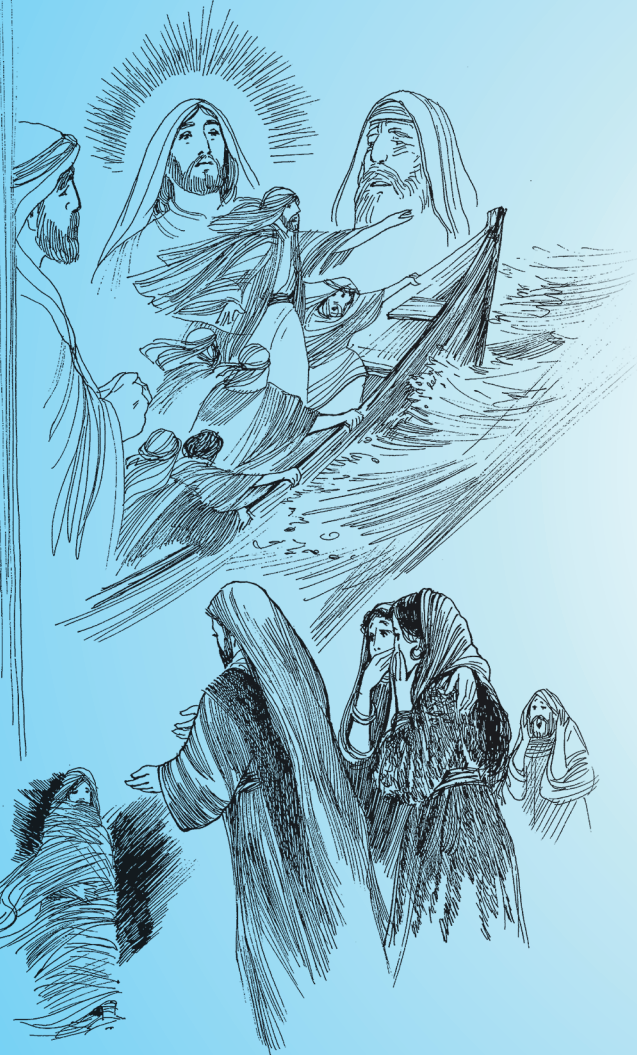
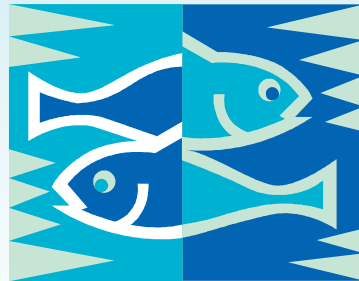




New Testament Survey

The Gospels: Background and Conclusions

Studying NT Times and Conclusions
about the Kingdom of God



*And the Word became flesh, and dwelt among us,
and we beheld His glory, glory as of the only begotten
from the Father, full of grace and truth.*

John 1:14

5



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New Testament Times



LESSON OUTLINE

- I. Inter-testamental Period
 - A. 400 Years
 - B. Birth of Christ
- II. Ruling Powers of the New Testament
 - A. Rome
 - B. Palestine
- III. New Testament Geography
- IV. New Testament Language
- Conclusion

LESSON OBJECTIVES

By the end of this lesson you should:

- 1. Recognize the perfection of God's plan in sending Jesus when He did.
- 2. Know what the inter-testamental period is.
- 3. Be familiar with the basic governmental structure during the events and recording of the New Testament.
- 4. Know the geographical setting of the New Testament.
- 5. Understand the linguistic situation during the time the New Testament was written.

LESSON ASSIGNMENTS

Read the entire lesson completing questions and exercises as they appear.

WORD STUDY

Inter-testamental period — the time from about 400 BC to 5 B.C. of which we have no Biblical record

Procurator — a person authorized to act for another; in the Roman Empire, the administrator of a province

In this lesson we would like to fill out the picture of the times of the New Testament. What took place before the Gospels? What was happening in the world of Jesus? These are some of the details that help us understand the Palestine of Jesus' day. We hope that these kind of questions have begun to occur to you. Let's start with what had happened politically in this land before the account of the New Testament.

I. Inter-testamental Period

A. 400 Years

The Old Testament ends with Malachi and it is four hundred years before God again speaks into history with the recorded birth and life of His only son Jesus. There is no Biblical record of these four hundred "silent" years. However, history does provide us with some records of this time and there are books from this time period which claim to be inspired of God, but which have never been accepted into the canon of Scripture by evangelical Christians.¹

The "silent" years stretch from just after the rebuilding of Jerusalem and the temple during the time of Ezra and Nehemiah to the birth of Christ in the gospels. During this time there seemed to be no true prophets prophesying in Palestine. All of the books of the prophets that we have in the Old Testament were written before the four hundred years.

The political situation in Palestine remained unstable throughout the inter-testamental period. When the Jews returned from Babylon they remained under Persian rule, but basically were free to worship as they pleased and rule themselves. Eventually control was wrested from the Persians by the Greeks. When the Greek rule became oppressive, the Jews made an attempt to regain their freedom under the leadership of a family called the Maccabees.

The origin of the Maccabean Revolt was the desecration of the temple by Antiochus Epiphanes who came into power about 175 B.C. Epiphanes sought to force Greek culture and manners on the Jews. In imposing Hellenism, Epiphanes was but following out the intentions of his predecessor, Alexander the Great whose dream was to create an empire, not by the sword but by culture. This had a measure of success among the 'free thinking' section of the priesthood, but there were a hard core of obstinate priests and people who refused to abandon the faith of their fore-fathers and be 'westernized'. By the introduction of Hellenistic cults, Epiphanes tried to put an end to the Jewish religious community. The events were the cause of the Maccabean struggle. Severe punitive measures merely brought the matter to a head and the revolt followed.

In 170 B.C. a law was announced requiring all citizens to present themselves four times a year to pay formal homage to Antiochus Epiphanes. The day chosen for these periodic submissions was the Sabbath, when Jews preferred not to leave their homes, this being their day of prayer. Epiphanes was met by revolt and the setting up of a small state in which the high priest was the central figure. He launched a war against the Jews soon after.

In 168 B.C. Antiochus Epiphanes dared to occupy Jerusalem, enter the Holy of Holies, and desecrate the sanctuary by offering a pig upon the altar of burnt-offerings. He polluted the whole building by sprinkling it with water in which flesh had been boiled. Then he dedicated the Temple itself to the god Jupiter and erected the statue of that deity in the Temple, and plundered the temple treasures.

In a little town outside Jerusalem, a Greek official attempted to force an aged Jewish Levite priest to sacrifice to Greek gods. The name of the priest was Mattathias, and after he had killed the of-

¹ Some of these books such as the Apocrypha are included in the Catholic Bible.

ficial, other Jews joined in the fight. They became known as the Maccabees, the Hebrew word for hammer — because in battle after battle they dealt ‘hammer blows’ to the armies. Mattathias died 166 B.C. and his mantle fell on his son Judas, a warrior of amazing military genius. Led by the 5 sons of Mattathias, the rebellion mushroomed from a spontaneous guerrilla operation into full-scale warfare. They won battle after battle against unbelievable and impossible odds. In 164 or 165 B.C., the Jews shattered the Greek armies and recaptured Jerusalem. The Maccabees were able to cleanse and purify the Temple and throw out the heathen altar with which Antiochus Epiphanes had defiled the Temple three years previously. The temple was purged of all idols and rededicated to Jehovah, giving birth to the feast of Hanukkah, which commemorates this victory. Judea again became a theocracy, under a series of priest-rulers. After nearly 800 years Israel was again independent. Their independence lasted for 100 years before they were conquered by the Romans.

In 63 B.C. they were conquered by the Romans in whose control Palestine remained when Jesus was born.

Overall in the inter-testamental period many of the Jews fell away from the faith of their forefathers and did not obey the Law of the Lord. It was a spiritually dry period with no recorded prophets to bring the people to repentance. There were some who sought to follow the Law, but often these men got caught up in the struggle for power and lost sight of their original purpose for gaining power.

B. Birth of Christ

It was at the end of this spiritually dry period in Israelite history that Jesus was born. Jesus’ birth changed all of history. Even now time is counted from the year of His birth. Jesus Christ divided history for all time. Time before His birth is now counted up to His birth and the letters B.C. (Before Christ) are added to these dates. Time after His birth is counted as starting from that point on and is marked with the letters A.D. (*Anno Domini*, which means “the year of our Lord”, referring to His birth).

This calendar has been in use for hundreds of years, however, when it was first established the man who researched it made an error in his calculations. His idea was to count Jesus’ birth as the climax of all time allotting that year with the number 0. However, modern researchers have since discovered that the actual year of Christ’s birth was most likely 5 B.C. You may have already noted that the chart in Lesson 7 started at 5 B.C.

All of the dates in the Bible are worked out from other known historical events and figures. Jesus’ birth, in particular, can be dated because we know that He was born during the reign of Caesar Augustus (Luke 2:1), but before the death of Herod the Great (Matthew 2:19). Caesar Augustus ruled the Roman Empire from 27 B.C. to A.D. 14.² Herod the Great died in 4 B.C.³ Therefore Jesus had to have been born before 4 B.C. We also know that Herod only had the children under two years of age killed in Bethlehem because of the information that he had received from the Magi (Matthew 2:16). This leaves us with the knowledge that Jesus had to have been born between 6 and 4 B.C. The most logical date is 5 B.C. because it is very likely that Herod added at least six months to the time that the Magi had given, just to be sure.

The birth of Christ brought the end of the “silent years” of the Inter-testamental Period, and introduced a new point from which time has been counted ever since.

Take time now to answer these questions to review what you have learned.



Question 1 What is the inter-testamental period?

² Merrill C. Tenney, *New Testament Survey*, revised (Grand Rapids: Eerdmans Publishing Company, 1985), 4.

³ Tenney, 31.



Question 2 Under whose rule were the Jews when the Persians fell?



Question 3 What was the cause of the Maccabean revolt and who were the Maccabees?



Question 4 Who came into power in 63 BC?



Question 5 What culminated this period?



Question 6 What year do we normally associate with Christ's birth?



Question 7 What is most likely the correct date?



Question 8 How can we discover the dates of events in the Bible?

II. Ruling Powers of the New Testament

A. Rome

When the New Testament opens in Matthew and Luke we see that Rome is the prevalent power, not only in Palestine, but in the whole civilized world, except the Far East. As the New Testament continues through Acts to Revelation we hear more and more about the Roman rule. There were many Roman emperors, and often Roman rule was not peaceful. However, for the most part, the Roman Empire stayed together and was a mighty force. The Roman presence in Palestine consisted of armed troops and a governor or procurator. The procurator at the time of Jesus' death was Pilate.

Walter M. Dunnet excellently describes the Roman Empire and its contributions to the New Testament:⁴

Above all else Rome was noted for her insistence upon law and order. The world was organized into a great empire extending from the western end of the Mediterranean Sea to the Euphrates River in the Near East. By means of provinces and districts closely supervised by local governors, the empire was efficiently administered.

In the providence of God, the Romans prepared the world for the coming of Christianity in a number of ways.

⁴ Walter M. Dunnet, *Exploring the New Testament* (Wheaton, IL: Crossway Books, 2001), 11.

First, the emphasis on law and order, backed by superior military might, made possible the days of peace during the reign of Caesar Augustus. It was during these days, says Luke the historian, that Mary brought forth her firstborn son (Luke 2:1-7) in the tiny village of Bethlehem in the Roman province of Judea.

Second, the Roman system of roads contributed greatly to the measure of ease and safety by which travelers could make their way back and forth across the empire. These roads were well paved, well drained, and usually patrolled. Paul traveled on such important roads as the Egnatian Way across Achaia and Macedonia and the Appian Way leading to Rome.

A third important factor, though negative in character, was the marked degeneration of morality and religion, and the deep longing for redemption found among the peoples of the Mediterranean Basin. They had lost faith in the ancient gods. The state religions were too formal and rigid to satisfy personal longings. The current philosophies of the day, likewise, lacked in real vigor and failed to appeal to the common man. Both in the east and the west so-called mystery cults arose to offer personal salvation, fellowship with the gods, and the observance of secret rites.

Into this scene came Christianity proclaiming salvation, forgiveness, and peace. Centered in the historical incidents of the life, death, and resurrection of Jesus Christ, Christianity supplied the answer to man's spiritual need and moral void.

The Roman Empire paved the way for the spread of the gospel, and Christianity flourished for the most part during the first century, although there were some emperors who were against the Christians. This is not hard to believe since there were 13 different emperors during the first century.

The following chart gives you an idea of the emperors who ruled, the time of their rule, and the interaction they had with Christianity. After that there is a slightly expanded statement about each of these emperors.⁵

THE ROMAN EMPERORS OF THE FIRST CENTURY

YEARS	NAMES	EVENTS	REFERENCES
30 B.C.- A.D. 14	Augustus	Birth of Christ	Luke 2:1
A.D. 14-37	Tiberius	Ministry and death of Jesus Christ	Luke 3:1
A.D. 37-41	Caligula		
A.D. 41-54	Claudius	Famine Expulsion of Jews from Rome	Acts 11:28 Acts 18:2
A.D. 54-68	Nero	Trial of Paul Persecution at Rome	Acts 25:10-12 Acts 27:24 II Tim. 4:16-17
A.D. 68	Galba		
A.D. 69	Otho		
A.D. 69	Vitellius		
A.D. 69-79	Vespasian	Destruction of Jerusalem	

⁵ The following information was gleaned from Merrill C. Tenney's *New Testament Survey*, revised version (Grand Rapids, MI: W. B. Eerdmans Publishing Company, 1985), 4-13.

A.D. 79-81	Titus		
A.D. 81-96	Domitian	Persecution (?)	
A.D. 96-98	Nerva		
A.D. 98-117	Trajan		

Augustus: The first real emperor of the Roman Empire, he strove to give his people a better life. He encouraged marriage and family life and sought to raise the morale of the people. He promoted peace and prosperity throughout his 44 year reign.

Tiberius: A capable ruler, but he eventually became overly suspicious executing anyone that he thought might be plotting against him. He inspired fear, and consequently, dislike in the people.

Caligula: Although he started off being popular, his true colors quickly became apparent as he demanded worship as a god, carelessly spent the Empire's funds and then tried to replenish the treasury through violent means. He was assassinated by an imperial guard.

Claudius: A very intelligent and capable ruler despite his strange appearance (because of his drooling mouth and frail body), which was presumably caused by an early illness. The Empire flourished under his governance. He had the Jews expelled from the city of Rome because of his devotion to the ancient Roman religion and suspicion of foreign religions.

Nero: Although his reign started off well, Nero soon degenerated into a careless, violent ruler. He is infamous for the fire he set in Rome to make room for his new palace; he blamed the fire on the Christians and instigated a persecution against them. To fund his palace and other extravagances he confiscated property or had people murdered and their property seized. Eventually, he was overthrown by the military and committed suicide to avoid capture.

Galba: Was made emperor after Nero, but was murdered the same year at the instigation of another jealous claimant to the Empire.

Otho: Who had Galba assassinated, ruled for about a year before he was killed in a battle with the next emperor.

Vitellius: After killing Otho in battle, he was recognized as emperor by the Senate. However, within a year another army arrived to besiege Rome. Despite resistance Rome was captured and Vitellius killed.

Vespasian: It was Vespasian's army which conquered Rome, and his army made him emperor. He was a true soldier at heart and was not given to excesses. Under his strict administration the economy came back into balance and the treasury was replenished. He strengthened the military positions of the empire and made his son, Titus, coregent. Vespasian is the emperor who built the Coliseum.

Titus: Upon the death of Vespasian his son, Titus, assumed full control of the Roman Empire. Titus was known for his generosity. When a fire destroyed much of Rome he gave out of his personal resources to help meet the need. He was a very popular emperor.

Domitian: Was Titus' brother and was recognized by the Senate as emperor. His economical administration was good and he tried to raise the moral level of the Romans. However, he also proclaimed himself god and demanded worship including sacrifices. Some Christians were killed because of refusing to worship him. Eventually Domitian's deep suspicion of rivals and his vengeance on them, usually in the form of death caused his family to arrange his murder so that they would not have to fear for their lives.

Nerva: Was a capable ruler, who was probably chosen by the Senate because of his peaceful personality. He set Trajan up to be his successor.

Trajan: The last emperor of the first century, Trajan was a strong ruler, who was capable of controlling the army and providing the necessary internal rule as well. His rule was characterized by the expansion of the Empire.

As you can see the turnover rate of emperors was very quick during the first century. This led to upheaval and insecurity for the people. It allowed the provincial governors to be more controlling and in some cases this meant more persecution for the early believers.

B. Palestine

Within Palestine the leadership structure was more complex. The Jewish religious leaders had authority to pass judgments on people, but not to condemn them to death—they had to get permission from the Roman authority to pass a death sentence. This authority was the procurator (governor) or king who was appointed by the Emperor of Rome. The “province” of Palestine was considered a troubled area, and such areas were under the direct authority of the Emperor via his man. During Jesus’ time the procurator was Pontius Pilate who ruled over part of Palestine. King Herod was ruler over the other part of Palestine. He was also directly responsible to the Roman Emperor for his actions. We have studied about the Herodians in Lesson 6. If you feel that you need a refresher turn there and reread that material.

Beyond the restriction on the death penalty the Jews were free to make their own laws and to enforce them. The Jewish rulers were the chief priests who had the Sanhedrin, a gathering of religious leaders, to help them. Included in this group were the Pharisees and the Sadducees. The Sanhedrin was a powerful group in Palestine. There was also a group called the scribes, but these men were not rulers, rather they were experts of the law—much like a modern-day lawyer might be.

Despite the handicap of not being able to pass the death sentence on a person, the Jewish leaders were able to manipulate the Roman procurator to get what they wanted. At times it is believed that they simply murdered people, but made it look like an accident. In other instances, like with Jesus, they condemned their enemy before the procurator and if the procurator refused to pass the death sentence the Jews would threaten to send an emissary to the emperor saying that the procurator was being disloyal. If this emissary was sent, or if the emperor heard that the procurator was unable to keep peace in his province, the emperor would remove the procurator.

Take some time to review the information that you have read in the section “Ruling Powers of the New Testament” by answering the questions below.



Question 9 What 3 factors contributed to the spread of Christianity in the first century according to Dunnett?



Question 10 How many Roman emperors were there during the first century?



Question 11 Who were the emperors during the life of Christ?



Question 12 Who had the longest reign in this century?



Question 13 Who had the shortest reign?



Exercise 1

Discover the importance of studying Biblical history. How can knowledge of the Roman Empire and emperors help us in our study of the Bible? What new doors has this short study opened up for you?



Question 14 Which emperor do you think was most helpful to Christianity and which was least helpful?



Question 15 Who were the real leaders in Palestine at the time of the New Testament?



Question 16 What was the Sanhedrin?



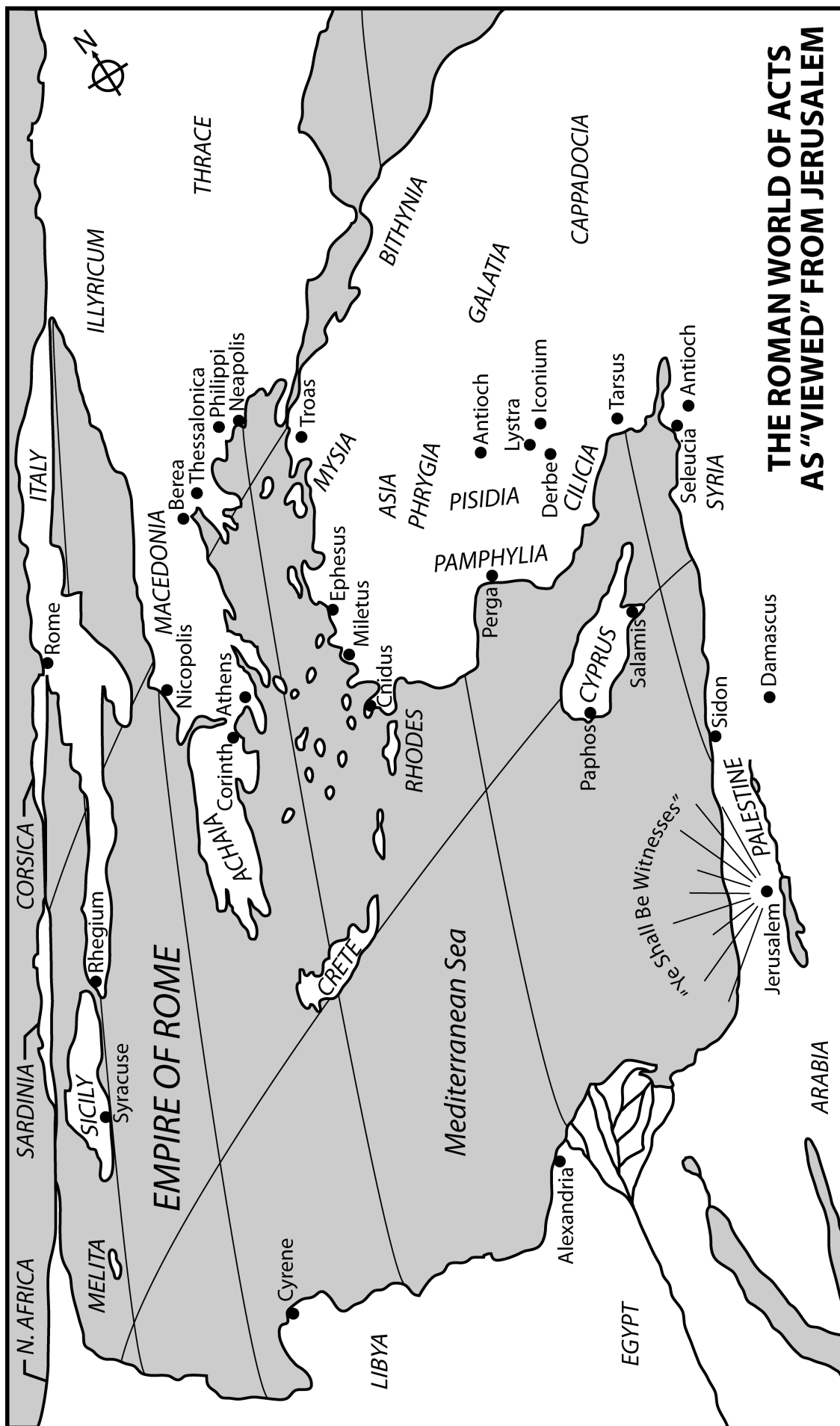
Exercise 2

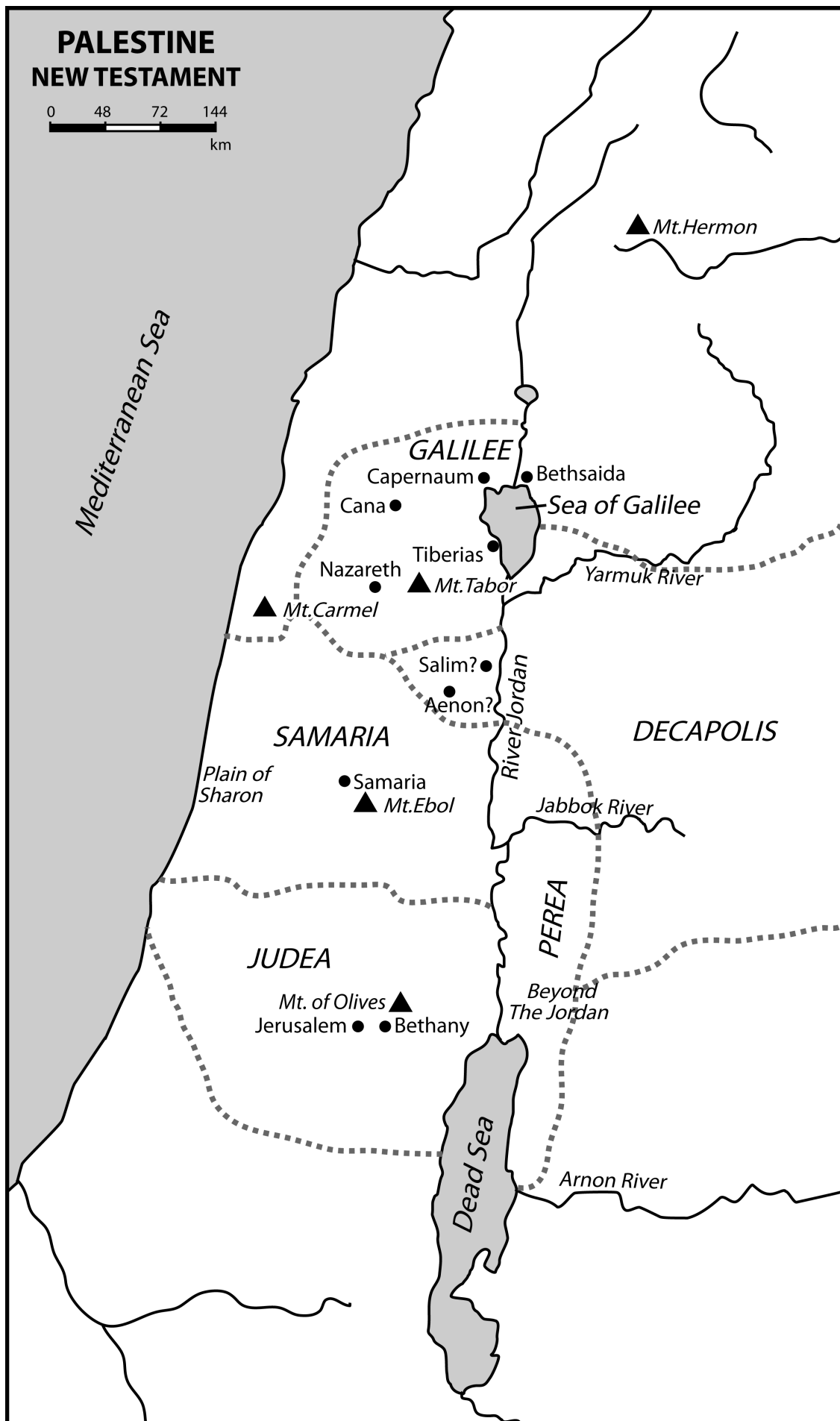
See how the Jewish leaders manipulated Pilate. Turn in your Bible to the trial of Jesus before Pilate and note what the Jewish leaders did so that they could get their own way. Write down what you observe in your notebook.

III. New Testament Geography

The New Testament geography is basically the geography of Rome. At the time of Jesus there were other developed civilizations such as the Chinese and the Indians, however, the New Testament does not interact with these civilizations, therefore its geography does not extend far into the east. Rome contained all of the lands which were on the Mediterranean, including Egypt, Palestine, Syria, Galatia, Macedonia, Italy, France, Spain, and some of the northern regions of Africa. Of these nine lands, eight are mentioned in the New Testament, with only France not being named.

Take some time now to look over the maps provided on the following pages. You need to be familiar with the maps of Palestine and the Roman Empire to fully understand Jesus' ministry as recorded in the Gospels. You will also find this helpful as you study Acts in Part 6.





IV. New Testament Language

In the land of Palestine at the time of Christ, several languages were used. Aramaic was probably the most common among the Jews. This language had basically replaced Hebrew during the Inter-testamental period as the spoken language. It is obvious that Latin would have been another of the languages used since the Romans were in power. However, there had been a wide influence of Greek culture enduring long after the Romans had conquered Greece. Therefore the original language of the New Testament is the common vernacular Greek that was widely used at the time of Jesus. It is generally accepted that Jesus and His disciples would have spoken in Greek when dealing with foreigners. It is important to note that the New Testament was written, not in classical Greek, but in the language as it was commonly spoken by the people. Some of the gospels, or portions of them, may have originally been written in Aramaic, but within a relatively short time were redone in Greek so they would enjoy wider circulation as the church spread. The Greek in the New Testament includes some Hebrew phrases and idioms because most of the New Testament writers were Jews. The authors of the original books of the New Testament wrote them on papyrus scrolls, none of which now exists.



Question 17 What were the three languages most commonly spoken in Palestine at the time of Jesus?



Question 18 What language was the New Testament written in?

Conclusion

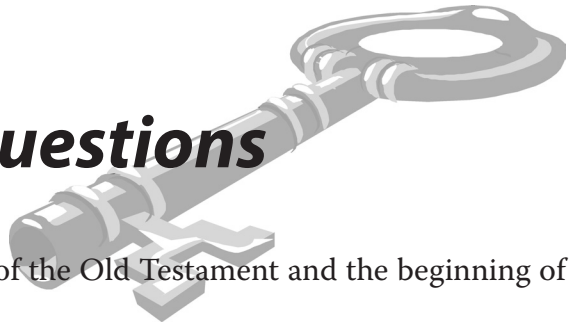
We hope that now that you have the foundation for your studies you will be able to really enjoy what you are learning and that your ministry will benefit from your deeper understanding.

Remember that the study of background information for the Bible is important, but it does not take the place of the study of the Bible itself. In every sermon, in every lesson that you share, it is always more important to bring forward some truth from the Bible than it is to impress your audience with what you know about the cultural context of the passage you are studying. However, that knowledge can expand your understanding and help you be more accurate as you seek to communicate these Biblical truths.

The most significant lesson that we can learn from this study of the background is that God is in control of everything, even all of history. He arranged that a census would be taken at the time of Jesus' birth so that Jesus would be born in Bethlehem. He provided the roads which Paul and other evangelists traveled to spread the good news, and He even used the persecutions to help them spread out so that by the end of the first century the whole Roman world had been reached with the gospel!

How do you think God is working in history right now? What about in your area? Or in your personal life?

Answers to Questions



- 1.** The four hundred years between the last history of the Old Testament and the beginning of the New Testament.
- 2.** The Greeks
- 3.** The revolt was caused by the desecration of the temple by Antiochus Epiphanes who was trying to force Greek culture on the Jews. The Maccabees were a family who led the resistance and were able to gain freedom for Palestine for almost 100 years.
- 4.** The Romans
- 5.** The birth of Jesus Christ during the reign of Herod the Great.
- 6.** 0 B.C. or A.D. 0
- 7.** 5 B.C.
- 8.** We can discover the historical dates of events in the Bible by comparing them with other events from secular history.
- 9.**
 - 1) The emphasis on law and order which brought peace
 - 2) The Roman system of roads which provided access and safety in travel.
 - 3) The degeneration of morality and religion creating a hunger for something better.
- 10.** 13
- 11.** Augustus and Tiberias
- 12.** Augustus — 44 years, starting before the first century
- 13.** The chart does not give exact dates. Galba, Otho and Vitellius each ruled a year or less.
- 14.** Your answer.
- 15.** The Chief Priest and the Sanhedrin.
- 16.** A definition given in Lesson 3 (Part 2) was “the highest religious and civil court of the Jews.”
- 17.** Aramaic, Latin, Greek
- 18.** Greek, but remember that it was not the formal language but the language used by the common man.

Answers to Exercises



1. This knowledge allows us to get a better glimpse of surrounding culture of the New Testament and explains some things which the authors and audiences of the New Testament books assumed. For instance knowing that Rome was in a state of moral decay helps us understand why the Corinthians struggled the way they did. And it also helps us to realize that the constant intrigue surrounding the emperors was a sign of the general moral decay of the populace.

Your answer.

2. Matthew 27:24 shows us that the Jewish leaders were starting a riot and in John 19:12 the Jewish leaders accused Pilate of not being loyal to Caesar.

Jesus: God and King

LESSON OUTLINE

- I. A Review of the Gospels
- II. Was Jesus God?
 - A. The Validity of the New Testament
 - B. The Messianic Prophecies
- III. General Outline of the Life of Christ
- IV. The King and His Kingdom
 - A. The Definition
 - B. The Time
 - C. The Citizens
 - D. Righteousness
 - E. The Demand
 - F. The Mission

Conclusion

LESSON OBJECTIVES

By the end of this lesson you should:

- 1. Be convinced of your position on the deity of Jesus Christ.
- 2. Be familiar with the Messianic prophecies and be able to quote at least two.
- 3. Have traced the chronological life of Christ through all four Gospels.
- 4. Understand the importance of believing that the Bible is the inspired and authoritative Word of God.
- 5. Have a new understanding and appreciation of the Kingdom of God.
- 6. Be able to define the Kingdom of God and describe it as it is portrayed in the Gospels.
- 7. Have witnessed to at least one person.

LESSON ASSIGNMENTS

- 1. Read through the lesson, completing the assignments in the order they are presented.
- 2. Complete the two Practical Assignments — to lead a discussion and to preach the Gospel — as well as the Study Project (Kingdom of God).

4. Read Appendix 1 from *A Look at the New Testament*.
5. Please note that there are several other interesting appendices. These are meant to be a resource for you to use in the future. You may not have time to study them fully during the lesson, but they will give you many insights.

Appendix 2—"The Deity of Christ"

Appendix 3—"Prophecies Fulfilled Concerning Jesus Christ"

Appendix 4—"The Gospels Harmonized"

Appendix 5—"Prayers of Christ"

WORD STUDY

Canon — the collection of books accepted as Holy Scripture; the books of the Bible recognized by any Christian church as genuine and inspired

Inerrant — without error; within Christianity it refers to the fact that the 66 books of the Bible contain no error in the original texts

Synoptic — presenting or taking the same point of view; used especially of the first three gospels of the New Testament

Deity — the quality of being divine

Evangelical — relating to or being a Christian church believing in personal conversion and the inerrancy of the Bible especially the four Gospels

Messianic — of or relating to a messiah promising deliverance

Theocracy -- under the direct rule of God Himself. God was the invisible ruler of Israel and communicated His will to His servants, the people of Israel, through His prophets (see 1 Samuel 6:8-9)

Validity — the quality of being logically valid; the quality of having legal force or effectiveness; as it pertains to the Bible the quality of being what it claims to be—the inspired, authoritative Word of God

In this lesson we would like to put together some of the pieces of all that you have been learning in the first 8 lessons. We have explored the beauty of each of the Gospels and their individual viewpoints of the life of Christ. Now we would like to focus more closely on Christ's divinity, some of the prophecies concerning Him, and the Kingdom over which He rules. You will be making use of some of your research as we explore these issues more closely.

I. A Review of the Gospels

Take time now to read Appendix 1 from *A Look at the New Testament*. Then answer the following questions.



Question 1 What kind of a view of the New Testament are you developing as you have read through the excerpts from *A Look at the New Testament* during this course?



Question 2 How is Jesus presented in each of the Gospels?

Matthew — _____

Mark — _____

Luke — _____

John — _____



Question 3 Why is each one of the Gospels important to our understanding of Jesus?



Question 4 Each Gospel account was written to a different people group. In the space below write the name of the gospel with the people group that the author was writing to and the modern people group that *you* think best corresponds with this group.

II. Was Jesus God?

Was Jesus God? Was Jesus God? Was Jesus God? This is a question that every believer has to face at some point in his/her life. Sometimes a person deals with this question before becoming a Christian. Many Christians, especially those raised in the church, do not deal with this issue. In this day and age, as in the past, there are many cults who want to deny the deity of Jesus. The adherents come to Christians and say that Jesus was just a man, and most of us don't know how to answer them. We often don't know what we believe ourselves, let alone enough to refute their arguments.

Throughout *New Testament Survey* we are discovering again and again how the deity of Christ is presented and proven in the New Testament. But we need to establish a firm understanding of what we as Christians claim to believe before we go any further. Therefore, we have presented below some of the Scriptures and arguments for the divinity of Christ with the desire to strengthen and solidify your belief in Jesus Christ, the Son of God, and to prepare you for some of the questions which others might ask you.

Evangelical Christians believe that Jesus is God because:

- The Bible says Jesus is God, and evangelical Christians believe that the Bible is the inspired Word of God; therefore it is God's own witness to Jesus' deity.
- Jesus fulfilled over 300 Old Testament prophecies in His life and death.
- Jesus Himself claimed to be God. In John 8:58 Jesus calls Himself "I Am," which is how God had revealed Himself to Moses in Exodus 3:14. The Jews clearly understood what Jesus was claiming because in next verse they picked up stones to stone Him.
- The rest of the New Testament (after the gospels) is based on the accepted fact that Jesus is God.



Exercise 1

Your beliefs. You have been carefully studying the gospels. Do you believe that Jesus is actually God Himself? Write out at least 3 reasons why you believe this.

If you are interested in a more in-depth study of the deity of Christ see Appendix 2.

A. The Validity of the New Testament

Now, if we are going to accept most of the above proofs as valid, we also have to accept that the Bible is the inerrant Word of God. The Bible as the authoritative Word of God can be seen through the internal validity of the Bible. Throughout the Old Testament there are prophecies which were then fulfilled in the Old Testament, but these are minor compared to the prophecies made about the Messiah in the Old Testament which are fulfilled throughout the New Testament. You can see some of these prophecies in Appendix 3 We will be looking at these prophecies in the next section.

You have begun studies in the New Testament and within the New Testament there are other proofs of the validity of these Scriptures (Note: The Old Testament scriptures have long been accepted by the Jews, including Jesus and the apostles, as being the inspired Word of God 4). As Merrill Tenney notes:

The New Testament writings themselves testify to the authority of the message. The Old Testament was cited freely as “the word of God,” inspired and profitable for both faith and life (e.g., II Tim. 3:15-17; II Pet. 1:20-21; Heb. 8:8; Acts 28:25). Yet along with this there was an appeal to “a word of the Lord,” a reference to the teachings of Jesus (e.g., I Cor. 9:9, 13-14; I Thess. 4:15; I Cor. 7:10, 25). These two norms were regarded as divine authority for the teachings of the early church.

In addition, one can observe the appeal to divine revelation to and through commissioned messengers (namely, the apostles). Paul claimed to have been sent “not from men nor by man, but by Jesus Christ and God the Father” (Gal. 1:1), and that his message was not received from man, neither was he taught it, but he “received it by revelation from Jesus Christ” (v. 12). The gospel he preached was accepted by his hearers “not as the word of men, but as it actually is, the word of God, which is at work in you who believe” (I Thess. 2:13). Any other message than this is not from God, and a curse of some sort is called down on any who would proclaim “another gospel” or who would be disobedient to the apostolic instruction (Gal. 1:6-9; II Thess. 3:14).

Before long the authority of Paul’s letters was recognized by the church. Thus a move was made toward the idea of a “canon” when it is implied that Paul’s epistles were regarded on a par with “the other scriptures” (II Pet. 3:15-16).⁶

These are some of the internal proofs of the New Testament. There are other external proofs such as the acceptance of the church of all of the books into the canon. There were many manuscripts which had the apostles’ names on them, but only these 27 were all universally accepted into the canon and, even so, some of them were not easily accepted. Thus, no one individual chose what would belong to the New Testament, or the whole Bible for that matter. It was a process which took time and prayer, but the Holy Spirit was able to work through these men so that they would include those books which He had inspired.

B. The Messianic Prophecies

As mentioned above there are over three hundred prophecies made in the Old Testament (which, as you remember, was completed four hundred years before the New Testament was begun) about the Messiah of Israel. These were fulfilled through Jesus Christ. And still other prophecies were recorded as being fulfilled in Acts.

It is important that you believe in the inerrancy and authority of the Bible as you work through this course. These prophecies will help you in that and will also give you a different understand-

⁶ Merrill C. Tenney, *New Testament Survey* (Grand Rapids: Wm. B. Eerdmans Publishing Company with Intervarsity Press, 1985), 404-405.

ing of Jesus the Messiah who fulfilled these prophecies. There are many more prophecies than the ones in Appendix 3 , but we have included only those most commonly referred to.



Exercise 2

Learn some of the fulfilled prophecies about Jesus. Turn now to Appendix 3 and look up in your Bible at least 10 of the prophecies and their fulfillments. Take time now to memorize two of these prophecies and their fulfillments in the New Testament. You will need to quote these at the next seminar. Also be prepared to tell which of the 10 prophecies and fulfillments you looked up.



Question 5 Write in your own words why the New Testament is accepted as inspired of God.



Question 6 What are Messianic prophecies?



Question 7 Which gospel emphasized the fulfillment of these prophecies?



Question 8 What do the Messianic prophecies prove?

III. General Outline of the Life of Christ

In Appendix 4 you will find a synopsis of the Gospels. This gives you a chronological outline of the events of the life of Christ as reported in all of the Gospels. You can also see which events were reported in more than one Gospel and which events are unique to each Gospel account. You'll notice that although some of the writers included the same events, they did not always spend the same amount of space in reporting them (see, for example: The Sermon on the Mount). This chart is an excellent tool for use in preparing sermons or lessons on the Gospels.



Exercise 3

Rediscover the Gospels. Glance through Appendix 4 now. Select four different colored pencils or highlighters to use in marking Appendix 4. As you go through the appendix in more detail use one color to mark all of the events which are covered only in one gospel; use a second color to highlight those events which are covered in two gospels; choose the third color to mark events that are noted in three gospels; and choose the last color to mark those events which happened in all four of the gospels. This will take some time, but it will familiarize you with the contents of the gospels and show you what is unique to the different gospels as well as what was so important that they all covered it. Be prepared to show your work to your facilitator at the next seminar.

For some interesting study helps on Jesus' prayers see Appendix 5. We have included this appendix for your personal benefit; it is not required to complete this course. You have studied Jesus' miracles and parables yourself and you will find your studies very useful when you are teaching others.



Exercise 4

Compile your studies on the miracles of Christ. After looking through the appendix of Jesus' prayers make up a chart of your own based on the miracles of Christ. Draw a chart in your notebook or on a large sheet of paper and then refer back to the information you have entered into the "miracle" charts in Lessons 1, 3, 5 and 7. Gather all of that into one chart.



Exercise 5

Compile your studies on the parables of Christ. Make up a chart of the parables of Christ. Draw a chart in your notebook and using the information that you discovered in previous Lessons 1, 3 and 5, fill the chart in.

IV. The King and His Kingdom



Study Project: Describe the Kingdom of God

Using the material that you gathered for the Study Projects in Lessons 1, 3, and 5, write a 500 word paper describing the Kingdom of God. Explain if the Kingdom is present or future and what it and its citizens are supposed to be like. Note who the King is and who the citizens are, put together as comprehensive a picture of it as you possibly can. You may write more if you wish, but your description must be at least 500 words.

Bring all of your work to the next seminar to share with your group.

STOP! Do not go any further until you have completed the above assignment.

You have already had several assignments about the Kingdom of God. Now we want to gather some of this information together and see if we can define exactly what this Kingdom is and relate the teachings of the Scriptures to it.

Jesus started His ministry with the words, "Repent, for the kingdom of heaven is at hand." (Matt. 4:17) He told His disciples to pray for God's Kingdom to come. He talked about the Kingdom; he used parables to explain truths of the Kingdom. And at the end of His ministry He promised that He would come again and bring this Kingdom. You should already have a long list of all that Jesus said about this "Kingdom of God" and many ideas of what it means. Now we would like to take time to solidify some of these ideas and help you to grasp the concept of the kingdom more clearly.

You cannot have a kingdom without a king. It is obvious when it is called the "Kingdom of God" that God must be the King. Jesus was God in the flesh, God in a man's body, and after He had ministered here on earth for three years people were more than ready to claim Him their king. But all they could do was think in terms of an earthly kingdom. They wanted someone who could deliver them from the Romans, feed them, heal them, and make Israel into a powerful nation again. This was not the kingdom that Jesus was talking about and even His disciples missed this point until af-

ter He had risen from the grave. How different their attitude would have been at His death if they had comprehended what this “Kingdom” was all about.

A. The Definition

As we continue to discuss this issue of the Kingdom of God we will refer to *The Gospel of the Kingdom* by George Ladd as the basis of our understanding. He has done an excellent study that clarifies many points of confusion.

Let us begin by actually defining what the “Kingdom of God” means.

“Kingdom of God” echoes the concept that originated with the Old Testament theocracy, though it was modified and expanded in the teaching of Jesus. Primarily it refers to the domain of God, whether spiritual or material, that was designed as the basis for the kingdom of Israel but failed to be fulfilled. Both John the Baptist and Jesus declared that this kingdom was “at hand” (Matt. 3:2; 4:17). Long disputes have arisen over its nature. Is the Kingdom identical with the Church, or with the dominion of the Gospel over the spiritual nature of man? Is it an external social order that will be slowly introduced as the ethical standards of Jesus permeate existing civilization? Or is it a period of rule still future, to be inaugurated by the return of Christ in person? Is it the advent of a new age that will gradually and imperceptibly replace the present order, or will it come by a cataclysmic judgment at the end of time?

*No one simple answer is adequate to exhaust the content of the term “the Kingdom.” As George E. Ladd has shown, the fundamental meaning of the biblical concept is rule or authority, and consequently it may be applied in several ways. It comprises the eternal sovereignty of God over the universe, his specific command over individual lives, and the future dominion over the world that will be established by the return of Christ (George E. Ladd, *The Gospel of the Kingdom* (Eerdmans, 1959, pp. 19-23).*

The Gospels make it plain that the Kingdom of God was announced as imminent by John the Baptist, and that it was initiated in the person of the King, Jesus Christ, who enunciated its principles and yet regarded its final manifestation as future. In essence, the Kingdom came in his person; its full realization will come when he returns.⁷



Question 9 According to Ladd what is the basic meaning in the Bible of “the Kingdom?”



Question 10 Accepting this definition, how can it be applied according to the quote from Tenney?



Question 11 Where did the concept of the “Kingdom of God” originate?



Question 12 What does theocracy mean?

⁷ Merrill C. Tenney, “The Glorious Destiny of the Believer” (an essay appearing in the series on “Fundamentals of the Faith” in *Christianity Today*, 1014 Washington Building, Washington, D.C. 20005), p. 15.



Question 13 When did the Kingdom of God come?



Question 14 Has the Kingdom come in all its fullness?

One parable which becomes clear when we use the word “reign” instead of kingdom is in Luke 19. The story is about the nobleman who went away to “receive his kingdom.” In Luke 19:11 “While they were listening to this, he (Jesus) went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once.” The next verse tells us in the older translations that a nobleman went to get a kingdom. This has been corrected in contemporary translations to the proper meaning which is that he went to be appointed a king—to actually receive the authority to rule. He did not go to get a realm or a territory over which to rule. He needed the right to rule where he was.⁸



Exercise 6

Clarifying concepts. Review again the Study Projects which you completed on references for the Kingdom of God in Lessons 1, 3, and 5. Look over the verses you have listed and see if it changes your understanding of some of them if you replace “kingdom” with “reign” or “rule.” Write down some of the new thoughts this gives you.

With this clarification we still need to realize that “a reign without a realm in which it is exercised is meaningless.”⁹ So the fact that the primary meaning is “reign” does not mean that “kingdom” does not also many times refer to the “realm” of that reign. This realm is the Kingdom where God’s rule is in effect.

B. The Time

The next question that becomes evident when we look at the scriptural passages about the Kingdom of God is: when does this Kingdom come? We pray for it to come in the Lord’s Prayer, and yet Jesus talks about entering it now.

Fundamentally, as we have seen, the Kingdom of God is God’s sovereign reign; but God’s reign expresses itself in different stages through redemptive history. Therefore, men may enter into the realm of God’s reign in its several stages of manifestation and experience the blessings of His reign in differing degrees. God’s Kingdom is the realm of the Age to Come, popularly called heaven; then we shall realize the blessings of His Kingdom (reign) in the perfection of their fullness. But the Kingdom is here now. There is a realm of spiritual blessing into which we may enter today and enjoy in part but in reality the blessings of God’s Kingdom (reign).¹⁰

We have already learned that Jesus ushered in God’s Kingdom when He came. We can experience this life of the Kingdom right now, where we are. But there will be another manifestation of God’s Kingdom when Christ returns a second time. This time the Kingdom will come in power and glory. The Bible refers to two ages: This Age, and The Age to Come. “The New Testament sets The Age to Come in direct opposition to This Age. The present age is evil, but the Kingdom of God belongs to The Age to Come.”¹¹ So the “Age to Come” is in the future. It will be the full manifestation

⁸ George Eldon Ladd, *The Gospel of the Kingdom* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959), 20-21.

⁹ Ladd, 22.

¹⁰ Ladd, 22-23.

¹¹ Ladd, 31.

of Kingdom of God, and is also sometimes referred to as heaven. They are not exact synonyms but they are so closely related that they are at times used interchangeably. When we speak of the Kingdom of God in The Age to Come, we are looking for God's perfect rule over *all* of creation, not just His people. Whereas if we are looking at the Kingdom of God in This Age we are looking at God's rule over a group of individuals, Christians,—sometimes we call this kingdom “Christendom.”

We know that with the death and resurrection of Christ, Satan lost the battle. He is a defeated foe. But he still operates and tries to bring what damage he can to God's Kingdom here on earth. He is the ruler of this present age. In the “Age to Come” he will be totally vanquished. What a glorious future we have!



Question 15 Are we in God's Kingdom now?



Question 16 What does “The Age to Come” mean?

C. The Citizens

Who makes up the Kingdom of God? Is it Israel? Is it the Church? We know that God chose Israel as His people, but they failed in their task of following Him and representing Him. Jesus came expressly to the Jews and offered the Kingdom to them, even rejecting some of the outsiders—and as a nation they rejected the King and thereby the Kingdom. They could not see beyond the earthly to the greater Kingdom Christ had come to give them. Out of this nation a few Jews did see and accept their King—and this became the nucleus of the church. It was difficult at first even for Jesus' disciples to understand that His purpose in coming was not to restore the nation of Israel.

Each one who has made the decision to enter into the Kingdom of God is in the Church of Jesus Christ. He reigns over our hearts as our King, and we are subject to the law of His Kingdom. So does that mean that the Kingdom of God and the Church are the same?

Our present concern is to ask about the relationship between the Kingdom of God and the Church. Jesus promised to give to Peter, as the representative of the apostles and the Church, the keys of the Kingdom of Heaven. We have discovered earlier that the Kingdom of God means first of all the redemptive activity and rule of God working among men; and it is secondly the realm in which men experience the blessings of His rule. In this verse, the Kingdom of Heaven is seen as the final realm in which the blessings of God's rule are enjoyed, the realm of The Age to Come, when every authority and power will be abolished. It is, in fact, that which is popularly thought of as “heaven.” The keys of the future Kingdom of Heaven, i.e., the power to open or close the doors into the blessings of The Age to Come are to be entrusted to the apostles of the Church which our Lord is to bring into being. No longer is the Kingdom of God active in the world through Israel; it works rather through the Church.¹²

The Church is not synonymous with the Kingdom of God because we are speaking of God's reign. But the citizens of God's Kingdom and the members of God's Church are one and the same. The task of the Church is to proclaim that the Kingdom of God has come and to tell people how they can enter it.

D. Righteousness

If we want to know what this Kingdom of God is like, we can look at Jesus' exposition in the Sermon on the Mount of the righteousness of God's Kingdom. It will always be a struggle to walk as

¹² Ladd, 112-113.

citizens of God's Kingdom because we are living in Satan's domain, but Christ lays before us the laws of this Kingdom.

The righteousness required for entrance into the future realm of God's Kingdom is the righteousness which results from God's reign in our lives. The Kingdom of God gives to us that which it demands; otherwise, we could not attain it. The righteousness which God requires is the righteousness of God's Kingdom which God imparts as He comes to rule within our lives.¹³

G. Campbell Morgan, an outstanding British preacher of the first half of the 20th century, called the Sermon on the Mount the "whole manifesto" of the Kingdom of God.



Exercise 7

List some of the laws of the Kingdom of God. Read the Sermon on the Mount in Matthew 5-7 again and look at the outline you completed in Lesson 3, Exercise 6. Write your own version of "The Laws of the Kingdom of God." Remember, the Pharisees had a "righteousness" which Christ despised. Choose one "law" that you are going to practice this week as you seek the righteousness of God's Kingdom.



Practical Assignment: Lead a Bible Study Discussion

Develop and lead a Bible Study discussion based on Matthew 23. In this passage Jesus condemns the Pharisees and scribes; He picks out many of their sins. Using these teachings about what citizens of the kingdom are **not** supposed to be like, develop a study of what we **are** supposed to be like.

E. The Demand

So how do we enter into this Kingdom? The following excerpts from Ladd's *The Gospel of the Kingdom* provide some ideas:¹⁴

The Kingdom makes one fundamental demand: the demand for decision. In Christ, the Kingdom now confronts us. The life of The Age to Come now stands before us. The One who shall tomorrow be the Judge of all men has already come into history. He faces us with one demand: decision. Bultmann is right when he says that Jesus proclaimed the nearness of God as The Demander. Jesus' message was, "Repent, for the kingdom of heaven is at hand." The basic meaning of "repentance" is to turn around, to reverse the course of life, to change the whole direction of action, to turn and to embrace in decision the Kingdom of God.

The basic demand of the Kingdom is a response of man's will. Men must receive it. They must yield to it. God's Kingdom does not ask us to find in ourselves the righteousness that it demands; God will give us the righteousness of his Kingdom. God's kingdom does not ask us to create the life that it requires; God's Kingdom will give us that life. God's Kingdom does not set up a standard and say, "When you achieve this standard of righteousness, you may enter the Kingdom." God's Kingdom makes one demand: Repent! Turn! Decide! Receive the Kingdom; for as you receive it, you receive its life, you receive its blessing, you receive the destiny reserved for those who embrace it.

Furthermore, the Kingdom demands radical decision. Some decisions are easily made and require little effort; but the decision for the Kingdom of God is often difficult and requires great energy of the will. Jesus said, "From the days of John the Baptist until now the king-

¹³ Ladd, 79.

¹⁴ Ladd, 96, 97, 99.

dom of heaven works mightily, and men of violence take it by force” (Matt. 11:12). This saying has received many diverse interpretations, but we may follow Luke’s understanding of it. “The law and the prophets were until John; since then the good news of the kingdom of God is preached, and every one enters it violently” (Luke 16:16). The Kingdom demands a response so radical that it may be described in terms of violence and force.

We see this violence expressed in different ways, and sometimes we do not want to accept that as part of the Christian life. Jesus said that He had come not “to bring peace, but a sword.” He said, “If your eye causes you to sin, pluck it out.” He said, “If any one comes to me and does not hate his own father and mother and wife...he cannot be my disciple.” All of these terms are very strong, even violent. Whatever stands between you and the Kingdom of God must, at all cost, be removed. There is no gentle way. No room for compromise. It is total surrender or it is nothing at all.

F. The Mission

We know that the Kingdom of God now exists in this present evil Age even though it has not come in all of its glory and fullness. The Kingdom of God stands against the kingdom of Satan and all that his evil can do.

We may therefore now experience its power; we may know its life; we may enter into a participation of its blessings. If we have entered into the enjoyment of the blessings of God’s Kingdom, our final question is, What are we to do as a result of these blessings? Are we passively to enjoy the life of the Kingdom while waiting for the consummation at the return of the Lord? Yes, we are to wait, but not passively. Perhaps the most important single verse in the Word of God for God’s people today is the text for this study: Matthew 24:14.¹⁵

The Word of God does indeed teach that there will be an intensification of evil at the end of the Age, for Satan remains the god of This Age. But we must strongly emphasize that God has not abandoned This Age to the Evil One. In fact, the Kingdom of God has entered into This Evil Age; Satan has been defeated. The Kingdom of God, in Christ, has created the Church, and the Kingdom of God works in the world through the Church to accomplish the divine purposes of extending His Kingdom in the world. We are caught up in a great struggle—the conflict of the Gospel. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”¹⁶

Now turn to the Great Commission in Matthew 28:19, 20.



Question 17 What do these 2 verses, 24:14 and 28:19, have in common?

In Matthew 24 Jesus was talking to His disciples about the end times and all that would happen. In Matthew 28 Jesus has risen from the dead and is commissioning His disciples with power to go out and make it happen—worldwide evangelization until “the end.”

And what is this Good News of the Kingdom that is to be preached? Christ’s victory over sin, Satan, and death! What better news is there? Christ’s resurrection is central to evangelization because it is proof that He is the Victor and that we no longer need to fear death, the ultimate destruction. Satan has no power over us. He is the enemy, but we fight in the knowledge and power of being on the winning side.

This Gospel of the Kingdom, this Good News of Christ’s victory over God’s enemies, must be preached in all the world for a witness to all nations. This is our mission. This verse is

¹⁵ Ladd, 123.

¹⁶ Ladd, 125.

one of the most important in all the Word of God to ascertain the meaning and the purpose in human history.¹⁷

Worldwide there is despair because we sit on the edge of destruction. Terrorists mindlessly destroy and attack. Fear is everywhere. People live without purpose, without hope, trying to blunt their fear with frantic activity, alcohol, drugs. And in this evil Age Jesus has set before us, His followers, the task of giving out the Gospel of the Kingdom: preaching, teaching, proclaiming, sharing that the Kingdom of God is near. Israel failed, now it is the task of the Church to bring the news of redemption. It is the divine purpose of history, and God has entrusted it to us.

Ladd argues that the Great Commission is not to be minimized or ignored:

Let this verse burn in our hearts. God has said this about no other group of people. This Good News of the Kingdom of God must be preached, if you please, by the Church in all the world for a witness to all nations. This is God's programme. This means that for the ultimate meaning of modern civilization and the destiny of human history, you and I are more important than the United Nations. What the Church does with the Gospel has greater significance ultimately than the decisions of the Kremlin. From the perspective of eternity, the mission of the Church is more important than the march of armies or the actions of the world's capitals, because it is in the accomplishment of this mission that the divine purpose for human history is accomplished. No less than this is our mission.

Let us be done with this inferiority complex. Let us for ever lay aside this attitude of self-pity and lamentation over our insignificance. Let us recognize what we are as God sees us and let us be about our divinely appointed programme. This Good News about the Kingdom must be preached in all the world for a witness to all nations and then shall the end come. I am glad, indeed proud, to be a part of the Church of Christ because to us has been committed the most meaningful and worthwhile task of any human institution. This gives to my life an eternal significance, for I am sharing in God's plan for the ages. The meaning and destiny of history rests in my hands.¹⁸

Until Christ returns we have a purpose in life. What greater purpose than to bring joy and hope to the world? The last two centuries have seen a dramatic spread of the Gospel. Only God knows when the task of bringing His Gospel to all nations will be completed. But we are closer than ever before. What are you going to do? Will Christ have to delay His return because you wasted your life living with no vision for eternity? God forbid!



Practical Assignment: Preach the Gospel

When is the last time you told someone the Good News of the Kingdom of God? Do you sense the urgency of the task? Who do you come in contact with who does not understand the Kingdom of God and all of its promise? Sit down now and make a list of people—neighbors, friends, relatives, coworkers. Share with someone this week.

You are the visible evidence of God's rule, God's Kingdom, on this earth. People see the Kingdom in how YOU live. Every day you can examine your heart and ask if God's reign is visible in your life. How does Kingdom righteousness shine in your life? Are you a citizen who is in submission to the "laws" of the Kingdom as preached by Christ?

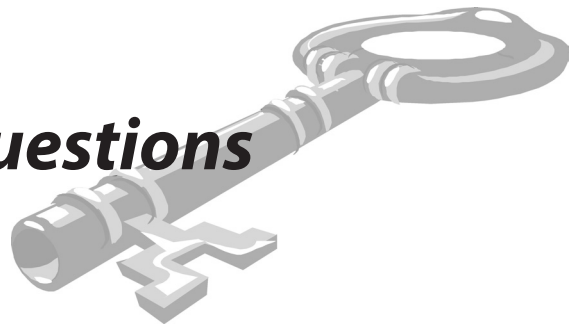
¹⁷ Ladd, 130.

¹⁸ Ladd, 134-135.

Conclusion

This lesson has included a lot of different ideas and covered several different but connected topics. We have laid the foundation for our further studies in the New Testament. We know that Jesus is God and we know that the Bible is a trustworthy source. Not only that, but we have also seen the life of Christ from a chronological perspective with all the material from all of the gospels. And even as we learned more about the King, we have had the opportunity to learn more about His Kingdom, the Kingdom of God, and our place in it. We have learned about the King's great desire for our lives and have responded to the demands of the Kingdom—either positively or negatively. This study has given us a view that we have not previously had in our studies of the gospels. Now we are ready to move on to study about the second half of Jesus' story—and His Kingdom— as presented in Acts.

Answer to Questions



- 1.** A mountaintop view; a brief survey.
- 2.** Matthew=King
Mark=Servant
Luke=Son of Man
John=Son of God
- 3.** Each gospel presents us with a different view of Jesus. Only if they are all together can we have a complete picture of Jesus.
- 4.** Matthew—Jews—Your answer
Mark—Romans—Your answer
Luke—Greeks—Your answer
John—All Men—Your answer
- 5.** Your answer.
- 6.** They are prophecies about the coming Messiah of Israel. Most of these prophecies have already been fulfilled in Jesus' first coming, but some will be fulfilled at the second coming of Jesus Christ.
- 7.** Matthew
- 8.** Jesus is the messiah, that He is God, that the Bible is true and trustworthy.
- 9.** Rule or authority
- 10.** The eternal sovereignty of God over the universe, His specific command over individual lives, and the future dominion over the world that will be established by the return of Christ
- 11.** In the idea of the Old Testament theocracy
- 12.** Under the direct rule of God
- 13.** It came with Jesus Christ Himself.
- 14.** It will in the future—when Jesus returns.
- 15.** Yes, but not in its completeness.
- 16.** "The Age to Come" is the realm of God's Kingdom in the future when we will have all of the blessings of the Kingdom in complete fullness.
- 17.** Both verses emphasize preaching and teaching in all the world.

Answer to Exercise



- 1.** Your answer.
- 2.** Your answer.
- 3.** Your answer.
- 4.** Your answer.
- 5.** Your answer.
- 6.** Your answer.
- 7.** Your answer. The issue is that God is interested in the attitude of the heart. This is where we find the righteousness of His Kingdom, not in the outward ability to keep a “law.”

A Look At The New Testament

Introduction and Chapter One from *A Look at the New Testament* by Henrietta Mears¹⁹

Christ, The Living Word

The New Testament is an account of a *Man*. God himself became a man so that we might know what to think of when we think of God (John 1:14; 14:9). His appearance on the earth is the central event of all history. The Old Testament sets the stage for it. The New Testament describes it.

As a man Christ *lived* the most perfect life ever known. He was kind, tender, gentle, patient, and sympathetic. He loved people. He worked marvelous miracles to feed the hungry. Multitudes, weary, pain-ridden and heartsick, came to him, and he gave them rest (Matthew 11:28-30). It is said that if all the deeds of kindness that he did were written, the world would not contain the books (John 21:25).

Then: He *died*—to take away the sin of the world, and to become the Saviour of men.

Then: He *rose* from the dead. He is *alive* today. He is not merely an historical character, but a living Person — the most important fact of history, and the most vital force in the world today. And he promised eternal life to all who come to him.

The writers of the New Testament reveal to us the character and teachings of Jesus Christ, the mediator of the New Covenant. There were at least eight of these men, four of whom — Matthew, John, Peter and Paul — were apostles; two — Mark and Luke — were companions of the apostles; and two — James and Jude — were brothers of Jesus. The books were written at various times during the second half of the first century. Much light is thrown on the writings of these men in *A Look at the New Testament*.

¹⁹ Used by permission.

Introduction

Have you ever climbed a very high mountain and upon arriving at the summit were thrilled with the breath-taking view? While traveling through the valleys you had seen the details — the tree, the flower, the brook and the stone. But from the mountaintop you had a panoramic view of the vast expanses of God's wonderful nature. This survey of the Bible is planned to give you such a panoramic view of the inspired Word of God, the Holy Bible. From this viewpoint you will see it as a cohesive whole instead of as a series of unrelated stories or details.

The Bible is the story of what God is doing in history. Like any good story, it has a beginning and an ending. It starts with the creation; conflict is introduced with the workings of Satan and the fall of man, introducing the dilemma. The rest of the story is the solving of that grand dilemma by God, and the final triumph of His purpose at the second coming of Christ. All the events in between fit into that story and contribute to the unfolding of the "plot." The Bible has one main theme — redemption — and many sub-themes which run through the entire book. Redemption is hinted at in the beginning — Genesis 3:15 — and developed as the main subject, coming to a climax with the advent of Christ. The sub-themes, interwoven into the narrative, and all dependent upon the main theme, redemption, are defined and illustrated in the events of the Bible.

Along with this panoramic view of the Bible goes the *specific* lesson to be found in each book. Of course, there are nearly as many lessons to be drawn as there are verses; but rather than doing that kind of detailed study, this volume aims to give an inclusive picture of the New Testament and the general lessons to be drawn from each book.

It is a wonderful privilege to have and to hold the precious Word of God. People of other days have been denied this privilege. Even now, in some nations, the Bible is a forbidden book and the public teaching of it is considered a crime against the state. In pagan lands millions have never had the opportunity of hearing its message or reading its pages. It is therefore not only your privilege but also your sacred responsibility to study the Scriptures. Accept this privilege and responsibility seriously.

Let's Look At The Gospels

The Gospels Portray Jesus Christ, Our Saviour And Lord

He is here! The promised One has come! Who has come? The One "whom all the prophets have foretold, Jesus Christ' the Lord.

Every prophet in the Old Testament assured God's chosen people again and again that a Messiah should come who would be the King of the Jews. They therefore looked forward with passionate longing and patriotism to the coming of that King with pomp and power.

We read in Isaiah 7:14: *Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel*, God with us. This is just the One that the evangelists tell us about. The Gospels present Jesus in our midst. John says, *The Word was made flesh, and dwelt among us* (John 1:14). Think of God coming down to live with men!

Notice where the four Gospels are placed. They stand at the close of the Old Testament and before the Epistles.

What Is The Gospel?

Gospel means "good news." The word is derived from two Anglo-Saxon words, God (good) and spell, story or tidings. The good news concerning Jesus, the Son of God, is given us by four writers, Matthew, Mark, Luke and John, although there is but one Gospel, the glad story of salvation

through Jesus Christ our Lord. The word “gospel” is never used in the New Testament of a book. It always means “good news.” When we speak of the Gospel of Luke, we ought to understand that it means the good news of Jesus Christ as recorded by Luke. Nevertheless, from the earliest times, the term “gospel” has been applied to each of the four narratives which record the life of Christ.

No doubt originally the good news was oral. Men went from one place to another, telling the glad story by word of mouth. After a while a written record was necessary. More than one attempted this, with no success. See what Luke says in Luke 1:1-4: *For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the Word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theo-philus, That thou mightest know the certainty of those things, wherein thou hast been instructed.*

Why Four Gospels?

As everyone knows, there are four Gospels, but the question at once arises, “Why four?” Why wouldn’t one straightforward, continuous narrative have been enough? Would not this have been simpler and clearer? Might this not have saved us from some of the difficulties which have arisen in what some have said are conflicting accounts?

The answer seems plain. Because one or two would not have given us a complete portrayal of the life of Christ. He is presented as:

- King in Matthew
- Servant in Mark
- Son of Man in Luke
- Son of God in John

It is true that each of the four Gospels has much in common with the others. Each deals with Christ’s earthly ministry, His death and resurrection. His teachings and miracles, but each Gospel has its differences. We at once see that each of the writers is trying to present a different picture of our one Lord.

Matthew deliberately adds to his account what Mark omits. There is a lack of completeness as to His life history in any one of the four Gospels, or in all taken together. Hear what John says in 21:25: *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.*

In the National Gallery in London there are three representations on a single canvas of Charles I. In one his head is turned to the right; in another, to the left; and in the center we find the full face view. This is the story of this production. Van Dyck painted them for Bernini, the Roman sculptor, that he might by their help make a bust of the king. By combining the impressions so received, Bernini would be better able to produce a “speaking” likeness. One view would not have been enough.

It may be true that the Gospels were intended to serve the very purpose of these portraits. Each presents a different aspect of our Lord’s life on earth. Together we have the complete picture. He was a King, but He was the Perfect Servant, too. He was the Son of Man, but we must not forget He was the Son of God.

The four Gospels present the person and work of our blessed Saviour, but each in a distinct relationship. Let us give one more illustration that we feel will help to clarify what we mean. Suppose that four men would undertake to write a “life” of Theodore Roosevelt, and that each chose to represent him as a different character. One would treat of his private and domestic life; a second would deal with him as a sportsman and hunter of big game; a third would tell of his military prowess; and the fourth would trace his political and presidential career. You can see at once that

each of his biographers would be looking for and recording only those things which would help develop his story. Each would use only that material which helped paint the side of the man he was describing.

Master this outline and you will be familiar with the contents of the Gospels for life.

JESUS IN THE FOUR GOSPELS

King

Matthew presents Jesus as King. Written primarily for the Jews, He is the Son of David. His royal genealogy is given in chapter 1. In chapters 5-7, in the Sermon on the Mount, we have the manifesto of the King, containing the laws of His kingdom.

Servant

Mark depicts Jesus as Servant, Written to the Romans, there is no genealogy. Why? Men are not interested in the genealogy of a servant. More miracles, are found here than in any other Gospel. Romans cared little for words; far more for deeds.

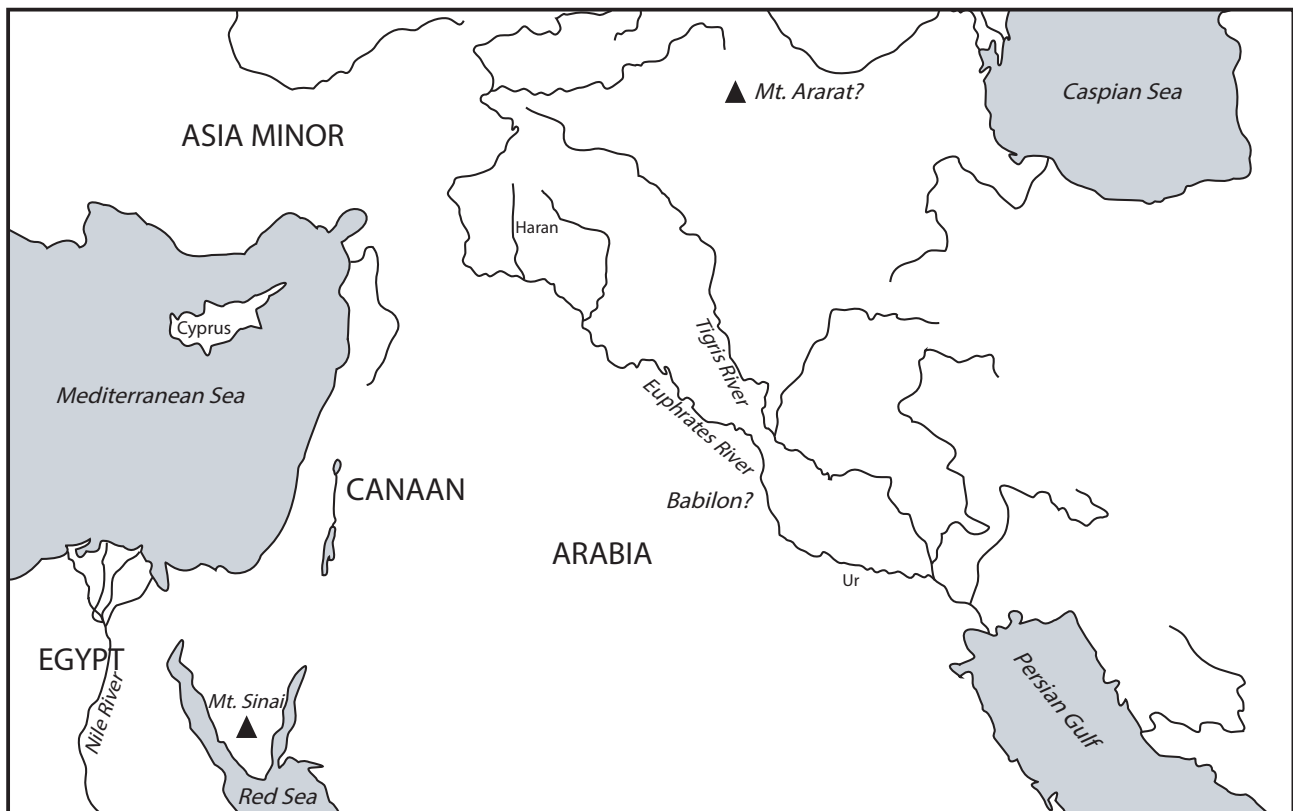
Man

Luke sets forth Jesus as the perfect Man.. Written to the Greeks, His genealogy goes back to Adam, the first man, instead of to Abraham. As a perfect Man, He is seen much in prayer and with angels ministering to Him.

God

John portrays Jesus as the Son of God. Written to all who will believe with the purpose of leading men to Christ (John 20:31), everything in this Gospel illustrates and demonstrates His divine relationship. The opening verse carries us back to "the beginning."

BIBLE LANDS



Types Of Men Then And Now

Christ was going to be presented to widely different types of men, who made up the world. Each race was capable of appreciating one particular kind of presentation more than another.

The Jew

There were four classes of people in Jesus' day that represent four types of men today. Take the Jew first. He had his special training. He was steeped in Old Testament Scripture and the prophets. Matthew wrote the story of Jesus' life on earth especially for this people. If the Jew was to be impressed, it would have to be by one of his own race. His teacher must be a man versed in the Old Testament, and in the customs of the Jews. They must know that this Jesus came to fulfill the prophecies of the Old Testament. Over and over again we read in Matthew, *That it might be fulfilled ... as was spoken by Jeremiah the prophet ...* “

We have the same type of Christian today. They revel in prophecies fulfilled and unfulfilled. They seek to know what the prophets have spoken, and how it is being brought to pass.

The Roman

Next came the Roman, the master of the world at that time. Mark wrote especially for him. The Romans knew nothing about Old Testament Scripture. They were not interested in prophecy being fulfilled. But they were vitally concerned over a remarkable Leader who had appeared in Palestine. He had claimed more than ordinary authority, and had possessed extraordinary powers. They wanted to hear more about this Jesus. What sort of a person He really was; what He said, and what He had done.

The Roman liked the straightforward message of one like Mark. One thousand three hundred and seventy-five times the word “and” is used in Mark. It moves on in beauty and force all its own. Mark's Gospel is filled with deeds, not words. Clearly it is the Gospel of the Ministry of Christ.

The Roman of Jesus' day was a type of the average businessman of today. He is not concerned at first about the genealogy of a king, but with a God “who is able”; a God who can meet man's every need. Mark is the businessman's Gospel.

The Greek

Then there is Luke. This Gospel was written by a Greek doctor, to his own countrymen who were lovers of beauty, poetry and culture. They lived in a world of large ideas. Their tastes were fastidious. The Gospel of Luke tells of the birth and childhood of Jesus. It gives the inspired songs connected with the life of Christ. We find the salutation of Elizabeth when Mary visited her. (Luke 1:42-45) We hear the song of the virgin mother. (Luke 1:46-55) Even Zacharias burst into praise when speech was restored to him. (Luke 1:68-79) At the Saviour's birth a chorus of angel voices ring out (Luke 2:13,14), and then the shepherd's song of praise to God in Luke 2:20 is heard.

The Greek is the type of the student and idealist today who is seeking after truth, for he believes that is the goal of happiness.

All Men

John is written to all men, that they might believe that Jesus is the Christ. Christ is portrayed as the Son of God. This Gospel is filled with extraordinary claims that attest His divine character and mission.

The “all men” of John's day were like the masses today who need Christ. They include the “who-soevers” who will believe on the Lord Jesus Christ because they have a sense of need and want to receive the gift of eternal life through Jesus Christ the Lord.

When we draw nearer, we then see good reason for four Gospels. Why four, when Christ is the one glorious Theme of them all? Each of the writers is absorbed with some special feature in Christ's character and office. Each evangelist takes some office and develops it with convincing power. It is the unfolding of this particular view of the work of Christ that stamps the design on each book and distinguishes it from the others.

The Deity of Jesus Christ

APPENDIX 2

Excerpt from *The Kingdom of the Cults* by Walter Martin²⁰

Throughout the entire content of inspired Scripture the fact of Christ's identity is clearly taught. He is revealed as Jehovah God in human form (Isaiah 9:6; Micah 5:2; Isaiah 7:14; John 1:1; 8:58; 17:5; cf. Exodus 3:14; and Hebrews 1:3; Philippians 2:11; Colossians 2:9; and Revelation 1:8, 17-18; etc.). The Deity of Jesus Christ is one of the cornerstones of Christianity, and as such has been attacked more vigorously throughout the ages than any other single doctrine of the Christian faith. Adhering to the old Arian heresy, which Athanasius the great Church Father refuted in his famous essay "On the Incarnation of the Word," many individuals and all cults steadfastly deny the equality of Jesus Christ with God the Father, and hence the Triune Deity. Jehovah's Witnesses, as has been observed, are no exception to this infamous rule. However, the testimony of the Scriptures stand sure and the above mentioned references alone put to silence forever this blasphemous heresy, which in the power of Satan himself deceives many with its "deceitful handling of the Word of God."

The Deity of Christ then is a prime answer to Jehovah's Witnesses, for if the Trinity is a reality, which it is, if Jesus and Jehovah are "one" and the Same, then the whole framework of the cult collapses into a heap of shattered disconnected doctrines incapable of even a semblance of congruity. We will now consider the verses in question, and their bearing on the matter.

1. (a) **Isaiah 7:14**—"Therefore the Lord [Jehovah] himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (lit., God or Jehovah with us, since Jehovah is the *only* God).
- (b) **Isaiah 9:6**—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."
- (c) **Micah 5:2**—"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

²⁰ This material was taken from Walter Martin's *The Kingdom of the Cults* (Minneapolis, MN: Bethany House Publishers, 1985), 83-97.

Within the realm of Old Testament Scripture Jehovah, the Lord of Hosts, has revealed His plan to appear in human form and has fulfilled the several prophecies concerning this miracle in the Person of Jesus Christ. Examination of the above listed texts will more than convince the unbiased student of Scripture that Jehovah has kept His promises and did become man, literally “God with us” (Matthew 1:23; Luke 1:32, 33; John 1:14).

The key to Isaiah 7:14 is the Divine Name “Immanuel,” which can only be rightly rendered “God with us”; and since there is no other God but Jehovah by His own declaration (Isaiah 43:10, 11), therefore Jesus Christ and Jehovah God are of the same Substance in power and eternity, hence equal. This prophecy was fulfilled in Matthew 1:22, 23; thus there can be no doubt that Jesus Christ is the “son of the virgin” so distinctly portrayed in Isaiah 7:14. Jehovah’s Witnesses can present no argument to refute this plain declaration of Scripture, namely that Jehovah and Christ are “One” and the Same, since the very term “Immanuel” (God or Jehovah with us) belies any other interpretation.

Isaiah 9:6 in the Hebrew Bible is one of the most powerful verses in the Old Testament in proving the Deity of Christ, and incontestably declares that Jehovah Himself planned to appear in human form. The verse clearly states that all government will rest upon the “Child born” and the “Son given” whose identity is revealed in the very terms used to describe His attributes. Isaiah under the inspiration of the Holy Spirit describes Christ as “Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace,” all attributes of God alone. The term “mighty God” is in itself indicative of Jehovah since not only is He the only God (Isaiah 43:10, 11), but the term “mighty” is applied to Him alone in relation to His Deity. Jehovah’s Witnesses dodge this verse by claiming that Christ is a mighty god, but not the Almighty. God (Jehovah). This argument is ridiculous on the face of the matter. However, Jehovah’s Witnesses argue that since there is no article in the Hebrew text, “mighty,” therefore, does not mean Jehovah. The question then arises, are there two “mighty Gods”? This we know is absurd; yet Jehovah’s Witnesses persist in the fallacy, despite Isaiah 10:21, where Isaiah (without the article) declares that “Jacob shall return” unto the “mighty God,” and we know that Jehovah is by His own word to Moses “the God of Jacob” (Exodus 3:6). In Jeremiah 32:18 (with the article) the prophet declares that He (Jehovah) is “the great, and the Mighty God” (two forms of saying the same thing). (Cf. Isaiah 9:6; 10:21; Jeremiah 32:18.) If we are to accept Jehovah’s Witnesses’ view, there must be two “Mighty Gods”; and that is impossible, for there is only One True and Mighty God (Isaiah 45:22).

The prophet Micah, writing in Micah 5:2, recording Jehovah’s words, gives not only the birth-place of Christ (which the Jews affirmed as being the City of David, Bethlehem), but he gives a clue as to His identity—namely God in human form. The term “goings forth” can be rendered *origin* (reference—Brown, Driver and Briggs, *Hebrew Lexicon of the Old Testament*, 426 [a] Item [2]), and we know that the only one who fits this description, whose origin is “from everlasting” must be God Himself, since He alone is “the eternally existing One” (Isaiah 44:6, 8). The overwhelming testimony of these verses alone ascertains beyond reasonable doubt the Deity of the Lord Jesus Christ, who became man, identified Himself with us in that incarnation, and offered Himself “once for all” a ransom for many, the eternal sacrifice who is able to save to the uttermost whoever will appropriate His cleansing power.

2. **John 1:1**—“In the beginning [or ‘origin,’ Greek, *Arche*] was the Word [*Logos*] and the Word was with God [*Ton Theon*] and the Word was God [*Theos*].”

Contrary to the translations of *The Emphatic Diaglott* and the *New World Translation of the Holy Scriptures*, the Greek grammatical construction leaves no doubt whatsoever that this is the only possible rendering of the text. The subject of the sentence is *Word (Logos)*, the verb, *was*. There can be no direct object following *was* since according to grammatical usage intransitive verbs take no objects but take instead predicate nominatives which refer back to

the subject, in this case, *Word (Logos)*. In fact, the late New Testament Greek scholar, Colwell, formulated a rule which clearly states that a definite predicate nominative (in this case, *theos*—God) never takes an article when it precedes the verb (was) as we find in John 1:1. It is therefore easy to see that no article is needed for *Theos* (God) and to translate it “a god” is both incorrect grammar and poor Greek since *Theos* is the predicate nominative of *was* in the third sentence-clause of the verse and must refer back to the subject, *Word (Logos)*. Christ, then, if He is the Word “made flesh” (John 1:14) can be no one else except God unless the Greek text and consequently God’s Word be denied.

Jehovah’s Witnesses in their *New World Translation of the Christian Greek Scriptures*, on the appendix pages 773-77, attempt to discredit the Greek text on this point, for they realize that if Jesus and Jehovah are “One” in nature, their theology cannot stand since they deny that unity of nature. The refutation of their arguments on this point is conclusive.

The claim is that since the definite article is used with *Theon* in John 1: 1c and not with *Theos* in John 1:1d, therefore the omission is designed to show a difference; the alleged difference being that in the first case the One True God (Jehovah) is meant, while in the second “a god,” other than, and inferior to, the first is meant, this latter “god” being Jesus Christ.

On page 776b the claim is made that the rendering “a god” is correct because “. . . all the doctrine of sacred Scriptures bears out the correctness of this rendering.” This remark focuses attention on the fact that the whole problem involved goes far beyond this text. Scripture does in fact teach the full and equal Deity of Christ. Why then is so much made of this one verse? It is probably because of the surprise effect derived from the show of pseudo-scholarship in the use of a familiar text. Omission of the article with *Theos* does not mean that “a god” other than the one true God is meant. Let one examine these passages where the article is not used with *Theos* and see if the rendering “a god” makes sense: Matthew 5:9; 6:24; Luke 1:35, 78; 2:40; John 1:6, 12, 13, 18; 3:2, 21; 9:16, 33; Romans 1:7, 17, 18; 1 Corinthians 1:30; 15:10; Philippians 2:11, 13; Titus 1:1 and many, many more. The “a god” contention proves too weak and is inconsistent. To be consistent in this rendering of “a god,” Jehovah’s Witnesses would have to translate every instance where the article is absent as “a god (nominative), of a god (genitive), to or for a god (dative),” etc. This they do not do in Matthew 5:9; 6:24; Luke 1:35, 78; John 1:6, 12, 13, 18; Romans 1:7, 17, etc. (See the *New World Translation of the Holy Scriptures* and *The Emphatic Diaglott* at above mentioned references.)

You cannot honestly render *theos* “a god” in John 1:1, and then *theou* “of God” (Jehovah), in Matthew 5:9, Luke 1:35, 78; John 1:6, etc., when *theou* is the genitive case of the *same* noun (second declension), *without* an article and *must* be rendered (following Jehovah’s Witnesses’ argument) “of a god” not “of God” as both *The Emphatic Diaglott* and *New World Translation of the Holy Scriptures* put it. We could list at great length, but suggest consultation of the Greek New Testament by either D. Erwin Nestle or Westcott & Hort, in conjunction with *The Elements of Greek* by Francis Kingsley Ball (New York: Macmillan, 1948, pp. 7, 14) on noun endings, etc. So then if Jehovah’s Witnesses must persist in this fallacious “a god” rendition they can at least be consistent, which *they are not*, and render every instance where the article is absent in the same manner. The truth of the matter is this, that Jehovah’s Witnesses use and remove the articular emphasis whenever and *wherever* it suits their fancy regardless of grammatical laws to the contrary. In a translation as important as God’s Word, every law must be observed. Jehovah’s Witnesses have not been consistent in their observances of those laws.

The writers of the claim have exhibited another trait common to Jehovah’s Witnesses, that of half quoting or misquoting a recognized authority to bolster their ungrammatical renditions. On page 776 of the appendix to the *New World Translation of the Christian Greek Scriptures* when quoting Dr. Robertson’s words, “among the ancient writers *ho theos* was used of the god of absolute religion in distinction from the mythological gods,” they fail to note that in the sec-

ond sentence following, Dr. Robertson says, “In the New Testament, however, while we have *pros ton theon* (John 1:1, 2) it is far more common to find simply *theos*, especially in the Epistles.”

In other words, the writers of the New Testament frequently do not use the article with *theos* and yet the meaning is perfectly clear in the context, namely that the One True God is intended. Let one examine the following references where in successive verses and even in the same sentence the article is used with *one* occurrence of *theos* and *not* with another form, and it will be absolutely clear that no such drastic inferences can be drawn from John’s usage in John 1:1,2 (Matthew 4:3, 4; 12:28; 28:43; Luke 20:37, 38; John 3:2; 13:3; Acts 5:29, 30; Romans 1:7, 8, 17-19; 2:16, 17; 3:5, 22, 23; 4:2, 3, etc.).

The doctrine of the article is important in Greek; it is *not* used indiscriminately. But we are *not* qualified to be sure in *all* cases what is intended. Dr. Robertson is careful to note that “it is only of recent years that a really scientific study of the article has been made” (p. 755, A. T. Robertson). The facts are not all known and no such drastic conclusion, as the writers of the appendix note, should be dogmatically affirmed.

It is nonsense to say that a simple noun can be rendered “divine,” and that one without the article conveys merely the idea of quality (pp. 773, 774, appendix to the *New World Translation of the Christian Greek Scriptures*). The authors of this note themselves later render the same noun *theos* as “a god” not as “a quality.” This is a self-contradiction in the context.

In conclusion, the position of the writers of this note is made clear at page 774 of the appendix to the *New World Translation of the Christian Greek Scriptures*; according to them it is “unreasonable” that the Word (Christ) should be the God with whom He was (John 1:1). Their own manifestly erring reason is made the criterion for determining Scriptural truth. One need only note the obvious misuse in their quotation from Dana and Mantey (the *New World Translation of the Christian Greek Scriptures*, pp. 774, 775). Mantey clearly means that the “Word was Deity” in accord with the overwhelming testimony of Scripture, but the writers have dragged in the interpretation “a god” to suit their own purpose, which purpose is the denial of Christ’s Deity, and as a result a denial of the Word of God. The late Dr. Mantey publicly stated that he was quoted out of context and he personally wrote the Watchtower, declaring “there is no statement in our grammar that was ever meant to imply that ‘a god’ was a permissible translation in John 1 :1” and “it is neither scholarly nor reasonable to translate John 1:1 ‘The Word was a god’ “ (Michael Van Buskirk, *The Scholastic Dishonesty of the Watchtower*, P.O. Box 2067, Costa Mesa, CA 92626: CARIS, 1976, p. 11).

3. John 8:58—“Jesus said unto them . . . before Abraham was [born], *I am*.”

In comparing this with the Septuagint translation of Exodus 3:14 and Isaiah 43:10-13, we find that the translation is identical. In Exodus 3:14, Jehovah, speaking to Moses, said “*I am*,” which any intelligent scholar recognizes as synonymous with God. Jesus literally said to them, “/ am Jehovah” (/ *am*), and it is clear that they understood Him to mean just that, for they attempted, as the next verse reveals, to stone Him. Hebrew law on this point states five cases in which stoning was legal—and bear in mind that the Jews were legalists. Those cases were: (1) Familiar spirits, Leviticus 20:27; (2) Cursing (blasphemy), Leviticus 24:10-23; (3) False prophets who lead to idolatry, Deuteronomy 13:5-10; (4) Stubborn son, Deuteronomy 21:18-21; and (5) Adultery and rape, Deuteronomy 22:21-24 and Leviticus 20:10. Now any honest Biblical student must admit that the only legal ground the Jews had for stoning Christ (and actually they had none at all) was the second violation—namely, blasphemy. Many zealous Jehovah’s Witnesses maintain that the Jews were going to stone Him because He called them children of the devil (John 8:44). But if this were true, why did they not try to stone Him on other occasions (Matthew 1:34; 23:33; etc.) when He called them sons of vipers? The answer is very simple. They could not stone Christ on that ground because they were bound by the

law which gives only five cases, and would have condemned them on their own grounds had they used “insult” as a basis for stoning. This is not all, however, for in John 10:33, the Jews again attempted to stone Christ and accused Him of making Himself God (not *a god*, which subject has already been treated at length).²⁰ Let us be logical then; if the Jews observed the laws of stoning on other occasions when they might have been insulted, why would they violate the law as they would have had to do if Jehovah’s Witnesses are right in John 8:58? Little more need be said. The argument is ridiculous in its context; there is only *one* “I am” in the Scriptures (Isaiah 48:12; 44:6; Revelation 1:8, 17), and Jesus laid claim to that Identity for which the Jews, misinterpreting the law, set about to stone Him.

Jehovah’s Witnesses (p. 312 of the *New World Translation of the Christian Greek Scriptures*, footnote C) declare that the Greek rendering of *Ego Eimi* (*I am*) in John 8:58 is “properly rendered in the ‘perfect indefinite tense’ (I have been), not ‘I am.’ To unmask this bold perversion of the Greek text we shall now examine it grammatically to see if it has any valid grounds for being so translated.

It is difficult to know what the author of the note on page 312 means since he *does not* use standard grammatical terminology, nor is his argument documented from standard grammars. The aorist infinitive as such does *not* form a clause. It is the adverb *Prin* which is significant here, so that the construction should be called a *Prin* clause. The term “perfect indefinite” is not a standard grammatical term and its use here has been invented by the authors of the note, so it is impossible to know what is meant. The real problem in the verse is the verb “*Ego Eimi*.” Dr. Robertson, who is quoted as authoritative by the NWT translators, states (p. 880) that *Eimi* is “absolute.” This usage occurs four times (in John 8:24; 8:58; 13:19; 18:5). In these places the term is the same used by the Septuagint at Deuteronomy 32:39; Isaiah 43:10; 46:4; etc., to render the Hebrew phrase “I (am) He.” The phrase occurs *only* where Jehovah’s Lordship is reiterated. The phrase then is a claim to full and equal Deity. The incorrect and rude rendering of the NWT only serves to illustrate the difficulty of evading the meaning of the phrase and the context.

The meaning of the phrase in the sense of full Deity is especially clear at John 13:19 where Jesus says that He has told them things before they²¹ came to pass, that when they do come to pass the disciples may believe that *Ego Eimi* (*I am*). Jehovah is the only One who knows the future as a present fact. Jesus is telling them beforehand that when it does come to pass in the future, they may know that “/ *am*” (*Ego Eimi*), i.e., that *He is Jehovah!*

In conclusion, the facts are self-evident and undeniably clear—the Greek allows no such impositions as “I have been.” The Watchtower’s contention on this point is that the phrase in question is a “historical present” used in reference to Abraham, hence permissible. This is a classic example of Watch-tower double talk. The passage is not a narrative, but a direct quote of Jesus’ argument. Standard grammars reserve the use of “historical present” to narratives alone. The term is translated here correctly only as “/ *am*” and since Jehovah is the only “/ *am*” (Exodus 3:14; Isaiah 44:6), He and Christ are “One” in Nature, truly the fullness of the “Deity” in the flesh.

The Septuagint translation of Exodus 3:14 from the Hebrew *ehyeh* utilizes *ego eimi* as the equivalent of “/ *am*” Jehovah, and Jesus quoted the Septuagint to the Jews frequently, hence their known familiarity with it, and their anger at His claim (8:59).

4. **Hebrews 1:3**—“He is the reflection of [his] glory and the exact representation of his very being, and he sustains all things by the word of his power . . .” (NWT).

²¹ Jehovah’s Witnesses point to the *New English Bible’s* rendering of this as “a god” as proof of the validity of their translation. The fact is, however, that the *NEB* mistranslated this passage and no reputable translation would support the Watchtower idea that this passage could mean that Jesus Christ was only claiming to be “a god.”

This passage of Scripture, I believe, clarifies beyond doubt the Deity of Jesus Christ. It would be illogical, and unreasonable, to suppose that Christ, who is the image imprinted by Jehovah's *Substance*, is not of the Substance of Jehovah and hence God, or the second Person of the Triune Deity. No creation is ever declared to be of God's very "Substance" or "Essence" (Greek *upostaseos*); therefore the eternal Word, who is "the fullness of the Godhead [Deity] bodily" (Colossians 2:9), cannot be a creation, or a created being. The writer of the book of Hebrews clearly intended to portray Christ as Jehovah, or he never would have used such explicit language as "the image imprinted by His Substance," and as Isaiah 7:14 clearly states, the Messiah was to be Immanuel, literally "God with us." Jehovah's Witnesses attempt the articular fallacy of "a god" instead of God, in reference to Immanuel; but if there has been "no god formed before or after Me" (Jehovah speaking in Isaiah 43:10), then it is impossible on that ground alone, namely God's declaration, for any other god ("a God" included) to exist. Their argument, based on a grammatical abstraction, fails to stand here; and the Deity of the Lord Jesus, as always, remains unscathed.

5. **Philippians 2:11**—"... And every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

If we compare this verse of Scripture with Colossians 2:9 and Isaiah 45:23, we cannot help but see the full Deity of the Lord Jesus in its true light.

Jehovah spoke in Isaiah 45:23 and said, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto *me* every knee shall bow, every tongue shall swear." In Colossians 2:9 the Apostle Paul writing under the inspiration of the Holy Spirit declares, "For in Him [Christ] dwelleth all the fullness of the Godhead bodily." The literal translation of the Greek word *theotetos* (Godhead) is *Deity*, so in Christ all the fullness (*pleroma*) of the Deity resides in the flesh (*somatikos*).

In Thayer's *Greek-English Lexicon of the New Testament*, which is referred to as being "comprehensive" by the Watchtower, a complete analysis of *theo-tetos* (Godhead, Deity) is given, especially its interpretation in the context of Colossians 2:9. Jehovah's Witnesses will do well to remember that Thayer was a Unitarian (one who denies the Deity of Christ), therefore more prone to accept their interpretations than those of evangelical Christianity. But despite his theological views, Thayer was a Greek scholar whose integrity in the presentation of honest facts, despite their disagreement with his beliefs, is the trait exemplified in all good critics and honest scholars. On page 288 of the edition of 1886, Thayer states that *theotetos* [Godhead, Deity] is a form of *theot* [Deity] or in his own words "i.e., the state of Being God, Godhead" (Colossians 2:9)! In other words Christ was the fullness of "The Deity" (Jehovah) in the flesh! *The Emphatic Diaglott* correctly translates *theotetos* "Deity"; but the NWT erroneously renders it "the divine quality," which robs Christ of His Deity. Jehovah's Witnesses arrive at this inaccurate translation by substituting the word *theiotes*, a form of *theiot* (divinity) and thus escaping the condemning evidence of "The Deity" (Jehovah) *tes theotetos*. However, documentary evidence reveals that they cannot rightfully do this for in Thayer's own words (p. 288), "*theot* (Deity) differs from *theiot* (divinity) as essence differs from quality or attribute." This fact again exposes the deception employed by Jehovah's Witnesses to lead the unwary Bible student astray into the paths of blasphemy against the Lord Jesus. It is improper, it *cannot* be so translated, the substitution of one word for another in translation is pure scholastic dishonesty and Jehovah's Witnesses can produce no authority for this bold mistranslation of the Greek text. Jesus Christ, according to the words themselves, is the same *essence* and *substance* as Jehovah, and as the essence (Deity) differs from the *quality* (divinity), so He is God—*tes theotetos* (The Deity)—Jehovah manifest in the flesh.

That Jesus and Jehovah are "One" in nature dare not be questioned from these verses which so clearly reveal the plan and purpose of God. Paul sustains this argument in his epistle to

the Philippians (before quoted) when he ascribes to the Lord Jesus the identity of Jehovah as revealed in Isaiah 45:23. Paul proclaims boldly, “That at the name of *Jesus* every knee should bow . . . and every tongue confess that Jesus Christ is Lord to the glory of God the Father.” It is a well-known Biblical fact that the highest glory one can give to God is to acknowledge and worship Him in the Person of His Son, and as Jesus Himself said, “No man cometh unto the Father, but by *Me*” (John 14:6) and “all men should honor the Son even as they honor the Father” (John 5:23).

It is therefore clear from the context that the wonder of the Godhead is specifically revealed in Jesus Christ to the fullest extent, and it is expedient for all men to realize the consequences to be met if any refuse the injunctions of God’s Word and openly deny the Deity of His Son, who is “the true God and eternal life” (1 John 5:20).

6. **Revelation 1:8**—“ ‘I am the Alpha and the Omega,’ says Jehovah God, ‘the One who is and who was and who is coming, the Almighty’ ” (NWT) cf. Rev. 1:7, 8, 17, 18; 2:8; 22:13; Matt. 24:30; Isaiah 44:6.

In the seventh, eighth, seventeenth and eighteenth verses of the first chapter of Revelation a unique and wonderful truth is again affirmed— namely, that Jesus Christ and Jehovah God are of the same *substance*, hence co-equal, co-existent and co-eternal, in short, *one nature* in its fullest sense. We shall pursue that line of thought at length in substantiating this doctrine of Scripture.

Comparing Matthew 24:30 with Revelation 1:7, it is inescapably evident that Jesus Christ is the “One coming with clouds” in both the references mentioned.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall *see* the Son of man coming *in the clouds of heaven with power* and great glory (Matthew 24:30).

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen (Revelation 1:7).

Following this train of thought, we find that Jehovah declares in Isaiah 44:6 that He alone is the First and the Last and the *only* God, which eliminates forever any confusion as to their being *two* Firsts and Lasts. Since Jehovah is the only God, then how can the *Logos* be “a god,” a lesser god than Jehovah, as Jehovah’s Witnesses declare in John 1:1? (*The Emphatic Diaglott* and *New World Translation*.) Many times Jehovah declares His existence as the “Only” God and Savior (Isaiah 41:4; 43:11-13; 44:6; 45:5; 48:12; etc.). This is indeed irrefutable proof, since Christ could not be our Savior or Redeemer if He were not Jehovah, for Jehovah is the only Savior (Isaiah 43: 11). However, despite the testimony of Scripture that “. . . before me there was no God formed, neither shall there be after me” (Isaiah 43:10), the “a god” fallacy is pursued and taught by Jehovah’s Witnesses in direct contradiction to God’s Word. In 1 Corinthians 8:4-6 Paul points out that an idol or false god is nothing and, even though men may worship many things as gods, there is only one true and living God (cf. Acts 5:3, 4 and John 1:1 for the other persons of the Trinity).

Revelation 1:17, 18 and 2:8 add further weight to the Deity of Christ, for they reveal Him as the First and the Last, who became dead and lives forever. Now since Jehovah is the only First and Last (cf. Isaiah references), either He and Christ are “One,” or to claim otherwise Jehovah’s Witnesses must deny the authority of Scripture.

In order to be consistent we must answer the arguments advanced by Jehovah’s Witnesses concerning the use of First and Last (Greek, *protos*) in Revelation 1:17 and 2:8.

By suggesting the translation of *prototokos* (First Born) instead of *protos* (First) in these passages (see the footnotes to the passages in the *New World Translation of the Christian Greek*

Scriptures and The Emphatic Diaglott), Jehovah's Witnesses attempt to rob Christ of His Deity and make Him a created being with "a beginning" (*Let God Be True*, p. 107). When approached on this point they quickly refer you to Colossians 1:15 and Revelation 3:14 "proving" that the Logos had "a beginning" (see John 1:1, *The Emphatic Diaglott* and the NWT). To any informed Bible student this argument is fallacious. A *Greek-Lexicon of the New Testament* by J. H. Thayer, edition of 1886, states that the only correct rendering of *protos* is "First" and in Thayer's own words "*The Eternal One*" [Jehovah] (Revelation 1:17). Here again the Deity of Christ is vindicated.

Further proof of this synthesis is the fact that the best and most authoritative manuscripts (Sinaiticus, Vaticanus, etc.) have *protos* "First." The Alexandrian Manuscript, since it possesses no accent marks, should be translated "Original Bringer Forth"²¹ (Erasmus) in keeping with the laws of textual criticism (Colossians 1:15). In short, the whole problem is one of accentuation. Since there are no marks of punctuation or accent in the Alexandrian Manuscript wording of Revelation 1:17; 2:8; etc., and since all the other manuscripts have *protos* "First," it is a contradiction to accentuate *prototokos* so as to make Christ a created being instead of the Creator. The correct accentuation of *prototokos* agrees with all the other manuscripts in portraying Christ as "The pre-eminent one" which is as it should be. These truths coupled with the fact that all reliable translations and translators bear out the rendering "First" in preference to "First Born" expose one more of the many clever attempts to pervert the Word of God by mistranslations and linguistic manipulation.

Jesus said: "I am Alpha and Omega, the First and the Last, the Origin and the End" (Revelation 22:13), and not only this but it is He who is revealing the mysteries to John (Revelation 1:1 and 22:16) and declaring Himself to be the "Faithful Witness" (Revelation 1:5) who testifies "I come quickly" (Revelation 22:20). It is evident then that Jesus is the One testifying and the "One" coming (Revelation 1:2, 7) throughout the book of Revelation since it is by His command (Revelation 22:16) that John records everything. So in honesty we must acknowledge His Sovereignty as the "First and Last" (Isaiah 48:12, Revelation 1:17 and 22:13), the Lord of all and the Eternal Word of God incarnate (John 1:1).

Revelation 3:14 asserts that Christ is the "beginning of the creation of God" and Colossians 1:15 states that Christ is "Firstborn of all creation." These verses in no sense indicate that Christ was a created being. The Greek word *arche* (Revelation 3:14) can be correctly rendered "origin" and is so translated in John 1:1 of the Jehovah's Witnesses' own 1951 edition of the *New World Translation of the Christian Greek Scriptures*. Revelation 3:14 then declares that Christ is the faithful and true witness, the "origin" or "source" of the creation of God. This corroborates Hebrews 1:2 and Colossians 1:16, 17 in establishing Christ as the Creator of all things and hence God (Genesis 1:1). Christ is the Firstborn of all creation since He is the new Creation, conceived without sin (Luke 1:35), the second Adam (1 Corinthians 15:45 and 47) who is the fulfillment of the divine Promise of the God-man (Isaiah 7:14; 9:6; Micah 5:2) and the Redeemer of the world (Colossians 1:14). John 3:13 states that no one has ascended into heaven but Christ who came down; Philippians 2:11 declares that He is Lord (Greek, *kurios*), and as such is "The Lord from heaven" of 1 Corinthians 15:47, hence God, and not a created being or "a god."

The Lord Jesus is also the "First Born" of the dead (Revelation 1:5)—²² that is, the First one to rise in a glorified body (*not* a spirit form—see Luke 24:39, 40), which type of body Christians will someday possess as in the words of the Apostle John, "... it does not yet appear what we shall be [but] we know that when He shall appear we shall be like [similar to] Him for we shall see Him as He is" (1 John 3:2). We know that these promises are sure, for He is faithful who

²² Or more literally, "First Begetter"—See Hebrews 1:2.

promised (Hebrews 10:23), and all who deny the Deity of Christ might well take cognizance of His warning and injunction when He said.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book (Revelation 22:18, 19).

7. **John 17:5**—And now, O Father, glorify thou me with thine own self *with the glory which I had with thee before the world was* (Jesus Christ).

This passage of Scripture in cross reference with Isaiah 42:8 and 48:11 proves conclusively the identity of the Lord Jesus, and is a fitting testimony to the Deity of Christ.

In Isaiah 42:8 Jehovah Himself is speaking and He emphatically declares “I am the Lord: that is my name: and my glory will I not give to another, neither my praise, to graven images.” Again in Isaiah 48:11 Jehovah is speaking and He declares “For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? *and I will not give my glory unto another.*”

It is plain to see from these references in Isaiah that Jehovah has irrevocably declared that His divinely inherent glory, which is of His own Nature, cannot and will not be given to any person other than Himself. There is *no* argument Jehovah’s Witnesses can erect to combat the truth of God as revealed in these passages of Scripture. The inherent glory of God belongs to God alone and by His own mouth He has so ordained it to be. God, however, bestowed upon the incarnate Word a certain glory manifested in the presence of the Holy Spirit through whose power and agency Christ worked while in the flesh and Jesus in turn bestowed this upon his followers (John 17:22). But it was *not* the glory of God’s nature, but instead the abiding presence of His Spirit. The two quite different types of glory should not be confused. Jesus prayed to receive *back* again the glory He had with the Father “before the world was” (John 17:5) and it was *not* the glory given to Him as the Messiah, which glory Christ promised to share with His disciples (verse 22). Nowhere in Scripture are the two types of glory equated.

The Lord Jesus Christ, when He prayed in John 17:5, likewise irrevocably revealed that He would be glorified with *the glory of the Father* and that the glory of the Father (Jehovah) was not new to Him, since He affirmed that He possessed it, *with* (Greek, *para*) the Father (“... the glory which I *had with thee*”) even before the world came into existence. Jehovah’s Witnesses attempt to answer this by saying that if He were God, where was His glory while He walked the earth?

In answer to this question the Scriptures list at least four separate instances where Christ manifested His glory and revealed His power and Deity. On the Mount of Transfiguration (Matthew 17:2) Christ shone with the inherent glory of God, which glory continued undiminished when in John 18:6 the Lord applied to Himself the “*I am*” of Jehovahistic identity that radiated glory enough to render His captors powerless at His will. The seventeenth chapter of John, the twenty-second verse, also confirms the manifestation of Jehovah’s glory when Jesus, looking forward to the cross, prays for His disciples and affirms the origin of His glory as being the Substance of God. The resurrection glory of Christ also serves to illustrate His Deity and reveal it as of God Himself.

So it is plain to see that the argument Jehovah’s Witnesses advance, to the effect that Christ did not manifest the glory of Himself, is invalid and finds no basis in the Scriptures. The truth of the whole matter is that the Lord Jesus did reveal the true glory of His Nature in the very works He performed, and as John says (1:14): “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

St. Paul in the second chapter of Philippians removes all doubt on this question when he writes, guided by the Holy Spirit, that Christ never ceased to be Jehovah even during His earthly incarnation. It is interesting to note that the Greek term *uparchon*, translated “being” in Philippians 2:6, literally means “remaining or not ceasing to be” (see also 1 Corinthians 11:7), hence in the context Christ never ceased to be God, and “remained” in His basic Substance; He was truly “God manifest in the flesh.”

An average Jehovah’s Witness interviewed recently, in attempting to escape the obvious declaration of Christ’s Deity as revealed in this text, reverted to the old Greek term-switching routine of the Society and asserted that the word “with” (Greek, *para*) in John 17:5, really means “through,” and therefore the glory that is spoken of is not proof of Christ’s Deity since the glory is Jehovah’s and is merely shining “through” the Son; it is not His own but a manifestation of Jehovah’s glory.

Once again we are confronted with the problem of illogical exegesis, the answer to which must be found in the Greek text itself. We must believe that the grammar of the Bible is inspired by God if we believe that God inspired the writers, or how else could He have conveyed His thoughts without error? Would God commit His inspired words to the failing grammatical powers of man to record? No! He could not do this without risking corruption of His message; therefore, as the wise and prudent Lord that He is, He most certainly inspired the grammar of His servants that their words might transmit His thoughts without error, immutable and wholly dependable. With this thought in mind, let us consider the wording and construction of the verse.

The Greek word *para* (with) is used in the dative case in John 17:5 and is not translated “through” (Greek *dia*) but is correctly rendered according to Thayer’s *Lexicon* as “with,” and Thayer quotes John 17:5, the very verse in question, as his example of how *para* (with) should be translated.

Never let it be said that *para* in this context indicates anything less than possessive equality—“the glory which I had *with* thee before the world was.”

The Lord Jesus Christ clearly meant that He as God the Son was the possessor of divine glory along with the Father and the Holy Spirit before the world was even formed. Christ also declared that He intended to appropriate that glory in all its divine power once again, pending the resurrection of His earthly temple, which by necessity, since it was finite, veiled as a voluntary act His eternal power and Deity (Philippians 2:5-8). The glory He spoke of did not only shine through the Father; it was eternally inherent in the Son, and since John, led by the Holy Spirit, deliberately chose *para* (literally “with”) in preference to *dia* (through), the argument that Jehovah’s Witnesses advance cannot stand up. The Lord Jesus claimed the same glory of the Father as His own, and since Jehovah has said that He will not give His inherent glory to another (Isaiah 42:9), the unity of Substance between Him and Christ is undeniable; they are One in all its wonderful and mysterious implications which, though we cannot understand them fully, we gladly accept, and in so doing remain faithful to God’s Word.

8. John 20:28—Thomas answered and said unto him, My Lord and my God!

No treatment of the Deity of Christ would be complete without mentioning the greatest single testimony recorded in the Scriptures. John 20:28 presents that testimony.

Beginning at verse 24 the disciple Thomas is portrayed as being a thorough-going skeptic in that he refused to believe that Christ had risen and appeared physically in the *same* form which had been crucified on the cross. In verse 25 Thomas stubbornly declares that “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side I will not believe.” Following through the sequence of events in verses 26 and 27, we learn that the Lord appeared to Thomas together with the other disci-

ples and presented His body bearing the wounds of Calvary to Thomas for his inspection. This was no spirit or phantom, no “form” assumed for the occasion as Jehovah’s Witnesses maintain. This was the very body of Christ which bore the horrible imprints of excruciating torture and the pangs of an ignominious death. Here displayed before the eyes of the unbelieving disciple was the evidence which compelled him by the sheer power of its existence to adore the One who manifested the Essence of Deity. “Thomas answered and said to him, My Lord and my God.” This was the only answer Thomas could honestly give; Christ had proved His identity; He was truly “The Lord God.” Let us substantiate this beyond doubt.

Jehovah’s Witnesses have vainly striven to elude this text in the Greek (*The Emphatic Diaglott* and the *New World Translation of the Holy Scriptures*), but they have unknowingly corroborated its authority beyond refutation as a brief survey of their sources will reveal.

In *The Emphatic Diaglott* (John 20:28, page 396) *o theos mou*, literally “The God of me, or my God,” signifies Jehovahistic identity, and since it is in possession of the definite article, to use Jehovah’s Witnesses’ own argument, it must therefore mean “the only true God” (Jehovah), not “a god.” On page 776 of the appendix to the *New World Translation of the Christian Greek Scriptures* the note states, “So, too, John 1:1,2 uses *o theos* to distinguish Jehovah God from the Word (Logos) as a god, the only begotten god as John 1:18 calls him.” Now let us reflect as sober individuals. If Thomas called the risen Christ, Jehovah (definite article) (*o kurios mou kai o theos mou*), and Christ did not deny it but confirmed it by saying (verse 29), “Because thou hast seen me, thou hast believed; Blessed are they not having seen yet having believed,” then no juggling of the text in context can offset the basic thought—namely, that Jesus Christ is Jehovah God!

The *New World Translation of the Christian Greek Scriptures* carefully evades any explanation of the Greek text on the aforementioned point, but just as carefully inserts in the margin (page 350) six references to Christ as “a god,” which they attempt to slip by the unwary Bible student. These references as usual are used abstractly and four of them (Isaiah 9:6; John 1:1; 1:18; and 10:35) have been mentioned already in previous points. The question then is, is there any other god beside Jehovah which Jehovah’s Witnesses affirm to be true by their reference to Christ as “a god” (John 1:1; Isaiah 9:6)? The Scriptures give but one answer: Emphatically *NO!* There is no god but Jehovah. (See Isaiah 45:21-23; 44:68; 37:16, 20; etc.).

To be sure, there are many so-called gods in the Scriptures, but they are not gods by identity and self-existence, but by human acclamation and adoration. Satan also falls into this category since he is the “god of this world,” who holds that position only because unregenerate and ungodly men have accorded to him service and worship belonging to God.

The Apostle Paul seals this truth with his clear-cut analysis of idolatry and false gods in 1 Corinthians 8:4-6, where he declares that an idol is nothing in itself and there is no god but Jehovah in heaven or earth regardless of the inventions of man.

The picture then is clear. Thomas adored Christ as the risen incarnation of the Deity (Jehovah); John declared that Deity from all eternity (John 1:1); and Christ affirmed it irrefutably—“If ye believe not that I Am [Jehovah] ye shall die in your sins” (John 8:24; cf. Exodus 3:14). All of the pseudo-scholastic and elusive tactics ever utilized can never change the plain declarations of God’s Word. Jesus Christ is Lord of all; and like it or not, Jehovah’s Witnesses will never destroy or remove that truth. Regardless of what is done to God’s Word on earth, it remains eternal in the glory, as it is written, “For ever, O Lord, thy word is settled in heaven” (Psalm 119:89).

9. **John 5:18**—He said that God was his Father, making himself equal with God.

Concluding our chapter on this vital topic is this verse that is self-explanatory. The Greek term “equal” (*won*) cannot be debated; nor is it con-textually or grammatically allowable that

John is here recording *what the Jews said about Jesus*, as Jehovah's Witnesses lamely argue. The sentence structure clearly shows that John *said it* under the inspiration of the Holy Spirit, and *not* the Jews! Anyone so inclined can diagram the sentence and see this for himself. No serious scholar or commentator has ever questioned it. In the Jewish mind, for Jesus to claim to be God's Son was a claim to equality with God, a fact Jehovah's Witnesses might profitably consider!

We see, then, that our Lord was equal with God the Father and the Holy Spirit in His divine nature, though inferior (as a man) by choice in His human nature as the last Adam (John 14:28; 1 Corinthians 15:45-47). This text alone is of enormous value and argues powerfully for our Lord's Deity.

Prophecies Fulfilled

APPENDIX 3

Concerning Jesus Christ²³

Chronologically Arranged

NATURE	PROPHECY	FULFILLMENT
Seed of the woman	Ge. 3.15	Ga. 4.4; Re. 12.5
Generation, human	Ge. 12.3; 18.18; 49. 10; Is. 11.1	Jo. 1.45; Ac. 3.25; 13.23; Ga. 3.8
Time of His advent	Da. 9.24, 25	Jo. 1.41; 4.25, 26
Born of a virgin	Is. 7.14; Mi. 5.3	Ma. 1.23; Lu. 1.26-35
Descendant of Shem	Ge. 9.27	Lu. 3.36
Of Abraham	Ge. 12.3; 18.18	Ma. 1.1, 2; Lu. 3.34; Ac. 3.25
Of Isaac	Ge. 17.19; 21.12	Ma. 1.2; Lu. 3.34; Ro. 9.7
Of Jacob	Ge. 28.14; Nu. 24.17	Ma. 1.2; Lu. 3.34
Of the Tribe of Judah	Ge. 49.10; Mi. 5.2	Ma. 1.2; 2.6; Re. 5.5
Of the House of David	Is. 9.7; Je. 23.5	Ma. 1.1, 6; Lu. 3.31; Jo. 7.42
Birthplace.	Mi. 5.2	Ma. 2.1-6; Lu. 2.4; Jo. 7.42
Massacre of Innocents	Je. 31.15	Ma. 2.17, 18
Flight into Egypt	Ho. 11.1	Ma. 2.15
Ministry in Galilee	Is. 9.1, 2	Ma. 4.15, 16
A Prophet	De. 18.15	Jo. 1.45; 6.14; Ac. 3.22; 7.37
Priest like Melchisedek	Ps. 110.4	He. 5.6; 6.20; 7.17, 21
Purification of the Temple	Ps. 69.9	Jo. 2.17

²³ This material was taken from *The Holy Bible, King James Version, Analytical Ed.* (Chicago: John A. Dickson Publishing Co., 1941), 1087.

Rejected by Jews and Gentiles	Ps. 2.1	Jo. 6.66; Ac. 4.25, 26
Spiritual graces	Ps. 45.7; Is. 11.2	Lu. 4.18
Triumphal entry into Jerusalem	Is. 62.11; Ze. 9.9	Ma. 21.1-10; Jo. 12.14-16
Betrayal by a friend	Ps. 41.9	Ma. 26.15; Mk. 14.10, 21.
For thirty pieces of silver	Ze. 11.12, 13	Ma. 26.15; Mk. 14.10, 21
Trial and Crucifixion		
Silence against accusation	Ps. 38.13; Is. 53.7	Ma. 26.63; 27.12-14
Vicarious suffering	Is. 53.4-6, 12; Da. 9.26	Ma. 8.17; Ro. 4.25; 1 Co. 15.3; He. 9.28; 1 Pe. 3.18
Death with malefactors	Is. 53.9-12.	Ma. 27.38; Lu. 23.40-43
Piercing of hands and feet	Ps. 22.16; Ze. 12.10	Jo. 20.27
Insult, mocking	Ps. 109.25; 22.6, 7	Ma. 27.39; Mk. 15.29
Offered gall and vinegar	Ps. 69.21	Ma. 27.34, 48; Jo. 19.29
Lots cast for vesture	Ps. 22.18	Mk. 15.24; Jo. 19.24
Not a bone to be broken	Ex. 12.46; Ps. 34.20	Jo. 19.36
Burial with the rich	Ps. 16.9; Is. 53.9	Ma. 27.57-60
Resurrection	Ps. 16.10; Ho. 6.2	Ma. 27.63; 28.6; Ac. 2.27-31
Ascension	Ps. 68.18; 110.1	Lu. 24.51; Ac. 1.9; Ep. 4.8-10; He. 1.3

The Gospels Harmonized

A Harmony of the Gospels, or the Gospels Harmonized, signifies a chronological arrangement of the four Gospels. By this system of harmonizing, the periods of our Lord's life are readily grasped and the four records appear distinctly as contributing to this history. The discourses, parables, and miracles are placed where they belong chronologically. The student will realize the many advantages of such harmonizing in simplifying the study of the Gospels.

THE THIRTY YEARS	Matthew	Mark	Luke	John
Introductory				
Prologue of John's Gospel.				1.1-18
Preface to Luke's Gospel.			1.1-4	
Genealogies.	1.1-17		3.23-38	
Announcements				
1. John the Baptist promised.			1.5-25	
2. To Mary			1.26-38	
3. To Joseph.	1.18-25			
4. Mary's visit to Elisabeth.			1.39-56	
Birth of John and of Jesus				
1. John the Baptist.			1.57-80	
2. Birth of Jesus.	1.18-25		2.1-7	
3. Announcement to the shepherds.			2.8-20	
Infancy of Jesus				
1. Circumcision.			2.21	
2. Presented at the temple.			2.22-39	
3. The Magi — Wise men.	2.1-12			
4. In Egypt. Return to Nazareth.	2.13-23			

The Years in Nazareth				
1. Childhood.	2.23		2.39,40	
2. In Jerusalem at the age of twelve.			2.41-50	
3. Remaining years in Nazareth.			2.51,52	
BEGINNING OF HIS MINISTRY	Matthew	Mark	Luke	John
1. Labors of John the Baptist.	3.1-12	1.1-8	3.1-20	
2. Baptism of Jesus.	3.13-17	1.9-11	3.21-23	
3. Temptation of Jesus.	4.1-11	1.12,13	4.1-13	
4. John's statement to priests and Levites.				1.19-28
5. The Lamb of God.				1.29-34
6. First disciples.				1.35-42
7. Philip and Nathanael.				1.43-51
8. The first miracle — at Cana.				2.1-11
Water Made Wine				
a. At a wedding — a time of rejoicing.				
b. Without a word spoken.				
c. The only miracle on a joyful occasion.				
9. In Capernaum.				2.12
EARLY JUDEAN MINISTRY	Matthew	Mark	Luke	John
In Jerusalem				
1. First cleansing of the temple.				2.13-22
2. The First Discourse — Nicodemus.				3.1-21
a. A teacher of Israel. Came at night.				
b. His admission regarding Jesus.				
c. The new birth. Work of the Spirit.				
d. The way into the kingdom — the Son.				
e. The two classes—believers, unbelievers.				
In Judea				
1. Christ baptizing.				3.22-24
2. John at Aenon — his testimony.				3.25-36
In Samaria				
1. Leaving Judea .	4.12	1.14		4.1-3
2. The woman of Samaria.				4.4-26
The Water of Life				
a. The request and the surprise, 7-9.				

b. The statement and interest, 10-15.				
c. Disclosure—growing conviction, 16-19.				
d. Character and worship of God, 20-24.				
e. Christ's disclosure of Himself, 25,26.				
3. In Sychar. The people believe.				4.27-42
THE GALILEAN MINISTRY	Matthew	Mark	Luke	John
First Period				
I. To the First Circuit.				
1. Beginning of the ministry	4.12-17	1.14,15	4.14,15	4.43-45
2. Healing the Nobleman's Son				4.46-54
a. The appeal and Christ's reproof.				
b. The assurance — the son at Capernaum.				
c. Faith justified and faith increased.				
3. First rejection at Nazareth			4.16-30	
4. Settles in Capernaum	4.13-16		4.31	
II. The First Circuit.				
1. Call of the Four.	4.18-22	1.16-20	5.1-11	
The Draught of Fishes				
a. The command — launch out.				
b. The fruitless night's work.				
c. Seeming disasters — broken net, sinking ships.				
d. Fishers of men.				
2. Miracles in Capernaum	8.14-17	1.21-34	4.31-41	
Healing Simon's Mother-in-law The Man with the Unclean Spirit				
3. Preaching in Galilee	4.23; 8.2-4	1.35-45	4.42-44; 5.12-16	
Healing a Leper				
a. His condition — full of leprosy.				
b. Full of faith—"If thou wilt."				
c. The "I will" of Jesus.				
d. Obeying the Mosaic law.				
III. Enmity of Scribes and Pharisees.				
1. Healing the Paralytic	9.2-8	2.1-12	5.17-26	

a. At Peter's house in Capernaum,				
b. Overcoming obstacles.				
c. The authority of Jesus questioned. His right to forgive sins. The right established by an act.				
2. The call of Matthew.	9.9-13	2.13-17	5.27-32	
3. Concerning fasting.	9.14-17	2.18-22	5.33-39	
4. The Impotent Man				5.1-16
a. The Passover season.				
b. The Sabbath — pool of Bethesda.				
c. Helpless — lame 38 years.				
d. The word of healing — Arise.				
5. Christ and the Father				5.17-47
a. The occasion—healing the paralytic.				
b. The charge—violated the Sabbath. Made Himself equal with God.				
c. Works of the Father and of the Son.				
d. Things committed to the Son.				
e. Christ's witnesses, 30-47.				
6. Plucking grain on the Sabbath	12.1-8	2.23-28	6.1-5	
7. Healing the Withered Hand	12.9-14	3.1-6	6.6-11	
a. In the synagogue on the Sabbath.				
b. Application of His principle,				
c. Hostility and plotting.				
Second Period				
I. Organizing the Kingdom.				
1. Teaching and increasing fame.	4.23-25 12.15-21	3.7-12	6.17-19	
2. Selection of the Twelve	10.2-4	3.13-19	6.12-19	
3. Sermon on the Mount	5—7		6.20-49	
Constitution and Citizens of the Kingdom				
a. Beatitudes.				
b. True righteousness.				
c. Ethics of Jesus.				
d. Sincerity and hypocrisy.				
e. The temporal and eternal.				

f. Principles of the higher life,				
g. The two ways.				
h. The testing and the abiding.				
II. The Second Circuit.				
1. Healing the Centurion's Servant	8.5-13		7.1-10	
a. The marvelous faith.				
b. The commendable humility.				
c. A comparison and an assurance.				
2. Raising the Widow's Son — at Nain			7.11-17	
a. The compassion of Jesus.				
b. The command.				
c. The conviction — A Prophet from God				
3. Messengers from John the Baptist.	11.2-30		7.18-35	
Coming to the Father through the Son	11.25-30			
a. Things withheld from the wise.				
b. Things delivered to the Son.				
c. Things offered by the Son.				
4. Anointing of Jesus in Simon's house			7.36-50	
Parable of the Two Debtors			7.36-50	
a. Discrediting Jesus as a Prophet.				
b. The grounds of love.				
c. Simon compared with the sinner.				
5. The companions of Jesus			8.1-3	
III. Teaching by the Sea of Galilee.				
1. Scribes and Pharisees warned.	12.22-45	3.19-30		
Healing the Man Dumb and Blind				
a. The blasphemous accusation,				
b. The contradiction exposed.				
c. The incontestible truth.				
d. The unpardonable sin.				
2. True kinship with Christ	12.46-50	3.31-35	8.19-21	
3. Parables by the Sea.	13.1-53	4.1-34	8.4-18	
Parable of the Sower				
a. The seed on the wayside — devoured.				

b. On stony ground — withered.				
c. Among thorns — choked.				
d. In good soil — a harvest.				
Parable of the Seed. Mk. 4.26-29.				
a. Implanted in the heart.				
b. Silent operations.				
c. Progressive development.				
d. The gathered harvest.				
Parable of the Tares				
a. The two sowers.				
b. The two harvests.				
c. Gathering and separating.				
d. The parable explained, 13.36-43.				
Parable of the Mustard Seed				
a. Smallness of the seed.				
b. Expansive power.				
Parable of the Leaven				
a. Mixed with the meal.				
b. Its effect upon the meal.				
Parable of the Hidden Treasure				
The Treasure; the price; the joy.				
Parable of the Costly Pearl				
The seeker; the purchase.				
Parable of the Drag-net				
a. A mixed catch.				
b. Discrimination, separation.				
c. The fulness of the net not the ful- ness of the sea.				
IV. Miracles by the Sea.				
1. Stilling the Storm	8.18,23-27	4.35-41	8.22-25	
a. The danger, the fear.				
b. The sleeping Jesus.				
c. The appeal, the response, amaze- ment.				
2. The Gadarene Demoniac	8.28-34	5.1-20	8.26-39	

a. Habitation, untamable nature.				
b. Acknowledgment of Jesus.				
c. Restoration.				
3. Raising Jairus' Daughter	9.18-26	5.21-43	8.40-56	
The Afflicted Woman				
a. Duration of her affliction.				
b. The healing touch.				
c. The power of faith.				
4. Two Blind Men and Dumb Demoniac	9.27-34			
V. The Third Circuit.				
1. The second rejection at Nazareth	13.54-58	6.1-6		
2. The Twelve commissioned	9.35-11.1	6.7-13	9.1-6	
3. Death of John the Baptist	14.1-12	6.14-29	9.7-9	
VI. At Capernaum.				
1. Feeding the Five Thousand	14.13-23	6.30-46	9.10-17	6.1-15
a. The problem.				
b. Miraculously solved.				
c. The surplus.				
2. Jesus Walking on the Sea	14.24-36	6.47-56		6.16-21
a. The person of Jesus in the miracle.				
b. The fear dispelled. Peter's proposal.				
c. The elements at rest.				
3. The Bread of Life				6.22-71
a. The reproof.				
b. Demand for a sign.				
c. Christ the bread of life. Manna.				
d. Claims of the discredited Jesus.				
e. Effect of the sermon.				
4. Hypocrisy of Scribes and Pharisees	15.1-20	7.1-23		
a. The occasion—unwashed hands.				
b. Arraignment of the hypocrites.				
c. The things that defile.				
Third Period				
I. Withdrawal to the North.				
1. Toward Tyre and Sidon.				

Syrophoenician Woman's Daughter	15.21-28	7.24-30		
a. A distress disregarded.				
b. The appeal renewed.				
c. The reward of a great faith.				
2. Returning through Decapolis	15.29-31	7.31-37		
Deaf and Dumb Man Healed				
a. The means used.				
b. The command, the response and effect.				
II. Returning to the Sea of Galilee.				
1. Feeding Four Thousand.	15.32-38	8.1-9		
a. The compassionate Christ.				
b. Misgivings of the disciples.				
c. Limited resources in the hands of Jesus.				
2. Pharisees demand a sign from heaven	15.39-16.12	8.10-21		
3. The Blind Man Near Bethsaida		8.22-26		
a. Method of healing adopted.				
b. The imperfect vision. Men as trees.				
c. The perfect vision.				
III. Second Northern Withdrawal.				
1. Peter's great confession	16.13-20	8.27-30	9.18-21	
2. First announcement of coming death	16.21-28	8.31—9.1	9.22-27	
3. The Transfiguration The previous announcement confirmed.	17.1-13	9.2-13	9.28-36	
4. The Demoniac Boy	17.14-20	9.14-29	9.37-43	
a. The tragic spectacle.				
b. Impotence of the disciples.				
c. The word of healing power.				
5. Second announcement of coming death	17.22,23	9.30-32	9.43-45	
IV. In Capernaum.				
1. The Temple-tax — Tribute Money	17.24-27			
2. Humility and Forgiveness	18	9.33-50	9.46-50	
Parable of the Wicked Servant	18.21-35			

a. The king's decree and compassion.				
b. Despicable conduct of the servant.				
c. The just action of the king.				
V. The Visit to Jerusalem.				
1. At the Feast of Tabernacles				7.1-52
2. The woman taken in adultery				7.53-8.11
3. Christ the Light of the World				8.12-30
a. The astounding claim — I am the light.				
b. The charge — false record of Himself.				
c. The charge answered.				
d. The other witness — the Father.				
4. Spiritual Freedom				8.31-59
a. Freedom through the truth.				
b. Freedom through the Son.				
c. Under the servitude of the devil.				
d. A greater than Abraham.				
THE PEREAN MINISTRY	Matthew	Mark	Luke	John
I. To the Feast of Dedication				
1. Departure from Galilee.	19.1,2	10.1	9.51-62	
2. The Seventy commissioned			10.1-24	
3. The Good Samaritan			10.25-37	
a. The question — Who is my neighbor?				
b. The treatment by thieves.				
c. Treatment by priest and Levite.				
d. Treatment by the Samaritan.				
4. Visits Bethany — Martha and Mary			10.38-42	
5. The Man Born Blind				9.1-42
a. The man's explanation.				
b. The investigation, and the reason				
c. The charge. The inconsistency of it				
d. What the man absolutely knew				
6. The Good Shepherd				10.1-21
a. The false shepherd a thief				
b. Characteristics of the good shepherd				

c. Christ the Door				
d. The shepherd's love for the sheep				
7. At the Feast of Dedication				10.22-42
Attack of the Pharisees in the temple.				
II. From the Feast to the Withdrawal				
1. Discourse on Prayer			11.1-13	
a. The Lord's Prayer.				
b. The importunate friend.				
Three things assured.				
Grants of the earthly father and Heavenly Father.				
2. Healing the Dumb Demoniac			11.14	
The blasphemous accusation.				
3. Discourse Against the Pharisees			11.15-54	
a. Satan divided against himself.				
b. A sign-seeking generation.				
Ninevites and Queen of Sheba.				
Greater than Solomon.				
c. Function of the lighted candle.				
d. Woes upon the Pharisees and lawyers.				
4. Trust in God; the Coming Christ			12.1-59	
a. Warnings and admonitions.				
b. Parable of the Rich Fool.				
The fool's prosperity.				
The fool's contentment.				
The fool's death and judgment.				
c. Seeking first things.				
d. Living in view of the coming Christ.				
5. The Galileans slain by Pilate			13.1-9	
The need of repentance.				
The Barren Fig Tree				
a. Judgment upon the tree.				
b. The plea of the dresser.				
Space for repentance.				

6. The Crippled Woman			13.10-21	
a. Duration of the infirmity.				
b. The healing word and act.				
c. The ruler silenced as to the Sabbath.				
7. Those that shall be saved			13.22-30	
8. Warned against Herod. Christ's reply			13.31-35	
9. Dining with a Pharisee			14.1-24	
Healing a Man Having Dropsy				
Parable of the Wedding Guest				
a. Folly of self-exaltation. Humbled.				
b. The grace of humility. Exalted.				
Parable of the Great Supper				
a. The invitation, the supper ready.				
b. The invitation declined — excuses.				
c. The new invitation. Those invited.				
10.Counting the Cost			14.25-35	
a. Illustrations — the builder, the king.				
b. Application — the cost of discipleship.				
11. Receiving sinners defended by 3 parables .			15	
The Lost Sheep, 1-7.				
a. The seeking and the finding.				
b. The rejoicing of the shepherd.				
c. Joy in heaven over a repentant sinner.				
The Lost Coin				
a. The careful searching.				
b. The joy of finding.				
c. Joy in heaven over a repentant sinner.				
The Lost (Prodigal) Son				
a. What the prodigal left — Father's house.				
b. Lost money, manhood, self-respect.				
c. His resolution, confession, humility.				
d. The return and the welcome.				

e. The brother's view point; the father's view point.				
12. Parables of Warning			16	
The Unjust Steward				
a. An accounting required.				
b. The steward's consternation.				
c. The problem solved. Wise measures.				
The Rich Man and Lazarus				
a. Earthly conditions contrasted.				
b. Future conditions contrasted.				
c. The appeal to Abraham.				
The reminder. Impossible things.				
13. Nature of True Service			17.1-10	
The Unprofitable Servant				
a. Two forms of action.				
In line with duty.				
Gracious — the extra-legal service.				
b. The servant did what was required.				
c. The loving, generous service.				
14. Raising of Lazarus				11.1-46
a. Dead four days.				
b. A time of sorrow, but an opportunity for faith.				
c. A great truth prior to a great miracle.				
d. The incredible thing achieved.				
e. The new believers.				
15. Withdrawal to Ephraim				11-47-54
III. To the Return to Jerusalem				
1. Healing of Ten Lepers			17.11-19	
a. Their earnest appeal.				
b. Given directions—cleansed on the way.				
c. The one that was grateful.				
2. The Coming of the Kingdom.			17.20-18.8	
a. The coming apostasy.				
b. The coming Christ.				

The Unjust Judge				
a. The widow's request.				
b. The selfish motives of the judge.				
c. God's action in behalf of His own.				
3. The Pharisee and Publican.			18.9-14	
a. The Pharisee's prayer.				
The things he is not.				
The things he does.				
b. The publican's prayer.				
Humble, repentant, seeks mercy.				
4. Concerning divorce	19.3-12	10.2-12		
5. The children blessed	19.13-15	10.13-16	18.15-17	
6. The rich young ruler	19.16-30	10.17-31	18.18-30	
7. Labourers in the vineyard	20.1-16			
8. Third announcement of His coming death	20.17-19	10.32-34	18.31-34	
9. Ambition of James and John	20.20-28	10.34-45		
10. Blind Men Near Jericho	20.29-34	10.46-52	18.35-43	
a. Their urgent need and earnest prayer.				
b. Prevailed in spite of opposition.				
c. The one thing wanted and obtained.				
11. Zacchaeus, chief publican at Jericho.			19.1-10	
12. Parable of the Pounds			19.11-28	
a. The trust committed to servants.				
b. The worthy, faithful servants.				
c. The unfaithful servant condemned.				
d. Judgment upon the rebellious.				
13. Jesus anointed by Mary of Bethany	26.6-13	14.3-9		12.1-8
THE PASSION WEEK	Matthew	Mark	Luke	John
Sunday				
The triumphal entry into Jerusalem	21.1-11	11.1-11	19.29-44	12.12-19
Monday				
1. The fig tree cursed	21.18,19	11.12-14		
2. Second cleansing of the temple	21.12-17	11.15-19	19.45-48	

Tuesday				
1. The Withered Fig Tree	21.20-22	11.20-25		
2. Christ's authority challenged	21.23-27	11.27-33	20.1-8	
Regarding cleansing the temple.				
3. Parables of Warning	21.28-22.14	12.1-12	20.9-19	
The Two Sons				
a. The first refused to work then obeyed.				
b. The second agreed to work, but did not.				
c. The more obedient of the two.				
d. Application to the Jews.				
Parable of the Vineyard				
a. Let out to husbandmen. Their treatment of the lord's servants and son.				
b. Retribution. Destroyed. Vineyard given to others. Application to Jews.				
The Wedding Feast				
a. The invitation ignored.				
b. The king's reprisal. New invitation.				
c. The guest without the wedding garment.				
4. Questions by Jewish rulers	22.15-40	12.13-34	20.20-40	
5. Christ's unanswerable question	22.41-46	12.35-37	20.41-44	
6. Arraignment of the Pharisees	23.1-39	12.38-40	20.45-47	
a. Their crimes and hypocrisy denounced.				
b. Coming calamities. Retribution.				
7. The widow's mites		12.41-44	21.1-4	
The last act in the Temple.				
8. Jesus sought by the Gentiles				12.20-36
9. Christ rejected by the Jews				12.37-50
10. The Olivet Discourse	24—25	13	21.5-38	
Coming Events and the Coming Christ				
a. Destruction of the Temple predicted.				
b. The Gospel proclaimed to the nations.				
c. Events characterizing the age.				
d. Coming of Christ.				

e. Parable of the Ten Virgins, 25.1-13.				
1. Foolish ones — lamps, no oil.				
2. Wise ones — lamps and oil.				
3. Coming of the Bridegroom.				
f. Parable of the Talents, 25.14-30.				
1. Why they were given.				
2. Investments made.				
3. The accounting. Rewards. Reproof.				
g. Judgment of the nations.				
11. The plot. Chief priests and Judas	26.1-5 14-16	14.1, 2, 10, 11	22.1-6	
Wednesday No record of this day				
Thursday				
1. The Passover and the Lord's Supper	26.17-30	14.12-26	22.7-30	13.1-30
2. Last Discourses	26.31-35	14.27-31	22.31-38	13.31-16.33
Discourse in the Upper Room, Jo. 14.				
a. Their departing Lord to come again.				
b. Christ the way, the truth, the life.				
c. Christ and the Father.				
d. The Comforter promised.				
The Vine and the Branches, Jo. 15.				
On the way to Gethsemane.				
a. The relation of Christ to His Church.				
The vine the life of the branch.				
Their mutual love.				
b. Attitude of the world. Persecution.				
The Going and the Returning, Jo. 16.				
a. Expediency of His departure.				
The coming of the Holy Spirit.				
b. The "little while" of His absence.				
c. The joy of His return.				
3. The Intercessory Prayer				17
Friday				
1. In Gethsemane.	26.30, 36-46	14.26, 32-42	22.39-46	18.1
2. Betrayal and arrest	26.47-56	14.43-52	22.47-53	18.1-11

Healing the ear of Malchus				
3. The trial. Before Jewish authorities	26.57-27.10	14.53-72	22.54-71	18.12-27
4. Christ before Pilate	27.2,11-31	15.1-20	23.1-25	18.28-19.16
5. The crucifixion	27.32-56	15.21-41	23.26-49	19.16-37
6. In the tomb	27.57-61	15.42-47	23.50-56	19.38-42
Saturday The tomb under guard	27.62-66			
FROM THE RESURRECTION TO THE ASCENSION	Matthew	Mark	Luke	John
1. The Empty Tomb	28.1-10	16.1-11	23.56-24.12	20.1-18
2. The report of the guard	28.11-15			
3. The walk to Emmaus		16.12,13	24.13-35	
4. Appearances.				
To the disciples in Jerusalem, Thomas not present		16.14	24.36-43	20.19-25
To Thomas with the others				20.26-29
To seven disciples by the sea of Galilee				21.1-24
The Draught of Fishes				
a. Obeying the Lord's command — to cast the net on the other side.				
b. The remarkable result				
c. The unbroken net. Last miracle.				
To the Eleven in Galilee	28.16-20	16.15-18		
Final appearance and ascension.		16.19,20	24.44-53	

Prayers of Christ

(In Their Probable Chronological Order)

APPENDIX

5

WHERE RECORDED	WHERE OFFERED	THE LESSON WE SHOULD LEARN
Luke 3:21–22	Jordan River	We must not attempt to fulfil righteousness without prayer — God answers promptly and unmistakably
Mark 1:35; see Isaiah 26:9; Psalms 5:3; 63:1	Solitary place — Capernaum	The duty of early morning prayer — we should enter upon the discharge of duties with prayer
Luke 5:16; see Matthew 6:5	Chorazin — wilderness	To withdraw from the multitude and pray in secret
Luke 6:12; see 1 Thessalonians 5:17; Colossians 4:2; Psalm 55:17	Capernaum — mountain	Every work designed to advance God's glory should open with prayer — we should not limit the time
Matthew 11:25–26; see Isaiah 25:9; Matthew 15:36	A city	We must be as babes if we would receive divine light — we should be thankful for what seems good in God's sight
Luke 9:16; Matthew 26:26–27; Luke 24:30	Sea of Galilee, Jerusalem, Emmaus	The duty of giving thanks at our meals
Matthew 14:23; John 6:15; see Psalm 55:17	Bethsaida — mountain	The duty of closing the day's work with prayer in secret
Luke 9:18	District of Caesarea Philippi	The duty of frequent secret prayer
Luke 9:28–29	Mount Tabor	The duty of prayer

John 11:41–42; see Psalm 123:1–2	Bethany	We should recognize God's power — God hears prayer at all times
Luke 11:1–4; see Matthew 6:7–8	Gethsemane (probably)	We should learn of Jesus how to pray
Matthew 19:13–14; see 1 Peter 2:1–2; Matthew 18:5; Psalm 8:2	Borders of Judaea	"The kingdom of heaven belongs to such as these"
John 12:27–28; see John 13:31–32; Philippians 1:20–21	Jerusalem — temple	Not to pray for deliverance, even from the severest sufferings, when such lie in the course of our duty, but to seek God's glory in all things
John 17	Jerusalem — upper chamber	We should remember first, in all our prayers, God's glory — we should so live that we may at death say with Jesus, "I have brought you glory on earth by completing the work you gave me to do" — it is our duty to pray for others
Luke 22:32	Jerusalem — upper chamber	The duty of intercessory prayer
Matthew 26:36–44; Mark 14:32–41; Luke 22:40–46; note carefully. Luke 22:40, 43–44, 46	Gethsemane	The thrice uttered prayer of Jesus' agony should teach us: a higher sense of His sufferings for us — it is not wrong to be "exceeding sorrowful" — while we pray to be delivered from evil, we should ever say from the heart, "Yet not my will, but yours be done"
Luke 23:34; see Matthew 5:44	Calvary	We must pray even for our bitterest enemies
Matthew 27:46; Mark 15:34; see John 19:30	Calvary	The love that induced our Savior to bear such sufferings for us should teach us to love Him more and more each day.
Luke 23:46	Calvary	May we be able to utter the same glorious prayer
Luke 24:50–51	Bethany	May we share therein

