

*Greetings,*

This is the fourth study in a series of six on the Tri-une God.

It provides insights into some fascinating aspects of the life, ministry, and resurrection of Jesus Christ our saviour and Lord. May you be blessed. Shalom,

*Brian Hooper.*

# FINDING GOD THE SON

**PART TWO: NEW TESTAMENT**

By

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## PREFACE TO PART TWO NEW TESTAMENT

**FINDING GOD THE SON (New Testament)** is the fourth in the series of six Bible studies on 'Discovering God'.

In our first series on **"Seeking God the Father"** (in the Old Testament) we began our search in the first part of our Bible and saw God's work in creation, delivering his people from bondage, teaching them the meaning of blood sacrifices, helping them through their many trials and pointing them to the future. But it was not God's plan to reveal himself in the Old Testament, for it needed the arrival of Jesus to bring this revelation. Nevertheless, where there is mention it is very significant. Psalm 2:7 has God the Father owning the Son to come. God says to David in Psalm 89:26 that David will call him "Father, the Rock, my Saviour." God is called "Father" just nine times in the Old Testament. The New Testament is a different story. I have counted **263** references to God as "Father" in the New Testament. As an example, take a look at John's Gospel chapter 14. Count how many times "God" is called "Father" by Jesus in that one chapter.

**"Finding God the Son"** in the Old Testament was fascinating! We posed the question: Did Jesus, the eternal Son of God, ever appear in the Old Testament times? The wonderful news is - yes he did. He appeared to Moses in a burning bush. He called from heaven at the moment Abraham was about to slay Isaac. He appeared to Gideon at the threshing floor. Our exciting discovery was that the special 'Angel of the Lord' was none other than Jesus - before he was actually born in the flesh as 'Jesus' the Son of God.

## INTRODUCTION

The idea of a triune God is not clear in the Old Testament. However, there are very clear indications that there is more to God than singleness. The first word for God in the Old Testament, and the word in most general use, is *Elohim*. The interesting thing about this name is that it is a plural noun. It hints that our God is more complex than simply singular. In contrast with this most general name of God there is *JeHoVaH*. *Jehovah* is an artificial English word put together from the four Hebrew consonants YHVH and the vowels of the Hebrew word *Adonai*, or Lord. The Jews developed a dread of pronouncing *JHVH* so they said *Adonai* instead. Later, the vowels of *Adonai* were written in to the manuscripts and so people have been saying *Jehovah*.

In Genesis 1:26 when God said, “Let *US* make man in *OUR* image.” God wasn’t talking to the angels. God was talking with someone who was part of Him. Our God had an image referred to as “our image:”. This is an early biblical hint of our triune God.

Another Old Testament hint is the appearance of that interesting person *The Angel of the Lord*. It is believed by many Christian Scholars that this “Angel” is none other than Jesus Christ – the eternal Son of God – appearing in the Old Testament times. It is a fascinating study to trace, through the Old Testament, the appearances of Jesus Christ as “The Angel of the Lord”. No appearance by Jesus in the Old Testament is unimportant. This remarkable insight is covered in our third series of these studies.

One of the clearest pictures of a special person close to the Most High God is given in Daniel 7 verses 13 and 14. “*I was watching in the night visions and saw One like the Son of Man coming with the clouds of heaven! He came to the Ancient of Days. They brought Him near before Him. Then to Him was given dominion and glory and a kingdom that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away. And His kingdom shall not be destroyed.*” In the New Testament, Jesus identified himself with this special person by frequently designating himself as the **Son of Man** (Matthew 24:3, 30 etc.)

A further hint of the complexity of God in the Old Testament are the many references to God’s *Spirit*. The Spirit is described as an agent in creation (Genesis 1:2; Job 26:13; Isaiah 32:15). The Spirit sustains what has been created (Psalm 104:30; Job 34:14). The creative agent which animates the universe also vitalises the human organism (Genesis 2:7; Job 33:4). When we come to the New Testament, Jesus teaches that this “Spirit” of God is not only intimately connected with God but is also a distinct personality (John 14:16). This verse has the **Son** praying to the **Father** about the **Spirit** coming. In our final two series we will experience walking with God’s wonderful Holy Spirit.

**FINDING GOD THE SON** finds its fulfilment in the New Testament. With the coming of **God’s Son, Jesus the Christ (Messiah)**, we find an amazing period of Divine activity with the “Father” mentioned 253 times, the “Son” being born and living his earthly life in the power of the “Holy Spirit” and all three persons of God relating to each other in glorious harmony. This is with a purpose. It is to bring us into that wonderful family.

Brian William Hooper

## AN OVERVIEW OF FINDING GOD THE SON

1. **THE MIRACLE BIRTH OF JESUS** Matthew 1:1-17 etc Luke 3:23-38 etc
2. **IN THE POWER OF THE SPIRIT** Matthew 3, Mark 1, Luke 3-4, John 2
3. **THE MIRACLE LIFE OF JESUS** Various. [See page 1596 IVF Bible]
4. **THE TEACHINGS OF JESUS** Various. [See page 1570 IVF Bible]
5. **THE SEVEN SAYINGS OF JESUS** Various. [See pp 274-280 IVF Harmony.]
6. **HIS RISING FROM THE DEAD** Matthew 28, Mark 16, Luke 24, John 20
7. **PROOF THROUGH PREDICTIONS** Old Testament predictions of Jesus Christ.
8. **THE EMMAUS ROAD TRAVELERS** Luke 24:13-52. [ Who were they? ]
9. **UP TO THE HEAVENLY PARADISE** Matthew 28:16, Mark 16:15, Luke 24:44.
10. **LIFE AFTER DEATH** Various. The New Testament on eternal life.

### BEFORE YOU BEGIN THE STUDY SERIES

At the very beginning of this series we looked at **A STORY JESUS TOLD**. In Luke Chapter 15 Jesus taught that the Father, Son and Holy Spirit can be identified separately yet each divine personality forms part of the whole concept of “God”. Without looking at the answers you gave in our earlier study, we feel it is worth refreshing your mind in this important foundational teaching. Accordingly, please read Luke Chapter 15 and answer the original questions as follows:

#### DISCUSSION POINTS

1. Discuss the relationship between the story about the lost sheep and lost souls.
2. Who do you think the “shepherd” is and can you find a supporting Scripture?
3. Discuss any significance regarding 1 lost soul and 99 righteous ones.
4. Who do you think the woman represents in Jesus’ story and why?
5. Why did Jesus choose a woman to be the key person in this story?
6. Do you see the similarity between all three stories? What are they?
7. Jesus gave the story of the Father and his wayward son as an example of a sinner repenting and turning or returning to God. Why did Jesus deviate from the repetitive style he had established with the stories of the shepherd and the woman and, in the third story, introduce the elder brother into the pattern?

# THE MIRACLE BIRTH OF JESUS

## AN INTRODUCTION TO THE FOUR STORIES OF JESUS

We now come to a study of “The Son” (God) in the New Testament. So we begin at the first four books of the New Testament. These are the four eyewitness accounts of the life on earth of Jesus Christ. There is not just “one official biography” by someone famous like Paul the Apostle – and nor did Jesus write anything about himself (autobiography). Four people who followed him, lived with him, ate with him, spent much time listening to his teaching and observing his actions, who watched him die by crucifixion, and were surprised by his post-death appearances have each written their story of his life.

**MATTHEW’S GOSPEL** was by Matthew the Apostle and former tax collector. It may have been the first Gospel to be written in the period from A.D.50 and before A.D.70 – the destruction of Jerusalem by the Romans. [There is discussion as to whether Matthew or Mark was first to be written because over 90% of the material in them is common to both. Matthew or Mark could have used the other Gospel as a source for his gospel. Then again, they may have both collaborated together and produced their own Gospels. Both had access to information from all the living followers and eyewitnesses of Jesus.] Matthew has one main purpose: To show his Jewish readers that Jesus is their Messiah. He uses the terms “Father in heaven” and “heavenly Father” frequently to honour the Jewish reverential reluctance to use the name of God (5:16,45,48; 6:14,26; 7:11,21 etc.)

Matthew begins the life of Jesus with his ancestral line going back to Abraham. He then continues on to give details of Jesus’ birth and early childhood.

**MARK’S GOSPEL**, according to many scholars, was the first to be written somewhere between A.D.50 and 70, before the destruction of Jerusalem in A.D.70. John Mark was the son of a Mary whose home in Jerusalem was the meeting place of the disciples of Jesus (Acts 12:12). John Mark was not a disciple of Jesus but was one of the many “other followers”. He was the cousin of Barnabas (Colossians 4:10). It has been suggested that he was the young man who fled naked on the night of Jesus’ arrest (Mark 14:51-52). He was a very close companion and friend of the Apostle Peter and his Gospel is primarily the words of Peter. In a sense, Peter is the real author and Mark the editor of the material. Nevertheless, we can depend on Mark’s Gospel as being very accurate because Peter and Mark would have ensured together that this story of Jesus – the only one being written to their knowledge – was an accurate account of what Jesus said and did. Mark’s story of Jesus begins not with the birth of Jesus but at the point John the Baptist arrives on the scene announcing Jesus.

**LUKE’S GOSPEL** was written between A.D. 59 and 75. Luke wrote his Gospel before he wrote his Book of the Acts of the Apostles (Acts 1:1-3). For this reason, some scholars feel an early date is better (59-60) as Luke does not mention Nero’s persecution of Christians that began in A.D.64 nor the fall of Jerusalem in A. D.70. Luke’s account of the Acts ends with Paul’s imprisonment in Rome which began in A.D.62. So A.D. 62 seems a likely date of Luke’s Gospel. Most scholars believe Luke was the third to write a Gospel

on the life of Jesus. However, it was addressed to a specific individual – a lover of God – who went by the name Theophilus (God-lover). Luke was a special friend of Paul and a doctor (Colossians 4:14). He was a Greek and his Gospel is designed to show that Jesus welcomed Gentiles into his kingdom. Luke begins his story of Jesus by tracing Jesus’ ancestry back through the human line to Adam and through Adam to God. Luke also gives a detailed account of the human birth of Jesus as is befitting for a physician.

**JOHN’S GOSPEL** (like the others) has two views as to when it was written. One view, based on a very early church historian (Eusebius quoting Clement of Alexandria) says that John wrote to supplement the others. True, it is quite different, and has teaching and miracles of Jesus not found in the other three. This view puts the date of writing from A.D.80. It is also true that John was a young man when Jesus was alive and lived to be very old when he was exiled on Patmos and where he wrote The Book of the Revelation. The second view suggests that John wrote independently and did so in the A.D.50’s and before A.D.70. One supporting verse for this view is John 5:2 which states “Now there **is** in Jerusalem by the Sheep Gate a pool..” Jerusalem, together with the Sheep Gate and pool, were destroyed in A.D.70. However, this could simply be looking back to a time when Jesus was there that there was a pool etc. It makes biblical scholars scratch their heads though! John begins his Gospel quite differently from the other three. Whereas:

- Mark goes back to the announcement by John the Baptist of the adult Jesus
- Matthew (a) records the natural birth of Jesus but (b) traces his ancestry to Abraham
- Luke (a) also records the birth of Jesus and (b) traces his ancestry to Adam and God
- John, like Mark, does not mention (a) Jesus’ natural birth but goes (b) direct to God

<b>Reading:     John 1:1-5</b>	<b>IN THE BEGINNING WAS THE WORD</b>
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**1-5**     *“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all people. The light shines in the darkness, but the darkness has not understood it.*

<b>Reading:     Luke 3:23-38</b>	<b>THE SON OF ADAM, THE SON OF GOD</b>
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John goes back to eternity with ‘in the beginning’ showing that Jesus is eternal. Luke goes back to Adam to show that Jesus is human but also states that Jesus is of ‘God substance’ by linking Jesus to God. Luke gives the **human** genealogy through Mary. Matthew gives the **legal and divine** genealogy through the legal father of Jesus, Joseph.

Luke (3:23) begins his genealogy of Jesus with:     *“Now Jesus was about thirty years old when he began his ministry. He was the son, so it was thought of Joseph.”*     NIV

Luke then traces a genealogy back to Adam and God. Luke’s record of names is quite different from Matthew’s and because of this Bible readers have often been confused. How can Jesus have two contradictory genealogies? Of course, there is a simple answer. The two genealogies converge at the common ancestor – King David. The line divides downward and David’s son Nathan (2 Sam 5:14, 1 Chron 14:4) is ancestor to Mary. Luke makes clear that the birth of Jesus was of God – not of any human Father (Luke 1:26-35):

*In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendent of David. The virgin's name was Mary. The angel went to her and said, "Greetings, you who are highly favoured! The lord is with you." Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, "Do not be afraid, Mary, you have found favour with God. You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end.' 'How will this be," Mary asked the angel, "since I am a virgin?" The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God."*

#### DISCUSSION POINTS

8. What part did Jesus play in the creation of everything? [You might find the following helpful: John 1:3 may be translated "Everything came into being through him (where "made" Greek *ginomai* is better translated "came into being") and without him not one thing came into being which has come into being.]"
9. Have a look at Colossians 1:15-17 and Hebrews 1:2, 10 and 4:3. What does this add to your understanding of the person of Jesus Christ?
10. Luke 3:23 in the NIV has the phrase "so it was thought". KJV, Amplified and RSV have "as was supposed". In your own words explain this expression.
11. What is your understanding of the angel's word's to Mary in Luke 1:28-35.

**Reading: Matthew 1:1-17 THE SON OF DAVID, THE SON OF ABRAHAM**

It is interesting that Matthew's genealogy goes back only to King David, and then a connection to Abraham. Matthew seems much more concerned to show that Jesus inherits the throne of David and is in the legacy and lineage of Abraham – the founder of the Hebrew nation. While Luke has given the human lineage of Mary but clearly shows that Jesus has a divine connection, Matthew shows the legal rights Jesus has to the throne of David and to the foundation of the Hebrew people. However, Matthew is also careful to word his reference to Joseph in this way (Matthew 1:16): *"and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ."*

Matthew avoids saying that Joseph is the father, simply saying that he was 'the husband of Mary'. Leviticus 12:1-8 gives 'purification' requirements for the woman who gives birth. There is a wonderful wealth of teaching here! For example, note the mention of 'eighth day' and the 'thirty-three days.' When Jesus was taken to the temple (see **Luke 2:22-39**) he fulfilled Leviticus 12 and its foreshadowing of his arrival. Note Luke 2:22 - "When the time of their purification had been completed..." This does not refer to Mary and Joseph – for the husband is not mentioned in Leviticus 12. It means the mother and the child. Way back in Moses' time – God was preparing for Jesus. He is purification.

## Study 2

In our last study we took a rather different approach to the story of the birth of Jesus. We sought to understand the wonderful miracle of his birth. We attempted to get our minds around the incredible happening of an eternal God who could be part of humanity - by being born in time as a baby. The first study into the beginning life of Jesus Christ sets the scene for looking at the moment that, as an adult, he emerged into his short but vital life's work. But before we do that, there is one other important item of information:

### THE CURSE OF CONIAH

Jehoiachin, variously called Jechonias, Jeconiah or Coniah, was one of the kings of Judah. He was the son of Jehoiakim and grandson of Josiah (1 Chronicles 3:15,17). He began to reign at 18 years of age, but after 3 months was captured by Nebuchadnezzar (2 Kings 24:1-12). His name was contracted to Coniah (Jeremiah 22:24, 28; 37:1).

Coniah was of the line of David through David's son Solomon. This line led to Joseph, the husband of Mary so is the 'legal' and 'Messiah' line. Jeremiah (22:30) prophesied:

*This is what the Lord says:*

*"Record this man (Jehoiachin / Coniah) as if childless,*

*A man who will not prosper in his lifetime.*

*For none of his offspring will prosper,*

*None will sit on the throne of David or rule anymore in Judah."*

Matthew 1:1-17 gives us the genealogy of Jesus - the legal line through Joseph. Neither Joseph or any other whose line goes up through Coniah could ever have the spiritual right to the throne of David. This means that the most Joseph could be to Jesus would be his legal father. And this Joseph was - if we accept the fact of a virgin birth! So all the rights and privileges of the line of David through a father would still be present - except for the remote possibility for a descendant of Coniah actually inheriting the throne of David.

Mary's line is given in Luke 3:23-38. Verse 31 clearly identifies King David as an ancestor of Mary. Thus Mary fulfils the requirement that through her a king in the line of King David may sit on the throne. The 'Curse of Coniah' does not affect Mary's line.

### IN THE POWER OF THE SPIRIT

**Reading: Luke 3:15-16 HE WILL BAPTIZE WITH THE HOLY SPIRIT**

In this brief, but important reading, John, in answer to curious enquirers, declares that he is not the Christ (Messiah). But there is one to come who will minister in the power of the Holy Spirit and be the instrument of baptising people with that Holy Spirit. Not long after John gave this prophetic statement, Jesus arrived on the scene and asked for baptism.

Matthew 3:14 says: 'John tried to deter him saying, "I need to be baptised by you, and do you come to me?" Jesus replied, "Let it be so now it is proper for us to do this to fulfil all righteousness." Then John consented' and Jesus was baptised by John. Matthew 13:16-17

continues with: 'As soon as Jesus was baptised, he went up out of the water. At that moment heaven was opened, and he saw **the Spirit of God** descending like a dove and lighting on him. And a **voice from heaven said**, "This is **my** beloved son, whom I love. With him **I** am pleased." Here we clearly have the Father in heaven speaking, the Son having been baptised and the Holy Spirit present. We could set out the relationship between **Jesus** and the **Spirit** like this:

#### THE SPIRIT **DESCENDED** UPON JESUS

*"As Jesus was coming up out of the water he saw heaven being torn open and the spirit descending on him like a dove." Mark 1:10 NIV*

There has always been a special relationship between the **Spirit** and **Jesus** from eternity, as both have the attributes of the eternal and one God. That is part of the mystery of the 'Trinity' (or the 'Tri-unity'). Because Jesus was born in human form there needed to be a divine action at a point in his life when he required a special empowerment for his work that lay ahead of him. The most appropriate moment was when he identified with the 'sin-soaked' world by being immersed in the waters of baptism. The baptism of Jesus declared that the sinless Son of God was not only identifying with sinful humanity but in a position to change it into the image of himself - a state of righteousness.

#### THE SPIRIT **DROVE** JESUS INTO THE DESERT

*"The Spirit immediately drove him out into the wilderness." Mark 1:12 RSV*

Mark uses a strong word to describe the way in which the Spirit 'led' Jesus into the wilderness. The KJV says 'driveth', the Amplified says 'drove', the Living says 'urged' and the Recovery Version 'thrust'. This does not mean that Jesus was unwilling, but that the Holy Spirit in Jesus went to the place of intense testing with commitment and resolve. God, in Jesus, faced the toughest test of his mission as Satan himself unleashed his powerful and supernatural opposition. Satan attempted to sabotage the mission of the Son of God right at the beginning. He did not succeed!

#### THE SPIRIT **DWELLS** WITH JESUS IN POWER

*'...the **one** (God) who sent me to baptise told me, "The man on whom you see the Spirit come down and remain is he who will baptise with the Holy Spirit." I have seen and I testify that this is the Son of God.' John 1:33-34 NIV*

The Living Bible says, 'descending and resting upon'. The Amplified says 'descend and remain'. The inference is that immediately after Jesus was baptised, the Holy Spirit descended to inhabit the earthly body of the heavenly Son of God. This inference is supported by Luke 4:14-15 that says: 'Jesus returned to Galilee in the power of the Spirit...' and his words in the synagogue "The Spirit of the Lord is on me..." (Luke 4:18). During his miracle-working ministry we read "But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you."(Matthew 12:28). See John 16:13-15.

## JESUS PROCLAIMS HIS MISSION AND MINISTRY

Here is the sequence of events from the baptism of Jesus to his mission proclamation:

	<b>Matt</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
• Jesus is baptised - autumn A.D.26	3:13	1:9	3:21	
• His temptation in the wilderness of Judea	4:1	1:12	4:1	
• Jesus returns to John at the river Jordan				1:29
• The first disciples - Andrew, Simon, Philip				1:35
• The first miracle at Cana - end of 26 to autumn 27				2:1
• The first temple cleansing at Passover, Jerusalem - spring 27				2:13
• Jesus speaks to Nicodemus during the Passover festival				3:1
• John (the Baptist) testifies of Jesus - spring to autumn 27				3:22
• John imprisoned. Jesus at Machaerus - autumn 27	14:3	6:17	3:19	
• So Jesus leaves Judea and returns to Galilee	4:12	1:14		4:1
• Jesus and the Samaritan woman at Sychar				4:4
• Jesus ' <b>in the power of the Spirit</b> ' at Galilee - autumn 27 on.		1:14	<u>4:14</u>	4:45
• At Cana Jesus heals the official's son from a distance.				4:46
• <b>"The Spirit of the Lord is on me.."</b> Nazareth.				<b>4:16</b>

**Reading:     Isaiah 61:1-2a (-11)   THE SPIRIT OF THE SOVEREIGN LORD**

Isaiah the prophet spoke these words and in a historic way they referred to him. However, by the same Spirit he spoke of, the utterance was 'inspired' and predictive of the Messiah to come. It is of value to read the whole chapter - ending at verse 11. For although it exudes a hope in an earthly change of fortunes for God's people, it can speak of our heavenly inheritance. Verse 2 has two parts: 'the year of the Lord's favour and 'the day of vengeance of our God'. When Jesus stood up to read this Scripture he stopped after the first part.

**Reading:     Luke 4:16-30 "THE SPIRIT OF THE LORD IS ON ME."**

### DISCUSSION POINTS

12.   Why do you think the Holy Spirit 'drove' (impelled) Jesus into the desert?
13.   When John the Baptist objected to Jesus being baptised, Jesus responded with: "It is proper for us to do this to fulfil all righteousness." What did he mean?
14.   Looking over the sequence of events from the baptism of Jesus until he read Isaiah in the synagogue - there was a time period of one year. In that year many things happened that Luke did not record. What is Dr. Luke's purpose in recording only the baptism, the temptation and then the synagogue proclamation? They flow together as if one story.
15.   Jesus received the scroll of Isaiah and read up to "the year of the Lord's favour" and stopped in the middle of the sentence. Explain why he did not read further.

**THE MIRACLE LIFE OF JESUS**

*Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written. John 21:25 NIV*

In the brief period of his ministry, Jesus did ‘many other things’. There were 23 specific healing miracles and 12 involving large numbers. Matthew 8:16 says: ‘When evening came, many who were demon-possessed were brought to him, and he **drove out the spirits with a word and healed all the sick.**’ There were also healings in the Acts of the Apostles through the apostles – the source being Jesus Christ. If we identify ‘the Angel of the Lord’ of the Old Testament with the pre-incarnate Son of God that ‘Divine person’ gave Abraham a child (Gen. 16:1-6); promised a child to the parents of Samson (Judges 13-16); stopped a plague (1Chr.21:14-18,26); provided food for Elijah (1 Kings 19:5-8.)

**MIRACLES OF THE DIVINE PERSON – JESUS**

Those marked \* from page 1596 NIV Bible  
Those marked # from Dr Rosemary Hooper

**The pre-incarnate Son of God**

A child for Abraham and Sarah	Genesis 16:1-6
A child for the parents of Samson	Judges 13-16
Food for Elijah	1 Chronicles 21:14-18,26

<b>Specific healings*</b>	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
Man with leprosy	8:2-4	1:40-42	5:12-13	
Roman centurion’s servant	8:5-13		7:1-10	
Peter’s mother-in-law	8:14-15	1:30-31	4:38-39	
Two men from Gadara	8:28-34	5:1-15	8:27-35	
Paralysed man	9:2-7	2:3-12	5:18-25	
Woman with bleeding	9:20-22	5:25-29	8:43-48	
Two blind men	9:27-31	10:46-52	18:35-43	
Man blind, mute, possessed	9:32-33			
Man with the shrivelled hand	12:10-13	3:1-5	6:6-10	
Canaanite woman’s daughter	15:21-28	7:24-30		
Boy with a demon	17:14-18	9:17-29	9:38-43	
Two blind men (one named)	20:29-34			
Deaf mute		7:31-37		
Man possessed		1:23-26	4:33-35	
Blind man at Bethsaida		8:22-26		
Crippled woman			13:11-13	
Man with dropsy			14:1-4	
Ten men with leprosy			17:11-19	
The high priests servant			22:50-51	
Official’s son at Capernaum				4:46-54
Sick man, pool of Bethesda				5:1-9
Man born blind				9:1-7

## General healings #

	Harmony*			
In Galilee	43	4:23-25	1:39	(4:44)
At Simon Peter's	41	8:16-17	1:32-34,39	4:40-44
After the leper was healed	45			5:14-17
Near Capernaum	57-60	12:15-21	3:7-12 (-35)	6:17-19
Following John's enquiry	70	11:2-6		7:18-23
At Nazareth	100	13:53-58	6:1-6	
Third tour of Galilee	100	9:35-38		
Before feeding the 5000	108	14:13-14		9:11
At Gennesarat	114-5	14:34-36	6:53-56	
Before feeding 4000	123	15:29-31		
Beyond Jordan	180	19:1-2		
In the temple	200	21:14-16		

\*Harmony of the Four Gospels – O.E.Daniel pages

## Bringing the dead to life\*

Jairus's daughter	9:18-19,23-25			
Widow's son at Nain			7:11-13	
Lazarus				11:1-44

## Power over the forces of nature\*

Calming the storm	8:23-27	4:37-41	8:22-25	
Walking on the water	14:25	6:48-51		
5000 people fed	14:15-21			
4000 people fed	15:32-38	8:1-9		
Coin in the fish's mouth	17:24-27			
Fig tree withered	21:18-22	11:12-14		
Catch of fish			5:4-11	
Water turned into wine				2:1-11
Another catch of fish				21:1-11

## Through the disciples in the name of Jesus #

Jesus sends the disciples out	10:1-15	6:7-13	9:1-6	
Jesus sends the 70 out			10:1-24	

## Through the 'acts' of the apostles #

Man lame from birth	Acts 3:1-6			
Paul (blindness)	Acts 9:10-23			
Aeneas the Paralytic	Acts 9:32-35			
Tabitha (deceased)	Acts 9:36-43			
The crippled man at Lystra	Acts 14:8-10			
The possessed girl	Acts 16:16-24			
Euticus (dead)	Acts 20:7-12			
Paul (snake bite)	Acts 28:3-6			
Father of Publius	Acts 28:7-10			

There is so much in THE MIRACLE LIFE OF JESUS that we cannot study, in depth, each mention of his miraculous doings. Many of the recorded happenings we know quite well. Who can forget the story of the man let down through the roof by his four friends? Or who can forget the account of the woman who pressed through the crowd to touch his robe? Then there was the time Jesus was asleep in the boat amidst a raging storm – and he was roused from sleep and stilled the elements. There are several ‘hidden’ or ‘lesser known’ miraculous mentions that elude us because they are brief. Brief they may be – but they are powerful descriptions of the miracle life of Jesus. I draw from the writings of my late wife, Dr Rosemary Hooper\*, to give some examples of these lesser-known activities.

## JESUS IN GALILEE

**Reading:        MATTHEW’S STATEMENT OF JESUS AS HEALER        4:23-25**

*Jesus went throughout Galilee; teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, the epileptics and the paralytics, and he healed them. Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed him. Matthew 4:23-25 NIV*

### SETTING:

(a)     What went before:

Jesus had left Nazareth and gone to live in Capernaum (left side of Lake Galilee in the land of Naphtali). He had begun to preach repentance (v.17), and he also called disciples to follow him and be with Him.

(b)     What came after:

The Sermon on the Mount followed, and when He came down from the mountain, He healed a leper, and then the Centurion’s servant.

### IN BRIEF:

His move to Capernaum  
His call of the disciples  
His healing of the sick  
His sermon on the mount  
His healing of the centurion’s servant

\* Note: The material for this study is drawn from Rosemary Hooper’s thesis for her Master of Theology degree. You will notice the capitalization of pronouns referring to Jesus such as ‘He’ instead of ‘he’ and ‘Him’ or ‘His’ in place of ‘him’ and ‘his’. As our language has changed, and we Christians have followed it, have we lost a little of our sense of awe? This statement by Matthew (4:23-25) actually follows our next reference (Matthew 8:16-17). Perhaps Matthew was writing a kind of summary of what lay ahead in his account of the miraculous life of Jesus?

## AT SIMON PETER'S

**Reading: PETER'S MOTHER-IN-LAW AND AFTER Mark 1:21-34**

*When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. This was to fulfil what was spoken through the prophet Isaiah: "He took up our infirmities and carried our diseases."*

Matthew 8:16-17 NIV

*That evening after sunset the people brought to Jesus all the sick and demon-possessed. The whole town gathered at the door, and Jesus healed many who had various diseases. He also drove out many demons, but he would not let them speak because they knew who he was. So he travelled throughout Galilee preaching in their synagogues and driving out demons.*

Mark 1:32-34, 39 NIV

*When the sun was setting, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one he healed them. Moreover, demons came out of many people, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak because they knew he was the Christ (Messiah).* Luke 4:40-44 NIV

### DISCUSSION POINTS

16. Who are the two groups of people that all three gospel writers mention?
17. Explain the quotation from Isaiah (53:4) that only Matthew records.
18. Matthew mentions the 'demon-possessed'. Mark says that Jesus banned them from speaking. Luke records what the demons were shouting. Why did Jesus prevent them from speaking further?
19. What impression do you get of the ministry by Jesus in the district of Galilee?

It is uncharacteristic of Jesus to say anything about the cause behind people's problems. Out of 26 miracles, only once did He name the cause and once implied it. Neither does He make any recorded statements about the problems that He dealt with. However – Matthew makes a comment, and it could be that he is quoting Jesus.

'He cast out spirits with His word and healed all that were sick, THAT IT MIGHT BE FULFILLED BY THE PROPHET ISAIAH SAYING: "Himself took our infirmities and bare our sicknesses."

### DISCUSSION POINT

20. Why do you think Rosemary says, 'It could be that Matthew is quoting Jesus?'

### Who took the initiative for healing?

The friends who brought the sick and demon-possessed – initially. In all three gospels it is mentioned that the sun was set and it was evening. Also it happened on the day that Simon Peter’s mother-in-law was healed. It would seem that the news of that healing travelled fast, and was the trigger for all the neighbours to act immediately and notify their sick and bring them. The fame of Jesus was already spreading like wild-fire a few verses before this event – in Mark (1:28) and Luke (4:37). The miracle immediately prior to this healing was apparently the ‘man with the unclean spirit’ and the healing of the Centurion’s son had already taken place. Those who came and brought their sick may not necessarily have heard about Simon’s mother-in-law. It may be, that just the fact that the neighbours knew he was resident for the night in their town was sufficient to bring them out. They had to act fast, as they knew that Jesus was fairly nomadic in His habits, itinerating through the land and probably unpredictable. While they had Him, they grabbed Him, and made use of Him. So the answer to the question as to who took the initiative for healing was (a) not the people in need (b) but it was others. (c) It was not Jesus. He just responded.

### What did Jesus say?

Nothing recorded except the quote from Isaiah that was probably quoted by Jesus before being taken up by Matthew.

### What did Jesus do?

Matthew	He cast out the spirits with His word and healed <u>all</u> that were sick.
Mark	He healed <u>many</u> that were sick and cast out <u>many</u> devils.
Luke	He laid his hands on <u>every one of them</u> and healed them. Devils also came out of <u>many</u> .

It seems that the sick were healed with a touch and the demon-possessed were commanded free by His Word.

The only inference made about His speaking to people on this occasion is that they should let Him go and preach in other towns also (Luke 4:43; Mark 1:38).

What were the reactions to the healing? As inferred above, they wanted Him to stay longer with them: “The people were looking for him and when they came to where he was, they tried to keep him from leaving them”. (Luke 4:42 NIV).

## PERSONAL EVALUATION

1. Jesus knew he was the fulfilment of Isaiah 53:4 – “He took our infirmities and bore our diseases” (Matthew 8:17)
2. He knew He had the authority over both illness and demons – seen in the fact that he demanded their silence. (Mark 1:34; Luke 4:41).
3. He was utterly dedicated to His work – pressing on to other places in order to fulfil His commission. (Mark 1:38).

## TWELVE LESSER-KNOWN HEALINGS BY JESUS

In our last study we looked at one of the lesser-known healings by Jesus. We observed that although they were ‘lesser-known’ healing events they were actually major occasions. The Gospels give us detailed accounts of individual healings but when we come to multiple healings when many are healed on the same occasion – the Gospel writers use a few words to describe the happening. The probable reason for this is that to describe fully the miracle in each person’s life would take a massive amount of papyrus!

Nevertheless, these lesser-known healings are very important to an understanding of the miracle life of Jesus Christ. We give forward notice that there will be presented in the future a separate study series into these wonderful happenings. The late Dr Rosemary Hooper has written about them in depth and we aim to be publishing her work as studies – or may have them available digitally. Titles will be as follows:

- |   | <u>Matt</u> | <u>Mark</u> | <u>Luke</u> |
|---|-------------|-------------|-------------|
| 1. <b>THE HEALER OF GALILEE</b><br>Jesus went throughout Galilee...healing every disease and sickness...                          | 4:23        |             |             |
| 2. <b>JESUS HEALS MANY AT SIMON PETER’S</b><br>...he drove out the spirits with a word and healed all the sick.                   | 8:16        | 1:32        | 4:40        |
| 3. <b>AFTER THE LEPER WAS HEALED</b><br>...crowds of people came to hear him and be healed of their sicknesses.                   |             |             | 5:14        |
| 4. <b>WITH THE CROWDS NEAR CAPERNAUM</b><br>Many followed him, and he healed all their sick.                                      | 12:15       | 3:7         | 6:17        |
| 5. <b>JESUS ANSWERS JOHN THE BAPTIST</b><br>“The blind receive sight, the lame walk, those who have leprosy are cured...”         | 11:2        |             | 7:18        |
| 6. <b>UNBELIEF AT NAZARETH</b><br>...he did not do many miracles there because of their lack of faith.                            | 13:53       | 6:1         |             |
| 7. <b>MORE HEALING MIRACLES IN GALILEE</b><br>Jesus went through all the towns ... healing every disease and sickness.            | 9:35        |             |             |
| 8. <b>BEFORE FEEDING 5000 HE HEALED THEM</b><br>...and saw a large crowd, he had compassion on them and healed their sick.        | 14:13       |             | 9:11        |
| 9. <b>MANY ARE HEALED AT GENNESARAT</b><br>People brought all their sick to them ... and all who touched him were healed.         | 14:34       | 6:53        |             |
| 10. <b>AGAIN JESUS HEALS FIRST THEN FEEDS</b><br>Great crowds came to him bringing the lame, the blind, the crippled, the mute    | 15:29       |             |             |
| 11. <b>BEYOND JORDAN INTO ENEMY TERRITORY</b><br>to the other side of Jordan. Large crowds followed him and he healed them there. | 19:1        |             |             |
| 12. <b>THE BLIND AND LAME HEALED IN THE TEMPLE</b><br>The blind and the lame came to the temple, and he healed them.              | 21:14       |             |             |

## Study 4

# THE TEACHINGS OF JESUS

Many years ago a church minister by the name of the Rev. G. Harding-Wood had published two books to help the teachers of the young. I recall one was green covered and the other was coloured red. They were entitled “THINGS JESUS SAID AND DID”. One dealt with the ‘things Jesus said’ and the ‘things that Jesus did’. Each book had been designed with fifty-two lesson-chapters – one for each Sunday of the year. I used the material to lead a children’s church through a two-year understanding of the life of Jesus.

Of course, the things Jesus did were primarily the ‘supernatural’ things – rather than the obvious actions like walking, eating, and sleeping. And the things Jesus said were primarily his teachings on eternal matters. Within the constrictions of one study, we have only the space to write a little about his teachings. However, what we will do is to furnish a list of all his ‘parables’ then make a brief comment on one or two of them

## THE PARABLES OF JESUS \*

\* from page 1570 NIV Bible study Notes

	MATTHEW	MARK	LUKE	JOHN
Lamp under a bowl	5:14-15	4:21-22	8:16	11:33
Wise and foolish builders	7:24-27		6:47-49	
New cloth on an old coat	9:16	2:21	5:36	
New wine in old wineskins	9:17	2:22	5:37-38	
The sower and the soils	13:3-8,18-23	4:3-8, 14-20	6:5-8, 11-15	
Weeds	13:24-30, 36-43			
Mustard seed	13:31-32	4:30-32	13:18-19	
Yeast	13:33			
Hidden treasure	13:34			
Valuable pearl	13:45-46			
Net	13:47-50			
Owner of a house	13:52			
Lost sheep	18:12-14		15:4-7	
Unmerciful servant	18:23-34			
Workers in the vineyard	20:1-16			
Two sons	21:28-32			
Tenants	21:33-44	12:1-11	20:9-18	
Wedding banquet	22:2-14			
Fig tree	24:32-35	13:28-29	21:29-31	
Faithful and wise servant	24:45-51		12:42-48	
Ten virgins	25:1-13			
Talents	25:14-30		19:12-27	
Sheep and goats	25:31-46			
Growing seed		4:26-29		
Watchful servants		13:35-37		

Moneylender			7:41:43	
Good Samaritan			10:30-37	
Friend in need			11:5-8	
Rich fool			12:16-21	
Unfruitful fig tree			13:6-9	
Lowest seat at the feast			14:7-14	
Great banquet			14:16-24	
Cost of discipleship			14:28-33	
Lost sheep			15:1-7	
Lost coin			15:8-10	
Lost (prodigal) son			15:11-32	
Shrewd manager			16:1-8	
Rich man and Lazarus			16:19-31	
Master and servant			17:7-10	
Persistent widow			18:2-8	
Pharisee and tax collector			18:10-14	
	<b>23</b>	<b>10</b>	<b>27</b>	<b>0</b>

You will notice that Matthew and Luke record most parables of Jesus – and share eleven of them. John has none. He has recorded teachings of Jesus not covered by the others.

#### FOUR VINEYARD CONNECTIONS

When Jesus needed to illustrate heavenly concepts using earthly examples, he would take an everyday - and usually visible - situation. Here are three parables and a teaching session all using the 'vineyard'. The three parables are found in the gospels of Matthew, Mark and Luke. The teaching session by Jesus occurred when he and the disciples were passing a grapevine - or passing one of the many engravings of a vineyard in Jerusalem.

**Reading:      WORKERS IN THE VINEYARD                  Matthew 20:1-16**

These are four different situations. Jesus means each to convey a different spiritual truth. The questions will ask you to excise the appropriate spiritual truth. The final verse is key.

**Reading:      TWO SONS ASKED TO WORK A VINEYARD    Matthew 21:28-32**

This brief parable of three verses (29-31a) is added to by Jesus in verses 31b and 32. To find the context, and those listeners to whom Jesus was addressing the parable, you need to read from verse 23 down to verse 27.

**Readings:     TENANTS LEFT TO RUN A VINEYARD                  Matthew 21:33-44**  
**Mark 12:1-11**  
**Luke 20:9-18**

The value of these three accounts is in reading what each Gospel writer says. All three have a different ending. Read Matthew 21:43-46, Mark 12:10-11 and Luke 20:17-18.

**Reading:      "I AM THE VINE AND MY FATHER IS..."          John 15:1-17**

This story takes place just after Jesus and the group of disciples leave the upper room and go towards the Garden of Gethsemane. On the way they see a vine. One commentator says

it was a bas relief in the wall along the border of the Garden. Pictures of a vine were common in those days for the vine was the symbol of the Jewish people:

V1 The vine is a symbol of Israel (Psalm 80:8-16), Isaiah 5:1-7, Jeremiah 2:21.) Jesus is missing from this Old Testament image so he makes it clear that he is 'the Vine'.

V2 'Cutting off' is a reference to judgement. The verse does not mean 'cutting off' from salvation. The cutting off is actually 'pruning'. Pruning produces fruitfulness. Fruit in the New Testament is used to represent godly living - for spiritual fruit is the product of a godly life. See Matthew 3:8 and 7:16-20. Also see Galatians 5:22-23; Ephesians 5:9 and Philippians 1:11.) Fruit are the evidence of the divine character growing in us.

V3 Jesus says his disciples are 'clean'. This is because of the 'word' that he has spoken to them. We will look at this by means of a question - Discussion point 25.

V4-5 A branch out of contact with the vine is useless. A living union with our Lord Jesus Christ is absolutely necessary.

V6 The NIV notes on this verse regarding *thrown into the fire and burned* say that 'these branches probably do not represent true believers. Genuine salvation is evidenced by a life of fruitfulness.' It refers to Hebrews 6:9 on 'things that accompany salvation'.

Having stated in verse 8 that that it is to the heavenly Father's glory that we bear fruit, Jesus goes on to teach on the place of love. This is almost a poem. Verse 9 begins with 'As the Father has loved me, so have I loved you.' And the passage at verse 17 ends with 'Love each other.' There is no doubting the message from the Master.

#### DISCUSSION POINTS

21. What is the spiritual truth from Matthew 20:1-16 - beginning 'For the kingdom of heaven is like...' The final verse (16) will require some thought.
22. Matthew 21:28-32 tells the story of two sons. Each, in turn, was asked to help their father in the vineyard. There is an obvious principle of godly behaviour but there is also a spiritual meaning. What are these two distinct teachings?
23. Three Gospel writers tell the account of the untrustworthy tenants. Perhaps this repetition underscores the importance of this parable. The references are Matthew 21:33-44, Mark 12:1-11 and Luke 20:9-18. What is Jesus saying?
24. Jesus used a visible expression of the vine to teach his disciples. What was he teaching them in John 15:1-17?
25. Jesus said that the disciples were 'clean'. What does 'clean' mean?
26. What about Judas Iscariot? Was he clean? Jesus seems to say so. Discuss.

John 15:13 says:

***Greater love has no one than this: that he lay down his life for his friends.***

## THE SEVEN SAYINGS OF JESUS

**We have come to the most sacred part in all of the sacred Scriptures.**

It is with a sense of deep humility and inadequacy that I put in writing my thoughts about the words our Lord uttered in his darkest moment – the darkest moment in all history.

When Jesus was hanging on that cruel cross – he spoke seven times.

At least, Matthew Mark Luke and John have together recorded just seven utterances.

But I do not believe there were any more.

All four Gospel writers gave much space to the events leading up to the crucifixion of Jesus Christ and of the event itself.

Not all four reported everything Jesus said or did during his lifetime.

In fact, except for Luke, the Gospel writers wrote nothing about him until he was thirty years of age and began his ministry of three short years.

And even through these three vital years they did not record everything.

Sometimes two or three of the Gospel writers wrote about the same miracle or teaching.

Sometimes just one of the Gospel writers – Mathew, Mark, Luke or John – would report exclusively on an event or teaching the others do not mention.

But of the crucifixion, and events leading up to it, all four give a detailed account.

And where any Gospel writer gives information the others do not give, this adds to the extensive, detailed and multi-witness account we have.

No event in all history is better substantiated by these four reliable eye-witnesses – each giving an accurate account of what happened on that dark but triumphant day.

I know what it is like to lose a much-loved wife through a long cancerous illness.

I know what it is like to lose a loved daughter-in-law by suicide.

I know what it is like to lose a much-loved son through a long illness.

I know what it is like to watch my children go through the pain of their personal losses.

As a pastor I have shared the darkest moments with others - either departing this world or watching their loved ones depart this world.

A few months after my wife died, I was given compassionate leave to visit her family homeland. I visited her relatives in England and Wales.

My daughter Christine accompanied me and we supported each other.

In my grief, the reality of the suffering, the death, the final moments of the life of Jesus were revealed to me in a new and strong way.

During my three months in Wales it was my privilege to preach in various churches.

My preaching focussed on the cross of Christ and the victory Jesus Christ achieved.

It was my privilege to go up into the valleys of south Wales – where revival had once changed the hearts of thousands – and there proclaim the message of Jesus to small congregations in large churches once built to cater for the hundreds of converts.

Out of the Welsh Revival a hundred years ago was founded the Elim City Temple in the Welsh capital city of Cardiff. I was invited to preach there.

To a congregation of six hundred in that historic church I gave the following message:

### **INTRODUCTION**

*After thirty years of life on earth, having been sent from heaven by the Father, Jesus was ready for ministry. But what a brief ministry it was to be. Three and a half years of intensive walking, teaching, healing, delivering from evil. Finally, as a common criminal, he was nailed on a Roman cross to die a drawn-out, excruciating death. Battling the twin pressures of Satan's evil and physical pain, Jesus suffered on the cross.*

*From time to time he spoke. Over the six-hour period on the cross, until he died, **Jesus spoke seven times. The first three were on behalf of others. The last three were on his own behalf. The one in the middle – splitting history in two, splitting heaven and hell, splitting life and death, splitting between those going on to eternal life and those going to an eternal absence from God were the words, “My God! My God! Why have you abandoned me?”** At that point the sin of all the world was laid upon him.*

**No.1 “FATHER, FORGIVE THEM”**

**Luke 23:34**

***“Father, forgive them, for they know not what they do.”***

*Isaiah 53:12 says, “He bore the sins of many and prayed for those who sinned.” Did Jesus utter these words from Isaiah when the Roman soldiers drove the nails in? But the prayer was not only uttered for the Roman soldiers, who were merely the instruments of the executors, but for all of his enemies. When Jesus said, “Father forgive them – for they know not what they do.” he was expressing in his darkest moment what he had taught his followers. Remember his words to the crowd as he sat on the gentle slope of a grassy hill: “You have heard it said ‘You shall love your neighbour and hate your enemy’. But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you.” (Matthew 5:43-44)*

*And his followers remembered what he had taught them. Luke records in the Acts of the Apostles (7:59-60) the final moments of Stephen: And they stoned Stephen as he was calling upon God and saying, “Lord Jesus, receive my spirit.” Then he knelt down and cried out with a loud voice, “Lord, do not charge them with this sin.”*

*Jesus said, “**Forgive them for they know not what they do.**” Stephen asked the risen Lord Jesus not to ‘charge’ his killers with their sin. The forgiveness of God the Father. Did the Father action the plea of Jesus? When Jesus asked the Father to ‘Forgive them’ it meant the soldiers who carried out the execution. It meant their superiors who authorised his death. It meant the Jewish leaders who contrived to achieve the killing. Jesus forgave them all whilst receiving the greatest miscarriage of justice in all history.*

*What does this word forgive mean? Stephen caught its import. He asked Jesus to forgive his killers with the expectation that Jesus could and would do so. This raises questions. How far does God's forgiveness go? Can we ask God to forgive somebody and change the*

*judgment of God upon the person for whom we plead? And when Jesus said, “Father, forgive them for they know not what they do.” How did that alter the father’s mind? Where does the sinner’s change of heart, remorse, seeking forgiveness fit in? Or does it?*

*It seems to me that upon genuine repentance, God’s forgiveness is readily and rapidly forthcoming. There is only one sin against God that can never be forgiven and that is the sin against the Holy Spirit (Matthew 12:32, Mark 3:29, Luke 12:10). We are not told what this sin actually is but if the primary function of the Holy Spirit is to enter us and bring us to birth in Jesus Christ, the sin must be to reject that entering and birthing with eternal consequences. If God’s forgiveness is readily available to the genuinely remorseful, the question remains: What about those of whom Jesus said, “They know not what they do.”?*

#### DISCUSSION POINTS

27. When Jesus said, “Father, forgive them for they know not what they do.” What did these words mean for those who were part of his crucifying?
28. Discuss the following: ‘There is no sin against God that is outside God’s forgiveness. Except for the sin against the Holy Spirit he forgives all sin.’

#### **No.2 “TODAY YOU WILL BE WITH ME IN PARADISE” Luke 23:43**

***“I tell you the truth: Today you will be with me in paradise.”***

PARADISE Originally a Persian city of incredible design and beauty with canals, trees, parks and having intelligent housing for its inhabitants. Buried under the sands of time it has in recent years been located, excavated and portrayed by computer graphics.

Once the city had gone, its name became used to describe many places of beauty. The word ‘Paradise’ is used 46 times in the Greek translation of the Old Testament (called the Septuagint or LXX for short). For example, Adam’s Eden (Genesis 2:15; 3:23), and the well-watered plains of the Jordan (Genesis 13:10). In the Book of Ecclesiasticus (44:16) paradise is identified with heaven into which Enoch was translated.

In the New Testament the word ‘paradise’ (Gk. Paradeisos) occurs three times – and each time it refers to heaven. In Luke 23:43 Jesus says, “Today you will be with me in Paradise.” NIV Paul, writing to the Corinthians (2 Corinthians 12:3-4) speaks out of his own experience saying, “I know a man – whether in the body or out of the body I do not know, God knows – how he was caught up into Paradise and heard inexpressible words...” NKJV In the Book of the Revelation (2:7), Jesus speaks to John and says: “To the person who overcomes, I will provide from the tree of life that is in the middle of the Paradise of God.” BWH

The thief who received the words of Jesus (“This day you will be with me in paradise.”) would know the meaning of the word ‘paradise’. But his acceptance didn’t come easily. His conversion is that of a person who faced his dying moments as an unbeliever but changed his mind within a short space of time. When those two men were crucified with Jesus this is what they saw and heard: (Matthew 27:39-44; Mark 15:29-32; Luke 23:38)

- *Passers-by hurling insults at Jesus; shaking their heads and saying, “You, who are going to destroy the temple and rebuild it in three days, save yourself! Come down from the cross if you are the Son of God! If you are the chosen one.”*
- *The chief priests, the teachers of the law and the elders mocking him with, “He saved others, but he can’t save himself!” “This Christ – this Messiah – this King of Israel – let him come down now\* from the cross and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said ‘I AM THE SON OF GOD.’” (\*note: indicates they spoke to the people – to incite them.)*
- *Matthew says: “**In the same way the robbers who were crucified with him also heaped insults on him.** NIV*
- *Mark says: “**Those crucified with him also heaped insults on him.**” NIV*

*It was common for crucified men to harangue their executioners so the silence of Jesus amid the mob, priests, soldiers and fellow-sufferers would have been a powerful witness. Luke, for some reason, does not record that the priests, teachers, elders and robbers spoke against Jesus. What Luke does record, is the change of heart by one of the robbers. He does clearly note that one robber discovers who Jesus really is. From the initial outburst by both men one begins to change his mind. Does he hear what the priests and teachers are saying and realise that they are mistaken – very mistaken? Had he heard of Jesus – a man of miracles who went about healing people and teaching? Had he been present on one or more of those occasions? We do not know. But what we do know is that he changed his mind. And came to Jesus with a plea.*

*The robber Jesus spoke to was one of the many ‘revolutionists’ (See John 10:8; 18:40) – a member of one of those bands of irregulars who harassed the Roman legions as they marched along the depressions of Galilee, swooping down from the hills on their rear, doing as much damage as possible and then scattering. Ancient records tell us that this robber was named Dysmas who had been caught and condemned to the cross.*

*Luke (23:39) records: One of the criminals who hung there hurled insults at him: “Are you or are you not the Messiah (Christ)? Save yourself and us!” But the other criminal rebuked him. “**Don’t you fear God since you are under the same sentence. We are punished justly for we are getting what our deeds deserve. But this man has done nothing wrong.**” Then he said, “**Jesus, remember me when you come into your kingdom.**”*

- *He called Jesus by name. When did he discover the name of his death-mate? Was it very recently – or did he know about Jesus from some past encounter?*
- *He stated that Jesus had done nothing wrong. How did he know this? This robber acknowledged innocence in Jesus – and he declared it.*
- *He acknowledged that Jesus was the Messiah and asked to be remembered favourably when Jesus returned to his kingdom – or came back to claim it. As a Jewish child he would have heard that the King who came would be rejected, killed by the wicked rich and also come in glory. (Isaiah 53, Zechariah 12:10). Like most Jews of the day he would not have understood these contradictory passages. Nevertheless, he had found the Messiah.*
- *Jesus assured the robber of eternal life. Yes – Jesus would remember him. “**I tell you the truth. Today you will be with me in paradise.**”*

Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother there, and the disciple whom he loved standing by, he said to his mother, "**Dear woman, here is your son.** (And to John: **Here is your mother.**")

**Mary.** What a wealth of interesting family information lies beneath these words. There was Mary, the distraught mother of Jesus. When her little baby was presented to Simeon in the temple, he said to her, "And a sword shall pierce your own soul too." (Luke 2:35). There was an auntie of Jesus – simply referred to as 'his mother's sister'. Sister often meant 'sister-in-law' so the un-named sister of Mary was either Mary's sister or Joseph's. There was Mary the wife of Clopas (or Cleopas). This solves the mystery of the two travellers on the Emmaus road who were the subject of a visitation by the risen Jesus Christ. Luke (24:18) names one traveller as Cleopas. The name Cleopas only occurs twice in the New Testament. John (19:25) refers to 'Mary, the wife of Cleopas' and Luke (24:18) refers to a traveller called 'Cleopas'. John, the writer of the Gospel, did not quote his own name but simply referred to himself as 'the disciple that Jesus loved'. John is not saying that he is the only one loved by Jesus. He was just deeply conscious that Jesus loved him. The lesson for us is to realise that Jesus loves each one of us just as intensely and individually. Only John records these words of Jesus. They were very personal to him from the lips of Jesus. They were a tender expression of love towards his mother and of caring for her future welfare. Joseph, her husband had died. Now Jesus was going to depart this world. As the eldest son, it was his responsibility to arrange for the care of his mother. And what a tremendous expression of confidence Jesus conveyed to John. We are blessed and enriched because John has recorded this personal word.

**John.** We wonder why John was chosen by Jesus to look after the mother of Jesus. Perhaps none of Mary's other sons were there – or perhaps they were not in a position to care for her. Their lives would be in danger as brothers to Jesus so perhaps Jesus did not wish to put his mother into danger. The moment Jesus said to John, "your mother" John escorted Mary from the scene at once and took her to his home in Jerusalem

#### DISCUSSION POINTS

29. Cleopas was not present at the cross with his wife Mary (John 19:25)). Can you suggest why Jesus made a special visit to the couple on the Emmaus Road.
30. It is thought that when Mary married Joseph she could have been 14-17 years of age – perhaps approaching 50 years old at the time of the cross. How do you think Mary felt about being entrusted to John.
31. Have you any further thoughts regarding Jesus giving to John the special task of looking after his mother?

**"Dear woman, here is your son." "(John) Here is your mother."**

**No. 4 “MY GOD! MY GOD! WHY HAVE YOU ABANDONED ME” Matthew 27:46**

*This heart cry from the Son of God is the cry of all eternity.  
Upon this anguished scream of abandonment hangs the destiny of the whole human race. For if the Son of God was abandoned - we are all abandoned.  
No, he felt abandoned.  
For one terrible moment, intimacy with his Father was severed.  
We don't know for how long,  
When the sin of the world was laid upon the Son of God, the Father looked away.  
For the first time in eternity past, the Son of God felt estrangement.  
The Son of God paid for the sin of the world.  
Then fellowship and union with the Father was restored.*

**No. 5 “I THIRST”**

**John 19:28**

*“I am thirsty. A jar of wine vinegar was there so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said “It is finished.” With that, he bowed his head and gave up his spirit.” (John 19:28-30)*

*John has but three verses to describe the final moments of Jesus. The long hours of suffering on the cross had taken their toll. Jesus was suffering thirst. The prophetic words of Psalm 22:15 say, “My tongue cleaves to my jaws and in my thirst they gave me vinegar.” John's Gospel says that nearby was a pot of vinegar or sour wine. A mixture of vinegar and water was the common drink of Roman soldiers and perhaps the vessel was sitting there for their use. The soldiers filled a sponge with the mixture and putting it on a long stick from a hyssop tree poked it up to Jesus. Before he was nailed on the cross he had been offered a drink. (Matthew 27:34) That drink was a pain-deadening drink, especially prepared by compassionate people who offered it to crucifixion victims. Jesus had refused that earlier drink because he was not going to lessen – or dull - his physical ability to receive the full weight of the world's sin.*

*The sacrifice for sins by the Lamb of God had been fulfilled. Jesus was free to take a drink of a different kind – not one to numb the senses – but a watery vinegar to moisten a parched throat. He was now exhausted in the flesh and required liquid. He was thirsty because his mission in both the flesh and Spirit was done.*

*Hebrews 2:16-17 says: “He did not come to earth to help the angels. He came to help Abraham's descendants. He did this by becoming a merciful and faithful high priest in Service to God – and also that he might die for the sins of all people.” BWH*

Matthew (27:50) and Mark (15:3) say that Jesus 'gave a loud cry' and 'gave up his spirit' / 'breathed his last'. The loud cry was probably **"It is finished."** Perhaps almost immediately after this cry Jesus again cried out with a loud voice, "Father, into your hands I commit my spirit." (Luke 23:46). What a triumphant ending to his time on the cross. The last two cries of Jesus were more than a low-level utterance of victory! Jesus let heaven and earth know with a loud triumphant cry that he had defeated sin, death and Satan. Scholars tell us that the perfect tense is used for 'it is finished' (tetelestai). It means the task is done, finished, completed. There is no more to do. 'He had discharged perfectly the Father's purpose and he could now leave the scene of his earthly struggle.'

What kind of a cry was **'It is finished.'**?

Firstly, it was a cry of **relief** – the dreadful physical suffering was now at an end. The spiritual suffering was over – and this meant the physical suffering was over too.

Secondly, it was a cry of **success** – sin and evil had been defeated.

Thirdly, it was a cry of **victory** – because the purpose of God had triumphed in his death.

Fourthly, it was a cry of **contact** – of contact with his Father. It was his final report to the Father who would now exalt him to glory.

John used a Greek word (tetelestai) for 'finished' that meant 'fulfilling' or 'paying a debt'. A closely related Greek word (teleo) was often stamped on receipts meaning 'paid in full'. Jesus paid in full the debt owed by the human race to God. '

Almost immediately following his loud cry of **"It is finished"** Jesus gave a further loud cry – **"Father, into your hands I commit my spirit!"**

**Psalm 31:5** has these words:

"Into your hands I commit my spirit. You have redeemed me O Lord God of truth." NKJ  
Jesus didn't quote them to make them prophetic. When Jesus cried, **"Father, into your hands I commit my spirit!"** the sacred Scripture embedded in his heart became a cry of commitment from his heart. Psalm 31 is graphically prophetic of Jesus:

Verse 2 (Lord) "Deliver me speedily"  
Verse 4 "Pull me out of the net which they have secretly laid for me."  
Verse 5 **"Into your hands I commit my spirit."**  
Verse 5 "You have redeemed me, O Lord."  
Verse 8 "You have not shut me up into the hand of the enemy."  
Verse 11 "I am a reproach among all my enemies"  
Verse 12 "I am like a broken vessel!"  
Verse 13 "I hear the slander of many. ...they take counsel together against me.  
They scheme to take away my life"

Verse 15        *“My times are in your hands.”*  
Verse 22        *“I am cut off before your eyes; nevertheless, you heard me when I cried out to you.”*

*Acts chapter 7 tells of Stephen and of his stoning to death. He cried out (verse 59) “Lord Jesus, receive my spirit.” Also, he said, “Lord, do not charge them with this sin.” The words, “Lord Jesus, receive my spirit,” have been the dying utterances of many historic believers. Polycarp, Augustine, Bernard, John Huss, Jerome of Prague, Martin Luther, Melancthon (Martin Luther’s friend) and Christopher Columbus.*

## **CONCLUSION**

### **What happened the moment Jesus died?**

#### **The temple curtain.**

*Matthew(27:51) and Mark (15:38) and Luke (23:45) tell us that “the curtain of the temple was torn in two from top to bottom.”*

*An early Christian historian called Jerome writes that a great lintel over the temple fell and was shattered. The temple curtain – or veil – was called the PAROCHETH – or inner veil that hung between the holy place and the holy-of-holies. It was very heavy and beautifully embroidered.(See Hebrews 6:19; 9:3; 10:19-20.)*

### **What did the tearing of the curtain signify?**

*Firstly,        tearing from top to bottom – and not from bottom upwards – signified that God’s salvation was resident in sending Jesus down from heaven to earth. The action also declared that salvation was not by our upward efforts to reach God.*

*Secondly,     it signified the departure of the Shechinah or Presence of God from his now-deserted temple.*

*Thirdly,       it made the Holy-of-Holies accessible to all. All could look in and access the presence of God. No longer was the Holy-of-Holies the secret of the temple priest*

*Fourthly,     it demonstrated that Jesus had fulfilled the Law – and was the new access way to the Father.*

### **The earthquake and other happenings.**

*Matthew goes on to say that the “earth shook and the rocks split. The tombs broke open and the bodies of many holy people who had died were raised to life. They came out of the tombs, and after Jesus’ resurrection they went into the holy city and appeared to many people.”*

*An earthquake occurring at the very moment Jesus cried and died was somewhat more than a coincidence. Matthew, Mark and Luke record that those who were there at the end witness the earthquake and its effects. Luke mentions that the centurion, standing in front of the Lord and after observing how he died said: “Surely this man was the Son of God.”*

***What happened after Jesus died?***

*The spirit of Jesus did not go immediately to the Father, but was committed to the Father. It went to the Father in the sense that the Father is present everywhere – because Jesus and the Father had an intimacy of relationship quite apart from geographical location.*

*However, for forty days after the resurrection, Jesus stayed on earth preparing his followers for his departure and the coming of the Holy Spirit in power.*

**HIS RISING FROM THE DEAD**

Because this is the foundation of our Christian faith (1 Corinthians 15:14) we set out the references from the four gospels and suggest that you study them all. Notice how, in our first bracket of four, each gospel writer contributes something about Joseph of Arimathea.

**THE BURIAL OF JESUS**

<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
27:57-61 <b>verse 57</b> 'rich man' become a disciple of Jesus'	15:42-47 <b>verses 42-46</b> 'prominent <u>member</u> <u>of the Council</u> ' 'who was waiting for the kingdom of God'	23:50-56a <b>verses 50-56</b> 'good and upright <u>man, who had not</u> <u>consented</u> to their decision'	19:38-42 <b>verses 38-42</b> 'a disciple of Jesus but <u>secretly because</u> <u>he feared the Jews</u> '

Arimathea was a village in the hill country of Ephraim, about 20 miles (33 kilometers) northwest of Jerusalem. **Joseph** is described as a rich man from there. He needed to be to have paid for an expensive tomb in the holy city of David. He was a member of the Sanhedrin – the Jewish Council (Matthew 27:57; Mark 15:43), and a righteous man looking for the kingdom of God (Luke 23:50; Mark 15:43). He was a secret disciple of Jesus because of his fear of the Jews (John 19:38). He did not take part in the resolution of the Sanhedrin to put Jesus to death. After the crucifixion, he secured permission from Pontius Pilate to remove the body of Jesus from the cross, and laid it in his own newly-hewn tomb (Matthew 25:57-60; Luke 23:50-53; John 19:38). **Nicodemus** is mentioned by John only (19:39-56). He was a leading Pharisee, a “ruler of the Jews” and a member of the Sanhedrin. Led of God he came to Jesus at night-time (John 3:1-14) and respectfully addressed Jesus as “Rabbi”. Nicodemus was challenged by the necessity of the new birth in order “to see the kingdom of God”. Nicodemus did not understand, but was deeply touched. Later, at the Feast of Tabernacles (John 7:25-44) the Jewish leaders were planning to kill Jesus. Nicodemus spoke up, though timidly, in the Sanhedrin, suggesting that it was unjust to condemn a man without a trial. After the death of Jesus, though, Nicodemus came boldly with Joseph of Arimathea (John 19:38-42) providing a rich store of spices for the embalmment assisting in the burial of the body.

DISCUSSION POINTS

32. Trace the mentions of **Joseph of Arimathea** in the gospels. Why do you think he came out boldly after Jesus died? Do you think this action put him in danger from his fellow-leaders in the Sanhedrin? Make any further comment you wish.

33. Likewise, trace the story of **Nicodemus** in John’s gospel. Why did John give space to this man? Think through and make comment on this man’s conversion.

34. **The Pharisees** requested that Pilate seal the tomb. They said, “That deceiver said, ‘After three days I will rise again’.” They explained to Pilate that they feared the disciples would quietly steal the body and claim a resurrection. Does this explanation ring true? What do you think the Pharisees feared?

## THE SABBATH DAY: THE TOMB SEALED AND GUARDED

Matthew

Mark

Luke

John

**27:62-66** The order of happenings was that the tomb was made secure first. While this was happening the women rested. **23:56c** When ‘the Sabbath was over’ (after 6:00pm) the **16:1** woman came **23:56b** with spices and perfumes to anoint the body of Jesus. The Pharisees believed in the raising of the dead. The Sadducees did not believe that God raised the dead. It was the Pharisees – not the Sadducees – who went to Pilate with a request to seal the tomb. Pilate agreed and ordered a guard too.

## THE RESURRECTION OF JESUS

- **The earthquake** - the rolling away of the stone and the terrified guards. **28:2-4**
- **Dawn Sunday Morning** – Mary of Magdala sees that the stone has been removed from the entrance, and she hurries away to Peter and John, reporting a robbery. **28:1**
- **Just after sunrise** - The other women arrive at the tomb and are surprised by two men dressed in gleaming white. The messengers (angelos) of God speak to them. **28:2**

Matthew

Mark

Luke

John

**28:5-8**

**16:2-8**

**24:1-8**

‘Don’t be afraid for I know that you are looking for Jesus, Who was crucified. He is not here. He Has risen just as He said.

Come and see the place where he lay then go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see Him. Now I have told you.

‘Don’t be alarmed You are looking for Jesus Who was crucified He has risen he is not here see the place where they laid him but go tell his disciples and Peter

‘He is going ahead of you into Galilee There you will see him just as he told you.

‘Why do you look for the living among the dead? He is not here. He has risen

Remember how he told you, while he was still with you in Galilee: ‘The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again’. Then they remembered his words.

Matthew  
**28:5-8**

So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples.

Mark  
**16:2-8**

Trembling and bewildered, the women went out and fled from the tomb.

Luke

John

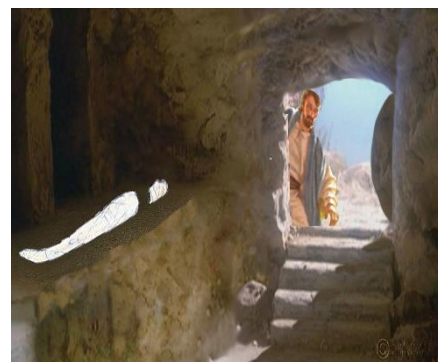
Mary of Magdala had run to Peter and John saying: "They have taken the Lord out of the tomb, and we don't know where they have put him."  
(John 20:1-2)

**PETER AND JOHN RACE TO THE TOMB TO VERIFY MARY OF MAGDALA'S REPORT THAT THE STONE WAS ROLLED AWAY AND THE BODY OF JESUS HAD GONE.**

**Luke 24:12** Peter, however, got up and ran to the tomb.

**John 20:3-10** So Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first. He bent over and looked in at the strips of linen lying there but did not go in. Then Simon Peter, who was behind him, arrived and went into the tomb. Bending over, he saw the strips of linen lying by themselves.

**20:5-10** He saw the strips of linen lying there, as well as the burial cloth that had been around Jesus head. The cloth was folded up by itself, separate from the linen. Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. (They still did not understand from Scripture that Jesus had to rise from the dead.)



There were three types of burial clothes used: At left, you will see the long, double-body length shroud that encased the deceased. Then there were linen strips to bind the fingers, body limbs, and a special chin strip that went over the head and under the jaw to keep the mouth closed for dignity's sake. All were impregnated with aromatic spices. All the clothes were called 'linens' (Greek: othonia). The chin cloth had a special name (Greek: sudarion). We don't know how large it was, whether it covered the head entirely, or was a wide strip to hold the mouth closed. One artist has depicted it in the right-hand picture. **The main point, is that Peter and John recognised the miracle of a body gone; a head cloth that had passed through the long linen shroud; and the tidiness of the head cloth being folded, or put, in a separate place by itself to indicate a miracle.**

## APPEARANCES BY THE RISEN JESUS CHRIST

Central to the Christian faith is the bodily resurrection of Jesus. By recording the resurrection appearances, the New Testament leaves no doubt about this event.

### IN OR AROUND JERUSALEM

- Mary Magdalene (Mark 16:9; John 20:11-18)
- The other women (Matthew 28:8-10)
- Peter (Luke 24:34)
- The Ten Disciples (Luke 24:36-43; John 20:19-25)
- The Eleven, including Thomas (Mark 16:14; John 20:26-29)
- At his ascension (Mark 16:19-20; Luke 24:50-53; Acts 1:1-12)

### OTHER PLACES

- The two on the Emmaus road (Mark 16:12-13; **Luke 24:13-35**) **See Study 8**
- In Galilee (Matthew 28:16-20; John 21:1-24)
- Five hundred people (1 Corinthians 15:6)
- James and the Apostles (1 Corinthians 15:7)
- Paul on the Damascus road (Acts 9:1-6; 18:9-10; 22:1-8; 23:11; 26:12-18; 1 Corinthians 15:8)

### DISCUSSION POINTS

35. Describe the scene that met **Peter and John's** eyes according to John 20:3-10.
36. Why do you think Jesus made a special appearance to the two travellers on the road to Emmaus? (Luke 24:13-35 and Mark 16:12-13)
37. Paul often refers to his 'Damascus' experience (Acts 9:1-6; 18:9-10; 22:1-8; 23:11; 26:12-18; 1 Corinthians 15:8). Please comment.

## THE FIRST WORDS SPOKEN BY JESUS AFTER HIS RISING

These **seven statements** have a strong resemblance to the **seven sayings on the cross**. They were the first words Jesus gave after his crucifixion. They were to Mary Magdalene. The first three express his concern for others (an earthly connection), the last three express a heavenly connection. The central word is the individual, personal, word of salvation.

1. *“Woman, why are you crying?”*
2. *“Woman, why are you crying?”*
3. *“ Who is it that you are looking for?”*
4. **“Mary”**
5. *“Do not hold on to me, for I have not yet returned to the Father.”*
6. *“Go instead to my brothers and tell them,*
7. *“I am returning to my Father and your Father, to my God and your God..”*

## PROOF THROUGH PREDICTIONS

The followers of Jesus did not expect him to rise from the dead. In fact, **the strongest statement Jesus ever made was his prediction that he would rise from the dead.**

- At the very beginning of his ministry Jesus was asked on what ‘authority’ he drove the money-changers from the temple area. He replied, *"Destroy this temple, and I will raise it again in three days."* John 2:19 He meant his own body-temple..
- Later, again challenged by the Pharisees and teachers of the law to perform a miraculous sign (Matthew 12:38-40) Jesus responded: *"A wicked and adulterous generation asks for a sign! But none shall be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth."*
- Jesus was more detailed about his coming death and resurrection after Peter had confessed that Jesus was "the Christ - the Son of the living God." (Matthew 16:16 and also Mark 8:29 and Luke 9:20). Matthew 16:21, Mark 8:31 and Luke 9:22 all say essentially the same important words with: *"The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on/after the third day be raised to life."*
- At the time of the transfiguration of Jesus, Matthew records (17:9,23): 9. *As they were coming down the mountain, Jesus instructed them, "Don't tell anyone what you have seen, until the Son of Man has been raised from the dead."* 22-23. *"The Son of Man is going to be betrayed into the hands of men. They will kill him, and on the third day he will be raised to life."* Mark 9:9-10,31 adds that they "kept the matter to themselves, discussing what 'rising from the dead' meant".
- Again, towards the end of his earthly ministry during his second Perea tour (from Galilee to Judea) as he was approaching Jerusalem Jesus raises the matter of his approaching death and resurrection with his disciples. Matthew (20:17-17) records: *"Now as Jesus was going up to Jerusalem, he took the twelve disciples aside and said to them, "We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!"* Mark (10:34) mentions that they will "spit on him" and Luke (18:34) adds that the disciples "did not understand any of this. Its meaning was hidden from them, and they did not know what he was talking about."
- John 20:9 records the amazement of the disciples when they found the tomb of Joseph of Arimathea empty and comments: "as yet they knew not the scripture that he must rise again from the dead". John himself, however, states that after seeing the long linen burial shroud lying there, and the burial cloth that had been around the head of Jesus folded up by itself in a place separate from the shroud, "He saw and believed."

**These predictions of Jesus were fulfilled. If they had not come true, if he had not risen again after the third day, confidence in everything else that he said would have been destroyed. In fact, we would not be reading the New Testament today nor worshipping the risen Son of God.**

DISCUSSION POINTS

- 38. Each time Jesus made a reference to his rising from the dead, some particular situation he was in led to it. What were three different situations that caused Jesus to refer to his rising from the dead?
- 39. Even though Jesus made several clear references, in the hearing of the disciples, to his rising from the dead, the disciples were somehow unable to hear and understand. Was there a reason or purpose for their 'spiritual deafness'? What did their lack of understanding achieve in the end?

After Jesus rose from the dead the messengers in white at the tomb spoke to the women: "Why do you look for the living among the dead? He is not here. He has risen! Remember how he told you, while he was still with you in Galilee, 'The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.'" (Luke 24:5-7). And after Jesus rose from the dead and he, himself, spoke to the Emmaus road travellers: "...how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?" "And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself." (Luke 24:25-27)

The following is from "SEEKING THE FATHER - OLD TESTAMENT - STUDY 10. For a full list please refer to your earlier study:

DAVID PREDICTS THE DEATH METHOD OF CRUCIFIXION

Psalm 22:14,16-17 *"I am poured out like water. All my bones are out of joint. My heart is like wax. It has melted within Me. Dogs have surrounded Me. The congregation of the wicked has enclosed Me. They pierced My hands and My feet."* NKJV  
 Matthew 27:31 Then they led him away to crucify him. NIV

DAVID PREDICTS THE CASTING OF LOTS

Psalm 22:18 *"They divide My garments among them; for My clothing they cast lots."*  
 Matthew 7:35 When they had crucified him, they divided up his clothes by casting lots.

ISAIAH PREDICTS THE DEATH WITH CRIMINALS

Isaiah 53:12	<i>...was numbered with the transgressors...</i>	NIV
Matthew 27:38	Two robbers were crucified with him	NIV

### DAVID PREDICTS THAT VINEGAR WOULD BE OFFERED

Psalm 69:21 *They also gave me gall for my food , and for my thirst they gave me vinegar to drink.*” NKJV

Matthew 27:34 There they offered Jesus wine (or vinegar) to drink, mixed with gall; but after tasting it, he refused to drink it. NIV

### MOSES SAYS THAT NOT ONE BONE WOULD BE BROKEN

Exodus 12:46 *Do not break any of the bones.* NIV

John 19:33 But when they came to Jesus and found that he was already dead, they did not break his legs. NIV

### ISAIAH SAYS THAT THE MESSIAH WOULD DIE FOR SIN

Isaiah 53:5-6,8, *But he was pierced for our transgression, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray. Each of us has turned to his own way and the Lord has laid on him the iniquity of us all. ...By oppression and judgment he was taken away.....he was cut off from the land of the living; for the transgression of my people he was stricken.....Yet it was the LORD's (Yahweh's) will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering (sacrifice)...*

John 1:29 The next day John saw Jesus coming towards him and said, “Look, the lamb of God who takes away the sin of the world.” NIV

### DAVID PREDICTS THE RESURRECTION

Psalm 16:10 *“For You (God) will not leave my soul in Sheol (the place of the dead), nor will You allow Your Holy One to see corruption (decay).”* NKJV

Acts 2:24-32 But God raised him from the dead. David said about him: “...nor will you let your holy one see decay.” Seeing what was ahead, he spoke of the resurrection of Christ, that he was not abandoned to the grave, nor did his body see decay. NIV

### DAVID SEES THE MESSIAH AT GOD'S RIGHT HAND

Psalm 110:1 *“The LORD (of the universe ‘Yaweh’) said to my Lord (the Messiah ‘Adonai’) ‘Sit at My right hand till I make Your enemies Your footstool.’* NKJV

Mark 16:19 After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God.NIV

There are several hundred predictions foretelling Jesus the Christ in the Old Testament (Tanach). Here are some selected verses from Psalm 22:

*“My God, my God, why have You forsaken me”*

*“All those who see me ridicule Me, They shoot out the lip, they shake the head saying ‘He trusted in the Lord, let Him rescue him. Let Him deliver him seeing he delights in him.’ “The congregation of the wicked has enclosed me. They pierced my hands and my feet.” “They divide my garments among them. And for my clothing they cast lots.”*

## Study 8

# THE EMMAUS ROAD TRAVELLERS

**Reading: Mark 16:12 “JESUS APPEARED...TO TWO OF THEM”**

*Jesus appeared in a different form to two of them while they were walking in the country. Mark 16:12. A full account of the two travellers is given by Luke 24:13-32.*

As a child I was brought up in a Christian home. In my parent’s home there hung a picture I loved to look at. It was a reproduction of a famous painting (Robert Zund 1877) depicting the two travellers walking along the winding road to Emmaus. What gave the painting purpose, was that the risen Lord Jesus was walking along with the travellers. The two travellers were listening to him intently as he explained the meaning of significant Old Testament Scriptures – presumably ones predicting Himself.



The artist may have been European for alongside the Emmaus road were a few beautiful and mature oak trees. Their presence certainly gave beauty to the painting. In my teen-age years on, I thought the two travellers were pictured were two men. But if we look closely at the two travellers, the one on the left could be a woman. She seems to have womanly attire. Enlightenment was to come to me when I was in my late forties. May I tell you about it?

In 1983 I was appointed to pastor a Baptist Church at which the widow of my own former Baptist pastor attended. On one occasion I preached on the Emmaus road event. In my sermon I had referred to the ‘two men’ walking along together. After the Service, Kate Pritchard approached me and in her beautiful, lilting Welsh accent, said: “Brian...What makes you think the two travellers were men?” I was stunned! True. It did not say what they were – except that the account named one of them – Cleopas. This was a male name. My mind raced. I determined to go home and study the passage further. I was spurred on by the fact that Kate’s husband had not only been my pastor, but was an acclaimed Bible expositor having served in Spurgeon’s church in London before coming to New Zealand. The Rev. John Pritchard had also been a lecturer at my Bible College. So I had reason to believe that Kate was more likely to be correct. This is what I found:

- Cleopas was the only traveller named. In the Hebrew culture the husband was the spokesperson for any married couple. So it was natural that Cleopas was the only one named. And it was natural that Luke records that it is “they” who reply.
- The only other place in the Scriptures where a ‘Cleopas’ (LB) Clopas (RSV) or Cleophas (KJV) is mentioned is in John 19:25. *“Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Cleophas, and Mary of Magdala.”*

If it is the same Cleophas as the Cleopas of the Emmaus road, then his companion was a woman – whose name was Mary. Dr Kenneth Taylor of the ‘Living Bible’ has taken the liberty of translating ‘*and his mother’s sister, Mary of the wife Cleopas*’ as ‘**were Jesus’ mother Mary, His aunt, the wife of Cleopas**’. This leads to the idea Cleopas was the brother of Joseph, Jesus’ legal father.

**I would like to now introduce my first son – Pastor David Hooper – into the study. The following is an extract from an assignment he submitted to Tabor College (Perth, Australia) where he studied for the ministry. It is on the ‘Emmaus’ story.**

**Bible Passage (NIV): Luke 24:13-35 - *On the Road to Emmaus***

### *Introduction*

*This is the story of an unknown person, travelling with a man mentioned just this once, to a town of uncertain location. The town is Emmaus<sup>1</sup>, the companion is Cleopas<sup>2</sup>, the unknown person could be anyone<sup>3</sup>, but Jesus chose these two for a reason. The lesson is a timeless one. Jesus comes and brings revelation of himself, with power to make hearts burn within. He opens blind eyes so that his people will recognize him and speak of his resurrection with passion and endurance.*

*Who was this woman? Who was she? Why is she not heard of again? Or before? Readers are not told. What is known is that Jesus saw it vitally important to appear to her and Cleopas on the road, bringing about a transformation in their lives similar to that of Saul on the road to Damascus (Ac 9:1-31).*

*Roman Oppression: The Jewish people were awaiting the promised messiah who would free them from bondage. This woman expected redemption from the oppressive Romans, and she thought that Jesus was the man to do it (vs. 21), but Jesus never did the unexpected.*

*Spiritual Oppression: Confronted by the Pharisees for socializing with sinners, Jesus bluntly stated it was “the sick” who needed a doctor (Mt 9:12, Mk 2:17, Lk 5:31). Jesus rebuked the religious leaders for loading God’s people down “...with burdens they can hardly carry, and you yourselves will not lift one finger to help them”(Lk 11:46b). Jesus saw these people as “sheep without a shepherd”(Mt 9:36, Mk 6:34) and he had compassion on them. Anointed to bring the “good news to the poor”(Lk 4:17) Jesus “delighted” the common person by refuting the Pharisees, teaching that God desired to uplift, set free and heal them.*

### Hope had gone:

<sup>1</sup> Three sites have been identified as Emmaus, A.-20 miles WNW of Jerusalem. B.-3½ miles NW. C.-7½ miles NW on the road to Lydda (Nolland 1993:1201). Nolland favours option B as a round trip, while Reisner(1992:43) and others favour A (Bauer 1979:255). Option C is generally discounted as having no base in antiquity.

<sup>2</sup> Shortened form of Cleopatras, a truly Greek name. An otherwise unknown disciple (Bauer 1979:434).

<sup>3</sup> Traditionally two male disciples, however although women were not usually counted (e.g. Mk 6:44) it is a possibility here. Nolland suggests that the number ‘two’ here “may link with the theme of legal witness”.(1993:1200) This would make counting a female necessary.

*The kingdom of heaven was almost upon her! Not only did this prophet have power from God; he was probably the Messiah<sup>4</sup>. Not only was he the hope of freedom from oppression by the Romans, he gave her hope of personal salvation. A hope she had felt was unachievable, until Jesus. Just four days ago she and many others had sung "Hosanna to the son of David" upon Jesus' arrival into Jerusalem (Liefeld 1984:1051). But now, walking along the road to Emmaus, hope was gone. Dejectedly they discussed the situation.*

*-Where is his body?*

*-Why didn't he save himself?*

*-If he's risen where is he?*

*-Why would t*

*he women lie to us?*

*-How could we get it so wrong?*

*-What do we do now? (Bock 1996:615) While the two were still sadly discussing, Jesus quite naturally walks up alongside and asks them what they're talking about (vs. 17). She stops in her tracks, but does not recognize him. Next Jesus rebukes<sup>5</sup> her and proceeds to reveal himself from the scriptures, drawing her back from doubt and turmoil to faith. Lastly, upon invitation, he dines with them, and opens her eyes to the full recognition of himself - Her Messiah is alive! (Bock 1996:613-615) From dejected to ecstatic, from standing still to "returning at once", Jesus transforms this woman's heavy heart into a burning heart. Chosen by Jesus to be a witness to his resurrection. She is never heard of again.*

*This woman's story is a powerful truth to many people.*

- 1. The unsaved seeker trying to discern the truth from so many counterfeits, Jesus comes alongside and calls to their heart. While they may not recognize him yet, if they invite him in he will reveal himself as Lord and Saviour.*
- 2. Someone like myself, a burning heart is just one of the ways the Lord calls and guides me on this kingdom road. Primarily though, in this story Jesus seeks the hurting, those who have lost all hope. Those who have known him, placed their trust in him, but for one reason or another have crashed. These are the ones on the road to "who-knows-where". Jesus wants them back - so he makes the heart burn.*

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<sup>4</sup> Many followers of Jesus were unclear as to exactly who he was (Mt 16:13-20), the Teachers of the Law were uncertain just how many apocalyptic figures there would actually be (Keener 1993:257, Henry 1997)

# UP TO THE HEAVENLY PARADISE

What Christians call “The Ascension of Jesus into Heaven” occurred on the Mount of Olives, near Jerusalem, forty days after he was crucified. One calculation (Orville E. Daniel in his ‘A Harmony of the Four Gospels’ – Baker Book House) suggests the 9 April A.D.30 for the crucifixion and the 18 May for the Ascension.



**Readings: Matthew 28:16-20 Mark 16:15-18 Luke 24:44-49 HIS LAST WORDS**

Galilee was the home of most of the followers of Jesus so to Galilee Jesus went. Paul (1 Corinthians 15:6) mentions that Jesus appeared to ‘above five hundred’ and this place of Galilee and this occasion was probably that appearance. Galilee had the advantage of being somewhat left alone by the authorities. Matthew 28:18-19: **“All authority (power) is given to me...”** The ensuing commission is backed by the authority who is God’s mediatorial King, with kingly power extending everywhere. **“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”** The Wycliffe Bible Commentary says of verse 19b: “The full formula to be employed, emphasising the distinctively Christian character of this baptism as compared to earlier types of Jewish ablutions.” Luke 24:49: **I am going to send you what my father has promised; but stay in the city until you have been clothed with power from on high.** The Wycliffe Commentary says: “Had the disciples dispersed, the movement would have been dissipated, and there would have been no united impact by the Spirit upon the world.” Either on the same day, or within a day or two he then led them to the ‘vicinity of Bethany’ – probably the Mount of Olives. In simple but majestic language Mark and Luke describe the momentous event: Mark 16:19 says, *After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God* Luke 24:50-53 says, *When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. While he was blessing them, he left them and was taken up into heaven. Then they worshipped him and returned to Jerusalem with great joy. And they stayed continually at the temple praising God.* Mark 16:20 concludes with, *Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.*

## **LIFE AFTER DEATH: A “read only” study.**

Doctor Billy Graham is, perhaps, the most famous Christian personality of the twentieth century. For our final study, I have culled the evangelist’s answers to **Life After Death**.

**To the repentant thief on the cross, Jesus said: “Today you shall be with me in paradise.” This would indicate that the soul of a Christian at death goes immediately to be with the Lord in glory. At the same time, that is not the final state of the believer for at the resurrection, the bodies and souls of believers will be re-united and we will be given a glorified body that will live forever in God’s presence.**

The Bible clearly teaches that when a believer in Christ dies, he or she goes to be with the Lord. “Absent from the body, at home with the Lord” is what Paul said about it (2 Corinthians 5:8). Also, in one of Jesus’ parables he told of the rich man and Lazarus who were already at their destination. But the Bible also teaches that there is a day of resurrection and judgment that is yet future (2 Timothy 2:18). Here reference to a past resurrection is misleading and in error. It is the coming event when Jesus comes again. The Bible says: “For if we believe that Jesus died and rose again, even so those who have fallen asleep in Jesus will God bring with him...for the dead in Christ shall rise first, then those of us who are alive and remain shall be caught up together with them to meet the Lord” (1 Thess. 4:14,17). The answer seems to be that there is an immediate state when we are with the Lord, but have not yet received the glorious body of the resurrection.

*Will we be in body and spirit in heaven or just in spirit? I believe the Bible says we will have a new body. If so, where is the reference in the Bible?*

Our finite minds cannot fully perceive all of the mysteries of the future life. The Bible does say: “We look for the Saviour, the Lord Jesus Christ, who *shall change our vile body, that it may be fashioned like unto his glorious body...*” (Philippians 3:21). After the resurrection, Jesus appeared in a glorified, heavenly body. He ate, talked and was capable of being felt, as in the case of Thomas who felt his wounds and said: “My Lord and my God.” But this body was indestructible; it passed through stone-walls and finally ascended into Heaven. There is every indication in the Bible that Christians will be clothed in immortality, even as was Christ. Paul said: “For this incorruptible must put on incorruption, and this mortal shall put on immortality.” Our earthly bodies are fairly well suited to conditions of our earthly existence, but the Bible says that these bodies must undergo a transformation to fit them for heavenly conditions. This promise of a glorified body is given only to those who have trusted Christ for salvation. Heaven is a quality and a state of life given only to the redeemed. **Billy Graham**