Because they will be (Gk) parakalleo = exhorted or draw near ie consoled; Diag "seeing they will be consoled".

5v4 Continually happy of heart are they who grieved in sorrow at.

1. The state of ecclesial affairs Acts 20:28-32 *"For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock."* "Sorrowing most of all for the words which he spake" v38
2. The absence of their Master Matt 9:15 *"Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast"*.
3. They mourn the bereavements and sorrows incidental to this mortal state Pro 29:2 *"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn"*
4. They mourn for the state of Zion (Isa 61:1-3; 66:10) *"rejoice for joy with Jerusalem, all ye that mourn for her"*

**Principle of life**

Oh mourn ye for Zion

- Psa 137 "By the waters of Babylon there we sat down, yea we wept, when we remembered Zion"
- Psa 126 "They that sow in tears shall reap in joy"

# Family Bible Studies

## Stage 4

v5

### **3 Blessed are the meek: for they shall inherit the earth.**

- Allusion to **Psa 37:11**
- Meekness
- Gk 'praus' = meek, gentle, enduring all things with an even temper, tender, free from haughty self sufficiency, tender of spirit
- Vine = meekness is the opposite to self assertiveness simply because it is not occupied with self at all
- Meekness is a quality little seen but often spoken of
- Meekness is not weakness
- Meekness is self abasement not self assertiveness. To be free from self dependency
- It empties one's view of themselves and does not promote self, It is teachable and gentle not holding power or exercising dominion over others
- The willing submissiveness of a mind seeking wisdom of God is in contrast to those who "compass sea and land to make one proselyte" Matt 23:15 - the teaching that honours self in the name of God
- WHY? Because they will be given the world

5:5 Continually happy of heart are those empty of self and who are teachable and gentle

#### **Principle of life**

- Moses, a man of God *Num 12:3 "Now the man Moses was very meek, above all the men..."*
- 2 Tim 2:24-25 "The servant of the Lord must not strive; but be gentle unto all men"
- Gal 5:23 One of the fruits of the spirit - "meekness, temperance against such there is no law"
- Eph 4:1-2 "That ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering"
- Psa 147:6 "Yahweh lifteth up the meek: He casteth the wicked down to the ground"
- Psa 25:9 "The meek will he guide in judgement: and the meek will He teach His way"
- Isa 29:19 "The meek also shall increase their joy in Yahweh"

v6

### **4 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.**

- Allusion to **Isa 55:1-3**
- Not blessed are the righteous BUT those who desire it.
- This is a mind that seeks value in things that are difficult to measure. One who places the love of God over the love of gain. Contrast to Matt 23:16-22.
- WHY because God will furnish their table with abundance beyond measure, filled up to complete satisfaction. Wey. "they shall be completely satisfied"

5:6 Continually happy of heart are they who desire earnestly and crave for refreshment of God's Righteousness

#### **Principle of life**

- 1 Pet 2:2 "As newborn babes, desire the sincere milk of the word, that ye may grow thereby"
- Psa 17:15 "As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness."
- John 6:35,50,51 "He that cometh to me shall never hunger; and he that believeth on me shall never thirst"
- Isa 49:10 "They shall not hunger nor thirst"

v7

### **5 Blessed are the merciful: for they shall obtain mercy.**

- Allusion to **Psa 18:25**
- Mercy = Kindness and goodness shown to one in need by one who can render it
- These are those who have been forgiven and so they will forgive others
- They have been in the habit of showing mercy and so will themselves be recipients of it
- Contrast Matt 23:23 the Pharisee who paid "tithe of mint, anise and cumin" the smallest of herbs and "omitted the weightier matters of the law, judgement, mercy and faith"
- One was full of mercy, the other was empty of mercy
- WHY? Because God's mercy is freely to be given to the same.

5:7 Continually happy of heart are the compassionate who extend mercy though undeserved.

#### **Principle of life**

- The 1<sup>st</sup> Divine characteristic of God
- Ex 34:5-7 "Yahweh, Yahweh El, merciful and gracious, longsuffering, and abundant in goodness and truth"
- Gen 39:21 "But Yahweh was with Joseph and shewed him mercy and gave him favour in the sight of the keeper of the prison"
- Luke 6:36 "Be ye therefore merciful, as your Father also is merciful."
- Deut 21:8 "Be merciful O Yahweh, unto thy people Israel whom thou hast redeemed"

# Family Bible Studies Stage 4

v8

**6 Blessed are the pure in heart: for they shall see God.**

- Allusion to **Psa 24:4**. Sept. exact expression. These are the inner qualities that really matter.
- Pure = Heb. 'katharos' = unmixed, pure from everything that would corrupt. Free from every foreign mixture.
- These are snowy white inner people – sincere motives and holy affections
- There is no sham, no make believe.
- It is an inward purity not external formalism that brings a man into God's presence.
- Remember *"the heart is deceitful above all things and desperately wicked"* Jer 17:9
- Contrast Matt 23:25 "Woe unto you scribes and Pharisees, hypocrites! Ye make clean the outside of the cup and platter, but within they are full of extortion and excess." The cleanliness God commands is from the inside but the Pharisee's is outside and not inwards.
- WHY? Because they shall behold the characteristics of God (Heb 12:14; 1 John 3:2-3; Rev 22:4)

5:8 Continually happy of heart are they who are free of foreign materials with a clean heart

**Principle of life**

- 2 Tim 2:22 *Follow "them who call on the Lord out of a pure heart"*
- 1 Tim 1:5 "Now the end of the commandment is love out of a pure heart"
- 1 Peter 1:22 "see that ye love one another with a pure heart fervently"
- Psa 18:26 "With the pure thou wilt shew thyself pure"
- Psa 73:1 "Truly God is good to Israel, even to such as are of a clean heart"
- Psa 24:3-4 "Who shall ascend into the hill of Yahweh? ... He that hath clean hands, and a pure heart"

v9

**7 Blessed are the peacemakers: for they shall be called the children of God.**

- Allusion to **Isa 57:19-21**
- One must first quieten one's own restless spirit (Prov 16:32)
- Peace is a part of the fruit of the spirit (Gal 5:22; John 14:27)
- To be a peace maker (1 Cor 14:33)
- Principle of Jam 3:17
- Principle as much as lieth in him to live peaceably (Heb 12:14)

- These are they who have developed the peaceable fruits of righteousness
- If we are right-minded we shall not pose as conscientious objectors to fighting whilst harbouring a bitter, contentious, quarrelsome attitude towards our brethren.
- "But do not the Scriptures require us to 'contend' and 'resist'?" They do, but let us differentiate between lawful and unlawful contention and resistance, between a righteous and an unrighteous cause, and between carnal and spiritual weapons.
- At all times and under all circumstances peace must be our objective - at home, abroad, and in the ecclesia.
- WHY? We are children or sons of God.

5:9 Continually happy of heart are they which bring a state of harmony and unity

**Principle of life**

If we are the friends of God, we shall prove ourselves peace-makers, not peace-breakers.

- Psa 34:14; 1 Pet 3:11 "Depart from evil, and do good; seek peace, and pursue it."
- 2 Cor 13:11 "Live in peace"
- Mark 9:50; 1 Thess 5:13 "Have peace with one another"
- Heb 13:14; 2 Tim 2:22 "Follow peace with all men"
- Phil 4:7 "The peace of God ... shall keep your hearts"
- Col 3:17 "Let the peace of God rule in your hearts"

v10

**8 Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.**

- Allusion to **Isa 66:5**
- WHY? While the assurance given was "he that shall endure to the end, the same shall be saved" (Matt 24:13).

5v10 Continually happy of heart are they which through much tribulation for the Truth's sake are developed

**Principle of life**

- Psa 143:3 "For the enemy hath persecuted my soul; he hath smitten my life down to the ground"
- Isa 51:7-8 "fear ye not the reproach of men, neither be ye afraid of their revilings"
- 1 Peter 3:14 "But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be ye troubled"
- 2 Cor 4:9 "Persecuted, but not forsaken; cast down, but not destroyed"
- Acts 14:22 "Exhorting them to continue in the faith and that we must through much tribulation enter into the kingdom of God."

# Family Bible Studies

## Stage 4

v11

**Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.**

- Revile = gk oneidizo = to defame, assail with words, to cast in one's teeth

v12

**Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.**

- Same as Rev 19:7
- NEB "accept it with gladness and exultation"
- Jam 5:10-11
- Example of Acts 5:41

### THE EIGHT BEATITUDES IN SUMMARY

1. They have renounced the world and tremble at the Word
2. They grieve at the condition of Zion and long for the appearance of the Master
3. Empty of self and teachable
4. Desire and long to uphold God's ways and His righteousness
5. Show compassion to others with mercy in being ready to forgive
6. They have a pure or clean heart that is free of foreign materials
7. Strive for peace and seeks to restore or mend others
8. Who through tribulation and persecution are developed

### IT IS A REVELATION OF CHRIST'S CHARACTER

Consider the one in whose steps we are to walk. The qualities of heart and life outlined in these Beatitudes are a portrayal of Christ's own character. It was his joyful pleasure to enact his message. This is worth marking up.

1. Christ was poor in spirit, for he made himself of no reputation, but humbled himself and was obedient even to death (Phil 2:7-8).
2. He knew what it was to mourn, for he was a man of sorrows, and acquainted with grief (Isa 53:3).
3. He was numbered amongst the meek of the earth, for when he was reviled he reviled not again: when he suffered he threatened not (1 Pet 2:23).
4. He "hungered and thirsted after righteousness," for his meat was to do the will of Him that sent him, and to finish His work (John 4:34).
5. In his dealings he was merciful almost to the point of weakness, for the bruised reed, he did not break, and the smoking flax he did not quench (Matt 12:20).
6. He was "pure in heart" —none more so—for he "did no sin, neither was guile found in his mouth" (1 Pet 2:22).
7. He was "a peace maker," for though we frequently read that "there was a division amongst the people because of him (John 7:43), he lived and taught the way of peace. By his message of life he "preached peace;" by the blood of the cross he "made peace," We know that he comes again as the Prince of Peace, and when he speaks peace it shall be accomplished in the earth.
8. He was a supreme example of suffering through extreme persecution. He was falsely accused and buffeted even to his own death. He carried the burden of the world. "He was oppressed and he was afflicted" (Isa 53:7).

So it can be said "Let this mind be in us which was also in Christ Jesus" (Phil 2:5). This should be pre-eminently the aim of all spiritual achievement, remembering the warning: "If any man have not the Spirit of Christ, he is none of his" (Rom 8:9).

One of the wonderful themes of the Beatitudes is not just what we are to be now but what we are to become. The promise of Hope for the future.

# Family Bible Studies Stage 4

## YE ARE THE SALT OF THE EARTH

### MATTHEW 5:13

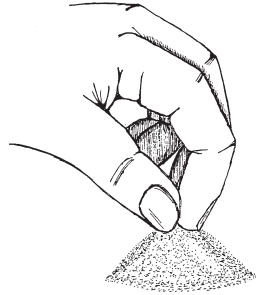
Study v13 and consider the use of salt in your Bible.

What follows is some interesting info for you to add to your investigation.

#### How can we add salt to our lives?

The parable of the salt was given in three contexts

1. By developing the characteristics that the Lord enumerated in the Beatitudes (Matt 5:3-12)
2. By developing humility and cutting off those things that 'offend' (Mark 9:33-49)
3. By putting aside ties of family and possessions, bearing the cross and enduring till the end (Luke 14:26-33)



See also Col 4:6

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

We season our speech with salt (ie. enhance its meaning and preserve its impression on others), when we accompany our words with actions.

#### Salt as a preserver

- 2 Chr 13:5 Kingdom given to David – a covenant of salt
- Luke 17:32 Example of Lot's wife preserved – became a pillar of salt

#### Salt as a healer

- 2 Kings 2:19-22 Elisha heals waters with salt

#### Salt as an enhancer

- Lev 2:13 Enhanced principles of covenant

#### Salt as a destroyer

- Deut 29:23 Salt used in destruction of Sodom and Gomorrah

### MATTHEW 5-7

Colouring in themes will assist in making your Bible speak to you. Use bold colours and follow these examples. Two phrases to colour which help define chapter 5 are:

1. "Ye have heard that it was" (v21, 27, 31, 33, 38, 43)
2. "But I say unto you" (v22, 28, 32, 34, 39,44)

Four phrases to colour which help define chapter 6 are:

1. v2 "they may have glory of men"  
v5 "that they may be seen of men"  
v16 "that they may appear unto men to fast"
2. "Verily I say unto you they have their reward" v2, 5, 16
3. "and thy Father which seeth in secret shall reward thee openly" v4, 6, 18)  
Note: two different words translated reward
  - 'apodidomi' - to give away (v4,6,18)
  - 'misthos' - pay for service (all other occurrences in Matt 6) also used in Rom 6:23 - "the **wages** of sin is death"
4. "take no thought", "taking thought", "take ye thought" (v25, 27, 28, 31, 34)

Two phrases to colour which help define chapter 7 are:

1. v7-11 colour in "ask". There are 5 occurrences. 5 being the number of grace. We are only to receive blessings by the grace of God (Matt 13).
2. Find and colour in the word "hear" which occurs many times in this chapter. Many people hear the Word of God but their responses may be classified into 4 categories.

This exercise can be repeated in Mark 4 & Luke 8.

## THE LIGHT OF THE WORLD

### MATTHEW 5:14-16

Study this subject and see how we are to be light bearers

**v14**

#### Ye are the light of the world.

- |                             |            |
|-----------------------------|------------|
| a. City on hill seen by all | Public     |
| b. Lamp in house            | Private    |
| c. Shine before all         | Contagious |



# Family Bible Studies

## Stage 4

Light affects its environment. It dispels darkness

### LIGHT

- Robert Roberts says “let there, of course, be doctrinal light ... at the same time, let us not deal exclusively with the light in that particular form, because it ought equally to be seen in man’s actions.”
- Jesus is the true light. *“I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” (John 8:12)*
- We have received the light. *“God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Cor 4:6)*
- We are to shine as luminaries. *“In the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” (Phil 2:15)*
- A city that is set on an hill cannot be hid. Public in the WORLD
- It is suggested the discourse was given adjacent to Safed - about 3000 feet above sea level.
- It is set upon the side of this conspicuous mountain that gleams in the bright light.
- The city cannot be hid. It is a landmark to a traveller.
- He refers to the disciples as being illuminaries in the world.
- We are the light bearers of the Gospel to a dark world.

v15

**Neither do men light a candle.**(lamp) **and put it under a bushel,** (grain measure of 9 litres ie a large vessel to measure, see mg) **but on a candlestick;** (Wey, Roth, JB, Lampstand) **and it giveth light unto all that are in the house** (the Ecclesia).

- *Jerusalem Bible* “No one lights a lamp to put it under a tub”
- To place an inverted dish over the lamp would be to obscure the light, extinguish the light or deflect the light
- It cannot be hid under a bed Luke 8:16 Mark 4:21
- It is interesting that we can extinguish our light by a measuring dish. There is no more effective way of extinguishing the light than measuring the cares of this life.

v16

- “Good works” Gk ergon = “the thing wrought” Bullinger. “Something produced”.
- To see the outcome and not the worker. The fruit and not the producer. *“By the works of law shall no flesh be justified.” (Gal 2:16)*
- In contrast to *“Take heed that ye do not your alms (RV righteousness) before men to be seen of them.” (Matt 6:1)*
- The motive is all important. WHY DO WE DO WHAT WE DO?

## MATTHEW 13

Note the change in emphasis of Jesus’ teaching. He previously had taught by:

1. Preaching - things relating to the Kingdom of God and the character required.
2. Miracles - revealed God’s power and shown his claim as Son of God to be true.
3. Example - he had shown the way to pray, forgive and shown compassion.

Now he turns to ‘parables’

## PARABLES

What did the pioneers say about them? Consider their words.

### Bro. John Carter

“The parables were spoken by the king to people interested in the ‘kingdom of God’ therefore to make them merely stories from moral truths rob them of their vital purpose.”

### Bro. Robert Roberts

“The parables of Christ differ from all other parables in that they are the authoritative enunciation of eternal truth. The meaning of them is lost to most readers for the want of a key - the kingdom of God - which is absent from modern theology.”

## THE SOWER - THE MASTER PARABLE

This parable defines all parables as we are given the story and the meaning. It forms the basis of interpreting all parables.



# Family Bible Studies Stage 4

## WAYSIDE or FOOTPATH - v4.19

Trodden hard as stone - seed easy prey for birds. The seed is unable to penetrate and no nutrients or aeration will allow growth.

- These make no response to the Word - the wicked one (Satan - Mark 4:15, the devil - Luke 8:12) snatches it away before any reactions take place.
- They heard the Word at his mouth but as a class were dull of hearing (cp. v14-15, John 8:43-47).
- Their faith was in misguided leaders - they were discouraged.
- False religion so biases thinking that reason is banished and logic has no effect (1 Tim 4:1).



## STONY GROUND - v5.20-21

Sufficient soil to germinate and lodge but soil shallow and roots cannot penetrate far before they strike a stone and are deprived of moisture. They are scorched by the sun and wither and die.

- Sun - with its heat stands for the tribulation and trial that will accompany those professing the truth.
- Those who hear the Word and receive it quickly and enthusiastically but no depth of convictions. Superficial and shallow minded - these fear men rather than God.
- We must endure Acts 3,4,5, and suffer shame and trials.
- "He that endureth to the end shall be saved" (Matt 10:22).



## THORNY GROUND - v7.22

Thorns having already found lodgment - seed finds a place among them and fights for soil, nutrients, light and air - they are overcome by the strong thistles.

- Tragic picture - their vigour is misdirected - they expend their time on the Gospel as well as that which destroys it.
- Both grow but ultimately are overtaken. The cares of this world and the deceitfulness of riches and the lusts of other things choke the Word (Mark 4:19).
- Other compelling influences took precedence
- "Ye cannot serve God and mammon" (cp. Matt 6:24; Hag 1:5-6; Matt 19:22)



## GOOD GROUND - v8.23

Well dug, well drained, well fed and weed free soil is a good lodgment

- This class will inherit the kingdom. Men would be known by their fruits (Matt 7:20; 12:33)
- These hear, understand and receive the Word (Mark 4:20)
- Depth of mind and withstand the trials of life (Col 2:7)
- Word flourishes without competition
- Their fruit is sound (Christ) (John 15:4; Gal 5:22)



## THE SEED

- The seed = the Word of God - Word of the Kingdom v19
- God's Word is like seed - small but able to reproduce itself many times, depending on the heart of the hearer. (cp. 1 Pet 1:23; Jam 1:21; 1 John 3:9)
- God sows (Jezreel) Note the OT reference to the word and soil (or people) Hosea 1:11; 2:22-23; 8:7; 10:12; also Isa. 55:10; Jer 4:3 "Break up your fallow ground, and sow not among thorns."

## THE FOURTH SIGN - FEEDING OF THE 5000 - JOHN 6

Each sign has a remarkable story and significance. Consider how it follows through with each incident.

- v7 The price for bread is humanly impossible to pay "Redeemed by the precious blood of Christ" (1 Pet 1:19)
- v9 Five loaves - The provision of God's grace
- v9 Two fish - Jews and Gentiles
- v10 5000 ate of the bread - The multitude received grace
- v11 The bread came from God (the Lord gave thanks) to Jesus who gave it to the disciples who distributed it to the multitude. The means of Salvation was provided by God in the Lord Jesus Christ who equipped first the apostles then all believers to spread the Gospel to all.
- v12 Gather up the fragments that remain that nothing be lost. Verse 39 The fragments left over symbolise the true believers who become part of the Christ body of which Christ was to lose nothing.
- v13 Twelve baskets of fragments left over. After all who would eat from Israel were full (v12) the Hope of Israel was still there to go to others





# Family Bible Studies

## Stage 4

### THE FIFTH SIGN - WALKING ON GALILEE IN THE MIDST OF THE STORM - JOHN 6

A further sign with a remarkable story and significance.

- v15 "departed again into a mountain himself alone". "while they beheld he was taken up" (Acts 1:9).
- v17 It was dark. Darkness is a figure of the evil of the world which surrounds us as we try to obey Christ (John 1:5; 3:19-20).
- v17 "Jesus was not come to them". Jesus is with the Father for 2000 years as mediator (1 Tim 2:5).
- v18 "The sea arose". Nations in turmoil symbolised by the sea and waves roaring (Luke 21:25).
- v18 "A great wind that blew". Wind can represent the doctrine and philosophy of men (Eph 4:14).
- v19 They labour vigorously to get to Capernaum - "consolation", but are unable to achieve it in their own strength. "There is none good but one" (Matt 19:17) - No one can earn their salvation but our deficiencies are overlooked by God's grace.
- v19 Jesus comes to his followers walking upon the waves. Christ will have dominion over the nations (Psa 2:8-9).
- v19 His followers were afraid Dan. 10 In the symbolic resurrection and judgment Daniel is gripped by fear.
- v21 "They willingly received him into the ship." The joy of those who love his appearing (2 Tim 4:8).
- v21 "Immediately the ship was at the land." "God which giveth us the victory through our Lord Jesus Christ" (1 Cor 15:57).

### STORMS ON GALILEE

Do you read to discover the backgrounds to your studies? There are some outstanding helps to visualise the settings of the Bible. Consider this passage:

"The sun had scarcely set when the wind began to rush down toward the lake, and it continued all night long with constantly increasing violence, so that when we reached the shore next morning the face of the lake was like a boiling caldron. The wind howled down every waddy from the north-east and east with such fury that no efforts of rowers could have brought a boat to shore at any point along that coast. The whole lake, as we had it, was lashed to fury. Moreover, those winds are not only violent, but they come down suddenly, and often when the sky is perfectly clear."

"The Land and the Book", p374, W.H. Thomson

### MATTHEW 15

Mark up the map on defilement and hypocrisy as shown in your notes.

### MATTHEW 16

Look up a Bible Dictionary and discover for yourself these characters which interweave through the Lord's ministry.

#### Leaven of the PHARISEES - THE FORMALISTS

- \* The first of four philosophies among the Jews. One of the straightest.
- \* The largest of the groups numbering up to 6-7000 people.
- \* The "Pharisees" from an Aramaic word "Peras" Dan 5:28 sig. to separate - this they did owing to their different life style. Name means "Separate ones".
- \* Group originated out of period of Maccabean war in reaction to the Jews adopting Grecian customs.
- \* They were always mindful of the public interest and came from the lower to middle class.
- \* They punished themselves with restrictions and difficult tasks, imposing burdens that few could carry. E.g. no work on the Sabbath such as walking more than 1km from ones town, carrying a load, lighting a fire etc.
- \* It became popular with a high standing in the community. Men admired their noble religious aspect.
- \* They promoted the Synagogue as a place of worship as a rival to the Temple.
- \* Their doctrine was based on the Torah, the written and oral Law
- \* Foreordination - considered it consistent with the free will of men
  1. Immortality of the soul
  2. The resurrection of the body
  3. The existence of the spirits
  4. Men rewarded and punished in this life
  5. Souls of wicked to be detained in prison under the earth
  6. Souls of righteous rise and live again removing into other bodies
  7. Stressed individual fulfilment of all aspects of the Law
  8. They stressed tithing, refused to eat or buy food from non-Pharisees



# Family Bible Studies

## Stage 4

- \* Phariseism is the final and necessary result of the religious concept which makes religion insist in conformity to the law, and promises God's grace to the doers of the law only. Religion therefore becomes external.
- \* They thought Israel's exile was due to their failure of the Law.
- \* Their interpretation of the law and traditions prescribed down through the ages made them 'more skilful than others' - Josephus.
- \* According to the Talmud there were 7 kinds:
  1. The Shechemite - keeps the law for what he can profit
  2. The Tumbling - to appear humble; hangs down his head
  3. The Bleeding - in order to not see a woman walks with his eyes closed and thus meets with wounds
  4. The Mortar - wears a mortar shaped cap to cover his eyes of any impurities
  5. The What am I yet to do - who, not knowing much, asks "what is my duty?"
  6. The Fearful - who keeps the law because of fear of future judgement
  7. The Loving - who obeys because he loves God
- \* The Lord denounced them (Matt 15:2-8; Matt 5:20; 16:6,11-12; 23:1-39; Luke 11:42-44; Mark 7:1-15; 11:29)
- \* They played a prominent part in plotting the death of Christ (Mark 3:6; John 11:47-57)
- \* Called a generation of vipers (Matt 3:7), condemns their righteousness (Matt 5:20), upbraids their pride (Matt 9:12; Luke 19:10), condemns them for covetousness (Luke 16:14; Matt 23)
- \* The following were Pharisees
  - Nicodemus (John 3:1)
  - Gamaliel (Acts 5:34)
  - Paul (Acts 23:6; 26:5-7; Phil 3:5)

### Leaven of the SADDUCEES - THE FREE THINKERS

- \* The second of four philosophies among the Jews.
- \* Mentioned in (Matt 3:7; 16:1,6,11; 22:23; Mark 12:18; Luke 20:27; Acts 4:1; 5:17; 23:6-8)
- \* Name comes from 'Zadok' who the Rabins claims lived 300-250 BC. Means "to be righteous"
- \* Also known as Chief Priests. They came from the ranks of the Priests.
- \* Opponents to Pharisees - comparatively few in number but educated and mostly wealthy and of good position.
- \* Ill-mannered and rude to their peers

- \* Held more prominent positions compared to Pharisees such as high priests. They became politically orientated. Did not enjoy a large following but became restricted to the "well to do" people.
- \* All Sadducees were priests and influential among the people.
- \* They stood for a conservative position on religious matters and based all on the Law.
- \* In opposition to Pharisees who laid great creed on traditions, the Sadducees limited their creed of doctrines to that in the sacred text.
  1. Word of written law (Pentateuch) was alone binding and they rejected traditions.
  2. Maintained right of private interpretation
  3. Held to the letter of Scripture even in respect to administration of duty and justice.
  4. Denied resurrection and future retribution in "sheol" (hell) ascribing the soul dies with the body (Matt 22:23-33; Mark 12:18; Acts 28:8; Luke 20:27-28). Denied the punishments and rewards in the future life.
  5. The denial of the existence of angels and spirits (Acts 23:8)
  6. Claimed that humans themselves cause both good and bad and receive folly from within. Affirmed that God is not concerned in people doing good or bad. Claimed total freedom of human will, uninfluenced by fate or God's providence.
  7. Considered temple worship was central to the Law.
- \* They acted severely in cases involving the death penalty
- \* Sat in positions of power and authority (John 11:49)
- \* They imprisoned Peter and John (Acts 4:1; 5:17; 23:6-8)
- \* Set out to destroy the Ecclesia (Acts 5:17,33)
- \* They are attributed to have caused the death of James
- \* They ceased as a movement at the time of AD 70 due to their lack of belief in the resurrection.
- \* Warning of Christ is 'Beware of the leaven of the Sadducees' (Matt 16:6,12)



Despite their differences, the Pharisees and Sadducees had a common enemy as both groups were ungodly, lovers of self and dead to God. These two diverse groups united in confrontation to the common enemy, primarily Christ.

# Family Bible Studies Stage 4

## THE POOR WIDOW'S EXAMPLE FOR ALL - MARK 12

How much is too much? She gave ALL.



1. She was too poor to be troubled by taxation – she paid what she owed and what was left over she gave to God. Her wants did not matter.
2. She was widow – of the class whose houses were devoured by the rich (Mark 12:40). She depended on God and waited for a better day.
3. Her whole life, “all her living” was devoted to God as the first commandment – Jesus commended her but rebuked the hypocritical Pharisees.

## JOHN 9

Colour the word “again” in this chapter to see how desperately the Pharisees were trying to find fault in Jesus by repetitively questioning the blind man who had been healed. There are five occurrences.

## LUKE 10:17-20

Highlight the **six** different titles of carnality. Find them using a concordance and colour them in.

1. “Devils”
2. “Satan”
3. “Serpents”
4. “Scorpions”
5. “Power of the enemy”
6. “Spirits”

Note the allusion to Psa 8:6-8 where man is to have dominion over animal thinking. So the idea of the flesh represented by the six titles is made **subject** to the disciples, and the disciples have power to **tread** on them etc.

## JESUS CHRIST - THE LAMB OF GOD

This theme runs from the beginning of the Bible to the end. Look up the first occurrences of an animal being sacrificed the first types of the greater sacrifice in the Lord Jesus Christ.

1. Gen 3:21
2. Ex 12:21
3. Num 28:3,4



## MARY: A MEDITATIVE SISTER

What a wonderful person she was. Look up a concordance and add to the character sketch

- |           |  |
|-----------|--|
| Luke 1:29 | “Cast in her mind “to reason to bring together”                |
| Luke 2:19 | “Kept all these things” to preserve, keep close                |
| Luke 2:19 | “Pondered in her heart”. Vines “to put one thing with another” |
| Luke 2:51 | “Kept all these sayings in her heart”                          |

## CHRIST - THE SHEPHERD OF THE FLOCK

This theme is worth following.

### The **Good** Shepherd John 10:11

Responsibility leads to Sacrifice

The **Great** Shepherd Heb 13:20

Sacrifice leads to Resurrection

The **Chief** Shepherd 1 Peter 5:4

Resurrection leads to glory

## GOD MANIFESTATION IN CHRIST

The central piece of God’s plan was Christ. Follow this theme.

In the Gospel record we have one of the best descriptions of God Manifestation. In very expressive detail the apostle John records accurately the involvement God had in the Lord Jesus Christ’s life.

Some of the following quotes will help unravel the great secret of the Gospel message.

His words (John 12:49-50;14:10) “For I have not spoken of myself; but the Father which sent me”

His purpose in life (John 7:16-18)

His reliance on the Father (John 5:19-24,30-32;8:28)

His origin “I am from above.” (John 8:23)

His works (John 14:10;10:37) “My Father... He doeth the works”

His use of power (John 5:36;10:25 cp John 15:24)

Can you find more?? Try looking up words like “doctrine” and “power”.

# Family Bible Studies

## Stage 4

### THE SHEPHERD JOHN 10

He was the greatest Shepherd. Consider the following:

#### Responsibilities of a shepherd

1. He must go out of his way to seek the wandering (Ezek 34:4)
2. He must inspect the sheep to find weak and suffering (Ezek 34:12)
3. Sacrifices himself for the flock (Ezek 34:4; Amos 3:12)
4. Goes before his flock, manifests skill in attending to their needs (Ezek 34:16)
5. Assumes personal responsibility (Ezek 34:10)
6. All year round furnishes flock with food, bearing heat and cold (Gen 31:40)
7. By necessity lead the ewes, young and frail: to overdrive was fatal (Gen 33:13; Gen 31:38-41)
8. Micah describes the Shepherd feeding and by implication leading with a rod (Micah 7:14; Psa 78:70-72)
9. The Shepherd guides and rules (Psa 23:4; Psa 79:13; 1 Peter 5:1-5)
10. Sheep know the voice of a faithful Shepherd (John 10:4,27)

### THE PARABLE OF THE RICH FOOL

#### LUKE 12:16-21

Are there hidden in the parables more than meets the eye? Do some investigation and find out.

#### The Wealthy Fool

Compare the circumstances of Nabal (fool in Heb.) (1 Sam 25:38). A 'fool' is described as a godless man (Psa 14:1). The Psalmist depicts the rich fool (Psa 49:6-13) and his influence on others (Psa 73:4-9) but contrast the attitude of David who was wealthy (1 Chr 29:14-19).

#### Spiritually Bankrupt Fool

No thought for the Divine source of his wealth. He had a 'love of money' (1 Tim 6:10) and which is very deceiving (Matt 13:22). Although rich, he was spiritually bankrupt (Prov 13:7-11), not rich toward God (v21, ref 2 Cor 6:10; Jam 2:5; Rev 3:17. Riches can be dangerous (Matt 19:23-24).

#### Self-centered Fool

Notice the ego expressed in the repetition of "I", "my" (v17-19). There was no thought of God. It was 'his' ground that brought forth plentifully – yet compare (Prov 3:9-10; Mal 3:8-11).

#### Ambitious Fool

He wanted security for many years to come – he had not considered the Lord's prayer - "Give us this day our daily bread." He wanted to indulge in his "love of pleasure" (2 Tim 3:4).

#### Doomed Fool

He did not live to enjoy his wealth – nor is there real enjoyment in such when a man lives without God. Jeremiah declared "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool" (Jer 17:11).

### PARABLES OF THE LOST -

#### LUKE 15

Consider how there are three parables yet they all teach one lesson.

#### Three Parables but one in Essence

1. Sheep through its own actions, curiosity and desire (1%)
2. Coin through the inattention of the woman who possessed it (10%)
3. Son through deliberate will by consciously leaving home (50%)



These are parables of those in the Truth which are lost.

#### Parable of Lost Sheep

- 99 sheep = those safe
- 1 sheep = lost
- Shepherd = Yahweh

#### Parable of Lost Coin

- Ten Pieces of Silver v8
- Gk. Drachma = Roman penny = wage for 1 day for a servant. (Matt 20:2).
- When a woman was betrothed she wore on her frontlet pieces of valueless silver but which was highly prized by owner for sentimental value. It was a shame to lose one.

#### Parable of Lost Son v11-32

- Elder son = Israel after the flesh (Ex 4:22)
- Younger son = Gentiles (or those Israelites who acted such) who foolishly wasted all they had
- Father = Yahweh (Christ) prepared to extend mercy
- Son had to make first move before the offer of redemption
- Older son was just as the Pharisees, legalistic, therefore refused to enter into 'house of salvation' (Luke 11:52)
- The younger son's return was on the awareness of inheritance belonging to the elder – he was totally dependent on the elder (Rom 11:23).

# Family Bible Studies

## Stage 4

### PARABLE OF THE UNJUST JUDGE

#### LUKE 18:1-8

Consider in depth this remarkable parable and mark it up.

The Lord gives us the underlying objective of his parable first **v1**

- The authoritative key to the parable is *“that men ought always to pray, and not to faint.”*
- He concludes v8 with the challenge of what he shall find at his coming *“Nevertheless, when the Son of man cometh, shall he find **the** faith on the earth?”*
- Men must pray, must keep in touch with God, must be as Isaiah said, *“Ye are Yahweh’s remembrancers, who keep not silent and give Him no... rest till He make Jerusalem a praise in the earth”* (Isa 62: 6, 7 margin).
- Always = Jer Bible “continually” Our prayers are to be at any time and continuous
- Prayer is designed to prevent faulting. Men pray and do not faint.
- The converse is true: men faint because they do not pray. *“We give ourselves continually to prayer”* (Acts 6:4).
- Faint = RSV, Jer Bible, Philips, New English “not lose heart”
- Gk. ekkakeo = to be spiritless, wearied, exhausted. Idea to give up and capitulate. To go bad.
- Literally it means we are to pray at all times. The spirit of our lives is to be based on prayer
- *“Pray without ceasing.”* (1 Thess 5:17)
- To this objective and to illustrate this point Jesus tells the parable.

**v2**

- The judge was utterly unfit for the office. He had no discernment on any basis.
- He revered not God, nor showed “Respect for man” (Jer Bible)
- This man is in contrast to God not a parallel to

**v3**

- The widow was a pathetic figure.
- Generally without friend or helper, she had suffered injustice and wrong. She sought avenging or retribution, justice, judgement for her wrong
- She had no means of support (Ex 22:22-24; Psa 146:9; Isa 1:17,23; Jer 7:6-7).
- Jer Bible “I want justice from you against mine enemy”

**v4**

- He was so depraved that he took a kind of satisfaction. In fact he was inactive in the needs of the widow.

**v5**

- The widow in the parable evidently suffered some oppression and sought redress.
- Her appeal fell for a time on deaf ears: but her persistence prevailed.
- Troubleth = “Since she keeps pestering me” (Jer Bible)
- She persevered in her complaint until the nuisance of her demands stirred the judge.
- The woman was an annoyance, and she might get violent and strike him. He had better be rid of her.

- The defenceless woman, who could neither bully nor bribe, yet she bothered him into yielding.
- Weary = “lest she will persist in coming and worry me to death” (Jer Bible)
- *Weary* is literally “give me a black eye” hence in a general sense bruise, or strike. To pummel and beat under.
- Paul, using the same word in reference to the boxer, speaks of *“buffeting”* his body and bringing it into subjection (1 Cor 9:27).

**v6**

- Jer Bible “You notice what the unjust judge has to say”
- The Lord wants us to note the unjust judge - He did avenge her and deliver her due to her continual petition of him. The woman had beaten him into a response.
- The widow consistently made request and it wearied the judge
- Unjust - for the character of the man provides a contrast. An unjust judge responded to the persistent petition of a helpless woman; what will a just God do for His own chosen ones?

**v7**

- God cannot be compared to this unjust judge.
- RSV “will not God vindicate his elect”.
- *“The eyes of Yahweh are upon the righteous, and his ears are open unto their cry”* (Psa 34:15)
- His elect are characterised by crying night and day. *“The children of Israel sighed by reason of the bondage, and they cried and their cry came up unto God by reason of their bondage”* (Ex 2:23). What of our cry? How passionate are we in our longing for deliverance?
- RV. “and he is longsuffering over them”. God is longsuffering and seems to delay His response to the prayers of His people, yet the answer is sure to come. *“And God heard their groaning, and God remembered His covenant.”* (Ex 2:23)

**v8**

- Jer Bible “I promise you” God will answer, is the assertion of Jesus. He will deliver all who cry unto him.
- Speedily = God hears, but bears long, for He has His own time, but when the time comes His action will be swift and decisive. Quickly, speedily he will act.
- *Nevertheless when the Son of man cometh, shall he find **THE** faith on the earth?*
- When Christ comes shall he find a community fervent in the prayer of faith?
- Should have the definite article - **SHALL HE FIND THE FAITH?**
- Shall he find individuals who are fervently in effective prayer demonstrating their Faith in prayer?
- The Lord now gives a further parable called the Pharisee and the publican (v9-14) immediately following the *parable “men ought always to pray and not to faint,”* to demonstrate that men are not to suppose they will be “heard for their much speaking” (Matt 6:7) It is our attitude in prayer that is important.
- The mere offering of prayer does not make it acceptable unless it is offered in an acceptable spirit. It must be in the context of the faith we share.

# Family Bible Studies

## Stage 4

### THE PHARISEE AND THE PUBLICAN (Luke 18:9-14)

- A picture of two men who represent two different classes in relation to God.
- The parable demonstrates the acceptable spirit of prayer

**v9**

- One can well imagine that some following the parable of “*men ought always to pray*” would feel a sense of satisfaction. They pray often so they think they are alright. And in fact they may even look down upon others.
- This parable is directed “*To some people who prided themselves on being virtuous and despised everyone else*” (*Jer Bible*).
- v14 the Lord concludes by the declaration of a principle that “*every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.*”
- To illustrate this he uses two men.

**v10**

- The language of the parable contrasts the two men in the parable.
- “The one a Pharisee” a daring indictment of a class of men held in high esteem, who were very religious among whom were to be found some very sincere individuals. “A Pharisee as regards the law” Paul could claim for himself without shame.
- But there were a great many Pharisees whose life was only outward show; profession but not practice. They were to be seen of men.
- The other, a Publican or tax collector, whom the Pharisees and Jews regarded in an odious light.

**v12**

- Pretence can invade all departments of life, even influencing the attitude in prayer.
- Jesus makes it clear, the man is not praying to God but HIMSELF.
- He is full of himself. In v11-12 note the use of “I” - how man-centered are his words. His life is a display of what others can see of him.
- He was posturing, finding satisfaction in his own reflections.
- He stands apart, feeling assured and satisfied that he is a man apart from others; he is better than other men.
- He is not guilty of their vices; and on the positive side he fasts, and tithes his income, but all the positive things he boasted is concerned with external rites.
- He does not search his heart and his motives; for “*to do justly, love mercy, and walk humbly with God*” does not enter his mind.

**v13**

- In contrast, the publican = tax collector, despised by his fellow Jews, despises himself as he stands before God.
- Standing some way off.
- There is no pose, but a stricken sense of sinfulness, as with downcast eyes he smites his breast in his grief. But he appeals to God: “*God be merciful to me a sinner.*”
- He realised his dependence on the divine mercy for permission even to live.
- Merciful RV. margin, “be propitiated”

- The publican had in mind the propitiatory mercy seat of God. The mercy of the mercy seat of God in the Holiest. As Paul says “*For all have sinned, and come short of the glory of God. Being justified freely through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation (mercy seat) through faith in his blood to declare his righteousness for the remission of sins.*” (Rom 3:23-25)
- He felt the need of mercy, in view of his desperate state.

**v14**

- The publican went away justified, accounted righteous, rather than the Pharisee.
- One fundamental difference between the two men is in their realization of their need.
- Both had come to God in prayer: both are sinners, but one knows it, the other does not.
- The Pharisee’s failure springs from the very religiousness of his life, with its emphasis on rites and focus on deeds to be seen of men. God hears not the words.
- The Pharisee, who had a powerful backing of favourable human reputation, was well pleased with his attainments; He was self-centered and worshipped the doctrine of Judaism “I”, “Myself” “Me”. This was obnoxious to God.
- In contrast the publican or tax collector saw nothing in himself but a desperate need for the mercy of God. Made his constant petition. This was acceptable.
- *For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*
- Principle of prayer is seen in these two.
- Pharisee - The self-exalted was abased: he put himself high, but God esteemed him not.
- Publican - but the humble was exalted.
- Prayer must be rendered in the spirit of lowliness ever realising the efficacy of the mercy seat and our unworthiness of His grace.

### PARABLE OF THE LABOURERS – MATT 20

Consider the hidden lessons in this parable.

#### THE FIRST – ISRAEL AFTER THE FLESH – NATURAL SEED

1. First labourers the householder employed v1
2. Only ones to enter an agreement of terms v2
3. They had to be sent into the vineyards v2
4. Considered themselves more privileged v10
5. They were the only ones to complain v11-12
6. They had an evil eye to that which is good v15

#### LESSON

1. First unto Israel then unto the Gentiles (Rom 1:16)
2. They accepted the Mosaic agreement
3. As labourers, required the Law to discipline them
4. Considered themselves above the Gentiles
5. Complained when Gentiles incorporated into Hope
6. Viewed with suspicion their brethren

# Family Bible Studies Stage 4

## THE LAST – ISRAEL AFTER THE SPIRIT – GENTILES

1. Found in the market place at end of day (v6)
2. Were idle or unemployed all day (v6)
3. Were prepared to labour for whatever length (v7)
4. They did not complain with their blessing (v9)

### LESSON

1. The Gentiles to be drawn from the sea of all nations (Acts 15:14)
2. Awaited the opportunity to find security in life
3. Realised the signs of the return were imminent
4. Received blessings in this life and awaited those to come

## HOUSEHOLDER – YAHWEH – THE SOVEREIGN RULER

Known as

- Householder (v1)
- Lord of vineyard (v8)
- Goodman of house (v11)

His upright character ensures his agreements (v2) are upheld and performed (v13-14)



- a. Manifests what is just (v4,7) ie grace (undeserved favour) (v9)  
He had a steward who distributes the hire (v8) = Lord Jesus Christ (1 Cor 4:5; Rev 22:12)  
His overall sovereign estate (Psa 24:1)

## CHRIST IS A PROTOTYPE OF ISRAEL - 40 YEARS

A series of interesting types to follow.

### ISRAEL - SONS OF GOD

- God led them
- 40 years in the wilderness
- To prove them
- To know what is in heart
- Suffered thee to hunger
- Not live by bread alone
- As a man chasteneth his son
- Worship other gods

### CHRIST - SON OF GOD

- Spirit led him up
- 40 days in the wilderness
- To tempt him (put to proof)
- To know what is in his heart
- He was an hungered
- Not live by bread alone
- God's son chastened
- Fall down and worship me

## THE HISTORY OF THE SAMARITANS - LUKE 17:11

Can you condense this text to give a summary of this group?

At first included all the tribes over which Jeroboam made himself king, whether east or west of the river Jordan (1 Kings 13:32).

But whatever extent the word might have acquired, it necessarily became contracted as the limits of the kingdom of Israel became contracted.

It is evident from an occurrence in Hezekiah's reign that just before the deposition and death of Hoshea, the last king of Israel, the authority of the king of Judah, or at least his influence, was recognized by portions of Asher, Issachar, and Zebulun, and even of Ephraim and Manasseh (2 Chr 30:1-26).

Men came from all those tribes to the Passover at Jerusalem. This was about BC 726. Samaria (the city) and a few adjacent cities or villages only represented that dominion which had once extended from Bethel to Dan northward, and from the Mediterranean to the borders of Syria and Ammon eastward.

In New Testament times Samaria was bounded northward by the range of hills which commences at Mount Carmel on the west, and, after making a bend to the southwest, runs almost due east to the valley of the Jordan, forming the southern border of the plain of Esdraelon.

It touched toward the south, as nearly as possible, the northern limits of Benjamin.

Thus it comprehended the ancient territory of Ephraim and that of Manasseh west of Jordan.

Strictly speaking, a Samaritan would be an inhabitant of the city of Samaria; but the term was applied to all the people of the kingdom of Israel.

After the captivity of Israel, BC 721, and in our Lord's time, the name was applied to a peculiar people whose origins were diverse and checkered with apostasy.

"The king of Assyria brought men from Babylon, and from Cuthah, and from Ava (Ivah, 2 Kings 18:34), and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." (2 Kings 17:24)

Thus the new Samaritans were Assyrians by birth or subjugation. These strangers, whom we will now assume to have been placed in "the cities of Samaria" by Esarhaddon, were of course idolaters, and worshipped a strange medley of divinities. God's displeasure was kindled, and they were annoyed by beasts of prey, which had probably increased to a great extent before their entrance upon the land.

# Family Bible Studies

## Stage 4

On their explaining their miserable condition to the king of Assyria, he despatched one of the captive priests to teach them "how they should fear the Lord."

The priest came accordingly, and henceforth, in the language of the writer of the Kings record they "feared the Lord, and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day." (2 Kgs 17:41).

A gap occurs in their history until Judah has returned from captivity...

About BC 409, a certain Manasseh, a man of priestly lineage, on being expelled from Jerusalem by Nehemiah for an unlawful marriage, obtained permission from the Persian king of his day, Darius Nothus, to build a temple on Mount Gerizim for the Samaritans, with whom he had found refuge.

The animosity of the Samaritans became more intense than ever.

They are said to have done everything in their power to annoy the Jews.

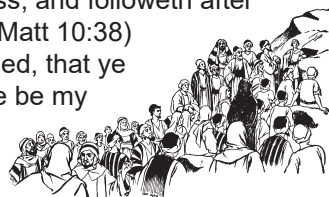
Their own temple on Gerizim they considered to be much superior to that at Jerusalem. They rejected every other book in the Jewish canon. Certain other Jewish renegades had from time to time taken refuge with the Samaritans; hence by degrees the Samaritans claimed to partake of Jewish blood, especially if doing so happened to suit their interest.

The traditional hatred in which the Jew held the Samaritan is seen in the use of Samaritans in various parables.

### DISCIPLESHIP

Look up the word and find its meaning. How can we become disciples?

- Disciple Gk. 'Mathetes' = a learner, pupil, indicating a follower.
- One who professes to have learned certain principles from another, and maintains them on that other's authority.
- "The disciple is not above the master, nor the servant above his lord." (Matt 10:24)
- "He that taketh not his cross, and followeth after me, is not worthy of me." (Matt 10:38)
- "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:4-8)



### MATTHEW 23

Three separate themes to colour in Matthew 23

1. "Woe unto you, Scribes and Pharisees, hypocrites" (v13-16, 23, 25, 27, 29)
2. Blind (v16, 17, 19, 24, 26)
3. Outside (v25-26); outward (v27); outwardly (v28)

### THE EVENTS LEADING TO THE CROSS

Consider the feelings of the Lord as he enters Jerusalem before his crucifixion. Do you know the events leading to his death.

- 9<sup>th</sup> Abib Six days before Passover Jesus came to Bethany (John 12:1)
- 10<sup>th</sup> Abib The next day he went to Jerusalem – he is met with the cry "Hosanna: blessed is the King of Israel that cometh in the name of the Lord" (John 12:12-13)
- As he nears the city he "wept over it" (Luke 19:41)
- He delivers his warning of impending judgement on Jerusalem "Thou knewest not the time of thy visitation" (Luke 19:42-44)
- Jesus returns to Bethany (Mark 11:11)
- 11<sup>th</sup> Abib following morning on his way to Jerusalem curses the fig tree - parable of the nation (Mark 11:14)
- He concluded this day by throwing out the money changers "Ye have made it a den of thieves" (Mark 11:15)
- 12<sup>th</sup> Abib The day of the OLIVET PROPHECY (two days before his trial) time was running out. He spends the day in the temple
- Chief priests and elders questioning his authority (Matt 21:23-27)
- Parable of two sons (Matt 21:28-32)
- Parable of vineyard (Matt 21:33-46)
- Parable of marriage feast and wedding garment (Matt 22:1-14)
- Endeavours of Herodians Sadducees and Pharisees to trap him
  - Tribute (Matt 22:17)
  - Seven Husbands (Matt 22:25)
  - Greatest commandment (Matt 22:36)
- He silenced them "What think ye of Christ? Whose son is he?" (Matt 22:42)
- Scribes and Pharisees condemned (Matt 23)
  - The 8 woes (v13-33)
  - The effect of their influence (v34)
- "All these things shall come upon this generation" (Matt 23:36)
- He looked upon Jerusalem (Matt 23:37)
- Spoke of impending judgement "Behold, your house (the temple) is left unto you desolate." (Matt 23:38)
- "Blessed is he that cometh" (v39)
- The widow's mite (Luke 21:1-4) contrast to ostentatious ways of his enemies



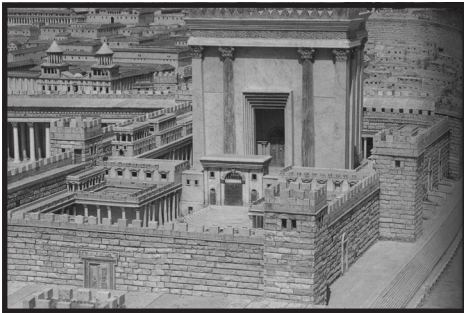
# Family Bible Studies

## Stage 4

### THE TEMPLE AT JERUSALEM

Consider the Lord's view of the Temple at Jerusalem.

- "He wept over it" (Luke 19:41)
- "Thou knewest not the time of thy visitation" (Luke 19:42-44)
- "Ye have made it a den of thieves" (Matt 21:13)
- "Behold, your house (the temple) is left unto you desolate" (Matt 23:38)
- "Jesus went out, and departed from the Temple" (Matt 24:1)
- "There shall not be left here one stone upon another, that shall not be thrown down" (Matt 24:2)



### HEROD'S TEMPLE

Do you know much about this building? Look in dictionaries and find out as much as you can.

- Started building about BC20 by Herod the Great
- 46 years to build (John 2:20) and continually extended until AD70
- 18,000 men employed as sections dismantled & rebuilt entirely
- Had coloured ornamental stones and richly adorned with GOLD
- Built on four levels separated by about 14 steps
- Roof ceiled with beautifully carved and polished cedar
- Blocks of white marble up to 20m x 6m x 4m each
- Visible from anywhere in the city
- Sight of it said "to be dazzling"
- Looked like a "mountain of snow"
- The Jews of Jesus' day were proud of their Temple
- Titus ordered its preservation as a monument to his victory
- He was to be overruled by a higher authority (Matt 24:1)
- Finished main work in 9 years but kept renovating until AD70
- Weighing over 100 tons – it would last for ever
- Built on the high plateau called the Temple Mount
- On the south had 162 columns in four rows forming three aisles
- Columns of white stone 25 cubits high
- To Jesus the cold marble and stately walls must have been typical of the hearts of the worshippers

### JERUSALEM'S DESTRUCTION AD70

Consider this remarkable incident in Jewish history.

- Titus the Roman General had desired to save it as a token of his victory
- By accident the temple was destroyed by fire. As the gold melted away the soldiers pulled stone by stone apart to get at the precious gold
- Roman armies destroyed it and levelled it to the ground
- Josephus records "The destruction having began Titus completed it. At his departure, having captured the city, he left the 10<sup>th</sup> legion, under the command of Terentius Rufus, to carry out the remaining work of demolition. The whole enclosing walls and precincts of the temple were so thoroughly levelled and dug up that no one visiting the city would believe it had ever been inhabited"

### NO STONE LEFT UPON ANOTHER MATTHEW 24

Was this really fulfilled? And what of the stones of the Wailing Wall today?

- The record was fulfilled primarily in AD 70 when Roman soldiers burnt and demolished Temple as they searched for gold.
- The Jews were scattered into Gentile nations like stones dumped in an unclean place (Lev 14:40).
- None of the stones of the temple or its foundation remain intact today.
- The few stones that can be seen known as the "Wailing Wall" are merely stones of the retaining wall which Herod built around the mount on which a platform was placed as foundation for the temple.
- Thus the words of v2 have been fulfilled.
- Consider Jerusalem today. Even these much smaller but still impressive stones of the foundations will be thrown down when Zechariah 14 is fulfilled.
- These words added to the puzzlement of the disciples as they walked from the Temple, down the Kedron and up the other side on the Mt of Olives.
- There opposite them in the gathering dusk was the imposing building - the 12 take the chance to press for clarification of his words.



# Family Bible Studies

## Stage 4

### REFERENCES TO “ABOMINATION OF DESOLATION” MATT 24:15

Do you know what this is about? Turn to Daniel 9:24-27

#### v24

**Seventy Weeks** = 490 years

**Determined** = To cut off, to divide. Six significant outcomes (Dan 9:24)

1. Transgression (rebellion) to be closed off
2. Sin (and effects) to be completed
3. Iniquity to be covered and atoned
4. Everlasting righteousness to be introduced
5. Vision & prophecy to be made sure
6. To anoint into office the most holy

#### v25

**Going forth of the commandment** = beginning for dating the decree to build Jerusalem

Neh 2:1 = 20<sup>th</sup> year of Artaxerxes in month Nisan = BC456

**to Messiah shall be seven weeks** = 49 years of building walls BC407

**and threescore and two weeks** = 62 weeks = 434 years BC407 to AD27 revealing of Messiah by work of John the Baptist

#### v26

**after threescore and two weeks** = the 70<sup>th</sup> week = 490 years BC456 - AD33 Christ is crucified

**cut off** = to destroy, consume. In month Nisan (Passover)

**people of the prince... shall destroy the city and the sanctuary** = the Roman armies. The prince = Lord Jesus Christ. They are his people because he controls them.

**the end shall be with a flood** = a sweeping away. Jerusalem destroyed and levelled

#### v27

**Confirm the covenant for one week** = week divided into two - 3½ years John the Baptist and 3 ½ years by Messiah public ministry

**in midst of week** = 70<sup>th</sup> year at end his crucifixion and abolishing of rituals of Mosaic order

**overspreading of abominations he shall make it desolate** Oppression of Roman armies to desolate the temple and city. He = Messiah the prince (v25)

**even until the consummation** = time would be limited

Dan 8:8-10, 11-13

#### v8

**Four notable ones** Represent the four generals – Cassander, Lysimachus, Seleucus and Ptolemy: They carved up the empire between them. Two are important in the scriptures: the empires of Seleucus and Ptolemy which in Dan 11 become known as kings of north and south.

#### v9

**Out of one came forth a little horn** arising out of the Seleucid horn of the goat.

**waxed exceeding great... toward the pleasant land** the little horn took Judea in BC63

#### v10

**waxed great even to the host of heaven** = “Powers of Heaven” = Israel (Matt 24:29)

**Stamped upon them** = the effects of AD70 was a crushing blow to the nation

#### v11

**to the prince of the host** = the Lord Jesus Christ Heb “the commander of the army”

**daily sacrifice taken away and place the of his sanctuary was cast down.** Christ took away the daily sacrifice and cast the temple to the ground (which Rome did in AD70)

#### v13

**How long** the appeal of all ages **the transgression of desolation**

refers to the power of Rome as “the transgression of desolation” Christ refers to it as the “Abomination of Desolation” - Desolation by the Roman Armies (Matt 24:15)

Dan 11:30-31

#### v30

the ships of Chittim which came against Antiochus Epiphanes are identified with Rome “the **abomination that maketh desolate**”

Dan 12:11

#### v11

Occurred in AD70

Each passage refers to the end of the Mosaic Age by reference to the destruction of temple and taking away of daily sacrifice.

### SUMMARY OF REFERENCES TO ABOMINATION OF DESOLATION

Dan 8:9-10, 11-13 “the transgression of desolation”

Dan 11:31 “the abomination that maketh desolate”

Dan 9:26-27 “the overspreading of abominations he shall make it desolate”

Dan 12:11 “the abomination that maketh desolate”

### KEYS TO THE OLIVET PROPHECY

We must be careful in interpreting the prophecy as with all Scripture. Consider:

1. In interpreting this prophecy we will go wrong unless we remember the attitude of the disciples. Remember, even after Jesus’ resurrection they STILL did not understand that the Lord must first ascend to heaven (Acts 1:6).
2. Jesus’ answer is relevant to the JEWS of that generation in particular
3. The secondary application is to the ultimate national rebirth of the nation approx. 2,000 years later.
4. No prophecy of things between AD70 and 1948.
5. Two words used for “coming”
6. Three different words for “world” used

### TWO WORDS USED FOR COMING

This is a powerful word study. Look up a concordance and check out these two words. It may also help to colour them in. In Matthew 24

1 Gk parousia

- v3,27 (second), v37,39
- “the state of being nigh to or presence”. Used to denote the presence of an individual rather than the act of coming.
- v3 “presence” cannot be what the disciples meant—he was already present then.
- Moulton & Milligan “Vocabulary of New Testament” tell us— *the word has a TECHNICAL sense in its use since PTOLEMAIC times as the ROYAL VISIT OF AN EMPEROR OR KING*
- Peter uses “parousia” (2 Pet 1:16).
- The disciples meant “what shall be the sign when you reveal yourself as MESSIAH and KING?”
- They were convinced that “The Kingdom of God should immediately appear” (Luke 19:11).
- They thought this time would be at Passover in two days time.
- Consider Christ’s words to Peter concerning John who would see his coming (John 21:18-24)
- The Lord’s “presence” would be felt in the form of the Roman Armies at AD70 to bring to an end the Mosaic Age and introduce the times of the Gentiles.

# Family Bible Studies Stage 4

2 Gk erchomai

- “to come”—in the sense of moving from one place to another
- Matt 24:5,30,39,42-44,46,48; 25:6,10-11,13,19,27,31,36

## THREE WORDS USED FOR WORLD

Another excellent word study which traces through your Bible. Look up a concordance, colour in all the occurrences and mark up their meanings. Note in relation to Matthew 24

1. Gk aion (v3) = an age or dispensation of time  
It was the end of the Mosaic Age which the disciples were questioning
2. Gk oikoumene (v14) = the habitable earth.
3. Gk kosmos (v21)= an order / arrangement of things.  
N.B. The phrase “end of age” occurs 7 times in New Testament and always refers to AD70 (refer “Last Days of Judah’s Commonwealth”, Bro. Thomas).

## THE OLIVET PROPHECY BREAKDOWN

Mark up this fascinating section.

**Matthew 24**

- v1-2 The Temple to be thrown down
- v3 The 3 questions
  1. When shall these things be?
  2. What shall be the sign of thy coming?
  3. (What shall be the sign) of the end of the world?
- v4-14 Answer to Question 3:  
The sign of the end of the age
- v15-28 Answer to Question 2:  
The sign of his presence
- v29-36 Answer to Question 1:  
The sign when all things will be fulfilled
- v37-41 The type of the days of Noah  
Mark 13:33-37 (not recorded by Matthew)  
Parable of the Householder and Porter
- v42-44 Parable of the Thief
- v45-51 Parable of the Faithful and Evil Servants

**Matthew 25**

- v1-13 Parable of Ten Virgins
- v14-30 Parable of the Talents
- v31-46 Parable of the Sheep and Goats



## VERSE BY VERSE NOTES ON THE OLIVET PROPHECY

This is an excellent Bible marking exercise to mark in Matthew 24. You will need to follow each record and check out how each adds details to give the total picture. We have used the code M= Matt Mk = Mark and L=Luke in some of the extended quotes in the next few pages. You will need to condense these notes for Bible marking.

### Parallel records of Olivet Prophecy

- Matthew 24 to 25
- Mark 13:1-27
- Luke 21:5-28

It was towards that evening 2 days before his offering he spake

**v1**

“Jesus went out and departed from the Temple”

- Jesus leaves the temple for the last time. The sanctuary is left desolate.
- As he left, it was as the Glory was departing from the Temple (John 1:14; Ezek 9:3; 10:3-5,18-19)

“And his disciples came to him for to shew him the buildings of the Temple”

- Luke records “some spake of the temple, how it was adorned with goodly stones and gifts” (21:5)
- “What manner of stones and what buildings” (Mark 13:1)
- The disciples were preoccupied by the grandeur, permanency and strength
- They exulted in its majesty - a sign of permanence and Jewish ability!
- As they departed they spoke of the Temple’s glory.

**v2**

“see ye...these things?”

- le, “you think these structures stand for permanence, then let me tell you...”

“not one stone upon another”

- This must have staggered the disciples. The presence of the money changers had made it a den of thieves (Matt 21:12-13)
- The temple was full of the leprosy. Reference to law of leprosy (Lev 14:33-57)
- 40 years later the Roman hordes destroyed the temple.

**v3**

“As he sat upon the mount of Olives”

- It was time to rest. The Lord sat down and looked over the city and the temple.
- Being Passover time many were assembling in the city including some who may have camped out on the slopes of the Mt of Olives.
- Mark records “as he sat upon the mount of Olives over against the temple” (13:3) to emphasise the thoughts on the temple.

“the disciples came”

- Mark 13:3 is specific. *Peter, James, John and Andrew* came privately to ask him 3 questions arising from the Lord’s statement of v2
- We must try to appreciate the recent happenings which must have greatly disturbed and mystified the disciples.

# Family Bible Studies

## Stage 4

### HOW CONFUSED WERE THE DISCIPLES?

Consider why the disciples asked their questions. Look at what built up to this circumstance.

1. The triumph of the entry to the city and the subsequent anticlimax.
2. The hatred of the rulers and Jesus' denunciations.
3. The popularity of Jesus with the people.
4. *"Ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord"* (Matt 23:39) suggesting to them his imminent glory as king.
5. *"The hour is come that the Son of man should be glorified."* (John 12:23)
6. *"And I, if I be lifted up from the earth, will draw all men unto me"* (John 12:32) signifying what death he should die.
7. To the Pharisees he had stated *"your house is left unto you desolate."* (Matt 23:38-39)
8. To the disciples *"There shall not be left here one stone upon another that shall not be thrown down"* (Matt 24:2)

Think about how they would understand his words.

- They became puzzled by his answer.
- The disciples found these predictions impossible to fit into their understanding of coming events.
- They were convinced that "The Kingdom of God should immediately appear" (Luke 19:11).
- They had no idea that Jesus would die, be raised, and ascend into heaven, there to remain until the time of his coming (Mark 9:10).
- They even rebuked him when he suggested these things and refused to accept them (Matt 16:22).
- They translated the Lord's impending death as a figurative death.
- Even after his death and resurrection they still believed he would restore the kingdom to Israel (Acts 1:6).
- BUT much of what Jesus said and did conveyed an opposite impression. No wonder they desired to ask questions.



### THE THREE QUESTIONS

With this background now consider Matthew 24:3 and THE THREE QUESTIONS (Only given in full by Matthew)

#### 1. WHEN SHALL THESE THINGS BE? ANSWERED IN V29-36

- The disciples anticipated the timing to be Passover but wanted the Lord to confirm this.
- The Lord would shew in his explanation that the destruction of the temple and distress of nations would bring about the final culmination in Israel's rebirth and Jerusalem restored.

#### 2. WHAT SHALL BE THE SIGN OF THY COMING? ANSWERED IN V15-28

- Therefore, when the disciples asked, "What shall be the sign of thy coming?" They did not have in mind the Lord's return from heaven.
- They referred to his manifestation as king, the revelation of his majesty as monarch, as the word "coming" means.
- They considered the evidence that he would proclaim his kingship at the Passover Feast.
- It was that thought which motivated the request of James and John as they moved toward Jerusalem a few days before (see Matt 20:20-28).
- The Lord was to show that his coming would be in the form of the Roman armies at the destruction of the Temple in AD70

#### 3. (WHAT SHALL BE THE SIGN) OF THE END OF THE WORLD? ANSWERED IN V4-14

- This expression *"the end of the age"* is exclusive to Matthew among the Gospel writers (13:39-40,49; 24:3; 28:20) and only 1 Cor 10:11 and Heb 9:26
- Gk Aion = an age or period of time RV = age
- The disciples wanted to know what time was the end when Jesus would rule
- Jesus would answer and shew that the end was that of the Jewish Age (Mosaic) in AD70
- He would shew that many signs would arise leading up to the events of AD70 and the destruction of the temple in AD70
- This would result in the taking away of the daily sacrifice as predicted in Dan 8:11 and the end of the Mosaic arrangement.
- The time period was from Jesus to the destruction of Jerusalem = the last days (Heb 1:2; Jam 5:3; 2 Pet 3:3; Jude 17-19; 1 John 2:18)

# Family Bible Studies

## Stage 4

### QUESTION THREE

#### “WHAT IS THE SIGN OF THE END OF THE AGE?”

**Answered first (v4-14) many signs would point to Jerusalem’s destruction**

The “age” Gk Aion = dispensation of time. It refers to the end of the Mosaic Age, which came to an end in AD70

Signs leading up to Jerusalem’s destruction (Matt 24:4-14)

#### **Consider the signs leading up to this**

- False Christs who would deceive v4-5
- Wars and political unrest v6-8
- Persecution for the believers v9
- Many would leave the faith v10
- False prophets would appear v11
- Iniquity in the household itself v12
- Need for endurance v13
- Preaching would take place to all v14

#### **v4**

“Take heed that no man deceive you”

- BEWARE of deceivers

#### **v5**

For many shall come in my name, saying I am Christ: (MMkL) and the time draweth near (L) and shall deceive many. (MMk) Go you not therefore after them (Luke 21:8)

- Of false Christs (cp. v24; 1 John 2:18-19; 2 John 7). The fulfilment of this first section of the prophecy is a matter of Ecclesial and Jewish history.
- False doctrine was proclaimed in the name of Christ (2 Cor 11:4).
- Acts 5:36 Gamaliel refers to “Theudas boasting himself to be somebody” Josephus tells how Theudas led his followers to the river Jordan promising to divide the waters (Antiquities 20:5:1).
- Acts 5:37 - Gamaliel mentions Judas of Galilee “drew away much people after him”
- Acts 8:9-10 - activities of Simon. His claim was to be “some great one”. Those who accepted his claim proclaimed him as “a great power of God”
- An Egyptian is mentioned in Acts 21:38. He represented himself as a prophet and lead a great company (4000) to the Mount of Olives, claiming that the walls of Jerusalem would fall, giving them the city. Felix attacked and decimated them, but the Egyptian escaped (Antiquities 20:8:6).
- Later Simon bar Kochbar claimed to be Messiah, and lead the Jews against Rome. He was conquered by Emperor Hadrian (AD134), who ploughed Jerusalem as a field. He sowed it with salt, changed its name and erected a temple to Jupiter on its site.
- The rise of false doctrine and false claims of messiahship became notable signs of the end of the mosaic age

#### **v6**

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

- Jewish unrest was the result of false Messiahs and so Rome had to forcibly settle the uprisings.
- AD40 the Roman Emperor Caligula ordered an army to march to Jerusalem to place his statue in the temple.
- The Jews withstood the army and were ready to die to prevent this sacrilege. However Caligula died before this could be accomplished and the army withdrew (Antiquities 18:8:1-9).

- In AD66 Gessius Florus became procurator and continually provoked the Jews. He forcibly took money from the temple treasury and allowed his soldiers to loot the upper market in Jerusalem.
- This resulted in clashes between the Jews and the Romans with many Jews being killed (Wars 2:14).
- Tacitus (AD58-AD120) described the time as “rich in disasters, frightful in its wars; torn by civil strife; and even in its peace, full of horrors.”
- National disasters were frequent. The unrest promoted anarchy, murder and misery (Mark 13:7-8; Acts 12:20; 11:28)

#### **v7**

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilence, and earthquakes, in divers places (MMkL) and fearful sights and great signs from heaven (L).

- A famine was prophesied by Agabus (Acts 11:28) A great famine (RV) over all the Roman world (Gkoikoumene) in the days of Claudius Caesar.
- This had a bad effect on Judaea hence the decision to send relief to Jerusalem (Acts 11 29; Antiquities 3:15:3 20:2:5).
- Great earthquakes. Many recorded by historians
- An earthquake occurred at Christ’s death (Matt 27:51).
- Josephus speaks of one in Judaea; Tacitus records quakes in Crete, Rome, Phrygia, Syria, Macedonia and other places.
- One mentioned (Acts 16:26) which shook the town of Philippi, resulting in the release of Paul and Silas.
- AD63 5<sup>th</sup> Feb the great earthquake of Pompeii.
- Fearful sights - Josephus mentions a number of fearful sights which were taken as omens of doom by those who dwelt in Jerusalem (Wars 6:5:3). He records that a star, shaped like a sword, hung over the city; that there was a comet that continued a whole year.

#### **v8**

All these are the beginning of sorrows (MMk).

- Sorrows = Gk Odin = travail (RV) These events would mark the beginning of Israel’s travail pains
- They were to grow in intensity until they reached the climax at the end of the age.
- Emperor Tiberius was followed by Gaius, Claudias and Nero with increasing crises as well as pestilence and famine (Acts 11:28; 1 Cor 16:1-3 - collecting for the poor)
- One writer says no period in history has seen so many earthquakes as between AD33 and AD70

**Mark 13:9-11 & Luke 21:12-16 help explain Matthew 24:9. Take the time to integrate them.**

#### **v9**

But take heed to yourselves (Mk) for before all these, they shall lay their hands on you and persecute you (L), delivering you up (MkL) to councils (Mk) and in the synagogues (MkL) you shall be beaten (Mk) and ye shall be delivered up into prisons (L) being brought before kings and rulers for my name’s sake (MkL) for a testimony against them (MkL) For the gospel must first be published among all nations (Mk). But when they shall lead you, and deliver you up (Mk) take no thought beforehand what ye shall speak, neither do you premeditate what ye shall answer (MkL). But whatsoever shall be given you in that hour, that speak you, for it is not you that speak, but the Holy Spirit (Mk)

- Referring to the receipt of the Holy spirit of the first century which took place on the day of Pentecost (Acts 2).
- Peter and John addresses the rulers of the people “filled with the Holy Spirit said unto them, Ye rulers of the people and elders of Israel” (Acts 4:5-8).
- Stephen “a man full of faith and the holy Spirit” “they were not able to resist the wisdom and the spirit by which he spake” (Acts 6:5-10)

# Family Bible Studies

## Stage 4

for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist (Luke 21:12-15) Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents (Mk) and you shall be betrayed both by parents, and brethren, and kinsfolk and friends (L).

- Jesus spoke of divisions in families. Luke 12:51-53
- The Gospel would inevitably separate men depending on their relation to it.

Then shall they deliver you up to be afflicted (M), and shall kill you: and ye shall be hated of all nations for my name's sake.(MMkL)

Luke adds

but there shall not a hair of your head perish (L)

### TERRIBLE PERSECUTIONS ARE RECORDED IN THE BOOK OF ACTS.

Do you know of these terrible events which came upon the believers?

- Apostles suffered. Peter & John imprisoned (Acts 4:13).
- Apostles imprisoned and beaten (Acts 5:33,41).
- Stephen stoned (Acts 7:59-60).
- Believers persecuted by Saul (Acts 8:3; 9:12).
- Paul suffered (Acts 9:2,15-16; 2 Cor 11:23-26).
- James brother of John killed by Herod and Peter imprisoned (Acts 12:2-3).
- Paul & Silas cast into prison after being beaten (Acts 16:19-23).
- List of acts against the apostles (2 Cor 4:8-11).
- In Heb 1:2 described as these "last days" They came to an end in AD70 with the Romans destroying Jerusalem
- These were hideous times at the hands of Rome "Nero accused and inflicted exquisite punishments upon those people who were held in abhorrence for their crimes... Some were covered over with skins of wild beasts and torn to pieces by dogs: some were crucified; and others having been daubed over with combustible materials were set as lights in the night as they burnt to death"

#### v10

"Then shall many be offended"

- Gk Scandalizo = 'to put a snare or stumbling block in the way', as used extensively in Matthew 18:6-8.
- In such times as Jesus describes it is so easy for brethren to cause others to stumble by conduct unbecoming in the face of persecution.
- Paul also warns against disturbing the ecclesia in 1 Corinthians 8:9,13; 10:32.
- And shall betray one another and shall hate one another

#### v11

"many false prophets shall rise and deceive many"

- A feature of end of the MOSAIC age (1 John 2:18 the last time = Mosaic age)
- The warnings of this are extensive - to occur from within the Ecclesias
- "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29-30)
- "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies..." (2 Pet 2:1).
- John and Jude spoke just prior to AD70 showing these earlier predictions were fulfilled
  - "For there are certain men crept in unawares..." (Jude 4).
  - "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). World = Kosmos = Jewish arrangement.

#### v12

"Because iniquity shall abound"

- Being without law - the greatest trial was from within the ecclesia. "This thou knowest, that all they which are in Asia be turned away from me; of whom is Phygellus and Hermogenes" (2 Tim 1:15).

"the love of many shall wax cold"

- Many (Gk Ton Pollon) - the same many of 2 Peter 2:2 "and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of".
- This can be rendered "because of the multiplication of lawlessness, the love of many shall be cooling".

#### v13

"But he that shall endure unto the end the same shall be saved"

- Endure = tarry behind.
- The end (Gk telos) - always used at the end of an act (Cp. Matt 10:22-23). Same as referred to in v3.
- This was the end of the Mosaic times in AD70.

#### v14

"And this Gospel of the kingdom shall be preached in all the world"

- Before the destruction of the city and temple, the gospel had to be preached to all the world.
- World (Gk Oikoumene) - the habitable earth - the Roman Empire.
- As used in:-
  1. Luke 2:1 "that all the WORLD should be taxed". I.e the territories of the Roman Empire
  2. Rom 10:18 "their sound went into all the earth, and their words unto the ends of the world" (Gk Oikoumene)
- Fulfilled by the work of the Apostles (Colossians 1:23 - "gospel preached to every creature which is under heaven"). "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46).
- "for a witness unto all nations"
- The Apostles completed their preaching to all the inhabitable world before AD70
- "and then shall the end come."
- The end of the Mosaic age (v3) question 3 = the end of the Mosaic Aion
- This would come to an end in AD70 at the hands of the Romans
- He warned that
  - Many deceivers would abound, and signs in the political world
  - They would suffer terrible affliction and many believers would be put to death.
  - Some would betray the truth,
  - And inside the Ecclesias there would be troubles.
  - But not until the Gospel had been preached to all the habitable Roman world

# Family Bible Studies

## Stage 4

### QUESTION TWO

**WHAT SHALL BE THE SIGN OF THE PRESENCE? (PAROUSIA) (Mark 13:14-23 Luke 21:20-23)**  
**Answered second (v15-28) in the form of the Roman armies at Jerusalem's destruction AD70**

Gk parousia. Only occurs in this section in the gospel records. Means 'state of being nigh', 'presence' (visible or invisible) Vine - derived from para = with, and ousia = being Idea of royal visit of an emperor or king

#### v15

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand (MMk13:14) in the holy place. (M) where it ought not (Mk13:14) (whoso readeth, let him understand:) (MMk13:14). When you see Jerusalem compassed with armies, then know that the desolation thereof is near (Lk 21:20). "when ye therefore shall see"

- this is addressed to the disciples. It would happen within a life-span of a disciple "the abomination of desolation... stand in the Holy place"
- abominable = detestable.
- Holy place = Gk Topo Hagio - refers to a region or locality. Diag = "Holy ground" not the holy place of the temple, but refers to Jerusalem. Mark 13:14 says "where it ought not."
- Should we be in any doubt as to what is meant, Luke's account adds an explanation (Luke 21:20) "when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."
- "Let him understand"
- An understanding of Daniel is fundamental to the Lord's answer.

#### v16

Then let them which be in Judaea flee into the mountains: (MMkL)

- His words imply there would be time available to do so

#### v17

Let him which is on the housetop not come down to take any thing out of his house:

#### v18

Neither let him which is in the field return back to take his clothes. (MMk) and let them which are in the midst of it depart out: and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled (L)

- Josephus was on hand to record it.
- In AD66 Gessius Nflorus the procurator of Judaea stole seventeen talents of sacred money from the treasury.
- He called for Cestius Gallus of Syria to assist
- With the 12th Legion they marched in on Jerusalem. But failed to settle the conflict. They departed in Nov 66 and were attacked by extreme Zealots, with some 6000 losing their lives.
- Nero sent his son Vespasian, with his son Titus, who, with the eastern legions, marched upon them to settle the Jews.
- The observant Jews heeded the warning.
- Vespasian took over, began to decimate the country and prepared the siege but then he withdrew to Rome when Nero and then Galba, his successor, died.
- After a short civil war in Rome, Vespasian was made emperor.
- Titus was put in charge and Jerusalem came under the final siege which brought it to ruin. So began the most dreadful siege of all time.
- Eusebius in his ecclesiastical history records how the Christians remembered Jesus' warning (and heeded Paul's in "Hebrews") and fled in AD68 to Pella in Perea.
- Luke adds "for these be the days of vengeance... all things written... fulfilled" The verses describe events of AD66-70

#### v19

And woe unto them that are with child, and to them that give suck in those days! (MMkL)

#### v20

But pray ye that your flight be not in the winter. (MMk) neither on the Sabbath day: (M)

- "not in winter"= when the wadis could be in flood.
- "not on Sabbath" Because the gates were kept locked every Sabbath since the decree of Nehemiah (Neh 13:19). This practice continued to the time of the Lord. It would be difficult to flee the city whilst the gates were closed
- The sabbath was an Israelitish ordinance. There were those who maintained the stand and were only condemned if they tried to impose this on others as basis of salvation (Rom 14:5; Gal 4:10; Col 2:16-17). To journey on the Sabbath could invite death from their own people

#### v21

For then shall be great tribulation, such as was not since (MMk) the beginning of the world (M) from the beginning of the creation which God created (Mk) to this time, no, nor ever shall be. (MMk) For there shall be great distress in the land and wrath upon this people (L)

- "Tribulation"= Gk Thlipsis a pressing together, translated affliction, trouble, anguish
- When the "prophecies" of Deuteronomy 28:49-53 came true in detail
- Used in LXX of siege of Jerusalem "straightness" v55-57 result v64
- The famine and its affect would be that in desperation some would even consume their children (History testifies to a woman who boiled her own son and ate him in 2 meals - Josephus Wars 6:3:4).
- "world" = Kosmos signifies the established order of things Jesus refers to the Jewish Kosmos or order.

#### v22

And except those days should be shortened, there should no flesh be saved: but for the elect's sake (MMk) whom he hath chosen (Mk) those days shall be shortened. (MMk)

- The elect are the believers (Luke 18:7; Col 3:12) "as the elect of God, holy and beloved"
- The siege proper commenced in April AD70. By Sept 26<sup>th</sup> the whole city was in Titus' hands. Thus events of v21-28 refer to events concerning the tribulation of those days.

v23-28 are in parenthesis

v21 = "great tribulation" & v29 = "tribulation of those days"

#### v23

Then if any man shall say unto you, Lo, here is Christ, or there: believe it not.

- In these verses the Lord is reiterating the warning which he has given them earlier not to be deceived by spurious claims of false prophets.

#### v24

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect.

- Signs. Sun = civil power. Moon = Ecclesiastical. Stars = Rulers.
- Christ again repeats the warning about false messiahs and saviours etc. (cp. Eleazer who led many up to Masada at this time).

#### v25

Behold, I have told you before. (MMk)

#### v26

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers: believe it not.

# Family Bible Studies Stage 4

**v27**

For as the lightning cometh (erchonami) out of the east, and shineth even unto the west; so shall also the coming (parousia) of the Son of man be.

- "Lightning"=(Gk astrapee) occurs 9 times in NT (Luke 11:36) 'bright shining' (see also Rev 4:5; Rev 8:5).
- It is associated with thunderstorms.
- Its use here may be understood in general sense of light shining out of the east as dawn appears.
- "Son of Man"= a title associated with the work of his authority in judgment.
- "the coming of the Son of Man" = Christ's parousia "presence" was seen in the judgments on guilty Judea

**v28**

For wheresoever the carcase is, there will the eagles be gathered together.

- "eagles and carcase" = Israel is described as "body of Moses" (Jude 9; 1 Cor 10:1-5).
- But were attacked by lions (Amos 3:12), and only remnants were left after Assyria and Babylon attacks (Jer 50:17)
- Then in AD70 the Roman Eagle (Roman symbol of military power and ruthlessness.) Deut 28:25-26,49-50 (the vultures) picked the flesh off the carcase (Matt 24:28 - Israel)
- They had become a dead body leaving only the "DRY BONES" in the valley! (Ezek 37).

And they shall fall by the edge of the sword and shall be led away captive into all nations (Luke 21:24)

- Siege commenced April AD70
- Sept 26 city in hands of Titus
- Nebuchadnezzar had taken 18 months to take Jerusalem (Jer 52:4-7) Titus took less than 6 months
- Jews have suffered 1900 years of dispersion and persecution. Compare (Deut 28:63-67). A reiteration of Deut 28:64

(Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke 21:24))

- "Times"= Gk Karios means 'season' or 'opportunity'
- "Until" = June 1967 Six Day War ended a period of Gentile oppression which commenced in BC333 when the city submitted to Alexander the Great.
- The fullness of the Gentiles had come (Rom 11:25)
- A positive sign of the approaching end of the latter days. Compare Ezek 21:25-27.

## QUESTION 1

**WHEN SHALL THESE THINGS BE?**

**Answered last: the sign of AD70 will lead to Israel's rebirth and Jerusalem's restoration, then Israel shall see the Son of Man**

**Matthew 24:29-36**

Israel in tribulation	v29
Sign = Commander of armies	v30
Tribes (Israel) dispersed	v30
Jews to see Son of Man	v30
Regathering of dispersed	v31
Israel restored	v32-35
Timing known of God only	v36

**v29**

Immediately after the tribulation of those days (MMk) there shall be signs in the sun, and in the moon, and in the stars (L) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven. (MMk)

- "immediately"= Gk Eutheos - "straightway, at once, directly" Vine = 'straight, immediately, instantly, straightway, forthwith' translated "straightway", "forthwith", "anon" idea of following on from v28.
- "And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." (Matt 8:3).
- "And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matt 14:31).
- These events will be as a direct result of the invasion of the Roman vultures (v28).
- Tribulation = had commenced in v21 and culminated in the onslaught of the Romans in AD70 decimating Jerusalem and the nation of Israel (v28).
- Extensive use of symbols representing the state of affairs that prevailed at all levels of the Jewish nation.
- "sun, moon, heavens etc" Luke is explained by Matthew - a state of demise (Isa 51:6; Heb 1:10-12; 8:13).
  - Sun = ruling political leaders of Israel (Isa 24:21-23; Joel 2:10-31) = political government
  - Moon = religious leaders (Acts 2:20) = Ecclesiastical systems
  - Stars = prominent leaders (Dan 12:3; Isa 14:13) = rulers
  - AD70 will result in the nation in darkness and destroyed

Upon the earth there shall be distress of nations with perplexity: the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming upon the earth (L) and the powers of the heavens shall be shaken: (MMkL)

- Earth = common people.
- Distress of nations = Gk Ethnos - denotes a nation or people referring to the many Gentiles who inhabited the land at the time (Matt 4:15).
- The result of AD70 will be utter hopelessness which will cause men's hearts to fail or expire (RV Mg).
- Perplexity = Gk Aporia (only used in Luke 21:25) = at a loss for a way or no way out, without a way of proceeding.
- Sea and waves (Isa 17:12-13; 57:20) = nations - speaks of the nations of the Roman empire (Dan 7:3 cp Isa 5:30).
- Coming on the earth = Gk Oikoumene (Luke 21:26) = inhabited earth.
- "powers of heaven shaken" = host of heaven (Dan 8:10) = Israel. Compare Hag 2:6; Heb 12:26-27.
- The common people of Israel with no way out will be dispersed (shaken).

**v30**

And then shall appear the sign of the Son of man in heaven:

- "Then"= linked to v29 ie the hopeless condition due to the tribulation, darkening of powers and the upheaval of the heavens (which relates to the scattering of Israel AD70) (Matt 26:64).
- "Shall appear" = Israel's dispersion into all corners of the earth is the sign of Christ at the right hand of his father.
- "sign of son of man in heaven" =The sign is not in heaven but proves the Son is in heaven.



# Family Bible Studies

## Stage 4

### BRO ROBERTS & BRO THOMAS

Help from our Pioneers to explain it all

“Looking forward from that point of time, the events would not seem so far separated as they do to us. In fact in a sense, they were actually part and parcel of one another. It was to happen after Christ’s departure from his disciples, but it was associated with the idea of his personal co-operation and presence: for he was to be alive, with “all power in heaven and earth in his hands.” The infliction of judgement on Jerusalem was to be by “the King sending forth his armies, destroying those murderers, and burning up their city” (Matt 22:7). It was therefore in a sense a coming of Christ in Judgement: not an appearing, but a coming. He was alive and there to take part.

It is not an act of the imagination, therefore, if we realise his co-operation in the events that devastated the land in destroying judgment long gathered up.” Nazareth Revisited pg 409-410

In Eureka Vol.1 Brother Thomas shows the “Aion of Sin and Death” chart revealing 3 aions (Greek) or olahms (Hebrew).

This reveals why v30 can jump from AD70 to the end of Gentiles times—we are not in an AION at present, just the interval called “times of the Gentiles” and the Olivet Prophecy does not cover it at all.

and then shall all the tribes of the earth mourn.

- “tribes of earth” refers to the scattered nation of Israel
- A result of AD70 was the disbursement of the Jewish nation. The Jewish people were scattered for centuries.
- In this they bewailed their plight. Their plight was particularly evident in the times of the great hunter of men, Hitler (Jer 16:16).
- Israel in dispersion and humiliated mourn especially under Hitler.

and they shall see the Son of man coming in the clouds of heaven with power and great glory. (MMkL)

- “and they shall see” Who are they? Not the disciples as v25,26 = “You”.
- “They” refers to the Tribes of the earth who will see Israel in dispersion
- “son of man coming” = Gk erckomai = to move from place to place
- They shall see him in that day as he moves from place (Sinai) to place (Mt Olives). The Jews shall see the Son of Man presiding over the Battle of Armageddon in Jerusalem when “His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem” (Zech 14:4)
- They shall no longer witness the sign but NOW shall SEE him in that day (look upon him).
- There is a period of nearly 2000 years separating the beginning of this verse from the end of v30.
- Matthew is tracing the theme of God’s purpose with Israel, particularly Jerusalem.
- The intervening 2000 years known as ‘the times of the Gentiles’ (Luke 21:24) is of little significance to the theme of this prophecy. In God’s affairs Jerusalem’s destruction at AD70 is followed by its ultimate elevation to glory. In many respects in God’s scheme of affairs they are one and the same event

- Christ’s return at the end of the ages. “And they shall look upon me whom they have pierced and they shall mourn for him ... In that day shall there be a great mourning in Jerusalem ... and the land shall mourn” (Zech 12:10-14)
- “clouds of heaven” - glorified saints (Heb 12:1)
- Power and great glory = Israel will see the Messiah in all power at Armageddon and glory at the temple opening
- Abomination of desolation = Roman invasion at AD70
- Then shall be great tribulation = Siege of Jerusalem at AD70
- Luke adds “and when these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh” (Luke 21:28)
- “begin”= the phrase is a great comfort to all generations. The events leading up to either
  1. AD70 or
  2. The Lord’s return will culminate in redemption
- Redemption Gk Apolytrois = release for a ransom, hence = deliverance, liberation, redemption ie refers to the deliverance from oppression
- In answer to their question the Lord links the sign of his presence at AD70 with his future coming to illustrate when all will be fulfilled.

### WHEN SHALL THESE THINGS BE ?

How can we explain the time spoken of?

Immediately after the tribulation (v29) = following AD70  
Signs of Sun Moon & Stars (v29) = nation will be in darkness and destroyed  
Hearts failing (Luke 21:26) = Common people with no way out  
Powers shaken (v29) = Israel dispersed into all nations  
Son of man in heaven (v30) = Israel scattered is sign of Christ in heaven  
Tribes mourn (v30) = Jews in dispersion and humiliated mourn esp under Hitler  
They shall see Son of man (v30) = the Jews now look upon him  
Coming in clouds of heaven (v30) = he returns to Mt Olives with his immortalised saints  
Power and great glory (v30) = his revelation at Armageddon and ultimate glory  
Gathering of elect from four winds (v31) = drawing of refined Israel from wilderness of people.

#### v31

And he shall send his angels (MMk) with a great sound of a trumpet, (M) and they shall gather together his elect from the four winds, from one end of heaven to the other. (MMk)

- These words relate to the ultimate restoration of all tribes of Israel after the Lord has returned in glory. He will first manifest himself to his own people, his temple and their judgment will precede that of the nations (1 Pet 4:17). The Lord quotes Deut 30:4
- “his angels” refers to those messengers his glorified saints - who, under Elijah will assist in the regathering of Israel (Mal 4:5-6; Isa 66:19-21; Zech 9:13-14). The nations will be commanded to “fear God and give glory to him” and with a demand to “let my people go”
- “a great sound of a trumpet” These events will constitute part of the seventh trumpet (Rev 11:15-19) and will summon Israel to gather in the wilderness of the peoples (Ezek 20:33-38).

# Family Bible Studies Stage 4

- “gather together his elect” elect = chosen, now used of Israel after the flesh. ie the gathering of dispersed Israel by Elijah and the saints—after Armageddon and before the destruction of the Roman Catholic tribes of the earth (trumpet - Isa 27:13).
- Four winds refers to four points of the earth – the idea of Gentile lands. Gk Angelos = angel - used of spies hid by Rahab (Jam 2:25) of John the Baptist (Matt 11:10) and to preachers of the gospel (Matt 28:19)
- The ultimate restoration of the nation via the work of Elijah gathering the children of Israel from the wilderness of the people

## THE PARABLE OF THE FIG TREE Matt 24:32-36 (Mark 13:28-33; Luke 21:29-33) Look up this remarkable tree and study its significance

**v32**  
Now learn a parable of the fig tree; (MMk) behold the fig tree and all the trees (L) When his branch is yet tender, (MMk) and they shoot forth (L) and putteth forth leaves, ye know that summer is nigh:

- Parable of fig tree Jesus’ answer:
- The fig tree was cursed the day before the prophecy (Matt 21:19) Diag “may no fruit grow on thee to the age”
  - The sentence upon it was a prophecy of an impending judgement on the nation.
  - The next day ( that of the Olivet prophecy) the fig tree was withered away (Matt 21:20)
  - Israel would be destroyed at AD70 but its life was not extinct
  - “putting forth leaves” - signs of life when the carcass would come together (Ezek 37)
  - But now Learn
  - The fig tree is a symbol of Israel (cp Jer 8:13; 24:1; 29:17; Joel 1:7, 12).
  - Sign of new life in the dead trunk of Israel (cp Isa 6:13), valley of dry bones (Ezek 37)
  - “Summer” outlined in v33 Israel to be restored to life

**v33**  
So likewise ye, when ye shall see all these things, (MMkL) come to pass (MkL) know that (MMkL) the kingdom of God (L) it is near (MMkL), even at the doors. (MMk)

The intention of the parable is given  
“All these things” Addressed to the disciples primarily (and universally all disciples) - Once all these things have been completed

1. Signs leading up to AD70
2. The presence of Christ as the commander of the Roman Armies at AD70
3. The mourning of Israel
4. The life of a nation restored

Know = understand  
“Behold I stand at the door” (Rev 3:20)  
Summer = The kingdom of God = THE TIME WHEN ALL THESE THINGS SHALL BE (fulfilled)  
Israel coming to life a prelude to the kingdom

**v34**  
Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

- “I say unto you” to the disciples first (and then all subsequent disciples)
- “This generation shall not pass” Primarily refers to them! - the disciples generation AD70 would be within a generation
- Secondarily us! The generation to witness Israel’s fig tree coming to life. May 1948 would within a generation witness the culmination of all things.

- “Till all be fulfilled” (Gk Ginomai) not the usual word “fulfilled” but implying “to become” or commence; so a generation will not pass away until the things predicted have started to come into being. Weymouth “... without these first having taken place”; Rotherham “... shall happen”.
- The generation to see AD70 (& Israel’s rebirth) to see the beginning of all things

## WHEN THESE THINGS BE? Some significant words to ponder.

Luke 21:28 When these things begin to come to pass know your redemption draweth nigh  
Matt 24:33 When ye see all these things know that the kingdom of God is near  
Matt 24:34 This generation shall not pass, till all these things be fulfilled.  
Matt 24:36 But of that day and hour knoweth no man

## BRO ROBERTS

**THE APPLICATION AND RELEVANCE TO US**  
“The history of the case is the interpretation of the case. That generation did not pass without witnessing the “these things” about which the disciples asked. Forty years afterwards the temple was destroyed, and Jerusalem laid in ashes” Nazareth Revisited pg 411

“The events of the first century had a bearing on the friends of Christ who were contemporary with his life in the flesh; and this bearing he could not, and did not ignore; but, at the same time, he discoursed of them in a way that admitted of an application to the remoter crisis coming, even the time of the end afterwards foreshadowed in the Apocalypse, when a watching class would be waiting his re-appearing under the sixth vial – even now. Nazareth Revisited pg 412-413

**v35**  
Heaven and earth shall pass away, but my words shall not pass away. (MMkL)

- “heaven and earth shall pass away”. This verse is symbolic (the literal will never pass away - Ecc 1:4) so v29-30 must be symbolic in intention.
- The symbol is used of Israel’s Mosaic constitution (Isa 1:2, 10). Note Psa 102:25-27 quoted in Heb 1:10-12 and Haggai quoted in Heb 12:26-27.
- The Jewish world was destined to disappear—but Christ’s words would prove perpetual (2 Peter 3:10-13).
- The same principle holds true of our present constitution of things (Rev 21:1).
- This hearkens back to v29 – the Jewish Commonwealth had come to an end (“pass away”), but the words of the Lord would remain.
- “Heaven and earth” = The Jewish Commonwealth whose destruction was climaxed by events of AD 70. By comparison the Word of God would endure forever (cp John 1:14).
- Christ’s words are guaranteed and infallible.



# Family Bible Studies Stage 4

**v36**

But of that day and hour knoweth no man, no, not the angels of heaven, (MMk) neither the Son (Mk) but my Father only. (MMk) Take ye heed, watch and pray: for ye know not when the time is (Mk)

- "of that hour" Mark adds "neither the son" in an ascending order:—men-angels-son but Father only
- Jesus' words were infallible (v35) but his knowledge was not total yet.
- If he didn't know the exact "day of the Lord" neither could they. So Jesus has both given and withheld information in answer to the disciples' questions.
- The Father has reserved the times and seasons in His own power (Acts 1:7). Things shortly to come to pass are revealed in the Apocalypse (Rev 1:1)
- No man knows the timing
- He has tried to temper their impatience for an immediate kingdom by implying a considerable time lapse—yet, on the other hand, he has exhorted to personal awareness to watchfulness applicable to them AND to disciples of later ages.

So Mark adds "take ye heed, watch and pray: for ye know not when the time is" (Mark 13:33). But Luke alone adds some further words of encouragement to any believers living in "LAST DAYS".

## SUMMARY OF 3 QUESTIONS

A summary of the questions and answers

- Q. THREE** - The sign of the end of the age (Mosaic Age)  
**A. FIRST** (v4-14) Events leading up to AD70  
**Q. TWO** - The sign of his coming (presence)  
**A. SECOND** (v15-28) In the form of the Roman Armies at Jerusalem's destruction AD70  
**Q. ONE** - The sign when all things will be (fulfilled)  
**A. LAST** (v29-36) Israel to be dispersed after AD70 which will introduce the ultimate restoration of Jerusalem and the revelation of Jesus Christ again in the earth. These two events are linked as subsequent events in relation to Jerusalem.

## CHRIST'S PRESENCE AT AD70 IN THE FORM OF THE ROMAN ARMIES WAS FORETOLD

Does the Scripture teach Christ came at AD 70? Check out these quotes.

- Matt 24:3,27  
Matt 22:7 Earlier he had told the Jewish leaders the king would send forth his armies, and destroy those murders, and burn up their city.  
Jam 5:8 Later James wrote "Be ye also patient; stablish your hearts: for the coming (parousia) of the Lord draweth nigh" referring to Christ's coming at AD70  
Matt 10:22-23 "Ye shall not have gone over the cities of Israel, till the Son of Man be come (erchomai)"

John 21:20-23 "If I will that he (John) tarry till I (Jesus) come, (erchomai) what is that to thee (Peter)"

Matt 28:20 "Lo, I am with you alway, even unto the end of the world" (RSV). The close of the age or end of mosaic age (Matt 24:3)

Matt 18:20 "For where two or three are gathered in my name, there am I in the midst of them"

Matt 26:63 Question of High Priest was he the son of God?

Matt 26:64 "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming (erchomai) in the clouds of heaven."

## CHRIST'S COMING AT AD70

Let Bro Thomas help explain the coming of Christ in the form of Roman Armies.

"But, upon what principle was the coming of the people of the Prince Royal against the city and temple, the coming of the Prince Royal himself?

Upon the universally established principle of law... he who works through others, works by himself.

The Prince Royal is the Lord of the Holy Land, and the sovereign proprietor of Jerusalem, which is therefore styled "the City of the Great King."

He told the murderers of himself and servants, that same Lord and King would "send his armies", and "come" himself against them and their stronghold.

The Roman armies were the military embodiment of the power of Jesus of Nazareth the King of the Jews, for the destruction of the Mosaic Commonwealth: so that where the Roman Power was, there was the Anointed Prince Royal of Judah, whether he were visible to mortal eyes, or not.

He worked by the Roman army, and came in their coming; but as to his visible personal presence, there is no testimony of eye-witnesses extant to prove it, though of his invisible personal presence at the siege, the testimony is ample and sufficient."

*Last Days of Judah's Commonwealth J Thomas page 28*



# Family Bible Studies Stage 4

## CHRIST'S 3 COMINGS

There are actually 3 comings you should know of.

Jesus taught his apostles to expect him before they would have finished the work he gave them to do... "Verily I say unto you, Ye shall not have gone over the cities of Israel, TILL THE SON OF MAN BE COME" (Matt 10:23)

These three comings were:

1. His coming through John's baptism – Acts 13:24; Isaiah 40:3
2. His coming to take away the Daily Sacrifice: and the kingdom from the Chief Priests Etc.
3. His coming to abolish "Christendom", and to restore the kingdom of Israel

Last Days of Judah's Commonwealth pg30

## CHRIST'S THREE COMINGS (PAROUSIA)

1. In the days of his flesh and culminating in his death approx AD33
2. His presence in the form of the Roman Armies at AD70 to conclude the Mosaic Age
3. His return to establish the kingdom soon (second coming actually the third)

### CHECK OUT YOUR NOTES FOR SOME GREAT BIBLE MARKING EXERCISES.

See the Intermediate Notes for "Basic Bible Doctrine" and "Lessons for us" sections and your Senior Notes for some great points.

## CHRIST WARNS HIS DISCIPLES - LUKE 21:34-36

**A warning for all to take heed. Look up the key phrases and find quotes to support the meaning of this section.**

**v34**

Not just a warning against over eating but an over indulgence in all that the flesh desires—such produces a spiritual lethargy and drowsiness in which things happen unbeknownst to the victim.

**v35**

"a snare" = a falling trap

"on them that dwell" True of AD70 and the Jewish world and just as true today of all the world

**v36**

"watch (Gk = to be sleepless) and pray" JESUS gives the KEY to readiness. But what do we watch - v34 OURSELVES. We must be constantly evaluating our ATTITUDES, MOTIVES and DESIRES. Making adjustments and seeking to exclude the world and BY PRAYER seeking God's help to do so.

"accounted worthy" Weymouth = fully strengthened; Rotherham = gain full vigour.

"to escape" As in AD70 they had to be ready to leave the world behind and flee to Pella, so today "remember Lot's wife".

"to stand before the Son of man" Gk histemi = to stand, be established, be appointed. Weymouth = to take your stand in the presence of the son of man, ie to find approval—like Daniel who shall "stand in his lot" at the Judgment Seat at the "end of the days" It is Matthew (and Mark—one only) who records the series of parables on "watchfulness" that Jesus told in the night on the slopes of Olivet.

## THE TYPE OF THE DAYS OF NOAH TO PARALLEL THOSE OF CHRIST'S COMING - MATT 24:37-41

**Can you list the parallels to our own times?**

**v37**

But as the days of Noe were, so shall also the coming of the Son of man be.

NOTE the similar reference in Luke 17:26 and its obvious primary application to AD70 and secondary application to the second advent.

- "days of Noe" were renowned for violence and evil Gen 6:5
- But v38 emphasises the godless and heedless attitude that prevailed.
- Noah is elsewhere mentioned in New Testament: Luke 17:26-27 similar to here but some weeks earlier (including Lot).
- 1 Pet 3:20-21 - Noah saved in Ark—baptism a like figure.
- 2 Pet 2:5 - Noah a preacher, spared, judgment on ungodly.
- 1 Pet 3:5-7 - Scoffers ignorant of God's judgment by flood.
- Hebrews 11:7 By faith Noah prepared an ark.
- "so shall also" The essential features of Noah's day:
  - GENESIS 6:
  - v1-2 Lines of distinction blurred between world and ecclesia.
  - v4 Giants of sin abounded in world.
  - v5 The filling of men's imagination with every form of evil (DVD/TV).
  - v11 Widespread violence (terrorism, domestic, etc.)
  - v12 Total religious corruption.
- coming = parousia. Christ will be present at Sinai for judgment on the household before the world knows he has "COME".
- "the son of man" = Christ's title to designate, in this context, his right to judge (See John 5:27.) (Isaiah 26:9 "when thy judgments are in the earth, the inhabitants of the world will learn righteousness").

# Family Bible Studies

## Stage 4

### v38

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.

- Ease and affluence prevailed so the men did not feel the need of God and were unthankful. The line of demarcation between the “sons of God” and the “sons of men” had become so blurred, that only eight people remained as true representatives of the sons of God.
- “as in days before the flood” we must remember to whom Christ is speaking—the disciples, ie to the Ecclesia and especially today are these words particularly applicable to the ecclesia.
- “eating and drinking” etc (Luke 21 - Lot’s day) bought, sold, planted, builded... all legitimate BUT they were all overindulging, to the point of neglecting GOD AND HIS WAYS.
- They were so involved they could not extricate themselves. They had embraced the world and God gave it to them!
- A POWERFUL LESSON TO TODAY’S CHRISTADELPHIANS!
- “giving in marriage” Greek all one word—it does not appear to have the continuous tense which some have suggested.
- “until the day... ark” = An act of God closed the door. An act of God will close the door on this life’s activities and we will be transported to Sinai for judgment.

### v39

And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

- “and knew not” = Peter says the scoffers were “willingly ignorant”. They did not know—not from lack of opportunity (this is the Ecclesia being spoken of) but because they REFUSED THE MEANS OF KNOWING - Gk Gnosko = to be aware, understand.
- “until the flood came” Then they understood—TOO LATE.
- “took them all away” Some of the Ecclesia receive shelter in the ark—but others are swept up in the judgments of the world.
- coming= Presence = parousia again
- This is the context of v40-41.

### v40

Then shall two be in the field; the one shall be taken, and the other left. “one shall be taken”

- Gk. Paralambano – to take to oneself, as when a man takes a wife, to receive. (Matt 1: 20,24), and as when God took Noah into the Ark. (1 Cor 11:23; Gal 1:9) take to oneself but also used of being taken eg John 19:16 “and they took Jesus and led him away.” Still in sense of receiving him John 14:3 “I will come again and receive you unto myself”.
- “Left” Gk. Aphiemi – to send from, send away. Both individuals will be called to the Judgement Seat, but one is accepted (taken) and the other sent into the world (25:30)

### v41

Two women shall be grinding at the mill; the one shall be taken, and the other left.

“then shall two be in the field”

- NOTE the similar reference in Luke 17:34-37 and its obvious primary application to AD70 and secondary application to the second advent.
- Luke says “in that night” and gives an extra example first “two men on one bed” = couch or bed used by rich.
- That it refers to the “snatching” or “seizing away” to the Judgment Seat. One is responsible and goes, the other is - not responsible and is left.

### Summary of v40-41

- The Greek words are used JUST AS OFTEN in a more general way that would support view ie “taken” away to (Pella - primary meaning) Sinai for Judgment while others are “left” ie behind in the world. There seem to be fewer contextual difficulties in accepting view two.

### v42-51 – An Exhortation to watchfulness and faithfulness.

#### v42

Watch therefore: for ye know not what hour your Lord doth come.

- “watch” Gk Gregoreo – to be alert also v43; 25:13 cf. Rev 3:2
- “watch therefore” While Matthew only records this one sentence in this verse, Mark shows that it was the first sentence of a little parable recorded in Mark 13:33-37.

## PARABLE OF THE HOUSEHOLDER AND PORTER - MARK 13:33-37

Parables need a lot of thinking about. Refer to ‘Parables of Messiah’ by John Carter and ‘Nazareth Revisited’ by Robert Roberts for help.

#### v33

“take ye heed” Gk blepo = to see, watch, beware.

Vine = MENTAL VISION.

“watch” Gk agrupneo = to be sleepless (literally chase sleep). Luke 21:36 (watch therefore and pray always). NOTE the occurrence here of “WATCH”.

Note another “watch” in v34-35,37 - Gk Gregoreuo = keep awake, be vigilant—used in the injunction “what I say unto you, I say unto all WATCH!”

The use of 3 different words serves to emphasize the importance of the warning—WHY WOULD JESUS STRESS THIS IF IT WASN’T THE PROBLEM FOR THIS GENERATION?

“and pray” Not in original.

How can we translate these into practical advice?  
In what things should we be in a state of alert?

- To the signs of the times
- To our OWN ATTITUDES, WORLDLY THOUGHTS, COVETOUSNESS etc.
- To the needs of our brethren and sisters
- To ecclesial trends of doctrinal purity
- To our conduct
- To prayer
- To preaching

We are all prone to “slackening off” in our efforts in these avenues, hence Jesus’ warning: “ye know not when the time is”. Matthew has “what hour your Lord doth come”.

# Family Bible Studies

## Stage 4

**v34**

“left his house” Christ’s house is the house of God—the Ecclesia (1 Timothy 3:15)

“authority” Gk exousia=the right to exercise power. “to every many his work.” As each disciple has his particular sphere of work according to his several abilities.

“commanded the porter” Literally—a door guardian. We are all to act as such, guarding the master’s valuables within the house.

“watch” See Note v33.

**v35**

“watch ye therefore” Gk Gregoreuo = to keep awake, be vigilant “at even, or at midnight ...” Even—6pm, midnight—12pm, cock crowing—3am, morning—6am. It is said that during the night a CAPTAIN OF THE TEMPLE would make his rounds to check that the guards were alert. Any found sleeping on duty were beaten. OT had his garment set ablaze.

Since Christ’s ascension the apostles and later the disciples as a whole have been the guards.

It is so still today (see 1 Thess 5:6—one slack door guard and the WORLD CAN GET IN).

**v36**

“he find you sleeping”

Applicable to all disciples during the night of Gentile darkness.

**v37**

“I say unto all - watch” Gk gregoreuo = again. Jesus makes the lesson applicable to all generations of believers - we are always in the shadow of death and thus in the shadow of the return!

## PARABLE OF THE THIEF - MATT 24:42-44; LUKE 12:39-40

**v43**

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

- “the goodman”. Gk Oikodespotes = house-master
- “the thief” Gk Kleptes used as symbol of Jesus’ return in 2 Thess 5:2,3 (cp Luke 21:34) “that day come upon ye unawares” = “sudden” only occurrence of Greek word. So Paul is quoting from Olivet prophecy (2 Pet 3:10; Rev 3:3; 16:15).
- “his house broken up” A dried mud and pebble house of those times would usually be burgled that way and not via the thick, clumsy door (Cp. Ezek 12:5).

**v44**

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

- The coming of Christ will also be unexpected to those who have not ‘set their watch’
- “in such an hour as ye think not” Weymouth = “for it is at a time when you least expect him”

## PARABLE OF THE FAITHFUL AND EVIL SERVANTS - MATT 24:45-51; LUKE 12:42-48

**v45**

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

- “who then” In his master’s absence his servant (doulos) is required to manifest FAITHFULNESS 25:14-30 and WISDOM 25:1-13 “made ruler” Gk Kathistemi better rendered ‘set down, appoint of place’; only rendered “ruler” here and v47; 25:21,23, Luke 12:42,44. Usual Gk. Word for ‘ruler’ is archon.
- “Household” Gk. Therapeia not usual word for household (contrast v43). Only here and Luke 12:42. Also ‘healing’ in Luke 9:11; Rev 22:2. Literally means an awaiting on, service, attendance, tending in sickness, medical treatment. Hence—a body of attendants etc. Diag. ‘domestics’ cf. English word ‘therapists’. The domestics are therefore a body of therapists or healers and in prospect constitute “the tree of life” for the healing (Gk therapein) of the nations (Rev 22:2). In the succeeding parables they are represented as “waiting on” their master. Whilst he is away and they are preparing for the time when they shall be over all his goods, it is needful that each servant (slave) gives nourishment to his fellow slaves – in due season.
- “who is a faithful and wise servant” This is the first of 4 parables dealing with Christ’s 2nd coming to judgment. The words “faithful” and “wise” relate it to the 2 following parables “wise”—five virgins, “faithful”—talents; in chapter 25 but spoken on same occasion.
- “servant” doulos—bond slave.
- “rule” Gk kathistemi—also in v47; 25:21,23; Luke 12:42,44. In all other places this word is translated as: to make, to appoint, set down, etc. Hence it is not one who RULES so much as one who has been appointed to PROVIDE or SERVE the needs of the house.
- “household” Gk Therapeia (English therapy), ie those who provide service, care, attention. Thus the household are a congregation of THERAPISTS waiting on their master’s return when they will be the “leaves of the tree for the healing (THERAPEIA) of the nations”, in the meanwhile nourishing each other.
- “in due season” Weymouth = “at the appointed time”

**v46-47**

Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

- “blessed is that servant” Gk makarios = happy.
- “when he cometh shall find so doing” Here the mutual help and care in the ecclesia is the aspect of “watchfulness” being exercised. Jesus describes the pleasure of a master returning suddenly and unexpectedly to see his servants faithfully carrying out his instructions. Such servants can be well trusted with “all his goods”
- To look after. NB Jesus doesn’t have to wait till he returns to know if we are faithful and wise servants - he sees us now!

**v48**

But and if that evil servant shall say in his heart, My lord delayeth his coming;

- “if that evil servant” Both classes will be found in the Ecclesias.
- “in his heart” He may never express the words but his attitudes and actions will say it (Nb Luke 12:41,45-46 mg and 2 Pet 3:1-2).
- “My lord delayeth his coming” (Ex 32:1) “as for this Moses the man that brought us up out of the land of Egypt, we wot not what is become of him.”
- “evil servant” one who neglects his responsibilities to the members of the household.
- “eat and drink with drunken” partaking of those things associated with the spiritual intoxicating wine of Babylon, does not see the Truth clearly and does not keep separate from the world.

# Family Bible Studies Stage 4

**v49**

And shall begin to smite his fellow servants, and to eat and drink with the drunken:

- "smite" (gk tupto) same as "wound" 1 Cor 8:12 the Lord's coming.
- "smite his fellow servants" Smite is same word as in 1 Cor 8:12. This is done by:
  - a. wounding weak consciences.
  - b. loving the pre-eminence.
  - c. hording" it over one's brethren.
- "eat and drink with the drunken"
- ie, become worldly in thought or practice. To partake with We intoxicated by Babylon's wine of false doctrine—which means all that is indulged in by the world around.

**v50**

- "in a day when he looketh not" The wicked servant has wasted his lord's goods and time and failed to help the other servants. Thoughts of his lord's return have been pushed from his mind—but suddenly there he stands at the door!
- "cut him asunder" Gk Dichotomeo, literally cut in two. Like the covenant victim. He has broken the solemn covenant and so he must himself be cut in two. Spiritually, a hypocrite is already a man "divided" as v49 shows. NB Jer 34:18-20.
- "weeping and gnashing of teeth" Such wicked servants will be totally remorseful and regret their wasted opportunities. They will weep bitter tears but to no avail. NOW is the time to correct and improve our "THERAPY" in Christ's service.
- "portion with the hypocrites" Gk miros = part. We will be given the part that Jesus has seen us desiring most.

**v51**

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

- "hypocrites" Gk. Word relates to stage actors who put on a mask and pretend to be some one else. Hence a hypocrite. These will be taken by surprise at the Lord's coming.



The wise and foolish

## THE PARABLE OF THE TALENTS

### MATTHEW 25

Do you know your parables and the differences between them? Consider the following Main difference between the parable of talents and the parable of the pounds - Received differing amounts of Master's goods according to ability

**Parable of Talents**

- Received differing amounts of Master's goods according to ability
- The faithful all receive the same rewards ie. eternal life
- Each received talents or that which 'is weighted out and apportioned' ie. according to known capacity of the individual.

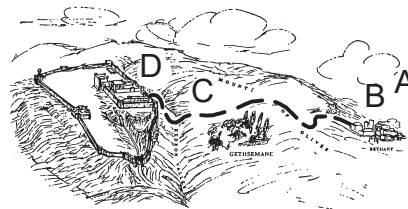
**Parable of the Pounds**

- Each received the same ie. a pound each
- The faithful receive varying degrees or reward ie. Varying degrees of honour and authority in the kingdom
- The pound received = the Gospel of the Kingdom given equally but resulted in varying responsibilities
- **Main lesson of the Parable of the Talents**
- Our natural God given abilities, mental, physically or material must be used in Christ's service (ref 1 Pet 4:10-11)
- Those of lesser talents are not penalized if use limited gifts to best advantage
- The willing mind counts (2 Cor 8:12)
- Service can be in menial tasks of life (Eph 5:22; 6:2,5-6)
- Note: Special gifts were given when the Lord ascended 'into the far country' Eph 4:8 and are enumerated (1 Cor 12:4-11)
- Note (Pro 3:13-18) Result of talent used wisely ie. length of days

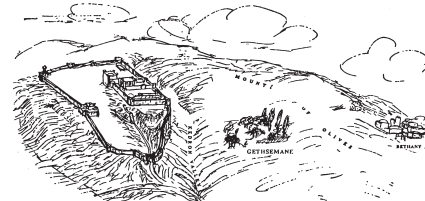
## CHRIST'S MOVEMENTS BY MAP

On the following maps plot the last week of the Lord's life. You may need help from "Guide Book to New Testament".

- A Mary anoints Jesus at Bethany
- B Judas openly rebuked, seeks to betray Jesus
- C Jesus' triumphant entry into Jerusalem
- D The Lord heals, the children sing, the priests challenge

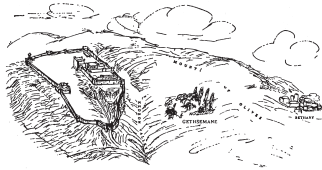


- E Jesus curses the fig tree
- F Jesus cleanses the temple
- G The Priests renew their murderous hatred

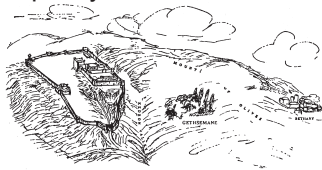


# Family Bible Studies Stage 4

- H** Lesson of the withered fig tree
- I** Jesus' authority challenged by the priests
- J** Parable of two rebellious sons
- K** Parable of Householder, husbandman, heir
- L** Parable of Marriage feast
- M** Politically minded Herodians silenced
- N** Infidel Sadducees silenced on resurrection
- O** Self minded Pharisees silenced regarding the great commandment



- P** Jesus' unanswered question "whose son is Christ"
- Q** Jesus warns against the scribes
- R** The eight great woes and mourning Messiah
- S** Some Greeks seek Jesus. His final public appeal
- T** Leaves the temple and predicts its destruction
- U** The Olivet Prophecy



- V** Parable of Ten Virgins
- W** Parable of Talents
- X** Parable of Sheep and Goats

## PETER'S DESIRE TO FOLLOW CHRIST

What do you know of this disciple?

John 13:36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not **follow me** now; but thou shalt **follow me** afterwards.

John 13:37 Peter said unto him, Lord, why cannot I **follow** thee now? I will lay down my life for thy sake.

John 18:15 And Simon Peter **followed Jesus**, and so *did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

John 21:19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, **Follow me**.

John 21:22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? **Follow thou me**.

Peter was determined to follow his Lord but he did not realise what it entailed. When 9 disciples fled only John and Peter **followed** the Lord even into the Palace of the High Priest. But here he could not go on. The Lord was right!!! Peter could not follow the Lord at that stage.

## THREES IN PETER'S LIFE

How many 3's are in Peter's life? Here are a few to start off with.

### Three Warnings

1. John 13:36-38
2. Luke 22:31-34
3. Matt 26:31-35; Mark 14:27-31

### Three Denials

Matt 26:69-75; Mark 14:66-72;  
Luke 22:56-62; John 18:15-18, 25-27

Three Questions concerning his love  
John 21:15-17

## PETER - MATTHEW 16:18

Peter is important. Look at his character by way of concordances and dictionaries.

"Thou art **Peter** and upon this **rock** I will build my ecclesia"

- Peter - (4074) - petros - a piece of rock, a detached large fragment. Always translated Peter except John 1:42 - stone
- Rock - (4073) -petra - a massive rock never used of Peter, often used of Christ (Rom 9:33; 1 Cor 10:4)

## JOHN 15

Colour in the following themes.

"Fruit" and "abide, abideth"

## THE 8TH SIGN OF JOHN

### - THE HAUL OF GREAT

### FISH - JOHN 21

Take some time to consider this event.



### Feature Significance

- v3 Simon Peter - Used when Peter resorts to fleshly thinking
- I go a fishing - When things are not going as expected Peter returns to what comes naturally to him
- Sea - Nations (Rev 17:15)
- The boat - The ecclesia (Acts 27:31)
- That night - Gentile night of darkness (John 1:5; 3:19-20)
- They caught nothing - Except Yahweh build the house they labour in vain that build it (Psa 127:1)
- v4 Morning - Christ's second coming
- v5 Children - Still children in spiritual things (1 Cor 3:1)
- Have ye any meat - Unable to digest deep spiritual things (1 Cor 3:2)



# Family Bible Studies

## Stage 4

v6 Right side - Those on the right side of the Lord are accepted (Matt 25:33-34)  
Fire of coals - Faith is tried in the fire (1 Pet 1:7)  
Fish laid thereon - Christ the firstfruits (1 Cor 15:20)  
v9 Bread - The Christ Body (John 6:35)  
153 great fishes - Those men and women (Luke 5:10) who have matured in Christ and who will be gathered together once the Gentile night has past.  
Yet was not the net broken - By providence none were lost but were gathered together in the last day (John 6:39)  
v12 Come and dine - Marriage supper of the Lamb.

### PASSOVERS OF THE LORD'S LIFE

There were 4 recorded Passovers. Look at each and consider the contexts.

- 1st - John 2:13  
Followed by preaching tour through Galilee.
- 2nd - John 5:1  
Followed by healing of the lame man at Bethesda.
- 3rd - John 6:4  
Followed by his popularity increase.
- 4th - John 13:1  
The Lord buried and resurrected.

### JUDAS ISCARIOT

#### What do you know of this Disciple?

A name universally associated with money, lost opportunity and self-preservation.  
 He stands as a type of all traitors, or betrayers.

- The Lord selected his disciples after a night in prayer. Judas was one of the 12.
- It appears he was selected last following the wedding in Cana.
- We can be sure that Judas commenced his discipleship as an enthusiastic follower of the Lord, active in the work and with zeal of equal match to the others.
- It was *what he was* and **not** *what he would become* that suited him to discipleship.
- He was given the responsibility and control of the money bag of this small band of men - he had a natural talent to oversee the monetary arrangements.
- Between the call of the disciples and the final drama in Jerusalem, (a period of 3 ½ years), he laboured with the other disciples in the company of the Master.
  1. He had heard the Master discourse upon the Scriptures
  2. He had healed the sick, had seen the dead raised
  3. Preached the Kingdom of God, witnessed miracles performed.
  4. Heard the parables and was intimately involved in the Lord's ministry

### JUDAS & THE ANOINTING OF MARY

With the Passover only six days away, an incident occurred which gives an insight into the motivation of Judas.

John 12:1-9 records the incident of the anointing of Jesus at Bethany by Mary in the house of Simon the leper. Mark up each section.

#### John 12:3

##### POUND OF OINTMENT OF SPIKENARD

- Mary's special act involved personal expense and devotion.
- The ointment was used for embalming the dead. She was in harmony with Jesus' impending death.
- Mary's devotion was consumed with love and consciousness of her Master's need.

##### ANOINTED THE FEET

- Both Matthew and Mark add it was "over his head also" - this was to be a total preparation at the hands of this graceful woman.

#### John 12:5

- The primary complaint came from Judas. He led the disciples in deep criticism.
- A complaint of her action as being wasteful and neglecting the poor.

##### 300 PIECES

- A day's wage for a labourer = one penny - Mary was giving one year's income.

##### GIVEN TO THE POOR

- Judas with his fair words would hide his evil motive.
- Judas - full of covetousness is consumed with self and greed.

#### John 12:6

##### HE WAS A THIEF

- Judas was a thief, unfeeling, and an unprincipled man.
- The money was an opportunity to re-supply the bag he had been thieving.

#### John 12:7

- To Judas Jesus directed his one and only rebuke.
- Did this spark the plan that Judas would destroy his Master?
- Judas was at the cross roads and he chose his path.



# Family Bible Studies

## Stage 4

### THE BETRAYAL FOR 30 PIECES

What is the significance of the price paid? Do you know of any OT connections to 30 pieces of silver? Judas, disturbed by the waste of money and consumed with self, sets out to expose his Lord to the Chief Priests.

#### Matt 26:14

##### THEN

- At that time ie the very evening of the anointing by Mary
- WENT UNTO THE CHIEF PRIESTS
- Luke says “he went **his** way.” It was the way of a traitor.
- The basest act of treachery in history

#### Matt 26:15

##### WHAT WILL YE GIVE ME:

- Greed was central combined with self-preservation. What is in this for me?

##### WILL DELIVER

- betray, to give into the hands of another, to commit to someone

##### THEY COVENANTED:

- agreed to, consent, concur,
- Mark 14:11 records “They were glad, and promised to give him money”

##### 30 PIECES:

- A pitiful amount of 30 pieces of silver predicted in Zech 11:12-13
- It was the price of a slave gored by a bull (Exod 21.32)
- Jesus was the slave of Yahweh, and the Jewish leaders are styled “bulls of Bashan” (Psa 22:12-18). It was a miserable price to demand under the circumstances.
- Judas was buying his own immunity from arrest.
- He would not be too greedy - asking a small portion would no doubt make him appear patriotic. They may give him more later.

#### Matt 26:16

##### SOUGHT OPPORTUNITY:

- The plan was for Judas to wait for the appointed time.

### THE PASSOVER & BETRAYAL

The drama of these events requires some careful meditation.

Time was running out so Judas again meets with the Jewish council where he is given the payment of 30 pieces.

The Passover Feast is nigh and some 2 million Jews had assembled at Jerusalem.

They wait on Judas to bring news of his whereabouts.



#### Matt 26:17-19

- Knowing “that his hour was come” Jesus withholds the whereabouts of the feast.
- Jesus sends Peter and John to prepare the upper room by the signal of the man bearing a pitcher.
- Once more Judas believing himself to be a disciple of importance and bearer of the bag feels as he had before - left out.
- The 12 with the Lord assemble for the PASSOVER in the upper room.

#### Matt 26:20:

##### WHEN THE EVEN WAS COME

- In the evening after sunset.
- John 13:15 adds “that Jesus washed the disciples feet”.
- The Lord serves them with kindness and says “Ye are not all clean” John 13:11
- Can one feel the washing of Judas’ feet trodden with the dust of his journey to the Chief Priests?
- When a man reaches the state to which Judas had sunk, every tender action by Christ would only fan the flame of animosity.

Now at the table

##### HE SAT DOWN WITH THE TWELVE

- This was the last opportunity he had with them.

#### Matt 26:21

##### AS THEY DID EAT

- This was to be the evening Supper - the main meal of the day followed by the Memorial Feast – This was to be the LAST SUPPER.
- It was a time for examination, but what was on Judas’ mind? His business arrangements - he had now the evidence of the location but how would he leave?

##### ONE OF YOU SHALL BETRAY ME

- To give into the hands of another, to commit to deliver.
- Judas no doubt felt the full weight of this moment. There could be no delay.

#### Matt 26:22

##### EXCEEDING SORROWFUL

- They became distressed (Judas play-acting).
- BEGAN EVERY ONE OF THEM TO SAY UNTO HIM, LORD IS IT I?

- The room is filled with self appraisal.

#### Matt 26:23

##### HE THAT DIPPETH HIS HAND WITH ME IN THE DISH

- Mark is specific “one of you that eateth with me” ie partaketh of my dish.

#### Matt 26:24

##### WOE UNTO THAT MAN

- If only Judas would respond to the Lord. It was better not to have been born.

#### Matt 26:25

- What an audacity to knowingly ask “Master, is it I?”

##### THOU HAST SAID

- The Lord’s reply was simple “It is you”.
- It seems that Judas alone had caught this remark.

# Family Bible Studies

## Stage 4

### THE SOP - JOHN 13:18-30

How did Jesus give the sign to Judas yet it wasn't understood by the others? Or was it?

Now follows the intimate time of the LAST SUPPER Matt 26-29. The 12 disciples, including Judas, share in the memorials of the BREAD and the WINE

Immediately following the feast, Jesus repeats his warning.

#### John 13:18

HE THAT EATETH BREAD WITH ME

- Judas had shared in the Memorials. He would soon walk out to betray him.
- Psa 41:9 predicted the traitor "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

#### John 13:21

ONE OF YOU SHALL BETRAY ME

- The second time he repeats it
- To give into the hands of another, to deliver.

#### John 13:23

- John was on the right side and Judas on the left side

#### John 13:24-25

LYING

- Peter asks John to find out who - leaned back and asked

#### John 13:26

- Jesus whispers to John the answer which was unheard by others
- The answer was the sign of the Sop – John watches with silence.

SOP

- "Morsel" - a very special portion - the choicest of portions, a little piece – It was from Jesus' very own dish.
- Here was a sign of love yet Judas now exposed in his heart and hardened beyond recovery has to let sin have its final ascendancy.

#### John 13:27

SATAN

- Cp v2 "the Devil". Judas the adversary acts according to the flesh.
- "Mine adversaries are all before thee" (Psa 69:19)
- "Set thou a wicked man over him: and let Satan stand at his right hand" (Psa 109:6)
- Jesus affects men in 1 of 2 ways - either they are drawn to him or repulsed.

### JUDAS DEPARTS

The record of a traitor is reflected in the time of day!

The Lord's final farewell

THAT THOU DOEST DO QUICKLY

- Exposed Judas realises that he must work fast and immediately.

#### John 13:28-29

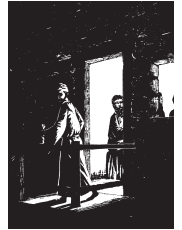
- John fails to recognise Judas is about to betray the Lord.
- Judas departs under the guise of supplies being purchased or care of others!!!

#### John 13:30

NIGHT

- At night - representing his state.
- He left the Light and is now swallowed up by the Darkness of the world.

Judas, now desperate to engineer his plan, delivers to the authorities the information.



### JESUS' FINAL SPEECH

John 13:31 to John 16 was given to the eleven disciples for their encouragement. Take some time to consider this.

#### John 13:31 to John 16

- "Now is the Son of man glorified, and God is glorified in him"
- Jesus outlines all this remarkable section to the eleven.
- Following a Psalm of praise they went out towards the Mount of Olives (Matt 26:30).
- On the way he prays for strength in view of the impending betrayal and death.
- The prayer of John 17 expresses the mind of Christ as he prays for his disciples.

#### John 17:11-12

KEPT

- Isolation, to be on Guard

NONE OF THEM IS LOST BUT THE SON OF PERDITION

- Perdition = destruction or perishing. He was the Son of Destruction
- Not one of them perished but the son of perishing
- THE HAND OF HIM THAT BETRAYETH
- "Deliver me because of mine enemies" (Psa 69:18).
- Judas had taken the sop in his hand, whilst holding the blood money in the other.
- An insight into the Lord's mind concerning Judas (Psa 55:12-14).
- For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him:
- But *it was* thou, a man mine equal, my guide, and mine acquaintance.
- "We took sweet counsel together, *and* walked unto the house of God in company."
- Judas had been an intimate friend. He had worked with the Lord but he betrayed him.

# Family Bible Studies

## Stage 4

### THE ARREST

This was the climax of the story. Look at all the details carefully.

Arriving at the Mount of Olives at the Garden of Gethsemane, the Lord separates from his disciples and engages in intimate prayer for strength.

- The disciples slumbered at this time until finally the Lord advised them "Lo, he that betrayeth me is at hand" (Mark 14:42)
- This was the time spoken in Zechariah 13:7 "Awake O sword against my shepherd, and against the man that is my fellow... smite the shepherd and the sheep shall be scattered"



#### John 18:2-4

- To this familiar spot Judas lead the band Gk specra = a battalion or troop of soldiers
- Officers = The Temple Police. A battalion and a detachment of temple police

#### John 18:5

##### JUDAS ALSO STOOD WITH THEM

- What a pathetic sight of traitorship and betrayal. "Friend wherefore art thou come?"

#### John 18:6

##### FELL TO THE GROUND

- It is fitting that Jesus at this last moment shows that it was his own surrender to the Father's requirement and not the superior power of the enemies. They were powerless to him.

#### John 18:8

##### I AM HE

- Jesus identifies himself 2 times v5,8 but Judas confirms his identity with a kiss "Now he that betrayed him gave them a sign, saying, whomsoever I shall kiss, that same is he: hold him fast" (Matt 26:48).
- It is in the Garden that Judas seals his betrayal by a kiss - an instrument of hate in the guise of a love token. "Judas, betrayest thou the son of man with a kiss" (Luke 22:48).
- The blood money had been earned in the guise of affection.

#### John 18:9

##### HAVE LOST NONE

- Jesus repeats the saying of John 17:12. None of them is lost.
- Perdition - not one of them perished but the son of perishing

### JUDAS TRIES TO REPENT

What had he done?

#### Matthew 27:3

- "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders."

#### Matthew 27:4

- "Saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? See thou to that."
- He tried in full contrition to buy back freedom, but it was too late.
- This man was moved with fear and not love.
- He had betrayed his Lord in the most heinous crime of all.
- Judas - a retched man beguiled by the apparent pleasures of sin for a moment of glory, cost him not only his life in a horrific death, but his life for ever.
- By transgression Judas fell seeking a place of his own
- He passed over his ministry and apostleship for material gain in this life.

### LESSONS OF THE TRAITOR

Can we learn from this man?

Judas Iscariot is a warning for all – we can be a Judas! From this tragic character there are 4 lessons to highlight. Can you add to each point?

#### 1. JUDAS BETRAYED HIS LORD FOR 30 PIECES OF SILVER AND LOST HIS LIFE.

The desire and love of money with get rich schemes, or the coveting for wealth may lead us to our own destruction and loss of life.

"The love of money is a root of all kinds of evil" (1 Tim 6:10 RV). If we seek it as in love it, it will consume us and destroy us.

(1 Timothy 6:9 context of perdition - but they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.) This is Judas.

As never before the love of money is a soul destroying curse of our age that we all face daily.

Judas' love cost him his life as he exercised himself in dishonesty.

Example of Gehazi - 2 Kgs 5:20-27

Example of Achan - Josh 7:20-24

#### 2. JUDAS BECAME DISILLUSIONED WITH THE LORD NOT ESTABLISHING HIS KINGDOM AT THAT TIME.

We can lose our fervency due to the apparent delay in Christ's return and the setting up of his Kingdom.

"There shall come in the last days scoffers, walking after their own lusts, saying, where is the promise of his coming?" (2 Pet 3:4-5 - context of perdition of ungodly men v7)

We need to pray and talk often about the coming of Christ.

# Family Bible Studies Stage 4

### 3. JUDAS SINNED WILFULLY BY TURNING HIS BACK ON HIS LORD AS HE CARED MORE FOR HIS OWN SECURITY

We can concern ourselves in our own self-preservation. Sin is a deceiver and can cause us to lose our first love and even do things we should not.

If we sin wilfully after we have received the truth there remaineth no more sacrifice for sin (Heb 10:26). "If any man draw back (shrink back), my soul shall have no pleasure in him" (Heb 10:38). We must be careful to never give up the Truth no matter what (context of perdition - we are not of them that draw back unto perdition v39).

### 4. JUDAS FEARED THE RULERS OF HIS DAY MORE THAN LIVING A LIFE SERVING JESUS

We can be so involved with present day issues which can destroy us.

"Let your manner of life be as it becometh the gospel of Christ" (Phil 1:27). Context of perdition. "Nothing terrified by your adversaries which is to them an evident token of perdition" (Phil 1:28).

It is easy to commence our Discipleship with zeal and enthusiasm but we must maintain our loyalty and love of the Lord.

## AMAZING THOUGHTFULNESS FOR OTHERS DISPLAYED BY CHRIST WHILST IN THE MIDST OF HIS OWN TRIALS.

List all the cases where the Lord thought of others. Here is a few to start with.

- Judas in the upper room
- The 11 in the upper room and in the garden
- His prayer for Peter to be strengthened
- His words to the daughters of Jerusalem
- His prayer for the forgiveness for the soldiers and maybe others as they are belting nails into his limbs
- For the thief
- For his mother

## THE SIX TRIALS OF OUR LORD BEFORE JEW AND GENTILE

Here is an interesting section to mark into your Bible

First three before Jewish Authorities

1. Annas - Previously a High Priest deposed by Roman authority (John 18:13).
2. Caiaphas - The High Priest but controlled by his father in law - Annas (John 18:24).
3. Sanhedrin - The Jewish stamp of authority (Matt 27:1).

Last three before Gentile authorities

4. Pilate - found no fault (John 18:28-38).
5. Herod - No fault found (Luke 23:8-12).
6. Pilate - Nothing worthy of death (Luke 23:13; John 18:35).



## CHRIST WAS IN CONTROL IN THOSE FINAL HOURS

Was the Lord in full control? Look at the facts

- "No man taketh it from me, I lay it down of myself" (John 10:18).
- Sent Peter and John to a destination that they themselves were unaware of. Thus Judas must come to the supper to know his whereabouts. He would not betray him before his hour was come (Luke 22:8-13).
- "I gave my back to the smiters" (Isa 50:6).
- "That thou doest, do quickly" (John 13:27) - Christ gave Judas a 'reason' to leave the upper room - bade him hurry, for much was to be done in order to fulfil the prophets.
- "Whom seek ye?... Jesus of Nazareth... I am he!" (John 18:4-8)
- They went backward and fell to the ground.
- Jesus healed Malchus' ear (Luke 22:51).
- "Thou couldest have no power against me, except it were given thee from above." (John 19:11)
- "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels." (Matt 26:53)

# Family Bible Studies

## Stage 4

### OLD TESTAMENT PROPHECIES OF LORD

The Scriptures all point to the Lord. Add to this list: "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

Evidence of the veracity of the Scriptures: "the Word made flesh" (John 1:14).

The Old Testament outlines his own biography. Note the Lord's warning to his brethren knowing all that was to come to pass (Mark 10:32-34; also Matt 26:18; Luke 22:23; John 2:4; 7:30; 8:20; 12:23).

<u>Subject</u>	<u>Propheisied</u>	<u>Fulfilled</u>
<b>CHILDHOOD</b>		
His birth of a virgin	Isa 7:14	Luke 1:34-35
The place of his birth	Micah 5:2	Matt 2:6
Early attack on his life	Jer 31: 15	Matt 2:18
Flight into Egypt	Hos 11:1	Matt 2:15
Early upbringing	Isa 7:15	Luke 2:51
<b>MINISTRY</b>		
John Baptist prepares the way	Isa 40:3	John 1:19-23
Christ's teaching	Isa 61:1-3	Luke 4:18-21
Appointment of disciples	Isa 8:16	Matt 10:2
Main area of his preaching (Galilee)	Isa 9:1-2	Matt 4:12-16
His humility and gentleness	Isa 42:1-3	Matt 12:15-21
His miracles and cures	Isa 53:4	Matt 8:17
Appearance with signs of suffering	Isa 52:14	Heb 5:7-8
His mission as Saviour to Jew & Gentile	Isa 49:5-9	Acts 5:31
His triumphant entry into Jerusalem	Zech 9:9	Matt 21:9
Purpose of death	Dan 9:26; Isa 53	Rom 3:25-29

<u>Subject</u>	<u>Propheisied</u>	<u>Fulfilled</u>
<b>BETRAYAL</b>		
Betrayed by a familiar friend	Psa 41:9; 55:12;	John 6:70-71
Judas bargains with priests to betray	Zech 11:12	Matt 26:14-15
The price of betrayal	Zech 11:12	Matt 26:15
The use of the betrayal money	Zech 11:13	Matt 27:5-7
Taken captive	Isa 53:7	Matt 26:51-54
<b>CRUCIFIXION</b>		
Brought up for judgment	Isa 53:8	Matt 26:57
Subject to buffeting and spitting	Isa 50:6	Matt 26:67
Subject to scourging	Isa 53:5	John 19:1
Innocence proved	Isa 53:9	1 Pet 2:22
Deserted by all	Psa 69:20	Matt 26:56
Crucified	Psa 22:16	Matt 27:35
Clothes divided by soldiers	Psa 22:18	Matt 27:35
Soldiers cast lots for his coat	Psa 22:18	John 19:23-24
The onlookers mock at him	Psa 22:7-8	Matt 27:34-40
Thieves crucified with him	Isa 53:12	Matt 27:38
<b>DEATH, BURIAL &amp; RESURRECTION</b>		
His cry as his life ebbs from him	Psa 22:1	Matt 27:46
Dies of a broken heart	Psa 69:20	John 19:33-34
Bones not broken as were thieves	Psa 34:20	John 19:36
Buried in a rich man's grave	Isa 53:9	Matt 27: 57
Resurrection	Psa 16:9-10	Acts 2:31-32
Ascension to heaven	Psa 68:18	Eph 4:8
Glorification	Psa 110:1-2	Heb 10:12-13

# Family Bible Studies Stage 4

<u>Subject</u>	<u>Psalm</u>	<u>Reference</u>	<u>N.T. Application</u>
<b><u>Propheesied</u></b>			
SECOND ADVENT			
To return to earth Psa 110:1; 2:6; Isa 66:15-16; Dan 12:1-2	78:2	Matt 13:35	Open my mouth in parables
Coming reign on earth Isa 11; 24:23; Psa 72; Zech 14:9; Jer 3:17	89:20-27	Acts 13:33	This day have I begotten thee
King in Jerusalem with immortal saints Isa 24:23; Jer 23:5-6; Dan 7:27	97:7	Heb 1:6	Worship him all ye gods
Attitude of Jews to coming Lord Zech 12:10; 13:6	102:25-27	Heb 1:10-12	Laid the foundation of the earth
Israel disciplined and converted Zech 13:8-9; Ezek 36:24-28	110:1	Acts 2:34-35	Sit on My right hand (Heb 1:13)
Christ assumes his status as king Ezek 37:24	132:11	Acts 13:21-24	Of David's seed a saviour
The Gentiles disciplined Micah 4:3-4, 11-13	132:17	Luke 1:69	Horn of Salvation
The Gentiles converted Jer 16:19; Zech 14:16			
Influence of Christ upon nations Isa 2:2-4; Psa 72			
Sin and death greatly modified Isa 65:20-22			
Removed at end of 1000 years Isa 25:8			
 <b>OT APPLICATIONS</b>			
The OT abounds in detail of the Messiah. Was it fulfilled to the letter?			
<b>Psalm</b>	<b>Reference</b>	<b>N.T. Application</b>	
2:7	Acts 13:33	Thou art My son	
8:5	Heb 2:6-8	A little lower than the angels	
8:6	1 Cor 15:27	All things under his feet	
16:8-11	Acts 2:31	Will not leave my soul in hell	
18:2	Heb 2:13	I will put my trust in Him	
22:1	Matt 27:46	My God... why hast Thou forsaken me?	
22:18	John 19:23-24	Parted my garments	
22:22	Heb 2:12	Declare thy name unto my brethren	
22:31	John 19:30	It is finished	
34:20	John 19:36	Bones not broken	
35:19	John 15:25	Hated without a cause	
69:4	John 15:25	Hated without a cause	
109:3	John 15:25	Hated without a cause	
40:6-8	Heb 10:5-7	Sacrifice and offering thou wouldest not	
41:9	John 13:18	Lifted up his heel against me	
45:6-7	Heb 1:8-9	Thy throne is forever	
69:9	John 2:17	Zeal of thine house... eaten me up	
69:9	Rom 15:3	Reproaches... fallen upon me	
<b>THE RESURRECTION</b>			
This is the most powerful doctrine that has changed the lives of individuals. Consider the impact of this event and note the change.			
<p>The resurrection of Jesus opened the way to immortality for himself and all those who through faith are baptised into him (<b>1 Cor 15:21-23; Rom 5:21; 6:9,23</b>). Jesus is now in heaven at the right hand of God (<b>Psa 110:1</b>) where he officiates as High Priest over the house of God (<b>Heb 10:21</b>). In this role he mediates for those "in him", making intercession on their behalf to God (<b>Heb 7:24-25</b>). We therefore approach God in prayer through him (<b>Rom 8:34; 1 John 2:1-2</b>).</p>			
<b>CHECK OUT YOUR NOTES FOR SOME GREAT BIBLE MARKING EXERCISES.</b>			