

## MIRACLES OF JESUS

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### A. Fact of Miracles

Dominant line of cleavage - Whether we can interpret Christ in terms of natural, or supernatural. One group - nothing supernatural. Other group - miraculous is characteristic picture of Christ.

#### History -

1. Miracles had dominant part of Apostolic preaching. Miracles played an important part. Acts 2:22 -  
Historicity of Jesus  
Acknowledgment of Him by God  
Various things He did  
"in midst of you" - in terms of physical  
"as ye know..." - self-evident.  
(C. H. Dodd - "Miracles are an integral part of the Gospels.")
2. Christ Himself pointed to His miracles as a proof of his Messiahship. Luke 4, Matt. 11:2-6.

#### Problem: - Why do men deny the miraculous?

Because they are part of an unbelieving philosophy which says:

- (1) They are impossible. They are contrary to nature  
Objection: This limits God - robs Him of His freedom.  
If God created the world, why can He not intervene.  
Miracles run against the natural order of law.

Answer: - Miracles suppose a background of the law - to deny possibility of a miracle, is scientifically wrong. A priorie argument - you must then claim to have experienced all things of world's history.

- (2) They are contrary to experience - incredible.  
One contends - I can't see - can't believe. However, he today believe much he doesn't see. (Illustration - brain)



"To say miracles are impossible to experience is to say a thing cannot happen which goes against history" - Airplane

Legitimacy of testimony comes in here.

Problem: If miraculous happened then, why not today? fancies - Can't say - spiritual miracles today - "begging the question"

Answer: Bible is not full of miraculous, but miracles confined to certain epochs: creation, exodus, Elijah (Elisha), David, Christ and Apostles. There was a long time when there were no miracles.

"If there were then epochs of non-miraculous, then why not today?" - cf. Anderson "Silence of God".

Today, God has committed His testimony to the Word. Some people say - "If I only could see, I would believe" - evading the question. Luke 16:31 (Illustration - Israel in the wilderness). Miracles will not convince a person who has disposition to disbelieve.

Note: Miracles is not important in and of itself, but only as it relates to a person or fact.

In this study, miracles are important as they relate themselves to Christ - testimony to Him. If otherwise, Satan can work miracles, then they are testimony to Him. cf. Du Pressene pp. 306,307. "The Redeemer". cf. Matt. 13:55-58.

The reason He did not perform any miracle - because of their attitude toward His person (Note connection between miracle and person \* testimony) NOT because their unbelief thwarted His miracles. Cf. Luke 5:17

Moreover, miracles play a subordinate place to the impact of His person. Cf. John 14:4.

Turton - "Works back from Rev<sup>10/107</sup> to miracles --".

Miracles enhanced by knowledge of date when Gospels written. 50-80 A. D. If Jesus worked at 30 A. D., then many people were still living who had seen Christ work. Since this is so, how could these Gospels have been written and accepted if not true? Godet - P. 22.

Moreover, if miracles of Jesus are denied, then you must discard much of His teaching. Cf. Matt. 12:25-30. Presupposition is casting out of demons. If deny miracle, must deny Jesus' teaching. Also. Matt. 7.



B. Features of His Miracles

1. Reasonable - nothing fanciful or far-fetched in His miracles. Performed to meet definite need - not like in temptation: "Cast thyself down...". In contrast, they were for men's benefit.
2. Not confined to a single sphere. If so, one might say a trick. Miracles may be divided into classes:
  - a. Impending on human nature - i.e. stilling of storm, Luke 5:4-7; Mark 11:12-14, 20
  - b. Impending on human life - i.e. sickness, Mark 1:29-31; disease, Mark 1:40-42; demon-possession, Mark 5:1-19; death, Jairus' daughter, Mark 5:35-43.
3. They were performed openly in the presence of spectators. Contrast to magicians' tricks or seances.
4. They were not denied by Jesus' contemporaries. Two miracles recognized by rulers of His time: raising of Lazarus, healing of blind man
5. They were instantaneous in their efficacy. Contrast - alleged faith-healings.

Conclusion:

Miracles are but a species of Divine intervention which must take place if there is to be a redemption from sin.

The Lord Jesus Christ is the greatest miracle - If you accept Him, you accept the miraculous.

One cannot accept Him without accepting miracles, for there is miracle of His sinlessness.

Gospel call - faith in a person, greatest miracle, not in miracles. These are testimony to His Person.

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THE TEACHING OF JESUS

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Hard to distinguish between preaching and teaching of Jesus -

"Jesus came preaching" - yet, spoken of oftentimes as "Si Sa' s kw"

Most places we would classify as "preaching", is said to be "teaching" - cf. Sermon on the Mount.

However, the fact that His preaching infused with teaching, gives us view and goal.

Jesus was called "rabbi" - Not because he came from school, but the quality of his utterances was such that He must be acclaimed "rabbi". He did not deny the title.

In Old Testament teaching function shared by prophets and priests. Priests - emphasized the historical and present administration. Prophets - emphasized the duty aspects and future.

The Lord comes primarily as prophet in His teaching.

The Three Divisions of Jesus Teaching:

- 1. The Method - Characterized by
  - a. Occasional thing
    - (1) Not mean unfrequently, but as the occasion afforded - spontaneous

Note varied settings in which He taught - no school. Matt. 4:23 in Synagogue; John 18:20 in Temple; Mark 6:6 in Villages; Out-of-doors: the seaside, Mark 4:1; on mountain, Matt. 5:1; on plain, Luke 6:17.

- (2) Not systematic - spotty, not systematic. Reserved for interpreter of Jesus, Paul. The varied occasions led to this.



- b. It is highly illustrative:  
 Contrast Paul and Jesus: Paul systematic and non-illustrative.  
 Jesus not systematic, but illustrative.

Illustration - window of house - let in light.  
 "Spiritual Cow in the natural world" - also, vice versa.  
 Correspondence between natural and spiritual world - due to  
 the fact that God is author of both. Natural to illustrate  
 the spiritual.

- c. The Use of interrogation:  
 Used this mostly in controversy. Threw argument back on  
 opponents. Others used - i.e. Socrates. One difference -  
 Socrates employed it to get minds of pupils open, rather  
 than getting answer. The Lord laid emphasis on answer.  
 Socrates can raise; Lord only can answer.

- d. The Teaching of Jesus included himself; we must set Him  
 apart from all other teachers.  
 Others - taught objectively - "This is what you must do"  
 Jesus - taught subjectively - e.g. John 14:6

- e. His teaching was greatly in Contrast to Scribes, not only  
 in authority, but also in appraisal of values.

"Jewish casuistry" - working out means whereby the letter  
 of the law can be met, can be lived. This was gist of the  
 Scribes teaching. Teaching of Talmud lettered with how  
 Sabbath must be observed, etc. They emphasized the minimum  
 required.

Christ emphasized the maximum - "Love thy..." How much one  
 can do us. How little one can do. Also, they emphasized  
 external, Jesus emphasized internal.

2. The Matter (Content) of our Lord's Teaching

- a. Dominant concept - the teaching regarding the Kingdom.  
 No work can be complete which does not include these truths:  
 (1) Kingdom of God already present in the Person of the King  
 (2) Mystery form of Kingdom indicating course of Kingdom,  
 Matt. 13.  
 (3) Consummation - "Thy Kingdom come..." - establishment of  
 Kingdom.

Men talk today of "building the Kingdom". Lord talks only of  
 "setting up the Kingdom". He talks of "building the church".

- b. Major Aspects of the Lord's Teaching
  - (1) Kingdom of God
  - (2) Church - Matt 16:18
  - (3) His own Person and work - esp. in John
  - (4) The Scriptures - esp. in John - also Matt. 5:17, John 5, 10
  - (5) God the Father - Matt. 11:27, esp. John 3, 5
  - (6) Realm of Conduct - esp. Sermon on the Mount



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- (7) The Family - based on marriage (Matt. 19:5, Gen. 2:24) - Divorce unlawful except for fornication - Devotion to family must be secondary to love for Christ. Matt.10:37.
  - (8) Government - Matt. 22:21
  - (9) Future Life - Heaven, Hell - Note - Lord says more concerning Hell than Heaven.

Note: - Recent teaching placing emphasis on redemptive efficacy of the Words of Jesus:

However, Idea - word is but the true expression of work of Christ. You can't drive wedge between Jesus' word and work.

People accept work of Christ through the Word. No may is saved by the Word of the Cross, mere preaching - They are saved by the burden or content of the Word.

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### CHRIST'S CONFLICT WITH THE PHARISEES

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There is a dark side of our Lord's life. John 1:11. Due to the Pharisees - spearhead of opposition - because of their position, they were able to cause His death.

#### A. Origin and Identity of Pharisees

Came into existence during Inter-Biblical Period - during Maccabean revolt - "Followers of Cassidean", "pious ves". Came in as protest against Hellenization. Sought for preservation of Hebrew ideals.

Explanation of change from "Cassidean" to "Perushim"

When Antiochus forced issue, Cassidean rose up with Maccabeans against Syrians. They won their religious victory. However, Maccabeans wanted complete independence of Syrians between 168-142. But, Pharisees withdrew their support from Maccabeans when political war engaged.

At time of Christ not politically strong enough to control the Sanhedrin. Saducees were. However, Pharisees were champions of people. This group gave character and content to later Judaism.



B. Opposition of Pharisees to Jesus.

Began with healing of palsied man - Luke 5:19-26.

Phases of opposition - grounds for opposition:

1. He had not been trained in their schools - Not a product of their system. Not too basic an opposition.

2. The Sabbath Controversy was the major issue.

Pharisees very strict on these questions. They objected specifically to his healing on the Sabbath. cf. John 5:1-16, Matt. 12:1-8, Luke 6:6-11.

Jesus' answers to these Pharisees on this question are worthy of note:

a. The Pharisees themselves would help an animal in difficulty on the Sabbath; why not man?? - Placing animal above man. Matt. 12:11,12.

b. Priests have to minister on Sabbath day, in accordance with Law; and yet they are blameless. If so, a greater than Priests is here - Why not He??

c. Sabbath is made for man; not man for Sabbath. Mark. 2:27

d. The Son of Man is Lord of the Sabbath. Mark 12:8  
Crowning point. One of His many spheres of sovereignty.

3. Jesus Claimed the right to forgive Sins. Luke 5:21.

Regarded as rank blasphemy by Pharisees since they didn't accept Jesus as divine. It was the miracle on top of the claim that "stung" Pharisees. They could have forgiven claim. cf. Fairbairn.

4. Jesus Friendship with Publicans and Sinners. Mark 2:12-15.

This story and the fact of it, shows fine spirit of Jesus - aloofness of Pharisees.

Note: Simon - "If he knew, he would not..." In other words, Simon could not believe that the two are reconcilable. This manifests Jesus' beauty of character.

5. Jesus took issue with Pharisees over their traditions, by which they were setting aside the commandments of God. Some claim the difference between Jesus and Jews was matter of conduct. However, deeper than that - Jews made righteousness an outer thing; Jesus demanded an inner change, an inner righteousness. "Jews seek a sign" - their whole emphasis on outer things. Jesus penetrated to the heart. Pharisees had same worldly spirit as Saducees, but sought to hide it.

Traditions he found wrong. Cf. Matt. 23. Example - eating with unwashed hands. Matt. 15:1, 2, 20.

6. Jesus made Himself equal with God. John 5:18; 10:33; Matt 22:41-45. John 19:7.

Liberals contend - Jesus never claimed for Himself the Son of God. However, here is the reason for the crucifixion. The thing that sealed His doom was this very contention. Whatever modernists say, Jews understood Jesus to claim Deity.



C. Tactics of Pharisees

Some friendly (Luke 11:36); Opposition, great and increased. Opposition along these lines:

1. Closely observed Him and followed Him. Mark 3:20, Luke 14:1  
Fault - in the spirit in which
2. They openly criticized what he said and did. Mark 2:16, 18, 24; 7:5
3. Sought to ensnare Him with questions. Matt. 22:15-22
4. Charged that Jesus cast out demons by power of Beelzebub - prince of demons.
5. Sought to excommunicate Jesus' followers. John 9:22
6. They sent officers to catch Him. John 7:32
7. They plotted His death. John 11:53

D. Jesus Denunciation of the Pharisees.

Matt. 24. Essence - they are hypocrites. Some feel that these denunciations are strange and too sweeping. Some say He is addressing only one group.

Objection: No indication of this restriction in Gospels.

Thompson - How account for hypocrisy?? - Were Pharisees consciously deceiving? Thompson's suggestions: In beginning the Pharisees ~~xxxxxxxxxxx~~ had to step out and make a faithful show vs. Syrians; however, not needed now -- deception. However, Pharisees were guilty of even their own law - e.g. robbed widows and children.

Importance of studying Pharisees: There is no element of Phariseeism not found in the church today. The same heart and same deception.

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THE MESSIANIC CONSCIOUSNESS OF JESUS

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As one views church history, there are three great areas of conflict:  
 1. Anan Controversy - centered in Christology  
 2. Pelagian Controversy - centered in Soteriology (also Reformation)  
 3. Modern Controversy - centered in Eschatology  
 (Note progress)

Note: Person of Christ came first. c/f. Dr. Patton - Stone Lectures.  
 All other problems depend on this one.

Crucial Importance - lies at very center of presentation of Christ in Gospels. Christ entertained certain thoughts about Himself. If He were wrong, then what follows is wrong. If He is right, then what follows is right. If a person claims to be His disciple, then one must accept His claim. c/f. Dr. Vos. Awful uncertainty for those who claim to follow Him and deny His messianic consciousness.

VIEWS:

- A. Grounds of the Denials of the Messianic Consciousness of Jesus
  - 1. Jesus favored designation of Himself was "Son of Man". Then, they said that "Son of Man" simply equaled man. He has the nature and character of a man.  
 Superficial.  
Objection: Must be solved not only on linguistic basis, but contextual also.
  - 2. It was declared unbelievable that Jesus thought Himself to be the Messiah and build upon Old Testament concept, and yet allow a break to come between Him and the nation who held the same concept.  
Objection: Divergence in concept.
  - 3. It is argued that there was an utter incongruity between Messiahship in Jesus case and His character. Can't be "meek and lowly" and hold lofty conception of Himself.
- B. There are others who do not deny Messiahship, but evaporate it.
 

Methods:

  - 1. Jesus' Messiahship belonged to the future.  
 Half-true - However, even in His earthly life He exerted Messianic authority and work.
  - 2. Jesus adopted form of Messiahship as a convenient thing, to express the difference in degree, to express the difference between His relationship to Father and them. Liberal viewpoint.  
 c/f Harnash.



### C. School of Consistent Eschatology

Schweitzer, etc. - Laid great stress on His coming, His eschatology. Laid little stress on ethical teaching. However, since He didn't come back, Schweitzer says he was mistaken in his beliefs.

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What is the content of His Messianic Consciousness? Dr. Vos says five elements:

1. Regal element - more than mere human authority
2. Eschatological element - comes to establish a Kingdom
3. Supernatural element - Key thought - "Ye are from beneath, I am from above". Never says "Our Father" except once, and that not to identify.
4. Soteric element - c/f Matt. 1:21 - Regarded by Jesus as part of His mission.
5. The specific religious position He occupies between man and God. His right to receive worship; His right to identify Himself with God.

The time element involved in the understanding of our Lord of His Messiahship. Luke 2:49 - At 12, He had the consciousness of His relation to His Father, and His mission. This story prepares for baptism - not sudden awareness of this Messiahship, but acceptance of this work of which He was already aware.

How far back of temple matter we can go is mute question.

Problem: If the Lord knew He was the Messiah, why no claim of this fact? Why no announcement?

Note: Difference between announcement and acknowledgment - almost Almost every place is acknowledgment, not claim. Didn't deny His titles - "Son of David", etc.

Why is there this reluctance to make bold announcement?

Reason: Linked up with other fact that He commanded men not to tell of healing.

Jesus was working all the time against a false Messiah. People were thinking of Messiah in terms which Jesus could not accept. If he had proclaimed it, people would have set Him up as a King. c/f John 6. This would have ruined His purpose to redeem -- .

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#### TITLES:

1. "Son of Man" - Old Testament background, Dan. 7:3  
Title indicates divine ideal for man. Jesus, in taking our nature, becomes counterpart of Adam.

Not



Note: Jesus' title of Himself -- others do not use. The Epistolary writers mark the same silence.

The title not merely a statement of His humanity - with this title many great things are joined, e.g. Coming again, judgment, etc.

2. "Son of God"

A sense where it means little more than Messiah. cf. Ps. 2 - "my king and my son" - Messiahship didn't necessarily connote Deity.

What did Nathanael, Peter, John the Baptist mean by "Son of God"? - Did they mean full Deity or simply Messiahship?

Difference from their use and that in John's Gospel.

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What is relation of Messianic Consciousness and His self-consciousness? Messianic consciousness does not necessarily arise to same level as Deity. No trouble to those who accept His Deity.

Problem: Question of Jesus' ignorance

Everything else in His self-consciousness is okay.

Wrapped up in Kenotic theory - He voluntarily laid aside the independent use of His attributes - of which knowledge was one. Jesus was shut up to two ways of obtaining knowledge:

- 1. Natural, human way
- 2. Revelation from the Father - "except the Father reveals..."  
If the Father didn't care to reveal, how else know?

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INCIDENT OF OUR LORD'S CONVERSATION WITH DISCIPLES AT CAESAREA PHILIPPI

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Background - (or Setting)

The Lord has been trying to get away from crowds - leaves Galilee - Goes to Tyre and Sidon. Then goes to Decapolis. Then crosses Sea of Galilee, going West - Met Pharisees near Tiberias. There they ask for a sign and He rebukes them. Crosses lake to



cast, and instructs disciples of heaven - then goes northward to Caesarea Philippi.

Caesarea Philippi - Coined from Caesar - Phillip, from Phillip, The tetrarch town had been called Paneas, answering to Greek God, Pan - Jordan takes rise here

G. A. Smith - discusses temple built here to Caesar - of Hist. Geo. of Holy Land.

First vacation or withdrawal of Jesus with disciples - However, not a vacation for idleness. For purpose of training their men. In later part of his Ministry he turned from crowds to his disciples - Lord wanted quality rather than quantity. He was vindicated at Pentecost.

Matt. 16: 13-23

Lord comes to grapple with question of his own person - must settle this before question of his work.

Note: They withheld worst reports i.e. reports of rulers - devil -

All Reports Concern Prophets: Testimony of prophetic ministry of Jesus

Two things Characterize prophet

- (1) Power of penetration - God-given power to see beneath surface, to understand what was going on beneath. c/ John 2: 24
- (2) Power of prediction - c. . . Olast discourse, his own death.

Opinions

- 1) John the Baptist - Herod's opinion is differed  
Note: Mt. 8: 14 Contrast John "John did no works..."
- 2) Elijah - Emphasize the ascent in Jesus which dwarfed cause of God vs idolatry - emphasizes fearlessness of Jesus
- 3) Jeremiah - Emphasizes comparison of Jesus

V.15 - This does not satisfy Jesus - Verse 30 -

- vast difference between reporting on newspaper and editorial
- Christ says - You've been reporters - how that is your conviction
- Men must come to a conviction about Jesus - basis for discipleship

V.16 - Phrase "Son of Living God" exalted first - distinguish between his meaning and usual current concept

V.17 - Seems to indicate that title "Son of Living God" indicates duty - testimony John 1. Conviction based on O.T. prophecies  
Matt. 16. Conviction based on O.T. prophecies and experience

V.17 - Testimony

Sobering statement - Only as Father reveals - c/. Matt. 11: 27

Note: Oliver Book - "The secret of the Lord is with them who fear him"  
This is reason Herod, Jews, etc., didn't understand  
However, for today, this does not lead to quibbling, e.g.  
further revelation - For all revelation is found in word -  
But, God brings conviction

Contrasts Peter Statement - "I know not the man" - Consummate sin - brings out this lie in greater relief.



V. 16 - 19 - Problem here - Between Prot. and Cath.  
 Element of truth in both conceptions - Eph. 2:20  
 Eph. 2:20 - Prot. and Apost. are means by which truth known  
 Christ is basic. His is the knowledge  
 Reference to Peter goes back to John 1:22  
 "Gates of hell shall not prevail vs it" - c/ Cambell - Morgan on  
 Matt. most commentation take it in passive  
 However, truth is an active thing - agressive warfare  
 "This truth is means of agressive warfare"

V. 21 - What he had said before was conclud in indianatis language  
 Caesarea Philippi is a turning point in the whole ministry of Jesus  
 "from that time forth"

Note: Person comes before work - Person gives value to work.

V. 22 - 25 - Rebuke of Peter  
 - Taking him to himself - private conference  
 "turn away" - turned away from Peter, not to Peter

Satan is making use of Satan, as he did the serpent  
 Note: What Satan didn't accomplish in temptation, e.g. set up kingdom,  
 he is accomplishing thru one of his disciples

"Offense" - note, same word as used for cross and death - 1 Cor. 1:16  
 "the things" - c/ 1 Cor. 2: The very center of the things of God is  
 the cross of Christ

Transfiguration

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MATT. CHAP. 17

The Caesarea Philippi incident was turning point in our Lord's ministry.  
 He then revealed to them how sufferings and death of 13:21  
 Logically, he then revealed to them the coming kingdom, Chap. 17.

Transfiguration must be taken in connection with Cos. Phil. incident.  
 Gospels are silent as to what intervened between Phil. incident and trans-  
 figuration. Silence may have left "blow" of his death "sink into them"



∴ Transfiguration is for benefit of disciples, cf. 17:2 - Indicated that their hopes in future kingdom is not shattered by his cross

Problem - Why not all 12? - matter of representation - e.g. "In mouth of 2 or 3 witnesses....."

This thing became important point in disciples life . e.g. Profound impression on Peter, cf. 11 Pet. - even in later life he remembered.

Problem - What is purpose of trans. Christ-ward

2 Principle Views -

(1) Emphasizes his need of encouragement, in view of evident repudiation cf. Objection of Camball - Morgan -- No need of this - Christ knew all.

Note: Divine voice doesn't say "Thou Art..." - But "This is," as if (no. 1) He needed encouragement.

(2) Morgan says -- Signifies attainment of perfection as a man that would allow full and last fellowship with God. cf. Morgan - "Crowning of first part of his mission - Perfection of life"

∴ Recognition by the Father of the attainment of the Son.

Note: 3 times voice from Heaven as it bears upon Christ's ministry

- 1) At Baptism - Father affirms pleasure in Christ from Boyhood to Baptism.
- 2) At trans. - " " " " Christ's earthly life
- 3) In Jesus. - In. 12 - Approve Lord up to this point, and prepare him for cross.

Credibility of Narrative

- 1) Found in Word
- 2) Beyond experience of man to fabricate record like this

Prelude to event - cf. 16:28 - also, other accounts

Matt. Account seems to point to 2nd advent, yet, this is v.s. history.

∴ Best to refer this prophecy to transfiguration. c.e. "after six days"

Objection - "Until they taste death" indicates lengthy period

∴ French refers to destruction of Jesus. As 2nd advent

Answer - Not the 2nd advent

∴ Best - trans. - Forglean of Kingdom

Time & Place

Time - Agreement that it was at night - Reason - (1) Luke says Jesus praying - Jesus prayed at night - ∴ night - (2) They waited until next day to return - (3) Sleepiness of disciple

Place - Either Mt. Tabor, or Mt. Hermon



Objection vs. Tabor

- (1) too far from Gae. Phil.
- (2) Mt. Tabor, before 2nd Cent. B.C., is known to have been the site of a fortress - kat

∴ Mt. Hermon -

Incident itself

- 1) Change in Jesus
  - Not external thing - not "spotlight beam" thrown upon him - difference of light and glory as his own person

Note Order - Himself, his person, his face, and then his garments  
 Contrast - Moves - matter of reflection - external

Body of Jesus in Heb. 10:19 is veil - Here, veil taken aside -  
 John speaks of moral glory - Jn.1:14  
 But, here is glory in display  
 Not change of feature, but revelation of inner being

cf. 11 Cor. 11:14 - Compare Greek words  
 Christ metamorphyn -  
 Satan - metaxima - seeking to change his outward appearance - he puts in appearance, but no inner reality

2) Heavenly Visitors

- Note about future life
  - \* these are men - remain men - not angels, etc
  - \* moreover, these are named and recognized - moreover, Lord didn't tell his disciples who these were - simple recognition
- ∴ Recognition in life to come

- Figures have representative value - Moses of Law; Elijah of Prophets
- Law & prophets spoke of Christ - cf. Luke 24:
- Work of Law & prophets have no real explanation apart from Christ
- Men mentioned in Mal.4:

- What these 2 men spoke about would be highly interesting to disciple  
 Luke - "Spoke about decease" - "  
 Disciples - interested in Kingdom, not death

∴ This was a real revelation to disciples of Jesus' mission although they didn't understand, after this there was no outer rebellion vs Jesus mission

These two things, decease & glory, from the themes of Peter's epistle  
Note - This trans. was not just an evidential value of as far as Moses & Elijah concerned - But they needed Christ's death

"Duan"  
 When Peter speaks of his death, 11 Pet. uses same word - "Accomplish"  
 Indicates death not accidental, or grudgingly accorded to, but in the plan of God.

3) Peter's Outburst

- First statement okay
- Second statement reprehensible
- Two things wrong



(1) Not the purpose of God that a vision should be localized, and preserved at Mt. top. But an Mt. top experience should be put into life. If they built on Mt. J, the purpose of it reserved just to the Mt. - Lord wanted it put in life - o.g. healing, cf. Mt. 17:14

Note - Attitude of disciples - cf. Luke 9:38 -

Problem - What is force of Matt others: continued awake, having fought of sleep or coming thoroughly awake.  
This accounts for Peter's sluggishness.

(2) But Jesus in same category with other two prophets. Note - how voice intones at this strategic moment, counteracting any such thought. Impulse of Hebrews is here - of 1:4 - Men and institutions of Judaism not tomorrow held - But Christ is better - this is same in terms. - This was in thought in v. 4, 5 - Christ is not to be bracketed with men. Differences of man exist in degree, but not in kind - moreover, you find a great one, you find one who is near or stands beside him. But there is no peer or equal to him - "hear ye him" - listen as he relates his decease.

4) Influence of Event

Everything following this is linked with & keyed to this great purpose. o.g. Luke 9:51 - Sequel so far as Jesus was concerned

Resurrection of Lazarus

Intervening time - Pagan history

None of Bethany familiar because of Martha & Mary, cf. Luke 10: 38 - 42  
- Home of reasonable wealth - o. g. Spontaneity of great cost from Mary; great feast after res.; many came to mourn.  
Lazarus not mentioned in Luke 10 - no word of his mentioned in John 11.  
: He may have been a returning man - and a great friend, o.g. "our friend"

John 11:

v. 5 - Evidently a grievous sickness

Note - how this militates against theory that sickness is sin - "the whom thou lovest . . . " - lessons learned in sickness that lover learned elsewhere - those nearest God most sorely tried - o.g. - Abraham

v. 11, 12 - "Sleepeth" - disciple gave wrong interpretation - word looks forward to res. - even night to morning

Note - presence of man J good - provides many witnesses to miracles - this is ultimate miracle of seven - this is seventh; wrought in city of Jesus.; near his death; wrought over man's worst enemy, death - this is testimony to his ability, power. Moreover, accommodation to his own res.; through difference.



However, people failed to grasp significance of res. - If disciples failed to grasp, how could people? - People expected Messiah to abide forever - :. Why any res.?

v 16 - Attitude of disciples - they believed that in going up to Jesus meant certain death.

Dedymus - cf French

Dedymus - "Twin" - cf. James -

v 21 - liba - sisters greet him with same word - This was probably the most constant thought during intervening time  
Were they right?? Yes, death never held sway in presence of Jesus

cf. Cambell - Morgan - says there is diff. in the two statements - Martha - censure

Mary - Statement of fact & resignation

Jesus given discourse on Res. at end time

v. 33 - not recan, but "anger" - Jesus indignant over ravages of sin over death - takes his stand in indignation against inroads of sin & death

v. 35 - Simply - "Shedding of tears"

cf. v. 33 - - audible lamenting - This Jesus did over Jesus

Note "poles" in this chapter - Res. & life - duty - weeping - humanity - "weep with those who weep"

v.40 - Direct statement not made - However, v. 4 close - this message probably sent to Martha - Here, in v. 40, he refers to it

v. 43, 44 - cf. John 5:24, 25 - here in John 11 is illustration of this - cf - Alexander Whyte's - Bib. characters - on Lazarus

Distinction between Laz. rec. & Christ's

Christ is f

In their cases they died again - Jesus didn't

Impact of this miracle

Sanhedrin get together

Cai has statement - Spoke of what Romans would do & what necessary to stave this off.

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### Triumphal Entry

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#### Background

After raising of Lazarus, Lord retired into Perea - here, Perea ministry - csp. Luke 14 ff. At Passover, came out again - went to Bethany; feast there



Here a strategic turn of events - Question of time - will Jesus come up to to feast?? What will happen?? Jesus takes initiative, and plans & carries out the triumph Entry - not foisted upon him, or prepared by disciples, cf. Jn. 12:13  
1. Entry is messianic act, because prompted by Jesus - at Caesarea - Jesus obtained from disciple a messianic statement - "Son of God" at Feast - Jesus will obtain from people a messianic statement - "Son of David"

Preparation for Event

Sent disciples to get colt - gave them "password", "Lord hath need" - Suggests some man promised help to Lord

"Lord hath need" -- great preaching text

- 1- Lord has need of nothing, being Lord of all - But in humiliation.....
- 2- If Lord needed animals :: how much more men
- 3- Need is for those who labor

- 1- Lord hath need of every man - not simply minister
- 2- Lord hath need of whole man -
- 3- " " " " each one just where he is
- 4- " " " " those who will glory him in their work

Scene itself

Procession around Jesus from 2 groups

- 1. Nations - disciples, & inhabitants of Bethany
- 2. Larger thing from city of Jesus

This 2nd group had witness borne to them of Lazarus rec. John 12:17, 18  
:: a real ferment of messianic expectation, & manifestation

Certain details

Pooling off of garments

Breaking off of branches - whether palms branches were thrown down is expressions of trees.

Hosanna - "Save now" - Hebrew -

Problem of Event

Seems to militate against Jesus usual experience - At other times he desired to yell himself - cf. John 6, 7

How can we square these with this event??

Answer 1 - Was this to satisfy a certain element in his group who look for messianic expectation??

Answer 2 - Was this to challenge his enemies? - cf. John 12:19 - Note "ye" Either one unworthy of Jesus

Answer 3 - Final & gracious offer of himself to the nation - cf. John 1:11  
Final & cumulative (after so many miracles) offer  
No one could say that Jesus was secretive - cf. Paul "not done in a corner"

Also, answer to prophecy

Here, he presented himself as King of Peace, a much king - cf. Zech.

Crowd interpreted this offer as an answer to their messianic expectation - cf. Mark  
However Jews not ready to receive him - like unclean temple, cf. John 2



Coming into view of Jesus. Jesus shed tears - audible weeping - saw in Jesus a spiritual need, not something to be conquered.  
 Compassion of Jesus - cf. Matt. 7: , 9: - No sinner can say that no one loves him.  
Lesson God gives adequate warning - cf. sadon, Minovah, flbed, etc. Even the career of Jesus  
 God gives warning & invitation

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Coming of the Greeks - cf. John 12:

Not clear whether proselytes or not - never had seen him - "we would see Jesus"  
 This is aftermath of Entry - after entry, throng left him - :. coming of the greeks must have been stimulen, and also foregleam of rejection of jews & coming in of gentiles.  
 Jesus refused request - answers with parable  
 parable militates vs. modernist view - he must necessarily die  
 He speaks of his lifting up, & all coming to him - then Greeks merely a van of what coming - cf. Rev. 7. "no man can number"  
 Import of parable ~~is~~ upon disciple, cf. v. 25, 26  
 - what is fleeting & perishable  
 To Greeks, this was something to magnify  
 Jesus said " " " " bury  
 A cross for him, meant also a cross for them - sacrifice is the law of spiritual fruitfulness

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The Upper Room

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- \*
- \*
- \*
- \*
- \*

Lord gave 3 great discourses

1st. Two discuss K. of G. -- Sermon on mt. Ethical principle of K. of G.  
 Olivet discuss course & consummation of K. of G.

Third - Upper Room - for believers - individual emphasis - Book of John is like ~~Eden~~ Tabernacle

Outer  
 Brazen alter - John 1:29 ----- 12: ----- center



Favor - Chap. 13 -- Only Lord & disciples

Holy Place

- |             |                 |   |   |
|-------------|-----------------|---|---|
| Candlestick | *               | * | Teaching concerning H.S. as spirit of truth |
| Showbread   | * Chap. 14 - 15 | * | Lord's Supper                               |
| Incense     | *               | * | Emphasis on prayer                          |

Holy of Holies - Chap. 17

Setting --- Upper Room

Luke 22: 7 - give circumstances which give rise to Upper Room

Note - Purposeful avoidance of public contact

1 reason - not to give opportunity to pharisees "to catch him"

cf. - MacClarin's sermon on this - emphasis on obscure disciples

Even though this was this man's own house, he couldn't enter into the upper room.

Ever after, this room held fascination for him

Man was willing to submit anything to Jesus

John 13 - Washing of Feet

v.1 - Banner over upper room - Best "unto the uttermost"

Love is in contrast to Judas betrayal, & disciples fleeing

Reasons for lesson on humility

- 1) Same proud intention, Luke 22:24
- 2) No servant at house to wash disciples feet; & disciples not willing to lower themselves.

Background of humility is one's own actual elevation, cf. v.3 -

Background is realization of one's own position

Problem -- Why was not foot-washing made an ordinance of the Church?? cf. v.15

Answers

- 1) to make a ritual out of an act of Love would tend to destroy its meaning. It must be spontaneous.
- 2) It was a service adapted to the customs of that time & place - Practical value then; but not now --
- 3) Foot-washing is not referred to anywhere in the apostles as an ordinance, whereas baptism & Lord's Supper are  
One reference - 1 Tim. 5:12
- 4) Same silence in early ch.; until 4th cent.

Providence of Simon Peter

Peter makes 2 statements - Lord does not object to 1st. (v.6, 7); but does object to 2nd. (v.8).

1st Case - Peter hesitant - Lord answer's softly  
Peter bluntly revolts -- Lord answer's bluntly

cf. Bruce 1st. case - indication of Incarnation  
2nd case - denial of Lord ship of Christ - same spirit of refusal as in Acts 10.



Breaking in of Peter is Characteristic of Upper Room discourse

Study - Interruptions in Lord's discourse - cf. v. 33 "little children"  
Children ask questions

Note - John does not break in -- Reason - John is resting upon his Saviour upon his person ∴ not worried.

Note - Brethren go to that one who is closest to Lord for help

Note - Lord had in view calvary, & ∴ consequently the age to follow

Contrast - Consciousness of Jesus with restlessness of disciples  
Jesus knew - cf. v. 1, 3  
Disciples ignorant - ∴ restless

What has Lord to offer them in view of Calvary & Separation & their comm. restlessness?

- (1) His presence - cf. 14: 18, 20 - seedplot of Paul's teaching "in Christ"
- (2) His power - cf. chap. 15 - Ability to bear fruit; joined & living in him they are able to bear fruit - Seedplot for this is 12:24
- (3) His Peace - cf. 14: 27 - If it is his peace, then he had it himself  
∴ Same peace in which he conducted himself.  
"Not as World" - World has peace as long as it has comfort & security. Lord's peace - not dependent on these
- (4) His Promise - of the Father's house - 14: 1-3  
By these Jesus answers the restlessness of the disciples

Doctrines in Upper Room Discourse

- (1) His teaching on Love, cf. 13: 34, 35
  - 1) Character - new commandment - not new in sense that never gives before (cf. Lev.); but new in the object of love, e.g. Love of brethren
  - 2) Standard - "As I have loved you" - 13:34, 15:12  
Only way to fulfill - permit him to love thru us. This is real genus. of the fruit of the spirit, e.g. Love, namely his love
  - 3) Effect of this love, cf. 13:35 -- cf. 17 #Unity of believers  
Unity of believers secured only thru the love of which Christ speaks.
- (2) Teaching regarding the Holy Spirit
  - 2 ministries set forth # one toward world - cf. John 16  
# " " " believer
  - 1) Toward world  
Note - not exercised independent of believers  
cf. v. 7, 8 - "send him to you, and when he is come, ....."  
Spirit will use believers as mouth - pieces.
  - 2) Toward believers
    1. He will abide with them
    2. He will abide in believers - cf. 1 Cor 6
    3. He will act as another helper during X absence, 14:16
    4. He will be especially active in teaching them

Key to this discourse, same as key to Gospel of John, - "I am" \* 2 of them  
Discourse is Christe - centric \* 1 in ch. 14  
e.g. Spirit is introduced, but as another comforter \* 1 in ch. 15  
Prayer is in his name, "my name"

The Great "I Am" of John 14:6

Background-----



\* Most of his "I Am" are spoken in public; but these two were spoken only unto disciples - However, none of greater import than John 14:6  
Note - Thomas impetuosity & his outspoken denial of Jesus' words v.5  
 Thomas lost in the fog.  
 - Jesus answers him by saying that they have the most important thing, the Lord himself -- they do know the one most important thing.

Declaration

Reminder that Christianity is Christ - centered.  
Problem - how do we relate these three?? Are they all equal; or one  
 One dominating - "the way" - thought of the context  
 \*He is the way because he the truth & the life.

"The Truth" - the final revelation of God

1. heathen - have some rev.; but are still groping \* cf. Acts 17
2. Israel - had rev.; but not complete, or received
3. Christian - has full & complete Rev.

"The Life"

We pass from the truth to the life - Order in John 17:3  
 Object of knowing Christ is to have life  
 The only way to life is in person of Christ

"The Way"

1. One way - testimony to faithfulness of God - He has not many ways, so man became lost  
 Help to man - he can find & know that this is the only way.
2. Way open to all  
 implication of "no one can ..." is that all may come  
Note - though way open to all, it costs to lay down a highway - so it cost to provide this way.
3. Jesus identifies himself with the Father - No man "cometh unto" not "goeth to"

Lord's teaching on

Works - cf. v. 10 - 12 - The Lord in glory can do more than

PRAYER - vv. 13 - 15

Note - Christ is the way to the Father now by prayer.  
 Tremendous statement v. 13  
 Thought continued in 16: 23  
Note R.V. - Change in verbs -  
 in 14:13, aiten in both cases  
 Thought of revisers is that disciples had been asking many questions & ∴ Jesus said "Ye shall not interrogate me"

However, cf/14:16 - Christ is not interrogating disciples.

Holy Spirit - v.v. 16-26 - compare v. 17 with 1 Cor. 2:9 - same 2 words used.  
 v. 18 - Refers to Lord's coming by the Spirit - not to his personal return  
 By the spirit he will be present with them.



Request of peace VV. 27 - 31

V. 28 - Contrast V. 9

How is Father greater?? - Christ speaking in times of his incarnation his self humiliation - cf. 14:31, 15:10  
Father, Son & H.S. before ~~world~~ world together in  
However, by terms of agreement Son placed himself under Father -  
Son becomes servant to Father

The teaching concerning the True Vine

"true" - the ideal, complete  
Lost discourse in John's gospel revealing himself as the I am - However, not the lost in time - cf. Rev. 1: 12 - 16

Note emphasis of the "I Am"

In others, he as the "I am" gives them certain things -

However, here they are to give in service -

∴ Indicates the finality of this "I Am"

Sets forth relationship of

Note the limitation of the vine -- vine does not bear fruit -- vine bears branches, branches bears fruit

Jesus did not stay on earth to win men -- he left this to his disciples --

Yet, they cannot bear fruit apart from union & communion with them

Note - No other use of vine except for fruit - cf. Ezek. 15:3

Note - no allowance for "little fruit" -- there is "little faith", but not "little fruit"

Many assume false humility, e.g. I only have a "little fruit" -- however, not Phil. 4:13

All emphasis is on the fruit - not on vine, nor on branches - Many Christians "sopping up" truth, but not giving out

Note - If we are clean thru the word, it wont be necessary for God to bring his chastening reform us -- need not the purging

How are we to abide?

Solution - v. 10

Most christians think that abiding is a sentimental thing, by meditating

However, Christ abode in the Father by doing his will

∴ An active, not a passive, thing -- doing the will of God.

cf. Eph. 5:20, 21

Teaching concerning believer & world

Note the transcendent change, shift in emphasis, from love to hate

Reason out Lord hated - cf. v. 22 - Christ by his holy life condemned the world's living

Believers should be the same

cf. Acts 4:13 - Persecuted because like Jesus

If world doesn't hate us, it is an indication that we aren't like him.



John 17 -- Lord's Prayer

Greatest Prayer

Note -- Heb. 5:1 ff -- offered up prayer

Prayer indicates our absolute dependence upon God -- St. Christ by the terms of the incarnation is dependent upon the Father

.....  
Lord prays for himself first

Reason

.....  
Lord prays only for ~~his~~ his believers--

Does not indicate that the Lord gave up the world as a bad job.  
Neither, does it indicate that the Lord now never prays for the world.  
Reason - In this section he is concerned only with believers

Four Petitions in Lord's Prayer ----- in behalf of Believers

(1) Prays for safe-keeping for his disciples, cap. V.11  
Need indicated in V.15  
Language - that of sheep & shepherd - Shepherd taken away; sheep are helpless  
Evil - hostility of the world; but esp. that engendered by the evil one cf. 1 John 5:19  
Reason - Since they hated him, & they are his, the world will hate them  
Prayer indicates the Christian's purpose  
Christian is in this world if for no other reason than to exhibit his power to keep

(2) Prayer that the Lord would Sanctify -- v. 17 -  
\*Safe-keeping is negative  
\*This is positive -- sanctify, in order to be a witness  
Sanctification, here, does not mean cleansing  
Sanctify here does not stand over against that which is impure, but against that which is common -- They are set apart for a special purpose  
Like the Lord, cf. v.19  
Instrument for sanctification -- the word, both O.T. & his spoken word

(3) Prayer for Unity -- cf. v. 11, 21, 22, 23  
This has been debated thing -- advocates for Church unity base their plea on this to win world to Christendom -- they say that divisions are scandal of christendom  
Objection - There was a day when the church was one under the R.C.C. -- but this didn't solve problems, or win world.  
Insight - View unity in relation to the comparison - "even as we are" they weren't one locally - but a unity of purpose, a spiritual concord.  
\* Disciples must have a oneness of purpose.  
Organic union today - would be on basis of lowest common denominator, which is destructive -- cf. Donny, Jesus & the Gospel



(4) Prayer that his disciples might be with him, & behold his glory, v.24  
Strictly not a prayer  
"I wills" of Jesus few - for he came to do "will" of Father, But her,  
since he has carried out will of Father, He is claiming the victor's reward  
They had been with him during trests; not he desires them to be with him  
in Glory

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Gethsamane

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Carter shows that in the Upper room & garden Jesus, though free, is troubled in  
spirit - Reason -- Judas present ---- "while in garden, etc., Jesus though  
bound, is free in spirit -- ∴ Contrast

Sorrow begins - John 13:21 -- Reason -- Betrayal -- though Peter left Jesus  
Comparison between Peter & Judas \* Satan lifts Peter - use of one  
\* Devil entered into Judas  
Possession of other  
  
\* Peter called Satan  
\* Judas called Devil - strong -  
John 6:

Jesus often resorted to this place ∴ nothing external to cause fear in Jesus,  
because familiar

Procedure - Leaves disciples - takes 3 - then, leaves them - loneliness of Jesus  
cf. Cambell - Morgan - emphasis on loneliness of Jesus thruout his ministry,  
increasing all the time.

- 1) Received at first
- 2) Then, change - John 6:
- 3) Then, from Matt. 16 - outward attention is negligible; and even disciples  
cannot enter in - He is apart.
- 4) Then, in Gethsamane - He leaves them altogether

Note Change in composure \*  
Begins with John 13:31 \*  
Then, trace in Garden - \* Matt. -  
Note the words used in the gospels \* Luk - EK -  
\* Jh. - a ovia - agony  
basis of conflict



4. Explanations of the Ruffled Composure of Jesus -- For

- 1. Affraid to die - Fear of death  
If this were true, then we would have to say that death was altogether foreign to him. Only comes to those who sinned.  
Objection - This makes Jesus inferior to his disciples, because many of his disciples had died fearlessly.
- 2. Affraid he was going to die before going to the cross  
Variation - Satan was trying to kill him in the garden - cf. Alexander Patterson  
Satan was opposing him, cf. John 14:30  
However, this further statement is inference  
Moreover, how could satan have power to kill him, cf. John 10:28  
Moreover, how explain "cup which
- 3. Going to Cross would involve a crime against God by man; and Jesus did not desire to involveman in this sin of. Fairbairn  
Objection - No evidence that others in his thoughts in these prayers  
Moreover, Lord's attitude toward slayers is expressed by "Woe unto that man..."
- 4. Shrinking from prospect of being the sin-bearer  
Two-fold elements:  
1. To link oneself with sin is terrible - becoming sin-bearer is awful  
2. By doing so, he was forsaken by the Father. Which is worse is problematic.  
The struggle in the garden is that of the human nature.

Note

At Calvary the body is offered. The body is given to him. Here, in Gethsemane, the spirit is offered e.g. the will. If no offering of spirit, then offering of body has very little value, no more efficacy than O.T.  
O.T. Sacrifices were unwilling, involuntary. But Christ is willing.

~~Prayer is one of briefest on record.~~ Prayer is one of briefest on record. This is a perfect prayer. All of incarnation taken in.

Note - Failure of disciples

Matt. 26:45 - some say ironical  
However, principle stated-- it is too late for prayer now. Prayer needed during test. Test over. t. prayer no good now. t. sleep on.

The Arrest

Note - Words used for arrest -

Note - The great crowd following

Problem - why such a great crowd??  
1. Jesus had many followers.  
2. Better - dread of the Lord Jesus himself. They remembered his ~~sinning~~ cleansing of the Temple. t. They wanted plenty of men on hand.



Composition of multitude two-fold

1. (John) - Soldiers from Roman authorities
2. Temple-guard, or temple police. These would get satisfaction, remembering his cleansing.

Mention - Of Judas - cf. v. 48

Sign - Abominable thing that he should use such means - To prostitute the token of affection for such a foul deed. cf. Stalker  
 Two times where word occurs - Here, & Lk. 7:45

Usually word for him. - cf. v.98  
 But when he actually kissed him, great "put on" of affection :.  
 With woman, she kissed Jesus feet over & over again

Soldiers rushed forward to get him. Thought he would escape, but he stepped forward & the fall back collapsed.

Problem - Was their supernatural in their collapse?? Yes!! Something in the composure of Jesus, the look of victory & angry in his face, struck them with tremendous force.

Peter's Activity, v.51

Activity due to his impulsive nature; and also, probably remembered his promise.

Peter missed - probably aimed at whole  
 Guards would have cut Peter down, but Lord restrained the guards  
 "Suffer Ye Then For..." i.e. the guards - then Lord restored car, & solved problem.

Lord's rebuke to multitude -- V.55

- different from . Former is robber. Lord makes them look silly by giving up so easily. Rebukes their actions, and their motives.

V.52 - Pacifists use this verse. However, must be taken in context. Those who take up sword wrongfully.

cf. John 18:8 - Jesus word to soldiers - Reason - Let them go, to prevent them from committing worse sin, e.g. denying Lord, like Peter

Trial of Jesus

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Distinguish ecclesiastical trial from civil trial

Jews had apprehended him thru temple. - guards :. brought to high priest  
 Some accounts say they brought to Annas, others to Caiaphas.  
 Caiaphas son-in-law of Annas. Annas out of office, couaphas in, but Annas still exercised authority. H. Priesthood another of rapid change during this period.



Three Phases of Trial

- 1. Informal trial before h.p. while couriers out securing false-witness
- 2. Mid-night trial with members of San hedrin present
- 3. After day-break Lord brought before San hedrin again to make action legal. cf. Luke 22:66
- ∴ their action in condemning Jesus was illegal

Problem -- Was this a bona-fide trial????

More fundamental question: What institutes a trial?? -- An attempt to get at the truth by weighing evidence

In this light, this was no real trial -- Pre-determined judgement, false witness, etc., p.

Smiting of Jesus illegal - like Paul - however, Jesus retained his composure

- (1) 1st Phase -- Informal
- (2) 2nd Phase -- Effort to bring witnesses, however, since no formal charge, could get no witnesses.  
 (XX) Finally got 2 witnesses -- even if what they said were true, still no charge
- (3) Realizing this was getting nowhere, the h.p. stands up (avaotas) and proceeded in a violent way.  
 Queer thing -- demands the defendant to explain the charge brought against.  
 Lord remained silent - characteristic of Jesus  
 Silence did not give consent, but indicated his refusal to countenance any of the proceedings  
illust of challenge of infidel  
 Picture of regal serenity - not going to involve himself in a debate. His ministry.

- (4) Last attempt of the H.P., V.63  
 Jesus replied this time: V.64  
Reason 1. Oath attached may have demanded  
 2. Definite challenge that he must answer. Militates against his person.  
 Answer of Jesus consists of the claim of Christ in latter part of his ministry. Modernists cannot take this out and have any story left. No other charge found by which Jesus condemned.  
 More than replying, he adds something which took their breath away.  
 Answer: V.64, clothed in language of scripture, indicating that he is claiming to be the one of the O.T.  
 Upon this, h.p. accused him of blasphemy & declared no need of further witnesses. Not all sanhedrin conferred. e.g. Joseph of

- (5) Shameful treatment of Lord - Almost beyond credence, yet must be taken soberly, because in work--  
 Lord had incurred hatred of Phar. & Sadd. -- e.g. Cleansing of temple destroyed the ~~main~~ source of gain, temporarily, for saducees  
 More than this, the men here are men who have fallen to the lowest  
 The presence & holiness of Jesus does either two things:  
 1. brings out best, e.g. disciples faith;  
 2. brings out worst. "The Lord Jesus is the touchstone of all human nature"

Peter's Incident -- cf\* Stalker

Note- Oriental background -- Stalker

XXX



Note - John's part

Had access to high men of Judaism

Must have had wealth -- cf "hired servants" -- had "house" -- knew literature & personnel of Judaism

John obtained entrance for Peter into h.p. home

Evident -- that when Peter & John entered outer court, Peter stayed there & John went on inside -- indicates his intimacy & ability as eye witness.

Peter stayed without -- reasons - 1. not familiar; 2. ear cutting deal

Little maid first accused him -- accosted him in passageway

Then, he went inside where proceedings going on. He could have testified in favor of Jesus, but didn't.

Then, another maid accused him in front of all.

Then, a relative of servant ~~him~~ accused him in front of all.

Peter then cursed - effective way to deny his discipleship

World knows what kind of behavior befits a disciple of Christ

At this time, proceedings quit, and Jesus left -- while leaving,

Jesus looked at him -- must have pierced to the heart

Look of censure & disappointment

Look of hope - e.g. "...I have prayed for the...."

After this sequel, Peter went to stay with John in Ierus. cf. John 20.

Case of Judas -- cf. Matt. 27:3 ff.

Judas found Sanhedrin in temple -- seems as if sanhedrin had gone to meet in Temple in the morning, to make the trial legal.

Judas attempts to make restitution

Note Judas says "innocent blood" -- Sanhedrin "blood"

Difference between Judas' repentance & Peter's -- Peter a regenerate man

Compunction of remorse, not a true repentance of faith, like Peter  
cf. Stalker

### The Civil Trial of Jesus

Problem at outset -- Was trial with & before Pilate necessary --

Some maintain -- Jews could have executed Jesus; but they took it to Pilate to "pass the buck"

Two Objections:

1. John 18:31 -- lacked authority & power to execute sentence
2. If just to "pass the buck", then it is strange that when Pilate washed his hands they cried "His blood be upon...."

Case of Stephen is unnatural one

Pilate had court at Caesarea, in Uorth

Governor also had court at Jerus. or residence -- magnificent with tremendous area

Note - When Jews came the refuse to enter, so that they won't defile passover cf. John

This shows character of Jews - Punctitious about being ceremoniously clean, but didn't care about a murder, etc.

Emphasis on outward & ceremonial

Leaders brought 3 charges vs. Jesus

1. perverting the nation
2. forbidding to give tribute to Caesar
3. Saying

Note Real objection to Jesus not brought out -- blasphemy - they brought ~~charges~~ the ones that they thought would carry most weight with Pilate.

1. 1st is a very general charge
2. Jews also guilty of this
3. Striking one -- a king, not out king - a king :. a danger to Pilate  
menace to Rome



Pilate interviewed Jesus

His question - John 18:33 - 'diff. from Jews --- "the king..."

Jesus' answer - very significant --- John 18:34 Sermon: "Second-hand religion"

If from Pilate, he would answer it in a Roman aspect

If from Jews, he would answer it in a Jewish mold.

John 18:35 - Pilate ~~explained~~ replied harshly - felt sting of Jesus' answer

Companion verse to John 1:11

Jesus answer --- V.36 - By his answer he put at ease the mind of Pilate when he said this --- :. no menace to Roman Gov.

Proof my servants didn't offer any resistance.

Pilate replied --- If you are not an earthly king, what kind?

Jesus answer --- Memorable

"truth"--- O.T. - that which is fixed

Lord is king of truth

Pilate Questions - "What is truth?" - Flippant, v.e. What does it matter any--- truth, to Pilate, was expediency

Result of interview --- Jesus not a menace to the Roman gov.

Conclusion --- Luke 23: 3, 4

Jews not satisfied with

Jews then amplify 1st charge - "He stirreth up trouble"

Luke 23:5 - He is an agitator

Pilate sieged on word Galilee, and sent Jesus to Herod, the gov. of Galilee

Trial of Jesus before Herod - Luke 23:8-12

Herod antipas, son of herod the great

Trouble in married life - married Arabian princess --- then let her go and married brother Phillip's wife - This was his great sin --- had an interest in religious things

Listened to John the Baptist - however, John tread upon his toes, & Herod put him in prison

There, however, he still listened to John - But he wouldn't do the one thing necessary

Study in conscience

1. stage of vacillation - Refund to put away wife
  2. stage of remorse - after killing John & Jsus gained fame, Herod's conscience put out theory that this was John the Baptist
  3. Stage of hardness Jesus before herod
- Herod looked upon Jesus as another performer, a quack, wanted to see

Luke 23:9

Lord maintained silence before Herod - more so than before Pilate

Truth - The person who doesn't come to Christ or Word without spirit of earnestness & willingness will get nothing

Luke 23:11 - Herod made much of Jesus, &

2nd Trial of Jesus before Pilate

Luke 23:13

Pilate maintains that nothing wrong is found

Pilate then should have released him - but he showed his weakness, when he said he would flog him --- this was his fatal error

Jews recognized the weakness of Pilate & siezed upon it.

However, Pilate did not flog him at this time

Intereference - his wife, cf. Matt. 27:19

Dreams - usual reveal what is playing upon one's mind



Pilate & his wife had probably talked this case over considerably  
 God makes every effort, however, to prevent Pilate from carrying out desires.

It was the custom of Pilate to release one prisoner  
 Multitude takes initiative - Mk. 15:8 - the suggest it  
 Pilate grabbed this straw - he thought that between Barabbas and Christ, the  
 multitude would certainly choose Barabbas Chief prieste, etc. probably cir-  
 culated plenty of propaganda  
 Pilate then turned Jesus over to soldiers for scourging  
 Mob interpreted this as scourging preceding crucifixion - however, Pilate did  
 not so intend  
 Soldiers carried out their worst punishment  
 Whipped him  
 Put on crown, robe, etc. -- carried out 3rd charge

Pilate then brought Jesus out, hoping that the effect of the scourgings upon  
 Jesus would produce pity in multitude -- Pilate didn't intend scourgings to lead  
 to crucifixion - cf. John 19:4, 5  
 Pilate makes one final attempt - Jn. 19:6

John 19:7 - Then Jews brought out real reason Jews sought to have him crucified

Then Pilate had another interview - John 19:8, 9  
 Christ answered nothing - v.9  
 Pilate nettled - v.10  
 Jesus answered v.11

Then Jews played their trump card - v.12 - They threatened to take case to Rome  
 Pilate didn't fear Jews case going to Rome, but his own affairs and governorship  
 coming before Rome - ∴. for expediencies sake he gave Jesus to Jews

### Several Stages

Pilates attempt to release  
 " " to shift to Herod the case  
 " " to release one prisoner  
 " " caught in meshes of his own mis-administration

## Death of Christ

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Study will concern itself with a study of the seven words - Jesus own inerpretation  
 of Cross

Symmenty & progress in seven words

1. Pays attention to persecutars
2. " " " thief
3. " " " dear ones
4. Remaining "three deal with his need, his own self.



Order — other first; himself last  
Scene on cross divided by darkness — 9:00 A.M. 12:00 light — 12:00 — 3:00

1. "Father forgive them, for they know not what they do" Luke 23:34  
Problem - In view of Lord's words vs Pharces, and vs Jerusalem, and about the green & day tree, is Jesus on cross "going back" on all these Judgements is he asking God to acquit them  
No!! But asking God for "stay" — For him to be long suffering  
Somewhat "sin of ignorance" 1 Cor. 2:6  
Woe to world if Christ does not pray  
When silence in Heaven it is prelude to deluge of Divine wrath  
cf. Revelation — after silence, men pray (awful prayer) not Lord  
Jesus said "Every sin is forgivable, but ..." Here he is proving this fact, b.c.

2. "Today thou shalt be with me in Paradise"  
  
Awful thing to choose Bavrabus instead of him  
Further, as Isaiah prophesied, he was numbered with the transgressors  
Added insult — adding insult ~~to~~ to injury  
Further, being placed in middle, enlarges his guilt, as though he is greatest offender

However, in Placing him such, they offered him great evangelistic opportunity  
Penitent thief probably changed by the prayer of Jesus (no.1) — Probably smote his conscience — here was one not worthy of death — so thief probably re that here was one who could help him  
All the events of his life pass before his mind — his last crime was the So he turns to Jesus, timidly pleads & leans truth of .."Him that cometh..."  
- Statement of thief concernign kingdom manifest faith of high order  
- Lord is "gathering fruit" upon the cross - cf. John 12:  
He enters Paradise as king & conqueror — enters with trophy of grace - he brings one in as token.  
Compare with Garden of Eden  
Man is excluded because he is a thief  
Here the 1st man to enter paradise is a thief

3. "Women ..." "Son...." Two taken as one  
Peter had probably gone into hiding; not so with John  
Women standing afar off -- yet, as suffering intensified they drew closer in compann  
John took his place alongside women  
Luke: 1: Here is the sword thru Mary  
Jesus will not leave his mother alone; taken care  
Problem - Why did not Jesus leave his mother and care of his brother?  
Reason - they were not believers -- they were not standing there  
Spiritual interests of Mary more important  
Note - Jesus does not use term "mother" but "woman" ---  
Loved his mother, but loved his bride more -- "a man shall forsake his mother & father ....."

4. "My God, My God, Why hast thou Forsaken Me" — Matt. 27:46  
  
Cry comes at 9th hour.  
From noon to 3: 00 an eerie silence  
Darkness & silence in keeping with transaction, that between son & father —  
Son fulfilling Obligation - "I came to do thy will" — suffering for sin  
Darkness comes from averted face of Father  
Forsaken now by Father  
He had been forsaken by men, friends, disciples — but in all this he had not been forsaken by Father.



Now he is -- no one to turn to --  
The Holiness of God was spoken most loudly by silence -- no word in judgement  
God, however, sis speak in res. ---

5. "I Thirst"

- Only word dealing with physical pain
- Not a complaint, or appeal for help -- simply statement of fact
- Outcry of pain was not from nails, or outwrecking of body -- but from this agonizing thirst
- Psa.22 - Speaks of awful thirst -- this thirst probably crowded out any other pain
- Common idea -- that he voiced this cry to fulfill scripture -- John Better - No comma after "accomplished"---  
It was in view of the fact that he recognized all these things were accomplished for an effective sin-bearer, that he thirsted  
Only after he realized that his work was being accomplished, & would be ~~effective~~ effective, that he thought of himself  
illust. Same in garden -- after tempt., thought of hunger
- Then received vinegar---
- Reason - That he didn't reserve it before -- so that it wouldn't drug him.  
Through all his work, he was in full possession of his faculties  
Then after work, he took vinegar
- Passage (John 19: ) brings out real humanity
- Note - He has water to give  
- We should thirst after righteousness

6. "It is Finished" -- John 19:30

"It has been finished" - "It stands completed"  
Deals not with suffering, but with plan of salvation  
Lord had seen travail of Christ, & was satisfied  
Here Jesus differs from us -- He completed his work perfectly -- We never do.  
We have gospel of finished task to proclaim -- otherwise legatison

7. "Father, into thy Hands I Comaend my Spirit" -- Luke 23:46

John 10:18 "I have power .....

He is now commending spirit unto God.  
Jesus died as he lived, "unto the Father  
His death was prelude to taking it again



Books on Christs death & concurrent events  
 STALKER  
 NICHOLSON; BISHOP

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### RESURRECTION OF JESUS

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Before death, disciples could not understand the place of the death & res. of X. - cf. after mt. of Tram. Couldn't understand. Prepared to set aside

CONTRAST - 1 Cor. 15:1, 4 - pillars of X tian truth.

Theologians fail to give proper place & significance to Res. Emphasise fact, not place  
 Evolutionists deny.

#### 1. Historic Fact

##### (1) Empty Tomb

Note - No one was witness of res. of X. witnesses to empty tomb and risen X.

Some try to get rid of this truth

Luke Says women went ~~to~~ to a wrong tomb

Answer - Scripture says that it is the tomb. They identified the tomb by various characteristics

Note Grave - clothes - head-dress had been left in spiral form;



indicating that our Lord didn't need the stone rolled away

Problem - How do we know this empty tomb an iron-clad argument?

Story of the Guard

If the authorities could have gotten the dead body, they would have brought it forth at the preaching of the res. of X. by Peter to confound him. This would have put an instant stop to the Xtian movement. But they didn't; indicating the couldn't produce body.

Note: However, empty tomb not enough. - Post-Res. Appearance

cf. - Disciple on Emmaeus

cf. - Apostles - considered it as "old wives fables"

Indicates that this is no fabricated story - Disciples unwilling to believe

:. Not the empty tomb, but the revelation of the Risen X. that assured them.

3. Transformation in the Lives of the Disciples

After death, a hoplessness & despair lays hold of disciples -- cf. Emmaeus  
But this is changed when they see him.

4. Existence & History of the Church - Only risen X. can account for this.

Disciples ready to quit. Only Res. of X.

Note: The witness of the Church to res. of X. preceded by years the records of the Church, e.g. the N.T.

5. The Witness of the N.T.

Doctrine of Res. in all books.

Note: The Res. of X. is agreeable with the unequeness of his person.

Same as Virgin Birth

Unique character demands Res. of X.

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(2) ~~XXXXXXXXXXXX~~ Efforts of Unbelieving Men to Upset Res.

~~XXXXXXXXXXXXXXXXXXXX~~

1. Claim that body of Jesus was stolen

Oldest argument - cf. Matt. 28:

Answer

- 1. Based on evidence of soldiers, who were sleeping - poor witnesses
- 2. Disciples not in position to steal body. They are pictured as hiding behind closed doors.
- 3. If disciples did this, news would have leaked out.

2. Swoon Theory

- 1. Soldiers, representing Rom. Gov., said he was dead
- 2. cf. Strauss - One-half dead & just revived, How could one like this impress disciples, & revive hope & inspire & amaze them.

3. Vision Theory - Disciples thought they saw him

Answers

- 1. Disciples were unbelieving - not ready to believe :. Not right psychological ground



- 2. Jesus that is pictured in post-res. seems is not the same Jesus  
If this were vision, they would have pictured him as the same as before.
- 3. If vision theory right, why did they stop suddenly? Why no more?  
cf. Kime's view - Objective vision theory. His body in the grave, but no body in heaven

Answer:

Implicates Jesus is fraud

- 4. Spiritual Significance Theory  
Use same language  
Distinguish between Easter Fact & Easter Faith message

(3) Significance of Jesus

- 1. Great sign accrediting Jesus himself  
This is climactic sign  
Veracity of Jesus is at stake here; because he promised this  
After Res. Jesus upbraided his disciples for failure to believe  
Res. of Jesus was the entrance of Jesus into his glories  
i.e. Res. Ascension, Session, etc.
- 2. God's answer to Jesus Mission - Atteclation of Jesus mission  
cf. John 10:18 "... This commandment I received from my Father"  
Res. set forth in the N.T. by the agency of God the Father  
cf. Acts 2:24 - Unlawful for death to hold X., when he has vanguished it.  
∴ in raising X. God is not rewarding him.

Note - cf. Campbell - Morgan -- 365, 67, 68

If res. of X. is attention of Father to X., then since no other has been raised, he has indicated that no other man has been perfect enough to merit res. -- ∴ Acts 4:12

3. The Explanation for the Triumphs of the Gospel

Three levels

- 1. Men -- not sufficient enough -- Men were fallible & failures
- 2. Holy Spirit -- Not sufficient an explanation
- 3. Risen Christ -- Alone sufficient; also, an explanation of coming of H.S.

4. Christ Risen is the Pattern of New Creation Life

cf. Luke 24:44 - Makes diff. between the prior mode of being with them, & the present  
He is now the "Lost Adam"  
One reason he appeared to only believers -- no unbeliever has any part or place in this new creation

5. Death is vanquished -- 1 Cor. 15: 1Cor 5: "... or death"  
"..death is ours ..."

6. He is the Firstfruits of those who sleep ∴ His res. a guarantee of ours.

Two Outstanding facts

- 1. grain of firstfruits of the great harvest field -- X
- 2. grain is of the same sort - Diff. only in priority of time  
We shall be like X.



Resurrection Appearances

Appearances have considerable import, because not only stressed by gospels, but by Acts ~~xxix~~ 1 & Cor. 15:

Chief reason - Evidential. i.e. 1 Cor. 15 "appeared" "appeared" moreover mention of 500 brethren

Each one is more than appearance -- not merely optical phenomena, but in each personal verbal contact

Not merely empty tomb, or appearance, but revelation of risen Lord convinced them "He is not merely the object of the faith, but also the cause of it."

Problems Concerning Res.

(1) Number of Appearances - 10 in number

- 1st - to Mary Mag. - cf. John Mark
- 2nd - " women, who were on way from tomb to tell disciples, Matt.
- 3rd - to Peter, Luke 24: ; 1 Cor. 15
- 4th - to 2 disciples on way to Emmaeus, Luke 24: Mark
- 5th - to 12 on evening of res. day - Luke John 1 Cor. 15
- 6th - 2nd appearance to Apostles. John
- 7th - Appearance to 7 disciples at Sea of Galilee - John 21:
- 8th - 500 brethren 1Cor. 15 in Galilee at this time gave great commission
- 9th - to James - not sure of chronoligical order
- 10th - final appearance to Apostles, prior to ascension 1 Cor. 15:7 also appearance to Paul term used in 1 Cor. 15 is indicates real experience, not vision (Stephen)

(2) Place of the Appearances

Two places -- one in Judea; the other in Galilee However, some critics desire to drive wedge between these 2 and show that there is conflicting testimony

- Matt. account says angels command disciples to go into Galilee
- Mark, also, indicates this - long ending includes ~~xxx~~ also Jesus
- Luke confess his appearances to Jesus & vicinity However, Luke 24:6, gives hint concerning Galilee Some contend Luke is perverting the account here
- John gives both
- Critics plan - If we can show that appearances occurred in Galilee, then we can show that it didn't occur in Jerus. Time elapsed, and disciples in Gal., hoping for him, had vision

Objection

1. to do this, one must arbitrarily rule out scriptural statements concerning Jesus appearances
2. Mark 14:50 - Critics say they fled to

Objection - Peter is refresented, in Gablean gospel, that he is in Jesus. at L.P. trial Also, indication from Matt. 28:7 that the disciples hadn't gone to Gal. yet.

1. Solution Lord stayed in Jerus for about 8 days -- then disciples went to Gal. There Lord appeared to them after few weeks



(3) Character of his Appearances

- Lord appeared only to his own - no apology for this - in fact, declaration of this - Acts 10:40, 41  
If this were fabricated affair then we would expect to find Jesus appearing to Pilate, etc., & planting himself before them. This ~~simplicity~~ simplicity proves truthfulness
- Why only to Believers??? - If people who didn't desire to believe in him saw him & were forced to believe, this would have been faith no heart - attitude
- Jesus appearance to his own has no reference or relation to world he is file-leader, first-fruits, etc. to believe - but no unbeliever has any part in this  
cf. Westcott, Revelation of Risen Lord. p. 7 -
- If Lord had appeared, no part for evangelization of apostles  
cf. 11 Cor. 5:20

(4) Nature of Resurrection Body

- On one hand Lord can be touched & seen - nothing docetic Th.24:39, 40  
Indicates Lord has not laid aside his humanity
  - On other hand Lord appears & vanishes, passes thru closed doors -
  - how reconcile
    1. Some say physical element temporary - just evidential purpose  
cf. Sparrow - Simpson  
Objections Rev. 1 - pictures X - in terms of physical being
    2. Appearances are for evidential purposes  
Moreover, there is an ethereal aspect - physical is tool of spiritual
- Note Luke 24:44

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Appearances

(1) To Mary

Mary goes with women - after tomb experience, they parted. Women went to find disciples. Mary remains.  
Mary carries - didn't have faith - empty tomb to her meant it was rifled  
This bothered her. Dement of terror & sadness  
"Faith was gone, but love was left."  
Yet impress of faith remained. "They have taken away my Lord"  
Great disclosure - just by a name "Mary" - In times of stress words are few, but mighty.  
One mistake - grasped her feet - Lord forbade - indicating that her relationship to him could not be the same as before.

Summary

Amazing thing - he appeared to Mary 1st.  
Last at Cross, 1st at Sepulchre - her love & devotion reward  
John 14:21

(2) To Peter - 1 Cor. 15; Luke 24;

- Paul learned from Peter, cf. Gal. 1;
- Peter's grief terrific - Peter probably living with John - , & tried to comfort him. However, "each knows its own sorrow"
- Note: Lords dealing with Peter at appearance is not revealed. Too sacred. Note, Buchamanter  
This was personal restoration
- John 21 - official restoration - to place of Apostle



(3) Thomas

- Thomas appears 3 times in Gospel - John 11: - 14: \*20:
- Thomas at first doubted - but earnest doubter
- 2nd appearance
  - some doubters predisposed - closed to all testimony
  - But, he was there 2nd time & ready to know
  - Thomas probably never put finger in, never saw side
  - What convinced Thomas - Lord said, "Thomas reach ...." Thomas knew then that Lord knew. Power of penetration. cf. John 2:

(4) James

- Oldest of brethren, unbeliever thru Jesus life
- Convinced by res. - probably by appearance
- This is like stay of Joseph & brethren - Joseph went down
- Rest of brethren believers. cf. Acts:1;

Principle here

Same as reason 1st preached in Jesus. Here he had been rejected; here he needed to find faith.  
 Same in his household.

Appearance to James is like his future appearance to Israel. As a body they will believe in him.

Question - Will we know friends in Heaven??

Yes, for disciples after res. recognized Jesus.

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Ministry of 40-Day Period

Luke describes it in Acts 1:3 - Emphasises that these were revelations, not merely optical phenomena

~~But~~ Don't know exactly how much our Lord was with them  
 Contrast 2 periods of 40 days.

- In wilderness Christ alone - Here, amongst many
- " " self restricted - here, at liberty
- " " Christ must win, - Here he has won it.
- " " " his
- " " many others

Special features of 40-day period

1. Time of instruction - Acts 1:3
  - Luke 24:25-27 - more specific teaching. Lk. 24:44-46 (two opened Complementary things - l. v. 25 - 27 opened scriptures Understanding, v. 44 - 46 - two must go together
  - Disciples profited - could give intelligent account in Acts. i.e. Peter's discourse in Acts 2 based on P.T. Scripture ~~implied~~ & reminiscent of his teaching cf. Acts 5:24 - Lord made all O.T. scripture implicitly messianic to his disciples.
2. Time of Expectation Period of waiting - cf. Acts 1:4

"Promise of Father" - about 1/2 dozen times in scriptures; always refers to spirit - they were to wait for him.  
 Background of instruction wasn't enough - they needed the enablement of the H.S. - same today



(5) Interrogation: Acts 1:6

Some say this is proof of narrowness & stubbornness of disciples

However: Consider:

1. They have had the background of all this instruction from the Lord, Now is it likely that they would still hold faulty views
2. Lord doesn't rule out & dismiss the question. He merely questions the timeliness - Doesn't say, "It is not for you to have the kingdom." Then he tells them of the work in which they are to be engaged until kingdom comes.

(4) Commission - Acts 1:8

Note: Specific character of commission with reference to these men & their attitudes.

i.e.

- "In Jerusalem" - Apostles didn't love this place. Here persecuted, Here, Lord suffered. ∴ no love for it  
But if Gospel is to make progress, it must effect the place where it was opposed.
- "In Judea" - may be intimidation of Judas, for he from Judea however, they were to preach there.
- "In Samaria" - Traditionally, a hostile section - But Lord had passed thru, ∴ they too -- no group is to be omitted because of antipathy.
- "Unto Uttermost part of Earth" - crossed the nationalistic attitudes

Note: Galilee omitted - Reason: Galilee already evangelized.  
cf. Acts 9:31

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Ascension

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Ascension receives scanty notice in Gospels. More mentioned in Acts.

∴ shows us that ascension belongs more to this age, than to his time on earth.

1. The Ascension made a final & clear-cut Separation between his earthly life & present heavenly existence  
During 40 days Lord appeared to his own, but only at times. He belonged to Heaven & presumably spent time there. cf. 1 Pet. cf. Luke 24:
2. The Ascension brings to Christ his Reward  
It answers to his humiliation - cf. expression "God exalted him" which exaltation includes ascension.
3. The Ascension Answers to the Incarnation  
In Incarn. X. came from Heaven to earth & identified himself as man; & as man X. returned to Heaven  
First time Heaven has been opened to a sinless man. cf. psal. 44:  
In this sense he is our forerunner.
4. The Ascension leads to Heavenly Ministry of Christ



Background - O.T. portrayal of Day of Atonement

5. The Ascension Introduces all the future ministries of Christ

i.e. Intercession, Advocacy, Coming again, King, etc.

Note: The Ascension does not take the Lord away from his Church  
cf. Matt. 28:20      cf. Acts 2:33  
From Heavenly Christ, His work begun. Continuation of his activity of  
here on earth, opening up a world-wide ministry. cf. Acts 1:1  
"began.."

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Attempts to Study the Life of Christ

1. Early Church didn't do much

Diatessaron - 170 A.D.  
5th Cent. - 1st formal attempt by Monnus - based only on 4th Gospel

2. Medieval Period

Emphasis not on events but on certain features, i.e. humility of X.  
etc.,;fitted in with monastic life.

Attempt to dramatize life of Christ in passion plays. Originally  
imphazized beg. & ending of X. life. Confined to Romanist ch.

13th. Cent. - notable work by Bonaventina - Series of meditations,  
not scientific approach - mystical element, emphasis on acceticion

Leudolphus of Saxony - popular in his time - modelled like  
Bonaventina's.

3. Modern Period

1st attempt - Reimarus - most famous book "The purpose of Jesus &  
his Disciples" Publicized by Lessing in 1774  
Book characterized by rejection of supernatural  
Set in motion all rationalistic approaches

- Paulus - Latter part of 18th Cent. - very ~~xxxx~~ radical  
According to Paulus, miraculous in story of Jesus can be explained  
on naturalistic plans. Result: The results or explanations demand  
more credulitz.

- DeWette - end of 18th Cent.

In 1835 we reach new era with appearance of Strause "Life of X."

Approached with drastic changes & results  
Strauss Philosophy - day of rationalism had passed; also empirical  
school (Locke, Hume) - Kant & Higel held the day, and influenced  
Strauss. Hegelianism was strictly a pantherstic system. S  
Strauss a Hegelion

19th Century brought study of all things in organic terms.  
Must have organized principle. Key of Hegelianism is concept  
of development - there are conflicts, but these result in stages  
of development.

On dialectical side, hegelian phil. set forth in three terms:  
thesis, antithens & synthesis



Synthesis becomes a new thesis  
∴ Conflict necessary to development

Christianity is true, not because of historical value, but because it involves a absolute ideal. Gets us nearer the absolute.

Conflict between God & man necessitated incarnation  
This gets us nearer to God.

X. not true because of its fact, but because of its ideal  
It has greatest principle of development - cf. Philiederer

Strauss approach to X. has been called mythical. He called himself a mediator between old orthodox view, and new rationalistic view.

"Myth" - creation of a fact out of an idea  
Disciples convinced that great person like Jesus must have great origin  
∴ posited virgin birth - v.b. is myth.

Strauss admitted - Jesus a real person, baptized, travelled, & died.

Strauss ostracized by religion

Strauss work very destructive - demanded that ~~with~~ orthodox men reinvestigate their own position

ULLmann - "History or Myth" 18 (7) - said Strauss made the Church invent X. - ULLman said made X tianity unintelligible, because it reversed cause & effect. i.e. res. convinced disciples. ch. did not create X; ch. is creation of X.

Benam, A.C. - "Theuma College window" - 1906 - reminds us that there is something in narratives that strike us as true. Inherent authenticity. Says that authors not able of themselves



From Strauss, we pass into Liberal View

F.C. Baur, teacher of Strauss, did not agree with Strauss. Baur & Tubingin school substituted unconscious fiction for conscious fiction. Authors were not out only to report, but to create a picture of this one.

- Still emphasis on unifying principle. Tubingen school part of Hegelism. Phil.

- Tubingen school worked on Acts & Epistles  
View of Gospels - Matt. was gospel of Jew Xtians. In opposition Luke was Parline gospel. Mk. was tendency to conceal tendency (could'nt fit in his scheme) John

He religated to late front

∴ Old Hegebian idea of conflict - thises & anthitheses

- Liberal school followed Baur

- Two best known names - Harnach and Holtzman

- Liberal viewpoint stresses teaching of X. - Essence of N.T. - Ethical  
Taku elements in life of X. - Ethical, Eschatoligial, Redemptive  
They emphasized ethical; neglected other two

- Liberal view says Jesus as great revealer of God & invites men to his position.

- Liberal view ~~xxxxx~~ of X. life

Jesus started out with great promise - got messianic conscioanes at Bapt. Struck snag with Pharices. - ∴ conceived idea of suffering.



Hegelian influence seen. He started out with ethical element, then switched to suffering (antithesis) The Gospels reconcile them 2 -- synthesis

Greiner - "Reply to Harnack" charges Harnack with deliberate falsifying. Says Harnack had preconceived idea of Jesus, a rationalistic concept, & imposed this on his picture of X.

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Another development -- Radical view of Jesus, which denied historicity of Jesus altogether. Only a dramatic creation  
View of Bruno Bauer; Kalthoff; Arthur Drews  
This fails to solve many things. Dynamic behind X. Church plays fast & loose with historical data.

School of Consistent Eschatology - Best representative - Schweitzer

Emphasized apocalyptic element

Schweitzer's book gives resume of the history of problem - "The Quest of Hist. Jesus"

Rid himself of the ethical element by

Messiahship of Jesus is prospective. Will take awhile

During the interim he lays down his ethics

∴ ad interim ethic

Peculiar point of view concerning suffering. Says it necessary to messiahship.

Fails to deal with res. - omits it

∴ fails miserably at 2 focal points of redemption

death

res.

Schweitzer says that Jesus was mistaken

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School of Comparative Religion

Viewpoint of liberal school -- great teacher, died an unfortunate death. But his followers, unable to forget, built him up higher & higher. Coming into contact with Hellenism, including Kyprios, they elevated Jesus to position of Kyprios.

Bousset - best representative of school - says Kyprios 1st given to Jesus at Antioch.

Although Jesus never called himself such, the disciples began to call him such before they had contact with Hellenism

\* cf. Gal. 1:19; cf. Vos. Self disclosure of Jesus

Moreover, Jesus called Kyprios after res.

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Number of works which do not belong to any one group - individualistic

1. Rezan - Life of Jesus - 1565 - Romantic Approach of life of X. It merits are not scientific, but poetical.
2. Bruce Barton - popular

Two Superior life of X.

S.J. Andrews - "Life of X." goes on historical matter largely



Lange - "

David Smith - readable - but few aberrations

Ederherion - Jewish background

Stalker - "life of " - classis