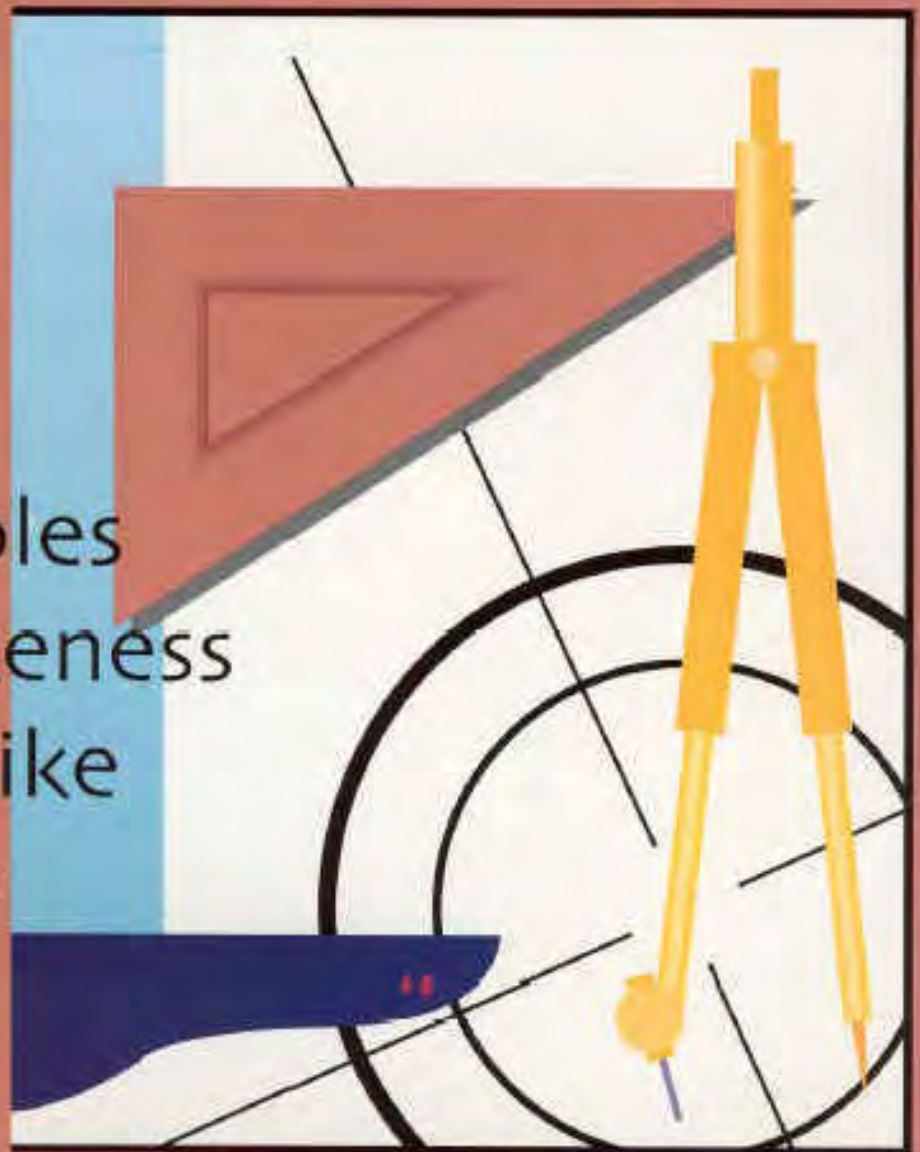


Leadership Principles from the Life of Christ

100 Principles
of Christlikeness
and Christlike
Leadership



Dr. David A. DeWitt

Introduction

No life has impacted this planet as much as that of Jesus of Nazareth. This has been attested to by Christians and non-Christians alike. Why is that? What is it about Jesus Christ that makes Him the most exciting person to ever walk the earth? And what is it that makes His life so different from ours? The answer is—

Jesus had only one person to please

Jesus was not trying to please His family, His disciples, the religious leadership, His friends or His enemies. He served only one person—God the Father—and He followed only one standard—the Word of God. It's like the old story about the boy in marching band who was always out-of-step. The conductor was at a loss to know why, until he noticed a small wire running from the boy's ear to a radio in his pocket. The boy was listening to a different music and marching to a different rhythm.

This material attempts to answer the question, What if we looked at Jesus' life as a model for leadership and lifestyle? Suppose we actually consider what Jesus did and taught as a model for living.

WARNING: Following the life of Jesus may be hazardous to your current lifestyle, present relationships, moral beliefs, religious practices, and ethical values

A Personal Procedural Note

Please! As you discuss the multiple choice questions at the end of each section, read the explanation in Appendix A for both the right and especially the wrong answers. The application in each of the 100 lessons is not meant to be complete without those Appendix answers. Part of the objective is to help you use the basic Bible study method of *observing* what the text says, *interpreting* what you observe, and *applying* the interpretation of that observation.

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Unless otherwise noted, biblical quotations are from the *New American Standard Bible*. LaHabra, California: The Lockman Foundation.

I'd like to especially thank my daughter Becky for the design of the cover, my wife Ellen for the typing and layout of the contents, and my daughter Sarah for the assembling of this book.

The Beginning of Jesus' Ministry

1 The Baptism—Matthew 3

Observation—Focus on verses 1-3, 7-8 13-17

Interpretation—What did Jesus do?

In the spring of A.D. 29, before Jesus began His public ministry, He came from Galilee to be baptized by John the Baptist. In so doing, Jesus identified Himself with a ministry which: (1) called people to repentance (verses 2 and 11), (2) prepared people to receive the Messiah—the Christ (verse 3), and (3) remained independent from groups like the Pharisees and the Sadducees, who looked to their religious heritage instead of repentance for their position before God (verses 7-9).

Application—If we want to follow Jesus, what should we do?

Choose only one best answer. For the author's answer, see Appendix A.

- A. We should be baptized to become a Christian.
- B. We should identify with ministries that call people to repentance and remain independent from groups who look to their religious heritage for their position before God.
- C. We should join ministries that attract people because that is where God is working.

#2 The Temptation—Matthew 4:1-11

Observation—Focus on verses 1-11

Interpretation—What did Jesus do?

In the summer of A.D. 29, Jesus was led by the Holy Spirit (not by the devil) into the Judean Wilderness to be tempted by the devil. Jesus answered every temptation with Scripture (all from Deuteronomy). All His answers were general statements consistent with the author's intended meaning—the most basic principle of interpretation. The devil used Scripture, too, but he left out parts (compare verse 6 to Psalm 91:11-12) and changed the original author's meaning to fit his own purposes. The devil's purpose seems to be to get Christ to avoid the cross and the ministry of a suffering servant for one of power (verses 8-9). Interestingly, some of Satan's temptations do not seem wrong in themselves—turning stones to bread (verse 3) and having angels bear you up (verse 6). What's wrong is following the devil at all (verses 7 and 10), even when the devil's way seems to be helpful—like checking your horoscope or using yoga to relax.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should flee from the devil when we are tempted.
- B. We should quote memorized Scripture when confronted with temptation.
- C. We should confront temptation with the biblical author's intended meaning of Scripture.

#3 The First Disciples—John 1:19-51

Observation—Focus on verses 40-45

Interpretation—What did Jesus do?

There is nothing like a good referral. After Jesus was baptized and went down to be tempted in the Judean Wilderness, He returned to the flat areas near the top of the Dead Sea where John was baptizing (John 1:28). Here John referred his own disciples to Jesus, and two, apparently John (the apostle) and Andrew (Peter's brother) follow Jesus—hence becoming the first two apostles. Next, Andrew recruited his brother Peter (another word-of-mouth referral). The next day they went north to Galilee and (4) Philip was recruited (from the hometown of Andrew and Peter). Then He recruited (5) Nathanael. So Jesus' ministry began with disciples who came to Him via word of mouth referrals of godly men.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

We should choose our first disciples from:

- A. Those recommended to us by other godly people.
- B. Those we lead to Christ.
- C. Those who come to Christ through our local church or evangelistic effort.

#4 The First Miracle—John 2:1-11

Observation—Focus on verses 1-5

Interpretation—What did Jesus do?

After choosing (via referrals) five disciples, Jesus attended a wedding in Cana in the fall of A.D. 29, probably with those five and His family. This is one of the few settings where we see Jesus not teaching or officiating or healing. That is, it was not His meeting, but He was serving everyone who asked Him—His mother, His brothers, His disciples, the servants, and possibly the head of the party and the groom.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

When attending a social event, like a wedding, we should

- A. Provide the best wine.
- B. Drink the best wine.
- C. Bring the best wine.

#5 Jesus Chased Out the Moneychangers—John 2:12-22

Observation—Focus on verses 12-22

Interpretation—What did Jesus do?

After the wedding in Cana during the winter of A.D. 30, Christ went to Capernaum with His family and the five disciples. Then during that same winter, He went with His disciples to Jerusalem. There He chased the moneychangers out of the temple (verse 15), forcing the Jews to ask Him for a sign of His authority. He answered prophesying His death and resurrection, using the temple as an example of His body (destroyed and raised in three days). This was virtually impossible to understand given the information His followers had at the time. Jesus always told the truth, but He provided future wisdom not just simple answers.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

We should

- A. Predict the future and chase the materialists out of the church.
- B. Chase the materialists out of the church and not necessarily make truth easy to understand.
- C. Not necessarily make truth easy to understand but give simple answers to simple people.

#6 The Reception at Jerusalem—John 2:23-25

Observation—Focus on verses 2:23-25. See also John 6:15 and Luke 4:42-44.

Interpretation—What did Jesus do?

Apparently Jesus did do some signs that verified His right to cleanse the Temple. This produced a group of followers who “believed in His name” (verse 23). They seem to have wanted to make Him head of some movement or something. Jesus, however, knew that all people are sinners and did not entrust himself to them since that would generate an agenda for Him different from the one He already had from God the Father.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Don't let other people define your ministry.
- B. Don't let other people influence you.
- C. Don't let other people criticize you.

#7 Jesus Taught Nicodemus about the Second Birth—John 3:1-21

Observation—Focus on verses 1-8

Interpretation—What did Jesus do?

Christ's ministry in Jerusalem during the winter of A.D. 29 motivated Nicodemus to ask about who He was. Jesus provided sound answers to His question. He told him, unless one is born again, he cannot see the kingdom of God (verse 3). But that answer created more confusion and stimulated more discussion. Jesus was (1) available to give answers to any questions at any time. But (2) His answers did not allow people to remain comfortable in their religion without being spiritually born again. Also, His answers stimulated more questions and more discussion.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should tell everyone they must be spiritually born again.
- B. We should be available to answer any question, but we should make sure our answer includes being spiritually born again.
- C. We should be available to answer any questions, but we should not allow people to be comfortable in their religion without being spiritually born again.

#8 Co-Ministry with John the Baptist (A)—John 3:22

Observation—Focus on verse 22

Interpretation—What did Jesus do?

Early in the winter of A.D. 30 (possibly February or March), Jesus and His disciples moved north out of Jerusalem along the Jordan River but still in Judea. Jesus' disciples baptized although Jesus Himself was not baptizing (4:2). What He was doing was spending time with them (3:22). Jesus spent time with the people He wished to lead. You will probably lead and be led by the people you spend time with one-on-one and in very small groups. So will your husband, your wife, and your children.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should spend time with people we wish to lead and wish to be led by.
- B. We should not spend time with people we do not wish to lead or be led by.
- C. We should spend quality time with people we wish to lead and wish to be led by.

#9 Co-Ministry with John the Baptist (B)—John 3:23-36

Observation—Focus on verses 30-32

Interpretation—What did Jesus do?

During this time when Jesus' disciples and John the Baptist were both baptizing people in the northern Judean area of the Jordan River, John is asked about Jesus' ministry. Technically, this is about John the Baptist, but he gave us a key insight into Jesus' life. John told his disciples the reason why Jesus was different from every other leader—religious or secular. He was from heaven with a heavenly perspective and heavenly priorities. The rest of us are from the earth with earthly priorities. [A focus on earth (like the mother-earth mentality or Green Peace or a oneness with the universe) never lead to God or His kingdom.]

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Our problem is we have a sin nature.
- B. Our problem is we have a fleshly nature.
- C. Our problem is we come from the earth.

#10 The Samaritan Woman at the Well—John 4:1-30

Observation—Focus on verses 7-19

Interpretation—What did Jesus do?

In the spring of A.D. 30, Jesus left Judea and traveled north to Galilee where He would have His longest ministry. On the way, He passed through Samaria and engaged a Samaritan woman in a religious

discussion which resulted in the apparent conversions of her and many of the town of Sychar (see verses 39-42). Jesus was conversational. He initiated conversation which was motivational, informational, unpredictable, socially surprising, while not being embarrassing, yet inviting self-discovery.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should engage everyone we meet in a discussion about Christ.
- B. When we talk to people about Christ, we should not be judgmental about their religion.
- C. When we talk to people about Christ, we should be conversational.

#11 The Return of the Disciples—John 4:31-42

Observation—Focus on verses 31-34

Interpretation—What did Jesus do?

While Christ was talking to the woman at the well in Samaria, the disciples came with the food. Christ used the food as an illustration of His true motivation. His food was to do God's will. Theirs would be, too—see verse 38. Jesus was fed (i.e., motivated and sustained) by His ministry.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should have a ministry.
- B. We should have a close relationship with God.
- C. We should have spiritual food that sustains us.

The Greater Galilean Ministry

#12 Jesus Healed the Nobleman's Son—John 4:43-54

Observation—Focus on verse 48

Interpretation—What did Jesus do?

In the summer of A.D. 30, Jesus made His way north slowly through the Jezreel Valley, stopping in Nazareth and Cana where He had previously turned water into wine. By now His reputation as a healer had spread to Galilee and a nobleman from Capernaum came to Cana to ask Him to heal his son. Jesus turned the request into a lesson about faith. The point was that faith should not require signs (verse 48). Jesus used life's examples to point to faith without miraculous signs as the key to unlocking the heart of God.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Use healing as an example of sincere faith.
- B. Tell people faith does not require evidence.
- C. Tell people faith does not require miraculous signs.

#13 Jesus Was Rejected at Nazareth—Luke 4:14-30

Observation—Focus on verses 15 and 22-29

Interpretation—What did Jesus do?

During that summer, Christ also visited His hometown of Nazareth, where He was first received as a local hero. They "praised Him" and "spoke well of Him." He was a popular hometown figure whom they liked to hear. It seems they were proud that He came from there. But Jesus forced them to exchange their popular acceptance for Messianic acceptance. He did that by giving two Old Testament examples showing God was not just focused on the Jews. This revealed their true unbelief, and they tried to push Him off one of the steep cliffs of the Nazareth ridge. Jesus never sought to be popular. He presented Himself in such a way that people had to either reject Him or accept Him for who He was, not who they wanted Him to be.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We must tell people about the Jesus of the Bible, not Jesus the way they (or we) want Him to be.
- B. If people don't end up rejecting our message, we are probably not telling the whole truth about Christ.
- C. We should not be concerned if people reject us when we are presenting the Gospel.

#14 Four Become Fishers of Men—Luke 5:1-11

[Most people feel the order of events in the Gospel of Mark is correct, making Luke 5:1-11 occurring between Luke 4:30 and 31.]

Observation—Focus on verses 8-10

Interpretation—What did Jesus do?

After the incident in His home town, Jesus moved His ministry to the northern shores of the Sea of Galilee. It was the late summer of A.D. 30, a little over a year since He was baptized by John. As Jesus entered the area of the north shore of the Sea, near Capernaum, He taught the people, then performed the miracle of the miraculous catch of fish. Peter responded with worship (verse 8) and Christ responded with a new assignment for Peter—catching men. The point is, just as Peter was unable to catch fish by himself—even though he was an experienced fisherman—he was able to do so with abundance when Christ was doing it and Peter was involved with Jesus. Jesus' ministry prioritized people. He focused the attention of His disciples on becoming fishers of men.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. If God is first in our business, it will prosper.
- B. If God is directing our ministry, we will be fishing for people.
- C. If God is directing our life, people will be our first priority.

#15 The Demoniac Healed on the Sabbath—Luke 4:31-44

Observation—Focus on verses 40-43

Interpretation—What did Jesus do?

During the late summer and fall of A.D. 30, Jesus healed lots of people (including Peter's mother-in-law) and cast out many demons. He healed everyone who came to Him. Healing seems to be His only social work. But when they tried to control Him by keeping Him there (in the Sea of Galilee area), He did not consent. He said He "was sent for the purpose" of preaching "the kingdom of God." The proclamation of the kingdom of God was helped by Christ's healing ministry in Galilee but would also be hindered by the same thing if He restricted Himself to one specific group of people in one specific location. Jesus was mobile not local.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Ministry for Christ should not be confined to one local focus.
- B. Ministry for Christ should include physical healing.
- C. Ministry for Christ should include travel.

#16 A Leper and a Paralytic Healed—Luke 5:12-26

Observation—Focus on verses 22-24

Interpretation—What did Jesus do?

In the fall of A.D. 30, one year after he turned water to wine at Cana, Jesus made a trip down into the Jezreel Valley and back to Capernaum. He continued to heal and teach about the kingdom of God. The teaching and healing drew large crowds. It also drew out the religious leadership from all over Palestine. When Jesus forgave the sin of a man lowered through the roof back in Capernaum (Mark 2:1), the Pharisees objected. Jesus then healed the man to prove He had the authority to forgive sin. Jesus knew exactly how they would respond and used their response to teach about faith in Himself as the Messiah.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should forgive people of their sin.
- B. We should be able to anticipate how people will respond to us.
- C. We should meet in homes, even if it's crowded.

#17 A Reception Is Held—Luke 5:27-32

Observation—Focus on verses 31-32

Interpretation—What did Jesus do?

It is getting toward winter. Capernaum was on the Via Maris, the main highway through Palestine, which ran all the way from Egypt to Babylon. So it was a point where a customs' office had been set up to collect a tax from those entering Galilee, especially from the north. One of the tax gatherers was a Jew named Levi (who later became the Apostle Matthew). Levi lived in Capernaum while he worked as a tax or customs' official. After following Christ, Levi gave a party for Jesus that filled the house with pagan public officials because lots of them lived in Capernaum. But Capernaum is not much larger than a good-sized city block, so obviously everybody knew about the party, including the religious right. When the conservative religious officials complained about the company Christ kept, He said He came especially for them. Jesus spent time with worldly people. He focused on those who saw themselves as needy, pagan, sick sinners.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should spend time with unbelievers in places like bars, parties, and secular job activities.
- B. We should spend time with the unbelieving friends of new believers.
- C. We should meet in homes, even if it's crowded.

#18 The Disciples Defended with a Parable—Luke 5:33-39

Observation—Focus on verses 36-39

Interpretation—What did Jesus do?

During the winter of A.D. 30, Jesus was questioned about the differences between His disciples and those of John and the Pharisees. The main issue was that theirs fasted, His ate and drank. Christ responded by telling them He was not trying to reinforce old religious practices. He had new revelation and He Himself was new revelation. He also had a new assignment from God the Father which included His disciples. But a new message will not fit inside old institutions and institutional people. They are already satisfied with what they have. [If you don't see yourself as drowning, then you won't respond to a life preserver.] Jesus avoided the inflexible, the institutional, and the traditional. His leadership provided something new which would not fit into old systems.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Realize the kingdom of God usually will not fit well inside religious institutions.
- B. Realize the kingdom of God usually will not be spread by older believers.
- C. Realize the kingdom of God usually focuses on new converts.

#19 To Jerusalem for the Second Passover—John 5:1-47

Observation—Focus on verses 18, 19, and 30

Interpretation—What did Jesus do?

In the spring of A.D. 31, Jesus went south to Jerusalem, probably at the time of the Passover (5:1). While He was there, He healed a sick man at the Pool of Bethesda on the Sabbath. The pool is just north of the Temple, so on a Sabbath it would attract a crowd of those going to the Temple who, of course, challenged His breaking the Sabbath. Christ responded by appealing to His deity as the Son of God. Then He elaborated on His point, claiming to be a perfect Son and imitator of God the Father. He also claimed to be the judge (5:22) of everyone because His judgment was not His own will independent of the Father

but the exact judgment the Father would make. Jesus judged the way God the Father would. There are three ways we are not to judge: (1) We are not to judge motives. (2) We are not to punish (i.e., carry out justice as in “an eye for an eye.”) (3) We are not to judge by our own standard apart from God’s. But we are to announce and warn people about God’s judgment.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author’s answer, see Appendix A.

- A. We should not judge people.
- B. We should punish bad people.
- C. We should judge people according to God’s standard.

#20 The Sabbath Controversy of Plucked Grain—Luke 6:1-11

Observation—Focus on verses 1-5

Interpretation—What did Jesus do?

On the way back to Galilee, Jesus broke the Sabbath, or at least the Jews’ traditional view of it, two more times. The question Christ forced was, “Who is Lord around here?” If tradition is lord, then follow it. If Jesus is Lord, then follow Him. But following Christ inevitably results in breaking tradition. Traditions have several values: (1) they create teachable moments (“Why do we do this?”) and (2) they help bring chaos to order. But traditional values will also be: (1) polluted with worldly values, (2) limited in what they teach, and (3) competitive with the Bible. Unlike the Bible, traditions dull the senses and make people dull, complacent, and unmovable.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author’s answer, see Appendix A.

- A. What is lawful/unlawful to do should be determined by the Word of God when it conflicts with tradition.
- B. What is lawful/unlawful to do should be determined by the Word of God not tradition.
- C. What is lawful/unlawful to do always contradicts tradition.

#21 Twelve Apostles Selected—Luke 6:12-19

Observation—Focus on verse 13

Interpretation—What did Jesus do?

In the late spring of A.D. 31, Jesus, back in Galilee, preached a “Sermon on the Mount” (Matthew 5–7) and a “Great Sermon” on a level place below a mount (Luke 6:20-49). We aren’t sure which mountain, but it was one of those north of Capernaum. It was at this time that He spent all night in prayer, then chose the twelve apostles. The pattern was that the multitude chose to follow Him, but He chose the twelve apostles. Jesus’ leadership responded to the crowd but initiated when it came to choosing leaders.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author’s answer, see Appendix A.

- A. Respond to the crowd and respond to potential leaders.
- B. Respond to the crowd and initiate toward potential leaders.
- C. Initiate to the crowd and initiate toward potential leaders.

The Great Sermon

- A. (Luke 6:20-26) Blessings and Cursings
 - 1. (Verses 20-23) Four blessings—Consider yourself blessed when you are:
 - a. Poor now
 - b. Hungry now
 - c. Weeping now
 - d. Hated now

“because your reward is great in heaven” (verse 23)

2. (Verses 24-26) Four curses—Consider yourself cursed when you are:
 - a. Rich now
 - b. Well-fed now
 - c. Laughing now
 - d. Complimented now

“for you have received your comfort in full” (verse 24)

- B. (Luke 6:27-38) Twelve ways to “love your enemies”
 1. Do good to those who hate you (verse 27)
 2. Bless those who curse you (verse 28)
 3. Pray for those who mistreat you (verse 28)
 4. Turn the other cheek (verse 29)
 5. Whoever takes your coat, give him your shirt also (verse 29)
 6. Give to everyone who asks of you (verse 30)
 7. Don’t demand back what’s taken from you (verse 30)
 8. Treat people the way you want to be treated (verses 31-34)
 9. Lend expecting nothing in return (verse 35)
 10. Be merciful (verse 36)
 11. Don’t judge (verse 37)
 12. Give generously (verse 38)
- C. (Luke 6:39-49) Five Stories
 1. When the blind guide and the blind both fall in the pit (verse 39)
 2. A pupil is not above his teacher (verse 40)
 3. First remove the log in your own eye (verses 41-42)
 4. Good trees (or men) produce good fruit and bad, bad fruit (verses 43-45)
 5. A wise man builds his house on a foundation not on sand (verses 46-49)

#22 The Great Sermon (A)—Luke 6:20-26

Observation—Focus on verses 20-26

Interpretation—What did Jesus do?

After spending all night in prayer on a mountain somewhere north of Capernaum, Jesus named twelve of His disciples, who became apostles. Then “He descended with them and stood on a level place.” From there He delivered the Great Sermon of Luke 6. The first thing He told the multitude who had gathered there was, “Blessed are you who are poor, for yours is the kingdom of heaven.” He went on to tell them they should consider themselves blessed if they were poor, hungry, weeping, or hated for His sake because their reward would be great in heaven. On the other hand, He said, “Woe to you who are rich ... well fed ... laugh ... [and] when all men speak well of you” because “you are receiving your comfort in full.” Jesus avoided, and taught believers to avoid, wealth and social acceptance, while favoring poverty and rejection for following Him. The reason was wealth and acceptance now is likely to be detrimental to rewards in heaven.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author’s answer, see Appendix A.

- A. We should consider ourselves blessed by God when we are poor, hungry, weeping, or hated for Christ’s sake.
- B. We should pursue poverty, hunger, sorrow, and being hated for Christ’s sake.
- C. We should accept poverty, hunger, sorrow, and being hated for Christ’s sake.

#23 The Great Sermon (B)—Luke 6:27-38

Observation—Focus on verses 27-38

Interpretation—What did Jesus do?

Jesus went on to tell the multitude that they should love their enemies. This was a radical concept for Jews, who were taught all through the Old Testament to destroy their enemies. But in the Law, God spoke to Israel nationally. Jesus is speaking to people personally. He described loving your enemies with the twelve ways listed above.

Application—If we want to follow Jesus, what should we do?

We should love our enemies. In light of these 12 areas, how should we change?

- (1) _____ (2) _____
- (3) _____ (4) _____
- (5) _____ (6) _____
- (7) _____ (8) _____
- (9) _____ (10) _____
- (11) _____ (12) _____

#24 The Great Sermon (C)—Luke 6:39-49

Observation—Focus on verses 39-49

Interpretation—What did Jesus do?

After telling the crowd twelve ways to love their enemies, Jesus gave them five short story-like examples. The point of these stories seem to be:

- 1. See further than others (verse 39)
- 2. Know more than others (verse 40)
- 3. Recognize the sins which block your view (verses 41-42)
- 4. Produce good fruit (verses 43-45)
- 5. Build on a firm foundation (verses 46-49)

And you are not doing that if you are not loving your enemies according to the twelve things listed in verses 24-38. Take, for example, the first illustration. You are a blind guide of the blind if you:

- 1. Only do good to those you like (verse 27).
- 2. Just bless those who bless you (verse 28).
- 3. Only pray for those who treat you well (verse 28).
- 4. Strike back at those who strike out at you (verse 29).
- 5. Don't offer your coat to those who take your shirt (verse 29).
- 6. Don't give to everyone who asks of you (verse 30).
- 7. Demand back what is yours (verse 30).
- 8. Don't treat people the way you want to be treated (verse 30).
- 9. Don't give expecting nothing in return (verse 35).
- 10. Aren't merciful (verse 36).
- 11. Judge, condemn, and don't pardon others (verse 37).
- 12. Don't give generously.

Application—If we want to follow Jesus, what should we do?

How should we change based on the five areas mentioned above?

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____

#25 The Centurion's Servant Healed—Luke 7:1-10

Observation—Focus on verses 1-10

Interpretation—What did Jesus do?

After the Great Sermon, Christ went down the mountain and entered Capernaum again. When He got there, or possibly on the way there, He was met by two delegations. The first consisted of Jewish elders and the second was some friends, both from a centurion (a Roman official in charge of 100 soldiers). He asked Jesus to come and heal his dying servant. Jesus healed the servant without going to him because of the centurion's faith.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should respond to people with needs.
- B. We should respond to people with a Christlike response.
- C. We should respond to people in authority when they ask for help.

#26 The Widow's Son Raised from the Dead—Luke 7:11-17

Observation—Focus on verses 11-17

Interpretation—What did Jesus do?

It was still summer of A.D. 31 when Jesus made a small trip to the small town of Nain, south of Mt. Tabor, on the north side of the Hill of Moreh, in the Jezreel Valley. Here Jesus raised from the dead a widow's only son. He did it not because she asked Him to, as is usually the case, but because He felt compassion for her. Jesus initiated contact with those who had needs because He felt compassion for them.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should have compassion for the needy people who don't ask for it.
- B. We should have compassion for needy people who do ask for it.
- C. We should have compassion for needy people whether they ask for it or not.

#27 Jesus Answered John's Doubts (A)—Luke 7:18-23

Observation—Focus on verses 18-23

Interpretation—What did Jesus do?

On the way back to Capernaum, Jesus was stopped by a delegation from John the Baptist, who were apparently wondering if Jesus was indeed the Messiah. John was essentially an Old Testament prophet who expected the Messiah to go to Jerusalem and start an earthly kingdom. When Jesus didn't do that, John was confused. Jesus told the messengers to report that He was fulfilling the Scripture that proved His Messiahship (7:22). Then Jesus added the potent verse 23, And blessed is he who keeps from stumbling over Me. The point is to not stumble over Christ when what we learn about Him does not conform to what we think we already know.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Get our understanding of "What Would Jesus Do?" from the Scripture.
- B. Get our understanding of "What Would Jesus Do?" from what He would do today.
- C. Get our understanding of "What Would Jesus Do?" from what doesn't cause us to stumble.

#28 Jesus Answered John's Doubts (B)—Luke 7:24-35

Observation—Focus on verses 24-35

Interpretation—What did Jesus do?

When John's disciples left, Jesus compared and contrasted His ministry with John's. The difference was John came fasting and drinking no wine, whereas Jesus came eating and drinking (verses 33-34). But

they both had the same message, the same righteousness, and the same directive style. Jesus basically said to the crowd, “What did you go out to see, a wussie?” (verses 24-25).

Notice the similarity between Christ and John the Baptist:

1. Both appealed to tax gatherers and the people and were rejected by the Pharisees and lawyers (verses 29-30).
2. Both called people to repentance not ritual, religion, tradition, or self-acceptance.
3. Both fulfilled Scripture (verse 27).
4. Neither was swayed by social, political, or religious pressure, i.e., neither were a reed shaken by the wind (verse 24).
5. Neither looked like or lived like the other national political or religious leaders (verse 25).
6. Neither were generally accepted by the religious leadership of their generation.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author’s answer, see Appendix A.

- A. We should be socially conservative and not be swayed by what is socially acceptable.
- B. We should not be swayed by what is socially acceptable but we can be socially either liberal or conservative.
- C. We should be socially liberal but not swayed by what is socially acceptable.

#29 A Sinful Woman Anointed Jesus—Luke 7:36-50

Observation—Focus on verses 39-43, 50

Interpretation—What did Jesus do?

Late in the summer of A.D. 31 (two years after Jesus began His ministry with the first five disciples and one year after He began His Greater Galilean ministry), Jesus was invited to dinner by a Pharisee named Simon, who lived in Capernaum. While He was there, a woman, who was a known sinner (probably a prostitute), came in weeping, wiping Jesus’ feet with her hair and anointing Him with perfume. Simon the Pharisee thought that if Jesus was really a prophet, He’d know better than to let her do that. Christ responded to the Pharisee’s thoughts with the parable of the two forgiven debtors—one owed much, the other little. The point was that the one forgiven of more debt, like this woman, is more likely to respond with love for the forgiver than the one with only a little debt, which was how Simon the Pharisee saw himself. The lesson was—the one who is the most sin-sensitive is the most apt to be led by God.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author’s answer, see Appendix A.

- A. We should respond to people with serious sins.
- B. We should expect people with more serious sins to respond better than those with less serious sins.
- C. We should respond to sin-sensitive people and point out the insensitivity of the insensitive.

#30 Another Tour of Galilee—Luke 8:1-3

Observation—Focus on verses 1-3

Interpretation—What did Jesus do?

In the fall of A.D. 31, Jesus made another tour around Galilee, possibly including the seashore and the Jezreel Valley. With Him were the twelve disciples, plus some women whom He had healed and exorcized of demons, and many others. These included some prominent women who were contributing financially to the trip out of their private means and perhaps some wives of the disciples (1 Corinthians 9:5).

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author’s answer, see Appendix A.

- A. We should personally individually support Christ-like ministries and/or receive support from Christ-like individuals.
- B. We should support and/or receive support from our local churches.
- C. We and/or local churches should at least tithe in support of Christ-like ministries.

#31 Three Great Parables—Luke 8:4-21

Observation—Focus on verses 10, 16-17, 20-21

Interpretation—What did Jesus do?

After the fall tour around Galilee, Jesus returned to Capernaum and the north shore area. Here He taught with parables about the kingdom of God. In this passage, Luke records two parables and an illustration. First is the parable of the sower, possibly Christ's most famous parable. Second is that of a lamp not hidden and the illustration comes from a visit with His mother and brothers. The point is in verse 10. The kingdom of God is only available to those who are available to the kingdom of God. And those are Christ's disciples who know, hear, see, and understand.

The purpose of using parables is to keep God's kingdom from everyone except His own disciples. In the parable of the sower (or soils), His disciples are the good ground who heard the word in an honest and good heart and hold fast and bear fruit with perseverance (verse 15). In the parable of the lamp, lighting the lamp is making disciples. The light is not just the truth but the communication of the truth to those perspective disciples who can understand or listen (verse 18) and hence get more understanding.

In the third example, Jesus said that His true family is not His physical mother and brothers but anyone who does the will of God. In the context, that's those who understand the parables.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Give understanding to everyone without being selective.
- B. Give understanding to everyone who will take the time to listen.
- C. Give understanding to those with an honest heart.

#32 The Sea Is Calmed—Luke 8:22-56

Observation—Focus on verses 24-25, 38-39, 50-51

Interpretation—What did Jesus do?

In the fall of A.D. 31, Jesus performed three miracles recorded here. He (1) calmed the Sea of Galilee on His way across (2) to cast the demons out of the Gerasenean man, and when He returned to Capernaum, (3) He healed Jairus' daughter. All three appear to be part of a preparation for the mission of the 12 disciples in chapter 9.

In all three instances the lesson was, faith in Christ replaces fear (verses 25, 37, and 50). In the last two instances where the miracle included service to people other than the 12, Christ instructed them in how to respond after the miracles. To the Gerasenean man He said, return to your house and describe what great things God has done for you (verse 39) after not allowing the man to follow Him. To Jairus and his wife, Christ said to tell no one what had happened (verse 56). Both instructions had the effect of household worship of God while not attracting a crowd. Large numbers of people apparently restricted (1) serving people with real needs and (2) discipling the 12, Christ's two main objectives at this point.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. When we live through something that strengthens our faith, we should share it with everyone.
- B. When we live through something that strengthens our faith, we should not necessarily share it.
- C. When we live through something that strengthens our faith, we should use it to proclaim the Gospel.

#33 The Twelve Are Sent Out—Luke 9:1-10

[There is also a trip to Nazareth and a second rejection there, which Luke does not record—see Matthew 13:53-58 and Mark 6:1-6.]

Observation—Focus on verses 1-5

Interpretation—What did Jesus do?

In the winter of A.D. 32, Jesus sent the 12 out on a mission into the Jezreel Valley. He instructed them and gave them power to do what He had been doing. So, for the disciples, Christlikeness meant using the power and gifts Christ had given them to do what He did, the way He did it.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. As disciples of Christ, we should provide our disciples with teaching, examples, and real-life assignments.
- B. As disciples of Christ, we should focus on the ability to heal people in the same way the 12 did when Jesus sent them out.
- C. As disciples of Christ, we have power and authority over demons and to heal diseases, just as the 12 did in this passage (Luke 9:1).

#34 The 5,000 Are Fed—John 6:1-14

Observation—Focus on verses 5-6

Interpretation—What did Jesus do?

After this mission, Jesus withdrew with the 12 sometime during the spring of A.D. 32. This debriefing retreat with the disciples was interrupted by the crowds who found them and began gathering (Luke 9:11).

Jesus then led the disciples in a problem-solving discussion about the practical need of feeding this great multitude of 5,000 men who had come to them near Bethsaida. He began by intentionally asking Philip the wrong question, Where are we to buy bread? (verse 5). This required Philip to be creative since he had to change the question from Where are we to buy bread? to “Where will that bread come from?”

After Philip ran into a mental wall, Andrew entered the discussion with what they had. And even though that was insufficient, Christ used it to miraculously feed the 5,000. This demonstrated the point—What we have plus Christ is enough.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should always be looking for more resources God can use.
- B. We should be satisfied with God using the resources we have.
- C. We should bring the resources we have to God to be used by Him.

#35 Jesus Refused to be King and Walked on the Water—John 6:15-21

Observation—Focus on verses 15-21

Interpretation—What did Jesus do?

Apparently the 5,000 Jesus fed wanted to make Him king, but Jesus wanted no part of that. He would, of course, be king at His Second Coming when God the Father makes Him king. Jesus was a king (Hebrews 1:8) but not via any earthly social political movement.

Apparently, desiring to be alone, He sent the 12 back across the northern end of the Sea of Galilee from the Bethsaida area toward Capernaum. It was dark and windy when Jesus, walking on the water, found them. His instruction was, It is I. Do not be afraid (verse 20).

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should not let people make us into kings (6:15), that is, we should not accept any public office.
- B. We should not let people make us into kings (6:15), that is, we should not let people define God's will for our lives.
- C. We should not let people make us into kings (6:15), that is, we should not accept positions of authority.

#36 Leadership in the Face of Rejection—John 6:22-71

Observation—Focus on verses 66-69

Interpretation—What did Jesus do?

This event during the spring of A.D. 32 was in many ways the pivot point in Jesus' ministry. It was the peak of His popularity and the beginning of His decline in popularity. His disciples (other than the 12) began leaving Him, and the strength of the religious opposition against Him, led by the Pharisees, began to build. But when Jesus invited the 12 to leave also, Peter summarized their situation: (1) no one else has the words of eternal life (that is, everybody else's words are ultimately about this life) and (2) they chose to believe in Him and over the last two years or so had come to understand that He was the Holy One of God (verse 69).

Christlikeness does not confuse popularity with leadership. Popularity comes from meeting the short-term felt needs of a large number of people. Leadership comes from changing the long-term focus of a few.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. A leader is someone who is followed.
- B. A leader focuses his or her followers on eternal life.
- C. A leader understands what people want and helps them get it.

#37 Jesus Healed Those at Gennesaret—Matthew 14:34-36

Observation—Focus on verse 36

Interpretation—What did Jesus do?

After the multitude of followers left Him at Capernaum during the spring of A.D. 32, Jesus crossed over the northwest corner of the Sea of Galilee toward Mt. Arbel and the area called Gennesaret. When people recognized Him, they brought many sick people to Him, and He healed them.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should never turn away anyone.
- B. We should never turn away anyone who needs help.
- C. We should never turn away anyone whom we can help.

#38 Traditions Are Attacked—Matthew 15:1-20

Observation—Focus on verses 6-9

Interpretation—What did Jesus do?

Somewhere in this area between Gennesaret and Capernaum, Jesus is approached by some scribes and Pharisees who come north from Jerusalem to challenge His leadership, accusing Him of breaking the traditions of the elders. Jesus uses this as an opportunity to call them hypocrites to their face (verse 7) and teach His disciples the dangers of tradition. Tradition followers, like the Pharisees, always end up being false leaders because over time tradition always negates God's commandments for the sake of controlling the masses. Christ drew masses of people because of His healing and His teaching. But He never tried to control the masses. Controlling the masses was the objective of the scribes, Pharisees, elders, chief priests, and Sadducees. Christ was interested in those people God was calling to Himself. He had no interest in controlling, correcting, or clarifying things for the masses. All such goals are earthly. All Christ's goals were heavenly.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Tradition can get our spiritual lives in a rut.
- B. Tradition can lead us into useless worship.
- C. Tradition can make the truth of God boring.

#39 The Syro-Phoenician Healed—Matthew 15:21-28

Observation—Focus on verses 21-28

Interpretation—What did Jesus do?

In the late spring/early summer of A.D. 32, Jesus made His only recorded trip to the Mediterranean coast. It was to the Gentile area of Tyre and Sidon. Here He healed a Gentile woman's daughter after declaring that He was sent to the Jews first. The incident taught the disciples that faith in the God of Israel was not restricted to Israel.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should be committed to faith in Christ instead of being committed to Israel.
- B. We should be committed to Israel as a basis of our faith in Christ.
- C. We should be committed to Israel but emphasize faith in Christ.

#40 The 4,000 Fed—Matthew 15:29-39

Observation—Focus on verse 32

Interpretation—What did Jesus do?

After this short trip to the Mediterranean coast, Jesus returned to the area north of the Sea of Galilee. While sitting on a mountain, a great multitude of 4,000 came bringing the sick. Jesus fed them the way He fed the 5,000 earlier because He felt compassion for them.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should feel and act on compassion.
- B. We should understand and meet the needs of the needy.
- C. We should be sensitive to and help feed the hungry.

#41 The Pharisees Increase their Attack—Matthew 16:1-12

Observation—Focus on verses 1, 4, 6, and 8

Interpretation—What did Jesus do?

While Jesus was ministering in this same north Galilee area in the summer of A.D. 32, the Pharisees team up with (their otherwise enemies) the Sadducees to attack Jesus again. This time they ask for a sign from heaven, apparently to authenticate His claim of Messiahship. But Christ condemned their need for a heaven-sent supernatural sign and said the only sign they would get is the sign of Jonah (i.e., three days, then a deliverance—in Christ's case, a resurrection from the dead).

Later that day, Jesus warned His disciples about little faith (verse 8), which was apparently the leaven of the Pharisees and the Sadducees (verse 11). This leaven was not conservative traditionalism because the Sadducees were liberal priests and the Pharisees were mostly conservative lay businessmen. The leaven was little faith caused by replacing a commitment to follow God with something else that takes our eyes partly off God. It could be a liberal agenda or a conservative agenda or any earthly religious goals or systems. Little faith is caused not by rejecting God's kingdom but by diluting it.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should be sensitive to the problems caused by the liberals and the conservatives.
- B. We should make people aware of little faith because it diverts attention away from and dilutes the purity of the kingdom of God.
- C. We should not allow the liberalism of the liberals or the conservatism of the conservatives to influence our view of God's kingdom.

#42 Peter Confessed Jesus As the Christ—Matthew 16:13-20

Observation—Focus on verses 13-20

Interpretation—What did Jesus do?

Also the summer of A.D. 32, Jesus made His last ministry retreat with the twelve disciples. They traveled north on the Via Maris up the Hulah Valley, past Hazor, near the mountain streams and lush vegetation of Dan, to the base of Mt. Hermon. At a place called Caesarea Philippi, Jesus initiated a discussion about who He is. Peter made the statement, Thou art the Christ, the Son of the living God (verse 16). Then Jesus said, And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it (verse 18). Peter's statement identified Christ as the foundation of the church, and Peter was to have the key to introduce the church.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should focus on the person of Christ—who He is, the Messiah, the Son of the Living God.
- B. We should focus on building Christ's church.
- C. We should focus on Peter and the hierarchy of the church which succeeded Peter.

#43 Jesus Foretold His Death—Matthew 16:21-28

Observation—Focus on verses 23-24

Interpretation—What did Jesus do?

While up north near Mt. Hermon, Jesus discussed His future death and resurrection. When Peter objected, Christ said Peter's objection was from Satan because it was setting his sights on man's interests instead of God's. He then explained that you should set your mind on God's interests by (1) denying yourself, (2) losing your life for Christ's sake, and (3) taking up your cross (which is apparently your life situation), and (4) following Him.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlikeness means taking your life situation and following Christ with it by denying yourself.
- B. Christlikeness means finding out who you are so you can serve Christ better.
- C. Christlikeness means changing yourself so you can serve Christ better.

#44 The Transfiguration—Matthew 17:1-13

Observation—Focus on verses 1-13

Interpretation—What did Jesus do?

And six days later, Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain by themselves. And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. And behold, Moses and Elijah appeared to them, talking with Him (verses 1-3).

The mountain has never been clearly identified, but Mt. Hermon seems most likely, since it's called a high mountain, and the mountains around Galilee and in the Jezreel Valley aren't particularly high. Although it is possible to walk back to Galilee in 6 days, it's unlikely, and we know they were in Caesarea Philippi, at the foot of Mt. Hermon, just before this.

The reason for the Transfiguration seems to be to see the Son of Man coming in His kingdom (16:28) and to hear God the Father say, This is My beloved Son, with whom I am well-pleased. Hear Him (17:5).

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should always try to imitate Christ.
- B. We should imitate Christ's perfect humanity but not His perfect deity.
- C. We should not always imitate Christ in His perfect humanity or His perfect deity.

#45 A Lunatic (Literally “Moonstruck” Person) Healed— Matthew 17:14-21

Observation—Focus on verses 14-21

Interpretation—What did Jesus do?

When they came down from the mountain, probably near Caesarea Philippi, a crowd was waiting for them. A man with a demon-possessed son asked Jesus to heal him because the disciples hadn't been able to do it. When the disciples asked, Jesus said their failure was due to their little faith.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlikeness avoids little faith, defined as a wavering partial decision to only believe Christ to some extent some of the time.
- B. Christlikeness avoids little faith, defined as a tendency to not believe Christ most of the time.
- C. Christlikeness avoids little faith, defined as an unconscious decision to not follow Christ any of the time.

#46 Taxes Are Paid—Matthew 17:22-27

Observation—Focus on verses 22-27

Interpretation—What did Jesus do?

When they finally reached Capernaum, the tax collectors ask Peter about Christ paying the two-drachma tax. [This is further evidence that the Transfiguration was at Mt. Hermon because generally it was those who came from the North who were taxed as they entered Galilee at Capernaum, since the Via Maris went through there.] Jesus explained to Peter that they didn't legally owe any tax because it was a Temple tax, and it was His Temple in the first place. But they would pay it anyway in order to not offend the tax gatherers. That the religious leadership was offended didn't bother Jesus (Matthew 13:57; 15:12), but offending these tax collectors did.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlike leaders will inevitably offend the religious leadership but are careful not to offend unbelievers.
- B. Christlike leaders try not to offend anybody.
- C. Christlike leaders, in the end, will offend almost everybody.

#47 The Disciples Argue about Greatness—Luke 9:46-48

Observation—Focus on verses 46-48

Interpretation—What did Jesus do?

During the fall of A.D. 32, six months before His crucifixion, Jesus left Galilee for the last time and headed for Jerusalem, where He would eventually be crucified in the spring of A.D. 33. Before He left Capernaum, there was an argument among the disciples about who was the greatest. Christ uses a child to illustrate His lesson, he who is least among you, this is the one who is great (verse 48). If Christ Himself is the example, He was not referring to being the least as a helper, a teacher, or an example of righteousness but rather least in the sense of financial, religious, political, or social positions of authority—like a child.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Lead people to think of any authority structure they set up as an inverted pyramid, with the leader on the bottom as a servant of everyone.
- B. Lead people to receive all positions of authority with humility.
- C. Lead people away from defining greatness by a position of authority.

#48 The Disciples Hinder the Exorcists—Luke 9:49-50

Observation—Focus on verses 49-50

Interpretation—What did Jesus do?

The second incident before they left Capernaum that fall was the disciples' report about people casting out demons, whom they tried to hinder because those people weren't part of Christ's group. Jesus said they should leave them alone.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlike leaders don't comment on other groups.
- B. Christlike leaders encourage their disciples to not hinder groups who oppose Satanic activity.
- C. Christlike leaders don't hinder other groups.

The Greater Judean Ministry

#49 The Galilee Departure and Samaritan Rejection—Luke 9:51-56

Observation—Focus on verses 51-56

Interpretation—What did Jesus do?

As they made their way south toward Jerusalem, they went through Samaria. Since the Samaritans and the Jews had a racial hatred for each other, the Samaritans wouldn't allow them accommodations. James and John suggested they call down fire from heaven on those Samaritans, but Jesus rebuked them for that response.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Lead people away from racial prejudice and on to the kingdom of God.
- B. Lead people away from trouble causers and on to the kingdom of God.
- C. Lead people away from focusing on those who wrong them and on to the kingdom of God.

#50 The Cost of Discipleship—Luke 9:57-62

Observation—Focus on verses 57-62

Interpretation—What did Jesus do?

As they were going along the road (verse 57), three people discuss discipleship with Jesus. All of them fail to follow Christ because they have earthly concerns. The first apparently wanted to follow Christ because he thought Jesus would be some kind of earthly magistrate. The second wanted to first bury his father. The third wanted to say good-bye to those at home (verse 61). Jesus responded with the example of a single-furrow horse- (or oxen-) drawn handplow. This requires your total attention to stay in a straight line and turn over a furrow. The kingdom of God demands that kind of attention.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. If you choose to follow Christ, you don't need a rear-view mirror.
- B. If you choose to follow Christ, you don't need a back seat.
- C. If you choose to follow Christ, you don't need a transmission.

#51 The Jewish Opposition in Jerusalem—John 7:1-53

Observation—Focus on verses 12-17 and 43-47

Interpretation—What did Jesus do?

Before Jesus left that fall, He had a discussion with His brothers about the trip to Jerusalem. The issue was the division of the crowd over Jesus and the timing of His death. The complaint about Him was He leads the multitude astray (verse 12). Those in favor of Him included those who believed He was the Messiah (verse 31) and those who thought He was a good man who could do healing. Jesus entered this

arena secretly, then in the midst of the feast entered the Temple and taught publicly. Jesus gave them the key to understanding that He was from God the Father—If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself (John 7:17). Jesus knew when to enter a conflict (which is when it clarified the kingdom of God) and when to stay out of it (when entering it would be bad timing or emphasize the wrong issues).

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should avoid hostility because it hinders the communication of crucial truth about God.
- B. We should promote hostility because it draws people's attention to crucial truth about God.
- C. We should neither avoid nor promote hostility but use hostility to communicate crucial truth about God.

#52 The Adulterous Woman—John 8:1-11

Observation—Focus on verses 1-11

Interpretation—What did Jesus do?

Jesus apparently never spent a night in Jerusalem until He was arrested. When in the area, He seems to have stayed in Bethany, on the east side of the Mt. of Olives or on the Mount itself. He always seemed to be up early, and one early morning, He crossed the Kidron Valley to the Temple. People came to Him, and He taught them. Then the Pharisees brought a woman caught in adultery. Unlike the Pharisees who brought her, she was already aware of her sinfulness. Jesus did not condemn her but said, sin no more.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should not point out the sin of those who already see themselves as sinners.
- B. We should not point out the sin of sinners because we are all too guilty to cast stones.
- C. We should not point out the sin of others because that is gossip.

#53 Christ, the Light of the World—John 8:12-30

Observation—Focus on verses 12 and 23-24

Interpretation—What did Jesus do?

On another occasion of teaching in the Temple treasury, Jesus declared He was the light of the world (i.e., the source of revelation from God) to those who walk in darkness (i.e., ignorance and sin). He was the light because He came from God the Father and He was going back to God the Father.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should be a light to the world around us by being an example of deliverance from darkness (ignorance and sin).
- B. We should be a light to the world around us by involving people in a church which teaches deliverance from darkness (ignorance and sin).
- C. We should be a light to the world around us by using the revelation of God (the Bible) to deliver people from darkness (ignorance and sin).

#54 Rejecting the Truth which Sets You Free—John 8:31-59

Observation—Focus on verses 32-36

Interpretation—What did Jesus do?

Also while teaching in the Temple, Jesus explained that the truth would set people free from their bondage to sin. He also told them that they would not believe Him because they were not of God.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlikeness communicates truth as freedom from sin.
- B. Christlikeness communicates truth as freedom from slavery to sin.
- C. Christlikeness communicates truth as freedom from the suffering of sin.

#55 The Man Born Blind Is Healed—John 9:1-41

Observation—Focus on verses 10-11, 24-25, 29-30, 38-41

Interpretation—What did Jesus do?

Jesus and His disciples apparently left the Temple by the south exit and the city through one of the south gates (probably the Dung Gate) where He saw the man who was born blind. After making clay with His spit, Jesus healed the man by telling him to go wash in the Pool of Siloam in the extreme south end of the old City of David. Christ healed lots of people, but this man turned into a disciple because he looked to the source of his healing not just the fact of it. When the formerly blind man refused to deny Christ by placing Him in the mold the Pharisees had for Him, the man found himself at odds with the Pharisees.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. The best witness for Christ is always our own personal conversion.
- B. The best witness for Christ is personal healing.
- C. Acknowledging the work of Christ may lead people into the same kind of conflict that Christ had.

#56 The Parable of the Good Shepherd—John 10:1-21

Observation—Focus on verses 10-13

Interpretation—What did Jesus do?

While Jesus was explaining spiritual blindness to the former blind man, the Pharisees asked if He was implying they were blind. Jesus said the problem was that they were not blind, that is, they did not see themselves as blind. That made them false shepherds. The difference, He explained, between the good shepherd (Himself) and false shepherds (the Pharisees) was that the true Shepherd's #1 commitment was to His sheep. The false shepherd's #1 commitment was to being a shepherd.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. A true shepherd focuses on shepherding his sheep.
- B. A true shepherd focuses on finding new sheep to shepherd.
- C. A true shepherd focuses on the sheep.

#57 The Service of the Seventy—Luke 10:1-24

Observation—Focus on verses 1-3 and 17-18

Interpretation—What did Jesus do?

After this (still during the fall of A.D. 32), Jesus made a trip to the North. It's not clear how far He went Himself, but He sent 70 disciples on a ministry trip up into Galilee, very similar to the trip the twelve made earlier. They returned with great excitement over their successes.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlike leaders make sure their followers will be successful.
- B. Christlike leaders give challenging assignments to more than just their closest disciples.
- C. Christlike leaders will have more than just twelve disciples.

#58 The Lawyer Heard the Story of the Good Samaritan— Luke 10:25-37

Observation—Focus on verses 36-37

Interpretation—What did Jesus do?

Jesus and the disciples move back South through Samaria toward Judea. The road to Jerusalem, after you leave Jericho, goes alongside the Wadi Qilt—a narrow treacherous road where robberies are easy. Somewhere along this route, Jesus is approached by a lawyer who received the parable of the Good Samaritan as an illustration of a neighbor. The parable shows that compassion is harder than law keeping.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should teach racial tolerance over racial prejudice as a characteristic of the kingdom of God.
- B. We should teach helping those in need over keeping religious priorities as a characteristic of the kingdom of God.
- C. We should teach compassion over religion as a characteristic of the kingdom of God.

#59 The Hospitality of Mary and Martha—Luke 10:38-42

Observation—Focus on verses 38-42

Interpretation—What did Jesus do?

Upon arriving back in Jerusalem, Jesus went to stay with His friends Mary, Martha, and Lazarus in Bethany, just over the east side of the Mount of Olives. During the visit, Christ taught Martha it was better to focus on His words than to worry about the preparations for the guests. It wasn't that Martha's preparations were wrong. It was her worry about them, which kept her from Christ's words, which was wrong. The problem was her being distracted by her duties to the point of confusing the urgent with the important.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should prioritize the use of our time because some valuable things are more valuable than other valuable things.
- B. We should prioritize the use of our time because only one thing is truly valuable.
- C. We should prioritize the use of our time because hospitality is less important than teaching.

#60 A Lesson on Prayer—Luke 11:1-13

Observation—Focus on verses 8-10

Interpretation—What did Jesus do?

One day, probably early in the morning on the Mount of Olives, Jesus' disciples found Him praying and asked for instruction about prayer. Jesus repeats an abbreviated form of "The Lord's Prayer," then gives several examples to make a point of the importance of persistence in prayer.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlikeness practices persistence in prayer.
- B. Christlikeness practices liturgy in prayer.
- C. Christlikeness practices sincerity in prayer.

#61 The Beelzabub Accusation—Luke 11:14-26

Observation—Focus on verses 23-26

Interpretation—What did Jesus do?

Somewhere in Judea, probably near but not in Jerusalem, Jesus was casting out demons and is accused of doing it by the power of Satan. Jesus responded with a lesson on being either for God or against Him. He also taught that cleaning up your life will not in itself put you on God's side. It could just make you more available to Satan.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Those who are not with Christ are against Him.
- B. Those who are not against Christ are for Him.
- C. Those who we think are against Christ might be for Him.

#62 Mary, Solomon, and Jonah Discussed—Luke 11:27-32

Observation—Focus on verses 27-32

Interpretation—What did Jesus do?

Christ's teaching is interrupted by a woman in the crowd praising His mother Mary. Jesus responded by showing that He is greater than Mary, Solomon, or Jonah because they delivered God's Word. Christ was God's Word.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlikeness follows the Word of God—not those who deliver it.
- B. Christlikeness follows Jesus not Mary.
- C. Christlikeness follows Jesus not preachers.

#63 The Lamp of Your Body—Luke 11:33-36

Observation—Focus on verses 33-36

Interpretation—What did Jesus do?

Next, Christ uses an example of your eye as a light or lamp which functions as a world view. There is a paradigm or one main idea that governs your life. If it is bad (dark) like the Pharisees, it will darken your whole life.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlikeness means letting our light shine to the world.
- B. Christlikeness means constantly examining our world view to conform it more and more to that of Jesus Christ's.
- C. Christlikeness means having the light of the Gospel within us.

#64 The Pharisees' Externalism—Luke 11:37-44

Observation—Focus on verses 37-44

Interpretation—What did Jesus do?

Jesus was invited to lunch by a Pharisee and used the occasion to condemn their externalism. He pointed out the fact that they tithed outwardly but disregarded justice and the love of God. He called that cleaning the outside of the cup but not the inside.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should not ignore externalism.
- B. We should not tolerate externalism.
- C. We should condemn externalism.

#65 The Lawyers' Traditionalism—Luke 11:45-54

Observation—Focus on verses 46-52

Interpretation—What did Jesus do?

Next, a lawyer pointed out that Jesus' teaching insulted them as well as the Pharisees. Christ used the occasion to condemn the traditionalism of the lawyers, too. He told them they weigh others down with burdens they themselves were not willing to carry.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should not be afraid to insult the traditionalists because they keep knowledge from people, weighing them down with legalistic burdens.
- B. We should not be afraid to insult the traditionalists because they make the truth of God boring.
- C. We should be afraid to insult the traditionalists because if we do, they will crucify us, religiously speaking.

#66 Who to Fear—Luke 12:1-12

Observation—Focus on verses 1-5

Interpretation—What did Jesus do?

During that final fall (of A.D. 32) in the vicinity of Jerusalem, the crowds grew to thousands, and the Pharisees began to make secret plans to eliminate Jesus. Knowing this, Jesus began to teach His disciples not to fear people like the Pharisees who could only kill the body. Everything done in secret, like the Pharisees' plans to kill Him, would be revealed.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should not do hypocritical things.
- B. We should not do things which destroy others.
- C. We should not do private, hidden, or secret things.

#67 The Problem with Possessions—Luke 12:13-34

Observation—Focus on verses 15 and 20-34

Interpretation—What did Jesus do?

When someone in the crowd asked Jesus to tell his brother to divide the family inheritance with him (verse 13), Jesus responded with a lecture on the problem with possessions. The point being, possessions get our focus off of death, off of heaven, and off of the kingdom of God.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Avoid money.
- B. Avoid possessions.
- C. Avoid wealth.

#68 The Challenge to Be Ready—Luke 12:35-48

Observation—Focus on verses 43-48

Interpretation—What did Jesus do?

Jesus continued with a challenge to be ready and alert, waiting for His Second Coming. Peter asked if the challenge applied to the disciples or to everyone. Christ's response indicated that it is true for everyone and even more true for them. The point is, be morally ready because "... the Son of Man is coming at an hour that you do not expect."

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Don't eat cookies.
- B. Don't eat too many cookies.
- C. Don't get caught with your hand in the cookie jar.

#69 Division Not Peace—Luke 12:49-53

Observation—Focus on verses 49-53

Interpretation—What did Jesus do?

Jesus went on to reveal His mission of division, not peace, as an inevitable result of teaching truth in the midst of a sinful world.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlike leaders are careful to not set people against each other.
- B. Christlike leaders set people against each other not as a goal but as a result of teaching the kingdom of God in a perverse world.
- C. Christlike leaders don't set people against each other because that would not best communicate the kingdom of God.

#70 Analyzing the Time—Luke 12:54-59

Observation—Focus on verses 54-59

Interpretation—What did Jesus do?

Jesus taught the general wisdom that if you see a problem coming, do something about it before it gets there. That's especially true of the times and what is happening with respect to His Coming. If you know the time of judgment is coming, ask for mercy, not justice. Jesus taught that we should analyze the present time not to fix it but to avoid its pitfalls (its storms in verse 54, its heat in verse 55, and its trials in verses 58-59).

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlike leadership sees the evil times coming, knows God will judge the world, and persuades people to go to God for mercy.
- B. Christlike leadership sees the evil times coming, knows God will judge the world, and persuades people to change the world.
- C. Christlike leadership sees the evil times coming, knows God will judge the world, and persuades people to improve their lives.

#71 Repent or Perish—Luke 13:1-9

Observation—Focus on verse 3 or 5

Interpretation—What did Jesus do?

Someone in the crowd brought up a news item for Jesus to comment on—Pilate's execution of some Galileans. Jesus used the report to say all Galileans, like all people everywhere, are sinful, deserving death, and in need of repentance, irrespective of whether some were worse than others. He then told a story that showed how God is longsuffering and merciful but finally brings about judgment.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlikeness focuses on who has repented.
- B. Christlikeness warns people against measuring themselves by others supposedly worse than they are.
- C. Christlikeness sees all sinners as the same before God.

#72 A Crippled Woman Healed on the Sabbath—Luke 13:10-17

Observation—Focus on verses 10-17

Interpretation—What did Jesus do?

Late that fall, Jesus healed a crippled woman in one of the synagogues on the Sabbath (verse 10). In so doing, He clearly broke the Sabbath tradition. It was not necessary to heal her then. He could have waited until Sunday and not offended the Pharisees or broke Jewish tradition. But Christ responded to the woman with the need not the traditionalists with the law.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should serve people not religious leaders.
- B. We should serve people not programs.
- C. We should serve people not traditions.

#73 Parables of the Mustard Seed and Leaven—Luke 13:18-21

Observation—Focus on verses 18-21

Interpretation—What did Jesus do?

Here Jesus gave two illustrations about the kingdom of God. It starts small and unnoticed (like mustard seeds and leaven), then by itself it penetrates and dominates.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should plant the truth of the kingdom of God and watch it grow.
- B. We should plant the truth of the kingdom of God and make sure it grows.
- C. We should plant the truth of the kingdom of God in people who will let it grow.

#74 The Feast of Dedication—John 10:22-39

Observation—Focus on verses 26-31

Interpretation—What did Jesus do?

After a fall of teaching around Judea during the winter of A.D. 32 (verse 23), Jesus made His way back to Jerusalem at the time of the Feast of Dedication. Here He clearly declares His deity to a group of Jews asking Him to do so. Then they tried to stone Him for the answer He gave.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should discuss the deity of Christ with cults and theological liberals.
- B. We should declare the deity of Christ to cults and theological liberals.
- C. We should allow the deity of Christ to be a divisive issue to cults and theological liberals.

#75 Withdrawal Beyond the Jordan River (A)—John 10:40-42

Observation—Focus on verses 40-42

Interpretation—What did Jesus do?

And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there (verse 40). This was the flat area just northeast of the Dead Sea. Christ withdrew with His disciples rather than making peace with the establishment. Such peace was impossible since compromise about His deity was impossible. Many came to Jesus and believed in Him there because of the earlier teaching about Him by John the Baptist.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Our teaching about Christ is best done in a remote place.
- B. Our teaching may bring people to Christ even after we are gone.
- C. Our teaching about Christ should follow the teaching of other godly people.

#76 Withdrawal Beyond the Jordan River (B)—Luke 13:22-30

Observation—Focus on verses 22-27

Interpretation—What did Jesus do?

During the winter 33 A.D. withdrawal to Perea, Jesus was asked if only a few are being saved. This is a good question for then and now, since their religious gatherings were full of people just like ours. Jesus said there is only a narrow gate that only a few will find.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

According to Jesus, those who go through the narrow door are:

- A. Not evildoers.
- B. Those who gather in the presence of Christ.
- C. Those having heard the teachings of Christ.

#77 Special Words about Herod—Luke 13:31-35

Observation—Focus on verses 31-35

Interpretation—What did Jesus do?

Jesus now began making His way back toward Jerusalem again, even though He was told Herod wants to kill you. It is at this time that Lazarus is sick, and Jesus will soon get that message. Jesus said to tell Herod (“that fox”) that He (Jesus) would complete His mission which would terminate in Jerusalem. Then He emphasized God’s concern for Jerusalem in the midst of its rebellion.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlike leadership does not pay attention to threatening authorities.
- B. Christlike leadership does not change its message or mission for the threatening authorities.
- C. Christlike leadership attempts to explain its message and mission to threatening authorities.

#78 A Meal with a Pharisee—Luke 14:1-24

Observation—Focus on verses 11-14

Interpretation—What did Jesus do?

During this winter trip back toward Jerusalem, Jesus stopped at a Pharisee leader’s house for a meal on a Sabbath day. There He once again took on the Sabbath issue but focused mostly on the nature of humility. Jesus here gives us two basic principles about humility: (1) Let God reward you instead of rewarding yourself (verses 7-11). (2) Seek rewards in heaven not on earth by doing things which cannot be rewarded on earth.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlike humility gives to people who will not be able to give anything back to them.
- B. Christlike humility does not seek to be exalted.
- C. Christlike humility offends people who emphasize certain (Sabbath-like) religious days.

#79 The Demands of Discipleship—Luke 14:25-35

Observation—Focus on verses 26-28

Interpretation—What did Jesus do?

As Jesus continued on toward Jerusalem, great multitudes were going along with Him (verse 25). Because they were following Him, He talked with them about following Him. He told them to count the cost of being His disciples. The cost includes: (1) hating your family (verse 26), (2) carrying your cross (verse 27), and (3) giving up your possessions (verse 33).

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. In order to be Christ’s disciple, we must make our family second to our ministry
- B. In order to be Christ’s disciple, we must make our family our #1 ministry.
- C. In order to be Christ’s disciple, we must minister to our family as a cross we carry as we follow Christ.

#80 Parables of the Lost Sheep, Coin, and Son—Luke 15:1-32

Observation—Focus on verse 7

Interpretation—What did Jesus do?

Somewhere on this trip back to Jerusalem from Perea, a group of tax gatherers and other known sinners gathered around Jesus. When the Pharisees, who were monitoring Him pretty closely now, saw it, they made note of it. This triggered the three stories of Luke 15. The point is verse 7, God is looking for lost repenters. [See also Luke 17:1-4; 18:9-14; and 19:1-10.] Jesus told the religious leaders they should respond like the angels, with more joy over one sinner who repents than 99 who need no repentance.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should prioritize “lost” unbelievers over “found” believers.
- B. We should prioritize repentant sinners over those who think they are okay.
- C. We should prioritize those who need to repent over those who do not.

**#81 Stories of the Unjust Steward, the Rich Man and Lazarus—
Luke 16:1-31**

Observation—Focus on verse 9-15

Interpretation—What did Jesus do?

Jesus continued with two more stories and some principles in-between. In the parable of the unjust steward, he is not being commended for being unjust but for being shrewd. (Remember, parables make just one point.) Jesus applied the story by telling us to make eternal friends with our money (verse 9). He said faithfulness in a little thing, like money, which is not your own, indicates faithfulness in a big thing, like the kingdom of God, which can be your own (verses 11-12).

In the second story (which is probably a true story, not a parable, since specific names are mentioned), the point of the preceding parable is driven home by an account of what happens after death to a believer and an unbeliever. The only thing we are told about the unbeliever is his use of money—he put it into his own creature comforts.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Money is one test of our spiritual condition. We pass the test when we put the money God has given us into the eternal future of people.
- B. Money is one test of our spiritual condition. We pass the test when we reduce the amount of money we put into our own creature comforts (better homes, food, clothes, and toys).
- C. Money is one test of our spiritual condition. We pass the test when we give to churches and to missionary organizations.

#82 The Lesson on Service and Faith—Luke 17:1-10

Observation—Focus on verses 5 and 10

Interpretation—What did Jesus do?

Jesus next gives specific instructions to His disciples about stumbling blocks. They respond with a request of increase our faith (verse 5). Jesus answered with a story that fools us. We think the point is that we should treat our slaves better. But the point is that the slave is considered unworthy (verse 10) because he did what he was supposed to do and no more.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We will increase our faith by only doing the things God commands us to do.
- B. We will not increase our faith by doing the things God commands us to do.
- C. We will not increase our faith by only doing the things God commands us to do.

#83 The Resurrection of Lazarus—John 11:1-57

Observation—Focus on verses 6, 15, 25-26

Interpretation—What did Jesus do?

About this time, Jesus is interrupted by a messenger from Mary and Martha who reported that their brother Lazarus was sick. We should recall that these are close friends with whom He stayed many times—maybe most of the time when He was in the Jerusalem area. Their town of Bethany was just on the back (East) side of the Mount of Olives opposite Jerusalem. Jesus had been moving slowly in that direction ever since He left Perea (East of the Jordan, near the north end of the Dead Sea). When the messenger came, Jesus delayed two days in that area instead of hurrying to Bethany as we would expect. He said that His absence was valuable to strengthen their faith (verse 15). So it appears that Christ delayed coming so that Lazarus would die physically so that the faith of Mary and Martha and His disciples would be strengthened.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should understand that when God appears to delay His answers or His rescue, it may be to strengthen our faith.
- B. We should look for opportunities to put our disciples into a position which requires them to strengthen their faith.
- C. We should understand that God always answers our prayers in His own time.

#84 Jesus Healed Ten Lepers—Luke 17:11-21

Observation—Focus on verses 17-19

Interpretation—What did Jesus do?

After the raising of Lazarus, during the winter of A.D. 33, Jesus left the Jerusalem area because of the chief priests' and Pharisees' plot to kill Him (Luke 11:53-54). He went to a small town called Ephraim near the border of Samaria to spend some time alone with His disciples. From there He began a loop through Samaria, Galilee, and Perea before going back to Jerusalem for the Passover and His execution. During this loop around through several villages, He encountered ten leprosy men and healed them, but only one—a Samaritan—returned to thank and worship Him.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should serve everyone who asks when it is possible but show that forgiveness comes to those few who repent not those who are served (healed).
- B. We should encourage people who go beyond what they have been told to do and take time to give glory to God.
- C. Whenever God blesses us, we should show it to the religious leadership as in verse 14, go and show yourselves to the priests.

Luke 17:22-37

Points covered under the Olivet Discourse

Luke 18:1-8

Points covered with Luke 11:1-13

Luke 18:9-14

Points covered with Luke 15:1-32

Luke 18:15-17

Points covered with John 11:1-35

Luke 18:18-30

Points covered with Luke 16:1-31

Luke 18:31-34

Points covered with Luke 4:31-44

Luke 19:1-10
Points covered with Luke 15:1-32

Luke 19:11-27
Points covered with Luke 17:1-10

The Final Week

#85 Sunday, the Triumphal Entry—Mark 11:1-11

Observation—Focus on verses 1-3 and 9

Interpretation—What did Jesus do?

After the tour through Samaria, Galilee, and Perea, it was spring of A.D. 33 and the time of the Passover, and Christ's final week was at hand. So Jesus traveled back from Perea through Jericho and up the Wadi Qilt to Jerusalem. As He approached the city from the East, He sent His disciples out ahead to get a donkey colt for Him to ride into Jerusalem, as predicted in Zechariah 9:9. Jesus thus was the perfect involvement in what God was doing, plus He allowed His disciples and the crowd to participate in that.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlikeness participates in what God is doing and determines it from the Bible.
- B. Christlikeness participates in what God is doing and determines it from circumstances and prayer.
- C. Christlikeness participates in what God is doing and determines it from all of the above.

#86 Monday, the Second Cleansing of the Temple—Mark 11:12-19 and Matthew 21:12-13 and 23-27

Observation—Focus on Mark 11:15-17

Interpretation—What did Jesus do?

The order of events is not perfectly clear. Here is what seems to have happened.

After the Triumphal Entry into Jerusalem (which we celebrate as Palm Sunday), Jesus went into the temple; and after looking around, departed for Bethany with the twelve since it was already late (Mark 11:11). What He saw, was the moneychangers, whom He had driven out three years ago, back in business.

After spending Sunday night in Bethany (probably at the home of Mary, Martha, and Lazarus), on Monday morning He went over the Mount of Olives, across the Kidron Valley into Jerusalem. In route, He cursed the barren fig tree, apparently symbolic of the future judgment on a world unwilling to serve the kingdom of God.

When He entered the city, He went directly to the Temple and threw out the moneychangers. This was all right with the Pharisees, because they disagreed with the Temple priesthood anyway. The Pharisees had promoted the synagogues because of the illegal (non-Levitical) priesthood in the Temple. But Christ's temple cleansings provoked the chief priests, the scribes, and the elders.

They challenged Jesus' authority, probably the next day (Tuesday), when they heard about it. Jesus answered their challenge of His authority by asking where John the Baptist got his authority. The answer was, John received it from God, but that was unacceptable to the Temple authorities since they couldn't control God.

Jesus seemed to have been very concerned about the violations of the Temple but never mentioned anything about the synagogues, either good or bad. The synagogues seem to be unimportant to Him. Although He severely condemned their leaders, He never mentioned them as an institution. The Temple, however, was different. It was ordained of God as His place of worship. Today our bodies are the Temple of God (1 Corinthians 6:19).

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should honor the Temple of our own body as the dwelling place of God.
- B. We should honor the church building as the dwelling place of God.
- C. We should see churches as replacing synagogues.

**#87 Tuesday, the Final Condemnations by Religious Authorities—
Matthew 21:33–23:39**

Observation—Focus on Matthew (1) 21:31; (2) 21:43; (3) 22:8 and 14; (4) 22:21; (5) 22:29, 32, 37-40; and 23:1-3

Interpretation—What did Jesus do?

Tuesday was the busiest day of the final week. After cleansing the Temple during the day on Monday, He no doubt spent the night either on the Mount of Olives or in Bethany again. Tuesday morning He went back into Jerusalem and apparently entered the Temple (most likely the woman's court, where most discussions took place). Here the chief priests and elders (probably representing the Sanhedrin) were waiting for Him with the challenge mentioned in Matthew 21:23. Jesus then condemned them with several parables and illustrations that revealed their leadership as not being from God.

- (1) The Parable of the Two Sons—The chief priests and elders were the first son who said they would go but did not obey. The tax gatherers and harlots were the ones who eventually did obey (Matthew 21:28-32).
- (2) The Parable of the Landowners—The Pharisees join the chief priests and together (Matthew 21:45) they were the vine growers who killed the servant (the Old Testament prophets) and the son (Christ) who will, therefore, have the kingdom of God taken away from them (Matthew 21:33-46).
- (3) The Parable of the Marriage Feast—The religious authorities are here compared to those who refused to attend the marriage feast, which is the kingdom of God now being offered to whoever wants to come, if and only if they receive salvation through Christ (Matthew 22:1-14).
- (4) The Illustration of the Coin to Pay Caesar's Tax—The Pharisees went out and counseled together and recruited some Herodians (pro-Herod political activists, otherwise hated by the Pharisees) whom Jesus condemned together as not recognizing that God's inscription is on them and they should have given themselves to God (Matthew 22:15-22).
- (5) The Example of Angels Not Marrying—This time it's the Sadducees (liberal priests who deny a future resurrection of the dead) who are condemned for not understanding the Scriptures or the power of God (Matthew 22:23-33).

Next the Pharisees, seeing their old enemies the Sadducees defeated as well as the Herodians, the chief priests, elders, and scribes, geared up for a major confrontation. They sent a lawyer to ask Jesus a question they themselves could not answer: What is the greatest commandment? (Matthew 22:36). Jesus told them that loving God is first and loving your neighbor is second. Then Christ asked them about the Messiah, followed by what has been called the roughest language ever used to condemn anybody in all literature (Matthew 23).

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should encourage false hypocritical, self-centered, worldly leaders to look to Christ for answers.
- B. We should ignore false hypocritical, self-centered, worldly leaders because they won't look to the Bible for answers.
- C. We should rebuke false hypocritical self-centered worldly leadership with irrefutable scriptural answers.

#88 Tuesday, the Olivet Discourse—Matthew 24:1–25:46

Observation—Focus on Matthew 24:1-8, 27-30

Interpretation—What did Jesus do?

And Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him (24:1) ... And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?” (24:3).

Jesus responded with probably the greatest messages on prophecy ever delivered. He gave the disciples an exact overview of the coming destruction of the temple in 70 A.D. and the future tribulation period which would precede His Second Coming. He tells about His Second Coming, emphasizing that it will be a public worldwide event not a private one. Then He tells of the judgments after His return which precede the beginning of the Millennial Kingdom and gives a warning to be ready—on the alert.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author’s answer, see Appendix A.

- A. Christlikeness means expecting Christ’s sudden imminent return.
- B. Christlike leadership spells out the details of the future given in the Bible.
- C. Christlike leaders are capable of predicting the future based on what the Bible teaches.

#89 Wednesday, the Anointing at Simon’s Feast—Mark 14:1-11

Observation—Focus on verses 6-8

Interpretation—What did Jesus do?

On Wednesday, Jesus was in Bethany on the east side of the Mt. of Olives at the home of a man known as Simon the leper. An unidentified woman in Mark 14, probably Mary, the sister of Martha and Lazarus (John 12:1-8), came in to what was apparently a crowded room and anointed Jesus’ head, and possibly also His feet, with perfume. Some objected, saying the perfume could have been sold and used to help the poor. Jesus honored her because He said, She has done what she could; she has anointed My body beforehand for burial (verse 8).

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author’s answer, see Appendix A.

- A. We should encourage those who honor Christ above the world’s earthly needs.
- B. We should encourage those who honor Christ and give to the world’s needs.
- C. We should encourage those who honor Christ by giving to the world’s needs.

#90 Thursday, the Last Supper—Mark 14:12-17

Observation—Focus on verses 12-17

Interpretation—What did Jesus do?

On Thursday, the Passover lamb was sacrificed, and Jesus celebrated the Passover with His disciples. The Passover was a significant Jewish tradition because it remembered what God did in delivering Israel from the Egyptians and pointed to what God was about to do delivering the world through the death of Christ.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author’s answer, see Appendix A.

- A. We should use traditions like Christmas and Easter to provide teachable moments.
- B. We should emphasize what God has done as a basis for knowing what God wants done.
- C. We should celebrate the Lord’s Supper as our Passover.

**#91 Thursday Evening, the Upper Room Discourse—
John 13:1-16:33**

Observation—Focus on 14:6-7, 16-17

Interpretation—What did Jesus do?

Now before the Feast of the Passover, Jesus knowing that His hour had come that He should depart out

of this world to the Father, having loved His own who were in the world, He loved them to the end (13:1). During the evening of the Last Supper, Jesus modeled being a servant. He began what was continued as communion (the Eucharist or the Lord's Supper), told of His betrayal, and taught on the subject of the Trinity.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should focus on an accurate view of the Trinity.
- B. We should emphasize an accurate view of the Holy Spirit.
- C. We should emphasize the work of the Holy Spirit.

#92 Thursday Night, the High Priestly Prayer—John 17:1-26

Observation—Focus on verses 4-5 and 14-20

Interpretation—What did Jesus do?

That night Jesus prayed what is really the Lord's Prayer. It may have been prayed in the Upper Room or outside somewhere during the night in the streets of Jerusalem. The content of the prayer focused on two things: (1) the restoration of the glory Christ had with God the Father before the incarnation and from eternity past and (2) the accomplished work of Christ with the disciples who were prepared and sent out into the world.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlike prayer focuses on guidance and the glory of God.
- B. Christlike prayer focuses on the glory of God and making disciples as the work of God.
- C. Christlike prayer focuses on making disciples and meeting the needs of believers.

#93 Friday Morning, the Arrest—John 18:1-40

Observation—Focus on verse 36 (note Matthew 26:57-69 for more details)

Interpretation—What did Jesus do?

Early Friday morning, When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, into which He Himself entered, and His disciples (18:1). Here Jesus was arrested and taken back into Jerusalem to be interrogated by the two high priests (Annas and his son-in-law Caiaphas). John apparently went with Him, and Peter followed far off and denied Jesus three times. Then they brought Jesus to Pilate who asked Him if He was a king. Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm" (verse 36).

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should oppose ungodly politics because it opposes the kingdom of God.
- B. We should help people discern what is of this world and what is of the kingdom of God.
- C. We should oppose ungodly religion because it opposes the kingdom of God.

#94 Friday, the Crucifixion—John 19:1-42

Observation—Focus on verses 28-30

Interpretation—What did Jesus do?

Next, Jesus suffered the crucifixion at 3:00 P.M., the time the Judean Passover lamb was being slain on Friday. At the end of His life, Jesus "knowing that all things had already been accomplished ..." (verse 28) said, "It is finished" (verse 30).

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should finish the course and accomplish the work God has given us to do.
- B. We should be willing to accept the plan of God for the end of our lives.
- C. We should be willing to die for what we believe in.

#95 Sunday, the Resurrection and Appearances—John 20:1-31

Observation—Focus on verses 19-23

Interpretation—What did Jesus do?

On Sunday morning, Jesus appeared to Mary Magdalene outside the tomb and told her to announce His resurrection to the others. That evening He appeared to the disciples (except Thomas, who was included Monday, a week later). His message was (1) they were to have peace, (2) they were sent out with the power of the Holy Spirit, and (3) they were to have power over forgiveness of sin.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should receive the Holy Spirit before we begin a ministry of repentance.
- B. We should forgive sin.
- C. We should be characterized by an inner peace and an outward mission.

The Final Appearances

#96 The Great Commission—Matthew 28:16-20

Observation—Focus on verses 16-20

Interpretation—What did Jesus do?

The exact sequence of events is not clear, but apparently after Jesus (1) appeared to Mary Magdalene, He (2) appeared to the other women, then (3) to two disciples on the road to Emmaus (Luke 24:13-35, not covered here), then (4) to the 10 disciples without Thomas, then (5) with Thomas, then (6) to the 500 Paul spoke of in 1 Corinthians 15:6, then (7) to James. During one of the appearances to the disciples (and there may be more than the ones mentioned here), He told them to “leave Galilee and they will see Me,” and He designated one of the mountains for that purpose. The next appearance is probably (8) this one on the designated mountain, where He commanded them to go make disciples. Then (9) they were fishing, and Jesus met them by the seashore (John 21) and led them or commanded them to (10) gather in Jerusalem (Acts 1:4) at the ascension from the Mt. of Olives. Here Jesus appeared on the designated mountain and gave the commission to make disciples as they go.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should make disciples of all nations.
- B. We should baptize them in the name of the Father, Son, and Holy Spirit.
- C. We should teach them to observe all that Christ commanded.

#97 The Appearances in Galilee—John 21:1-25

Observation—Focus on verses 9-15

Interpretation—What did Jesus do?

After the Great Commission, Jesus appeared on the north shore of the Sea of Galilee near Capernaum. Even though they were given the Holy Spirit and the Great Commission, the disciples seem unsure of what to do next. Peter led the way by going fishing. After an unsuccessful night, Jesus appeared on the shore and told them to drop the net, and suddenly, it was full of 153 large fish. Christ then fed them breakfast and asked Peter three times if he loved Him more than these (fish). When Peter said he did (three times), Christ (three times) told him to shepherd or tend His sheep.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Ministry means loving people more than things.
- B. Ministry means loving Christ more than people.
- C. Ministry means serving Christ's people.

#98 The Ascension—Acts 1:3-11

Observation—Focus on verses 6-8

Interpretation—What did Jesus do?

Jesus gathered His disciples together for the last time on the Mt. of Olives where they have met so often before. Here they ask if He will now restore Israel as a nation as prophesied by so many Old Testament prophets. Jesus said the timing of that fulfillment was not for them to know. What they were to do was be His witnesses throughout the earth.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. We should reach the world for Christ.
- B. We should be Christ's witnesses to the world.
- C. We should lead the world to Christ.

#99 The Messages to the Churches—Revelation 2 and 3

Observation—Focus on verses 3:14-22

Interpretation—What did Jesus do?

After the ascension, Jesus appeared to Paul (Acts 9:1-5), commissioning him to be an apostle, possibly to replace the position vacated by Judas (since we know there must be exactly 12 [Revelation 21:14]). Although we do not know much about what most of the apostles did specifically, the Apostle Paul started small groups called churches (or assemblies) in many cities in Greece and Asia Minor (now western Turkey). About 60 years after the ascension described in Acts 1, and 35 years after the death of most of the apostles, Jesus gave the book of Revelation to the Apostle John. In it He criticized the churches of Asia Minor. The evaluations were corporate (that is, of the church as a group), but the exhortations to respond were all individual (that is, to "He who has an ear to hear").

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. The responsibility to overcome the world ultimately lies with the individual.
- B. The responsibility to overcome the world ultimately lies with the Christian community.
- C. The responsibility to overcome the world is both individual, for the believer, and corporate, for the Christian community.

#100 The Final Word to John—Revelation 22:16-19

Observation—Focus on verses 16-19

Interpretation—What did Jesus do?

The final words of Jesus recorded in the Bible include a final appeal to come to Him. The ones making Christ's appeal included the Holy Spirit and the bride or body of all true believers in Christ. This, then, is extended by invitation to (a) the one who hears, (b) the one who is thirsty, and (c) the one who wishes to come.

Application—If we want to follow Jesus, what should we do?

Choose only the best answer. For the author's answer, see Appendix A.

- A. Christlikeness means to make an appeal for people to go to church.
- B. Christlikeness means to present an appeal for people to repent and receive Christ.
- C. Christlikeness means to make an appeal for people to change their lives to be more like Christ.

Appendix A

The Author's Answers

#1 B is correct. The example of Jesus in this passage was to identify with John's ministry of repentance and remaining independent of the traditionalists. A is incorrect because becoming a Christian is not being discussed in this passage and baptism is not necessarily how to do that. C is incorrect because the passage shows Jesus identifying with John's ministry, not joining it, and the number of people was not Jesus' motive for being baptized by John.

#2 C is correct. Jesus confronted Satan's temptation with Scripture used in the context of the author's intended meaning. A is incorrect because Jesus did not flee from the devil. Quite the opposite. The Holy Spirit led Him to be tempted, and Christ told the devil to flee. B is incorrect because Satan also used memorized Scripture.

#3 A is correct. In the passages, Jesus received His first disciples from John the Baptist. B is incorrect because, although Jesus led other disciples to Himself, His first ones were led to Him by John the Baptist. C is incorrect because Jesus' first disciples came from John's local ministry, not Jesus'!

#4 A is correct. Whatever "wine" might represent in your social situation, serving with quality is one emphasis in this passage. At Cana, Jesus served His mother and the whole wedding feast by providing the best wine. B is incorrect because the passage focuses on serving not drinking. C is incorrect because Jesus did not bring wine, He served by creating it.

#5 B is correct. Jesus chased the materialists out of the Temple. The Temple today is our body (1 Corinthians 6:19), so the best application would be to chase the materialism out of ourselves. Nonetheless, this is the best answer of the three. Jesus also did not make truth easy to understand. It seems truth was available to those willing to seek it. A is incorrect because predicting the future is only for true prophets. C is incorrect because nothing in the passage would tell you to keep things simple or that there are "simple people."

#6 A is correct. Jesus' ministry was defined by God the Father, not those He ministered to. B is incorrect because the passage is not saying, "Don't be influenced." We must be able to be influenced in order to be teachable. C is incorrect because we often need criticism, and criticism is not the subject here.

#7 C is correct. A is incorrect because, although it may be true, it is not an application of this passage. Jesus did not tell anyone else we know of to be "born again." B is incorrect because being born again might not be the issue (as, for example, with a mature believer).

#8 A is correct. B and C are incorrect here because the passage does not deal with who we should not spend time with nor does it discuss the quality of the time spent.

#9 C is correct. John tells his disciples the difference between them (worried about Jesus' disciples baptizing more people than themselves) and Jesus was they came from the earth and He came from heaven. A and B are incorrect applications, even if they are correct statements, since the passage does not discuss the sin nature or the flesh.

#10 C is correct. The passage emphasizes Christ's conversational style which motivated the woman to think with Him about her spiritual life. A is incorrect because the passage does not say everyone should be engaged in a religious discussion, although this would be true in an appropriate situation. B is incorrect because in the passage Jesus was judgmental about the woman's current religion which centered in worship at Mt. Gerizim (John 4:22).

#11 A is correct. Jesus used the food to illustrate His ministry. He was fed (motivated and sustained) by His ministry for God the Father. B and C are incorrect because, although they are true statements, they are not what Christ was illustrating with the food in this passage.

#12 C is correct. The Lord's point is faith should not require miraculous signs. A is incorrect because Christ called for faith before the boy was healed. B is incorrect because that would be blind faith. Jesus gave them lots of evidence for faith, and God gave evidence through His Word and revelation for thousands of years.

#13 A is correct. The crowd at Nazareth was eager to accept Jesus as long as He was the Jesus they wanted Him to be. B is incorrect because not everyone will reject the truth as it is. C is incorrect because people may be rejecting us because of our style or personality or other offensive actions not just because of the gospel message.

#14 B is correct. The lesson here is about Christ directing the disciples to become fishers of men. A is incorrect because the point of the passage is not business prosperity. Jesus uses the abundant catch of fish as an illustration for ministry. C is incorrect because if God is directing our lives, He, not people, will be the first priority. It's in ministry that people should be a priority.

#15 A is correct. Our ministry should not be restricted geographically. The church is global, not local. Jesus was sent to preach the kingdom of God throughout Israel not just in Galilee. B is incorrect because not everyone can perform physical healing nor is it commanded here. C is incorrect because some may be unable to travel. A global focus can be emphasized even if one cannot travel.

#16 B is correct. The passage gives us the example of Jesus knowing the response to His teaching and teaching in a way that brought about the predicted response. A is incorrect because all sin is against God, so God must forgive sin. We should forgive people when their sin against God affects us, but that is not being taught in this passage. C is incorrect because, even though the statement is true, it is not the point of this passage.

#17 B is correct. The passage shows Jesus socializing with Levi's unbeliever friends and His teaching is about focusing on those who see themselves as sinners. A is incorrect because the passage shows Jesus in Levi's home with Levi's friends not doing friendship evangelism in public places. C is incorrect because it's not the point here. However, we do get the picture that it is a common pattern with Christ, and the early church met exclusively in homes.

#18 A is correct. The new revelation about the kingdom of God which Christ brought to us would not fit into the religious institutions of the Pharisees and the Sadducees. B is incorrect since the kingdom of God might be spread by old or young believers. C is incorrect because the focus of the passage is on the new revelation Christ brought not on new converts.

#19 C is correct. We should follow the example of Jesus in the passage and mirror the standards of God. That judgment is not to carry out an eye-for-an-eye, a job only for God and government. But we are to discern and announce God's standard of judgment. A is incorrect because no judgment at all means no discernment of good and evil. If that were true, we could not help anybody to improve or get back on the right path, including our children, because we couldn't know what the right path was. B is incorrect because punishment is a job for God and government (Romans 13:1-7).

#20 B is correct. What is lawful or unlawful to do should be dictated only by the Word of God. We should be determined to know nothing more than the Bible knows. A is incorrect because tradition should not simply be modified by the Bible. That assumes tradition is the foundational authority. C is incorrect because some traditions follow and apply the Word of God.

#21 B is correct. If you look at the issue of initiative vs. response, the passage sees Christ responding to the crowd but initiating when it comes to choosing leaders. A is incorrect because Christ did not just respond to those who volunteered for leadership. C is incorrect because Christ did not wait for the crowd to respond. He often took the initiative with them.

#22 A is correct. The passage teaches we should consider ourselves blessed when we are poor ... etc. because we will be blessed in heaven. B is incorrect because Christ never instructs His listeners to pursue poverty ... etc. C is incorrect because merely accepting it is too neutral of an attitude for the context. Jesus said, "Be glad in that day and leap for joy" (Luke 6:30).

#23 The twelve ways are listed in the Great Sermon outline in letter B on page 9.

#24 The five objectives are listed in #24 above the twelve ways to apply them, on page 10.

#25 B is correct. The centurion's humble faith, recognizing Christ's authority, triggered Christ's response. A is incorrect because needs alone don't create ministry opportunities. Ministry happens only when there are: (1) needs, (2) someone to meet those needs, and (3) a desire on the part of the one with the needs to have those needs met. C is incorrect because in the passage Jesus responded to the centurion's humility and faith, not his authority.

#26 C is correct. What Jesus demonstrated here is compassion for the needy, whether they ask for it or not. A and B are incorrect because expressing or not expressing a need was not a factor in this passage.

#27 A is correct. We should get our understanding of what Jesus would do from what He did in the recorded Word of God. B is incorrect because it starts with application instead of observation and interpretation. C is incorrect because it is exactly the opposite of the truth.

#28 B is correct. Jesus was socially liberal and John was socially conservative, but neither were swayed by what was socially acceptable. A and C are incorrect because it doesn't matter whether we are socially conservative or liberal.

#29 C is correct. Jesus responded to the sin-sensitive woman and pointed out the insensitivity of the Pharisees. A is incorrect because even though the statement is true, it's not the point being taught by Christ in this passage. B is incorrect because people with serious sins will not necessarily respond better. Response comes from greater sin-sensitivity not greater sin.

#30 A is correct. The passage shows godly individuals supporting and being supported by other godly individuals. B is incorrect because there is no mention of our local churches. C is incorrect because there is no teaching here about tithing.

#31 C is correct. These parables, especially the main one about the soils, say understanding is for those with an honest and good heart, ... etc. (Luke 8:15). A is incorrect because giving understanding to everyone is the opposite of what this passage teaches. B is incorrect because Jesus did not give understanding to everyone who listened to Him. He spoke to the multitudes (Matthew 13:2; Luke 8:4), but He gave understanding only to the disciples (Matthew 13:10-11; Luke 8:9-10).

#32 B is correct. These three miracles teach that faith in Christ should replace fear. But the sharing of that faith was restricted by Christ. A is incorrect because the faith established in the passage was not necessarily for everyone. C is incorrect because the passage does not use these experiences for the proclamation of the Gospel.

#33 A is correct. B and C are incorrect. It is true that Jesus gave the 12 power over demons and diseases for this trip. But that does not mean Jesus gives everybody the same abilities for every ministry. The application is to use whatever abilities you have been given.

#34 C is correct. The 5,000 plus were fed by bringing the resources they had available to Christ to be used by Him. A and B are incorrect because the passage says nothing about looking for more resources than what they had or being content with what they had.

#35 B is correct. Neither Jesus, the apostles, nor any godly biblical character allowed people to define God's will for their lives. Here Jesus avoids those who want to make Him king, spends time alone, then returns to the disciples God gave Him. A and C are incorrect because God's plan for you might include having a public office or position of authority.

#36 B is correct in this context. A is incorrect, even though it's the most popular definition of a leader. But if a leader is someone who is followed, a mother duck is a leader. I doubt if we should conclude mother-duck types supply any real leadership. C is incorrect. This is only the western capitalistic idea of leadership.

#37 C is correct. We should never turn away anyone when we can do something to help them. A is incorrect because some people have evil motives and should be turned away (like those recruiting for cults or trying to include you in sinful activity). B is incorrect because some people need help and don't want it, refuse to agree they need help, or have needs you are not qualified to meet. Needs never define ministry. Ministry requires needs, a desire to have those needs met, and someone qualified to meet those needs.

#38 B is correct. Jesus said, "But in vain do they worship Me, teaching as doctrines the precepts of men" (15:9). A and C are incorrect here (even though they may be true statements) because neither being in a rut nor being boring are taught in this passage.

#39 C is correct. We should teach and honor God's commitment to the future of Israel, but during this age, we should emphasize faith in Christ. No one, even Israel, is saved without faith in Christ. A is incorrect because faith in Christ does not replace a commitment to a future for Israel. B is only a little incorrect. It is true that faith in Christ is based on the foundation God laid down in the Old Testament. But it's a bit too strong to say faith in Christ is based on a commitment to Israel.

#40 A is correct. Jesus' motive was "I feel compassion for the people" (Matthew 15:32). B is incorrect because the needs of the needy don't create an opportunity for ministry. They must have a desire for those needs to be met. C is incorrect only because feeding the hungry is not the basic teaching here.

#41 B is correct. The focus of the passage is a warning not to be diverted by little faith. A and C are incorrect here (although probably generally true statements). Liberalism and conservatism are not the subjects of this passage.

#42 A is correct. We should focus on who Christ is. B is incorrect because Jesus never asked the apostles or anyone to help Him build the church. C is incorrect because there is no mention here nor anywhere in Scripture of a successor to Peter or a hierarchy for the church. Jesus warned against "lording it over people," like the Gentiles do (Matthew 20:25-27).

#43 A is correct. The passage teaches losing and denying yourself while taking up your cross (your life situation) as your ministry assignment from God for Christ. B is incorrect because finding yourself is the answer of psychology and the opposite of what Christ taught here. C is incorrect because, although we should change our sinful self, this passage is teaching denying yourself not changing yourself.

#44 B is correct. Satan tries to confuse us by tempting us to be like God in His deity—seeking individual value, pride, adoration, worship, or an independent value system. We are to imitate Christ's perfect humanity but not His deity (1 Corinthians 11:1). A is incorrect because it allows for imitating Christ's deity. C is incorrect because we should imitate Christ's perfect humanity. It's events like His glorification at the Transfiguration that we should not try to imitate.

#45 A is correct. Little faith is the disease of the disciples. It is a partial decision and a partial following of Christ. B and C are incorrect because these little faith decisions are those of unbelievers.

#46 A is correct. The point here is Christ went out of His way to not offend these tax collectors who were just carrying out a customary tax gathering. But Jesus did regularly offend the religious leaders. B is incorrect because what Jesus did often offended religious leaders. C is incorrect because being generally offensive is not a characteristic of Christlike leadership.

#47 C is correct. Following Jesus in this passage means leading people away from the whole idea of greatness being connected to a position of authority in any group. A is incorrect because inverted pyramids still have positions of authority which define greatness. B is incorrect because the passage tells us to avoid positions of authority, not to receive them in a good way.

#48 B is correct. Christ told His disciples not to hinder other groups casting out demons. A is incorrect because Jesus condemned lots of other groups—the Pharisees, the Sadducees, the scribes, and the chief priests. C is incorrect because sometimes a Satanic cult or apostate church must be pointedly attacked so our disciples can discern truth from error. The point of the passage is not to avoid hindering any group.

#49 C is correct. Jesus rebuked the disciples for focusing on destroying the people who wronged them. A and B are incorrect because racial hatred and trouble causers are not the issue here. The issue is the revenge focus of the disciples.

#50 A is correct. Okay, so maybe I got a little too cute here, but the point of the passage is, if you choose to follow Christ, don't look back or be distracted. When you choose to follow Christ, what's behind you is not important. B and C are incorrect because in this passage they don't symbolize what's to be avoided (unless your imagination exceeds mine—a real possibility).

#51 C is correct. Jesus neither avoided nor promoted hostility. In this passage He avoided it at first then jumped into the middle of it, both to communicate crucial truth. A and B are incorrect because neither avoiding nor promoting hostility is the objective here and neither are always appropriate for communicating crucial truth.

#52 A is correct. The biggest problem for a sinner is to realize he or she is a sinner. After that, pointing out his or her sin is of no value, only an exhortation to sin no more. B is incorrect because unrepentant believers who persist in sin must be confronted. Use the process given in Matthew 18:15-17 and 1 Corinthians 5. C is incorrect because gossip is falsely defaming the character of someone. Godly people are responsible for pointing out the sin in one another, false teachers, and the unrepentant.

#53 C is correct. It is God's Word that delivers people from darkness, and we should be "God-reps," using the truth of His Word. A is incorrect because it is God's Word, not our example, that delivers people from darkness. We are to be an example of obedience, but we are not the light that delivers. B is incorrect because churches are a fellowship of believers not a light to the world as a source of delivery from darkness.

#54 B is correct. In this passage, Jesus says the truth will make you free from slavery to sin. A is incorrect because the truth does not make you free of sin. You still have a sin nature. Truth keeps you from the need to be a slave to sin. C is incorrect because truth does not deliver you from suffering caused by sin.

#55 C is correct. This passage describes the conflict the formerly blind man had with the same religious leaders who opposed Jesus. A is incorrect because, although the account of our conversion is very effective, the best witness is the truth about who Christ is from the Word of God. B is incorrect because personal healing today is generally not a contrary-to-nature (impossible) miracle which any objective observer can see as leading directly to Christ. The Lord's religious enemies acknowledged that Jesus did the healing miracles. Their point was He did it out of sin. So they pressed the formerly blind man to say Jesus was a sinner.

#56 C is correct. The sheep, not the job or process or profession of shepherding, should be the focus. A and B are incorrect because the shepherd's focus should not be on shepherding or finding new sheep to shepherd.

#57 B is correct. A is incorrect because success is up to Christ not us. C is incorrect because seventy is not a numerical objective.

#58 C is correct. The passage is framed by Jesus' question to the lawyer in 10:26-29 and 36-37. The neighbor was the one who showed compassion not the religious leaders who walked past. A and B are true statements. They are even things being taught in the passage. They are incorrect here only because they are not the best answer since C is the main point of Christ's discussion with this lawyer.

#59 B is correct. In this passage Jesus teaches that only one thing is really important (Himself). A is incorrect only because it is not taught here, otherwise it is a true statement. C is incorrect because the contrast here is not between teaching and hospitality in general.

#60 A is correct. Persistence (seeking, knocking, asking) is the emphasis here. B and C are incorrect because liturgy and sincerity are not discussed here.

#61 A is correct according to verse 23. B and C are incorrect here but may be true in a different context. In Luke 9:49-50 Jesus said those others casting out demons were for Him. In other words, we should not hinder other groups of believers. Here in Luke 11 the context is not believers but those who represented Satan.

#62 A is correct. Jesus focused the attitude of the crowd and the woman on hearing and observing the Word of God. B and C may be true, but they are not the focus of this passage.

#63 B is correct. It seems to me, anyway, that the light (or darkness) is our world view. A and C are incorrect because they are not the emphasis here.

#64 C is correct. The passage shows Christ condemning externalism. A and B are incorrect because they are not strong enough statements to describe this passage.

#65 A is correct. In the passage, Jesus knowingly insulted the traditional lawyers (scribes, educated in religious law) because of the reasons given. B is incorrect because Jesus did not condemn them for making the truth boring. C is incorrect because, even though it's true they will crucify us religiously, we should not be afraid that.

#66 C is correct. Jesus taught that there are no secrets. Everything will be revealed (Luke 12:2-3). A is true here but too general because Jesus specified what the hypocrisy was in this case. B is incorrect because even though the statement is correct, that point is not being made here.

#67 B is correct. In this passage Jesus repeatedly warns against the danger of having possessions (see verse 33). The more possessions we have, the harder it is to focus on the kingdom of God. A is incorrect because the passage is about the possessions we buy not the money we use to buy them. C is incorrect because Jesus focused our attention on possessions not riches. It is possible to have wealth without possessions and (especially in our world of debt) to have possessions without wealth.

#68 A is correct because eating cookies represents sin here. B is incorrect because it implies some sin is okay. C is incorrect because the point is to not sin rather than to not get caught.

#69 B is correct. Jesus said He would even divide households. If we follow Him, we should expect the same. A and C are incorrect because they say the opposite of what the passage teaches.

#70 A is correct. Jesus' parable tells us to settle up on the way to court. In other words, go to God for mercy before He comes to judge. B is incorrect because Jesus never tells us to change the world. He said He would judge it not change it. C is incorrect because the point of the passage is to avoid judgment not to improve your life.

#71 A is correct. Jesus repeats the point in verses 3 and 5. Unless you repent, you will all likewise perish. B is incorrect here, even though it is a true statement, because it is not the point of this passage. C is incorrect. Neither here nor anywhere does the Bible teach all sinners are the same before God, only that all need to repent.

#72 C is correct. We should serve people, and traditions can get in the way of that. A is incorrect because religious leaders are people who may need to be served, too. B is incorrect here because, although it is true, it is not the issue here.

#73 A is correct. The parables teach that the kingdom of God grows by itself, and we really don't understand how it does that. B is incorrect because making sure it grows is the opposite of what the parables teach. C is incorrect because the passage does not teach choosing people in whom it will grow.

#74 C is correct. The deity of Christ is the biggest issue in determining fellowship with someone or some group. A is incorrect because just discussing the deity of Christ is not the point of this passage. B is correct, but it does not sufficiently describe the point of this passage.

#75 C is correct. All three of these might be legitimate applications of this passage, but C is best because the passage connects the belief of the people with the former teaching of John the Baptist. A and B are incorrect only in that they are not the primary emphasis here.

#76 A is correct. Jesus told those not qualified to enter the narrow door, "Depart from Me, all you evildoers" (verse 27). B is incorrect because Jesus said eating and drinking in His presence were false qualifications for entering (verse 26). C is incorrect because Jesus said being taught by Him was not a qualification for entering (verse 26).

#77 B is correct. Jesus' message to Herod was that He (Jesus) would complete His mission but not talk to Herod (verse 35). A is incorrect because the point is not to ignore authorities. C is incorrect because in this passage Jesus refused to talk to Herod, so no explanation of His ministry was attempted.

#78 A is correct. In this passage, Jesus teaches giving which cannot be reciprocated, so we will receive blessings in heaven (verses 13-14). B is incorrect because Christlike humility does seek to be exalted—but only by God in heaven. C is incorrect because this passage does not teach offending religious people as an objective of Christlike humility.

#79 C is correct. The question is, What does it mean to "hate his own father and mother and wife and children ..." (verse 26)? The answer seems to be verse 27, to carry our own cross. Our cross is our life situation. Our family is to be hated in the sense of them not being a priority over Christ. We are to love our household because God says to—else we will stop doing so when we don't feel like it. A is incorrect because our family is a primary part of our ministry. B is incorrect because family is not our #1 ministry. In this context family seems to be connected to our life situation or our life calling (our cross—verse 27). Family is like our possessions (verse 33). We are to give up seeing these as ours and see ourselves as a steward of God's property.

#80 B is correct. The lost sheep, lost coin, and lost son are repentant sinners, and the son who stayed home thought he was okay (verses 28-30). A is incorrect because the passage does not tell us the "lost" are unbelievers and the "found" are believers. Both are called sheep, coins, or sons. C is incorrect because those who need repentance are not the focus. The need for repentance does not generate repentance.

#81 A is correct. This chapter teaches the investment of money into the eternal future of ourselves and others. B is incorrect because reducing our self-indulgences is not being taught here. C is incorrect because giving to churches or to missionary organizations may not have the eternal future of people in mind.

#82 C is correct. Jesus' response to the disciples' request to increase their faith (verse 5) was to do more than keep the commandments. If we just do what we are commanded, we should consider ourselves unworthy slaves (verse 10). We must please the heart of God not just obey the commandments of God. A is incorrect because the passage teaches we are unworthy when we do that. B is incorrect because we might increase our faith by keeping God's commands if we are not keeping them now but the passage teaches keeping God's commands is insufficient—we are still unworthy.

#83 A is correct. God's delay may be to strengthen our faith. The emphasis is on "may be," since we cannot know what God is doing in matters not specified in the Bible. Here we have an example of what God did, so He may do it again. B is incorrect because setting up our disciples for increased faith is not part of this passage. C is incorrect because God's answers to prayer depend on lots of things—His sovereign plan, conforming us to the image of Christ, our best long-term good, etc.

#84 B is correct. In this passage Jesus commanded them to go and show themselves to the priests, yet He commends the one who returned to give glory to God (verse 18). A is incorrect here since it is not taught in this passage, although the statement itself is true. C is incorrect. The priests were involved as part of the Mosaic Law for cleansing from leprosy (Leviticus 14:1-32).

#85 A is correct. The disciples and other people participated in Christ's Triumphal Entry into Jerusalem. The reason we know this event was what God was doing is because it is specifically prophesied in Zechariah 9:9. B is incorrect because circumstances and prayer could get us to follow any religion. Or, we could pray to a coffee cup, then look for and find things which we then would conclude are answers to prayer. C is incorrect for the same reason B is incorrect. God's work must be defined only by God's Word.

#86 A is correct. The Temple in Jerusalem was a special dwelling place of God until 70 A.D. when it was destroyed by the Romans, and it will be again in the future kingdom of Israel on earth. But today the bodies of believers are a Temple in that they are the dwelling place of the Holy Spirit (1 Corinthians 6:19-20). B is incorrect because Paul said, The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands (Acts 17:24). C is incorrect because churches in the New Testament were people not institutions.

#87 C is correct. To follow Jesus' example is to rebuke false leaders with scriptural answers. (Of course, that means we must also be prepared to be religiously crucified.) A is incorrect because there is nothing here about encouraging false leaders to follow Christ. Christ condemned them. He did not encourage them to change. B is incorrect because Christ did not give us the example of ignoring the false teachers. He attacked them.

#88 B is correct. Christlike leaders should spell out details of future events as Jesus did but by using revelation already given in the Bible. A is incorrect because, although the Rapture is an imminent event (1 Thessalonians 4:13-18; 1 Corinthians 15:50ff), the Rapture is not being discussed here. The Second Coming being discussed here is preceded by many signs (see Matthew 24:5-8). C is incorrect because the purpose for teaching prophecy is not to predict the future but to explain its biblical details so that when it comes to pass, it will confirm biblical revelation.

#89 A is correct. The lesson of the passage is honoring Christ is more important than meeting the world's needs. B is incorrect for this passage. The problem with statement B is that it does not prioritize Christ over the world's needs as the passage does. C is incorrect because the passage does not teach honoring Christ by meeting the world's needs.

#90 B is correct. Jesus used the Passover as a celebration of what God had done to issue in the Lord's Supper in remembrance of His death until He comes—what God wants done. A is incorrect here. Christmas and Easter may provide teachable moments, but that is not the use of tradition being taught here. C is incorrect because the Lord's Supper is not the Passover or a replacement for it. The Passover celebrated the Jewish exodus from Egypt. The Lord's Supper celebrates Christ's death for our sins.

#91 A is correct. We should focus on a well-rounded good doctrine, especially the Trinity. B and C are incorrect only by way of emphasis. The Holy Spirit should be taught not as an emphasis but as part of the godhead.

#92 B is correct. Christ's "high priestly prayer" focused on the glory of God and His disciples. A and C are incorrect because guidance and the needs of believers are not mentioned in this prayer.

#93 B is correct. Jesus told the officials His kingdom was not of this world. Therefore, His disciples were not fighting because of His arrest. A and C are incorrect because politics and religions are of this world and not something we should be fighting for.

#94 A is correct. It's easy to start well. Finishing well is quite something else (see also 2 Timothy 4:7-8). B is incorrect because, although the statement is true, the point of the passage is that Christ accomplished what the Father gave Him to do. C is incorrect because what we believe in dying for could be foolish.

#95 C is correct. The apostles were told to have peace (verses 19 and 21) and then were given a specific ministry. A is incorrect because today all believers have the Holy Spirit (1 Corinthians 12:13), so we don't need an additional receiving of the Holy Spirit. B is incorrect because forgiving sin is not our job (except forgiving those who have sinned against us). Verse 23 tells the apostles to do this, but there are many things uniquely given to the apostles not generally true for everyone (like Matthew 16:19). The things we are to do are those repeated for the church by the apostles or given by Christ as being generally true for everyone (like John 1:12).

#96 A is correct. "Make disciples" is the only command (Greek imperative tense) in this passage. B and C are incorrect because they are participles attending the command to make disciples, they are not the basic command.

#97 C is correct. The emphasis in this passage is that if we love Christ, we should serve His people. A is incorrect because the question Christ asked Peter had to do with loving Him, not people more than things. B is incomplete. Although it certainly is a prerequisite for ministry, it isn't ministry until it manifests itself in serving Christ's people.

#98 B is correct. What Christ told the apostles, and they repeated in the epistles, was the message that the church is to be Christ's witness to the world (see 1 Peter 3:15). A and C are incorrect. If we believe we should reach the world for Christ or lead the world to Christ, we will focus on the world instead of Christ. That will tempt us to do things like change the message or build huge organizations to give people what they want.

#99 A is correct. Jesus left the responsibility with "he who overcomes," "he who has an ear," and "anyone who hears His voice." B and C are incorrect because no corporate responsibility is given to the Christian community. Everyone will stand individually before the Judgment Seat of Christ.

#100 B is correct. The appeal to come, throughout Revelation and the Bible, is to repent and receive Christ. A is incorrect. Going to church is not the appeal here. C is only true after we wash our robes (verse 14), which has to do with repentance and receiving Jesus Christ as one's God and Savior.

Appendix B

| Date | Event | Location | Matthew | Mark | Luke | John |
|---|--|--------------------|----------|----------|---------|---------|
| The Beginning of Jesus' Ministry | | | | | | |
| A.D. 29 | | | | | | |
| Spring | #1–The Baptism | Jordan River | 3:13-17 | 1:9-11 | 3:21-23 | 1:19 |
| | #2–The Temptation | Wilderness | 4:1-11 | 1:12, 13 | 4:1-13 | |
| Summer | #3–The First Disciples | Beyond Jordan | | | | 1:19-51 |
| Fall | #4–The First Miracle | Cana in Galilee | | | | 2:1-11 |
| A.D. 30 | | | | | | |
| Winter | #5–Chasing Out the Moneychangers in the Temple | Jerusalem | | | | 2:12-22 |
| | #6–The Reception at Jerusalem | Judea | | | | 2:23-25 |
| | #7–Taught Nicodemus about the Second Birth | Judea | | | | 3:1-21 |
| | #8–Co-ministry with John (A) | Judea | | | | 3:22 |
| | #9–Co-ministry with John (B) | Judea | | | | 3:23-36 |
| Spring | #10–The Samaritan Woman at the Well | Samaria | 4:12 | 1:14 | 4:14 | 4:1-30 |
| | #11–The Return of the Disciples | Galilee | | 1:15 | 4:15 | 4:31-42 |
| The Greater Galilean Ministry | | | | | | |
| | #12–Healed the Nobleman's Son | Cana | | | | 4:43-54 |
| Summer | #13–Rejected at Nazareth | Nazareth | | | 4:14-30 | |
| | #14–Four Become Fishers of Men | Sea of Galilee | 4:18-22 | 1:16-20 | 5:1-11 | |
| Fall | #15–Demoniac Healed on the Sabbath Day | Capernaum | | 1:21-28 | 4:31-37 | |
| | #16–A Leper and Paralytic Healed | Galilee | 8:1-4 | 1:40-45 | 5:12-26 | |
| | #17–A Reception Is Held | Capernaum | 9:1-8 | 2:1-12 | 5:27-32 | |
| | #18–Disciples Defended with a Parable | Capernaum | 9:9-17 | 2:13-22 | 5:33-39 | |
| A.D. 31 | | | | | | |
| Winter | #19–To Jerusalem for the Second Passover | Jerusalem | | | 5:1-47 | |
| Spring | #20–The Sabbath Controversy of Plucked Grain | Enroute to Galilee | 12:1-8 | 2:23-28 | 6:1-11 | |
| | #21–Twelve Apostles Selected | Sea of Galilee | | 3:13-19 | 6:12-19 | |
| | #22–The Great Sermon (A) | Near Capernaum | 5:1-7:29 | | 6:20-26 | |
| | #23–The Great Sermon (B) | | | | 6:27-38 | |
| | #24–The Great Sermon (C) | | | | 6:39-49 | |
| | #25–The Centurion's Servant Healed | Capernaum | 8:5-13 | | 7:1-10 | |
| Summer | #26–The Widow's Son Raised from the Dead | Nain | | | 7:11-17 | |
| | #27–Jesus Answered John's Doubts (A) | Galilee | 11:2-19 | | 7:18-23 | |
| | #28–Jesus Answered John's Doubts (B) | | | | 7:24-35 | |

| Date | Event | Location | Matthew | Mark | Luke | John |
|---------|---|----------------|-----------|---------|---------|---------|
| | #29–A Sinful Woman Anointed Jesus | Capernaum | | | 7:36-50 | |
| | #30–Another tour of Galilee | Galilee | | | 8:1-3 | |
| Fall | #31–Three great parables | Capernaum | 12:22-37 | 3:20-30 | 8:4-21 | |
| A.D. 32 | #32–The Sea is Calmed | Sea of Galilee | 8:23-27 | 4:35-41 | 8:22-56 | |
| Winter | #33–The Twelve Sent Out | Nazareth | 9:35–11:1 | 6:7-13 | 9:1-10 | |
| Spring | #34–The 5,000 Are Fed | Near Bethsaida | 14:13-21 | 6:30-44 | 9:10-17 | 6:1-14 |
| | #35–Walked on Water | Sea of Galilee | 14:22-33 | 6:45-52 | | 6:15-21 |
| | #36–Leadership in Face of Rejection | Capernaum | | | | 6:22-71 |
| | #37–Sick are Healed | Gennesaret | 14:34-36 | 6:53-56 | | |
| | #38–Traditions Attacked | Capernaum | 15:1-20 | 7:1-23 | | |
| | #39–The Syro-Phoenician Healed | Phoenicia | 15:21-28 | 7:24-30 | | |
| Summer | #40–The 4,000 Are Fed | Decapolis | 15:29-39 | 8:1-9 | | |
| | #41–Pharisees Increase Their Attack | Magdala | 16:1-12 | 8:10-13 | | |
| | #42–Peter Confessed Jesus as the Christ | Near Caesarea | 16:13-20 | 8:27-30 | 9:18-21 | |
| | #43–Jesus Foretold His Death | | 16:21-28 | 8:31-38 | 9:22-25 | |
| | #44–The Transfiguration | Mt. Hermon(?) | 17:1-13 | 9:2-13 | 9:28-36 | |
| | #45–A Lunatic Healed | Galilee | 17:14-21 | 9:14-29 | 9:37-42 | |
| | #46–Taxes Are Paid | Capernaum | 17:22-27 | | | |
| | #47–The Disciples Argue about Greatness | | | | 9:46-48 | |
| Fall | #48–The Disciples Hinder The Exorcists | Capernaum | | | 9:49-50 | |

The Greater Judean Ministry

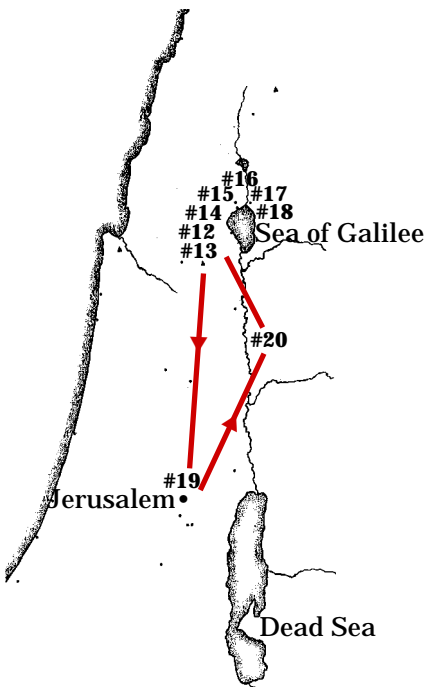
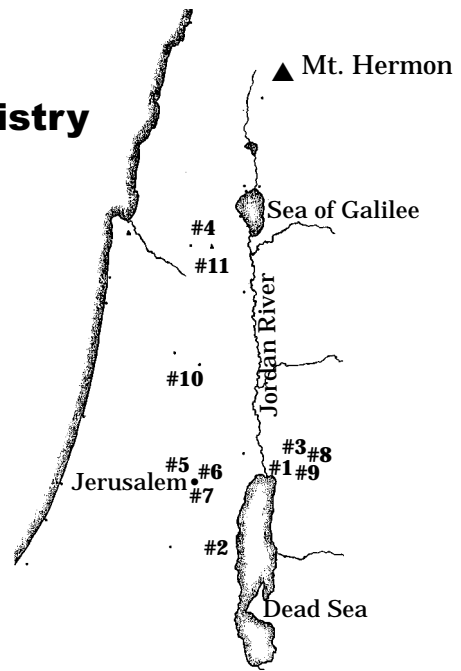
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|--|---|-----------|---------|--|----------|---------|
| | #49–Galilee Departure and Samaritan Rejection | Samaria | 19:1 | | 9:51-56 | |
| | #50–The Cost of Discipleship | | 8:18-22 | | 9:57-62 | |
| | #51–The Jewish Opposition | Jerusalem | | | | 7:1-53 |
| | #52–The Adulterous Woman | | | | | 8:1-11 |
| | #53–Christ, the Light of the World | | | | | 8:12-30 |
| | #54–Rejecting the Truth | | | | | 8:31-59 |
| | #55–The Man Born blind Is Healed | | | | | 9:1-41 |
| | #56–The Parable of the Good Shepherd | | | | | 10:1-21 |
| | #57–The Service of the 70 | Galilee | | | 10:1-24 | |
| | #58–The Good Samaritan | Wadi Qilt | | | 10:25-37 | |
| | #59–The Hospitality of Mary and Martha | Bethany | | | 10:38-42 | |
| | #60–A Lesson on Prayer | Jerusalem | | | 11:1-13 | |
| | #61–The Beelzabub Accusation | | | | 11:14-26 | |
| | #62–Mary, Solomon, and Jonah Discussed | | | | 11:27-32 | |
| | #63–The Lamp of Your Body | | | | 11:33-36 | |

| Date | Event | Location | Matthew | Mark | Luke | John |
|------------------------------|--|-----------------|----------------|---------------------|-------------|-------------|
| | #64–The Pharisees' Externalism | | | | 11:37-44 | |
| | #65–The Lawyers' Traditionalism | | | | 11:45-54 | |
| | #66–Who to Fear | | | | 12:1-12 | |
| | #67–The Problem with Possessions | | | | 12:13-34 | |
| | #68–The Challenge to Be Ready | | | | 12:35-48 | |
| | #69–Division Not Peace | | | | 12:49-53 | |
| | #70–Analyzing the Time | | | | 12:54-59 | |
| | #71–Repent or Perish | | | | 13:1-9 | |
| | #72–A Crippled Woman Healed on the Sabbath | | | | 13:10-17 | |
| | #73–Parables of the Mustard Seed and Leaven | | | | 13:18-21 | |
| A.D. 33 | #74–The Feast of Dedication | | | | | 10:22-39 |
| Winter | #75–Withdrawal Beyond the Jordan River (A) | | | | | 10:40-42 |
| | #76–Withdrawal Beyond the Jordan River (B) | | | | 13:22-30 | |
| | #77–Words about Herod | | | | 13:31-35 | |
| | #78–A Meal with a Pharisee | | | 14:1-24 | | |
| | #79–The Demands of Discipleship | | | | 14:25-35 | |
| | #80–Parables of the Lost Sheep, Coin, and Son | | | | 15:1-32 | |
| | #81–Stories of the Unjust Steward, Rich Man and Lazarus | | | | 16:1-31 | |
| | #82–The Lesson on Service and Faith | | | | 17:1-10 | |
| | #83–The Resurrection of Lazarus | | | | | 11:1-57 |
| Spring | #84–Healed Ten Lepers | | | | 17:11-21 | |
| The Final Week | | | | | | |
| Sunday | #85–Triumphal Entry | Jerusalem | | | 11:1-11 | |
| Monday | #86–Second Cleansing of the Temple | | 21:23-32 | 11:12-19 | | |
| Tuesday | #87–Final Condemnations by Religious Authorities | | 21:33–23:39 | | | |
| | #88–The Olivet Discourse | | 24:1–25:46 | | | |
| Wednesday | #89–The Anointing at Simon's | | | 14:1-11 | | |
| Thursday | #90–The Last Supper | | | 14:12-17 | | |
| | #91–The Upper Room Discourse | | | | | 13:11–16:33 |
| | #92–The High Priestly Prayer | | | | | 17:1-26 |
| Friday | #93–The Arrest | | | | | 18:1-40 |
| | #94–The Crucifixion | | | | | 19:1-42 |
| Sunday | #95–The Resurrection | | | | | 20:1-31 |
| The Final Appearances | | | | | | |
| | #96–The Great Commission | | 28:16-20 | | | |
| | #97–The Appearances | Galilee | | | | 21:1-25 |
| | #98–The Ascension | Mt. of Olives | | Acts 1:3-11 | | |
| | #99–The Messages to the Churches | | | Revelation 2–3 | | |
| | #100–The Final Word to John | | | Revelation 22:16-19 | | |

Appendix C

The Beginning of Jesus' Ministry

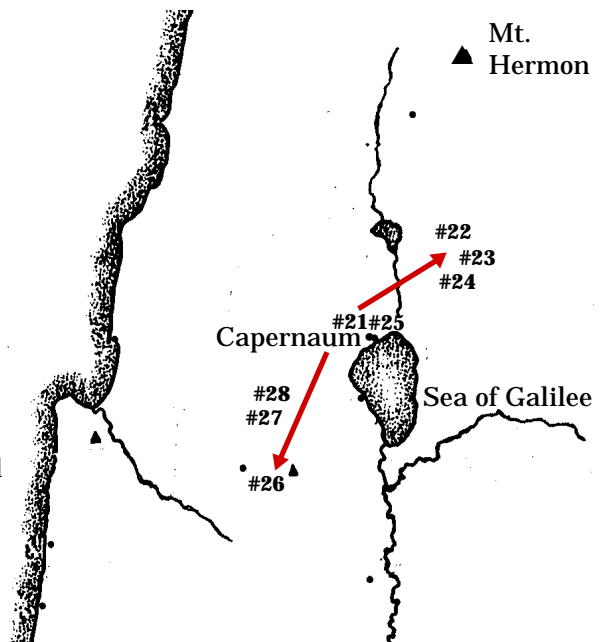
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- #2—The Temptation
- #3—The First Disciples
- #4—The First Miracle
- #5—Chasing Out the Moneychangers
- #6—The Reception at Jerusalem
- #7—Jesus Taught Nicodemus about the Second Birth
- #8—Co-Ministry with John the Baptist (A)
- #9—Co-Ministry with John the Baptist (B)
- #10—The Samaritan Woman at the Well
- #11—The Return of the Disciples



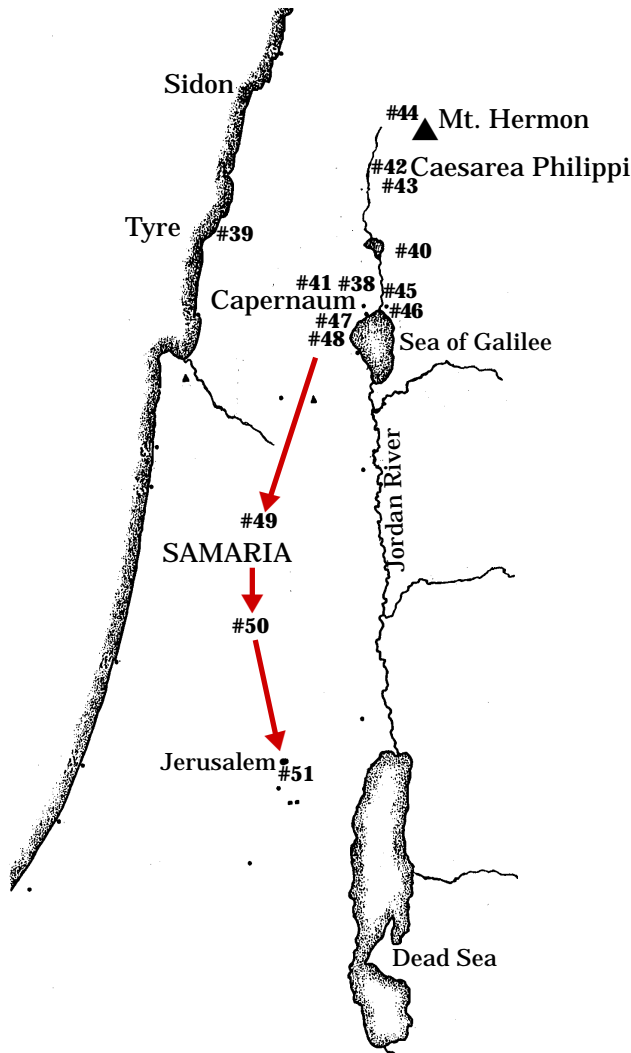
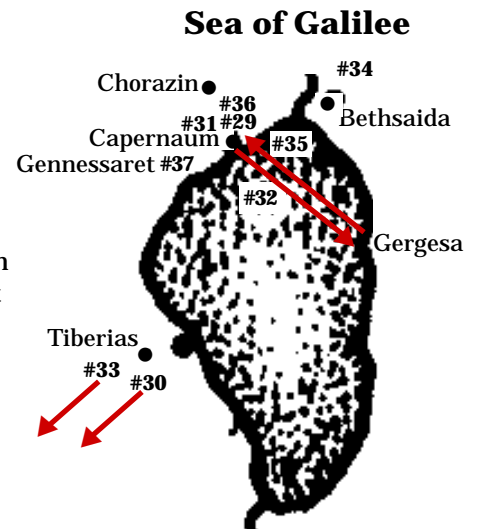
The Greater Galilean Ministry

- #12—Jesus Healed the Nobleman's Son
- #13—Jesus Was Rejected at Nazareth
- #14—Four Become Fishers of Men
- #15—The Demoniac Healed on the Sabbath
- #16—A Leper and a Paralytic Healed
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- #18—The Disciples Defended with a Parable
- #19—To Jerusalem for the Second Passover
- #20—The Sabbath Controversy of Plucked Grain

- #21—Twelve Apostles Selected
- #22—The Great Sermon (A)
- #23—The Great Sermon (B)
- #24—The Great Sermon (C)
- #25—The Centurion's Servant Healed
- #26—The Widow's Son Raised from the Dead
- #27—Jesus Answered John's Doubts (A)
- #28—Jesus Answered John's Doubts (B)



- #29—A Sinful Woman Anointed Jesus
- #30—Another Tour of Galilee
- #31—Three Great Parables
- #32—The Sea Is Calmed
- #33—The Twelve Are Sent Out
- #34—The 5,000 Are Fed
- #35—Jesus Walked on the Water
- #36—Leadership in the Face of Rejection
- #37—Jesus Healed Those at Gennesaret



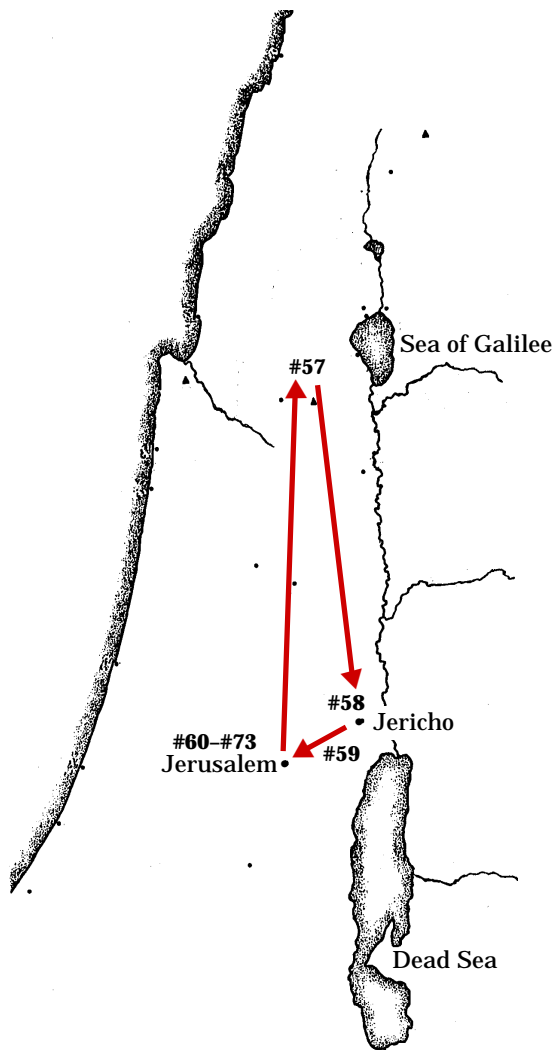
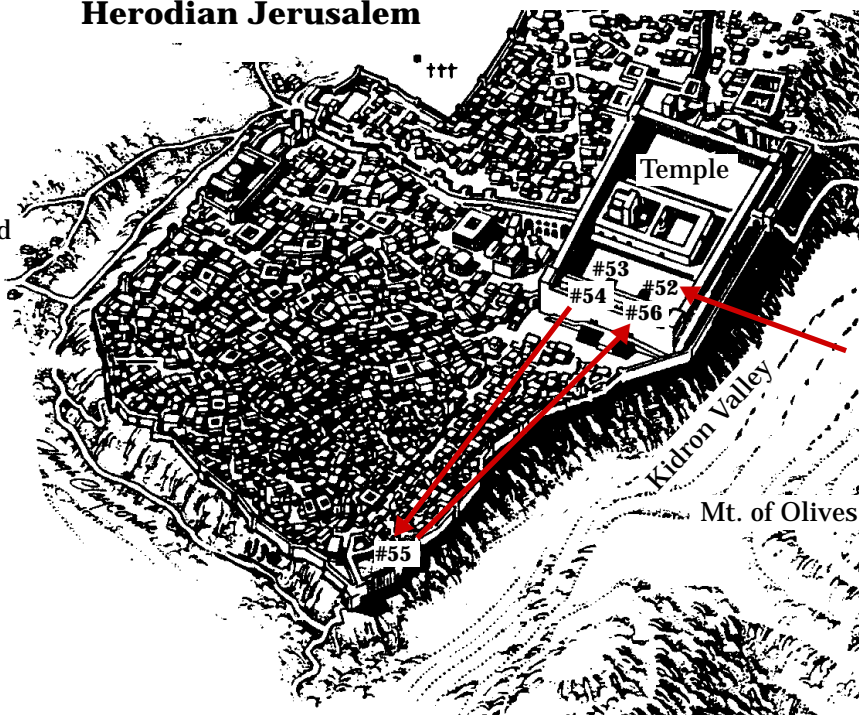
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- #39—The Syro-Phoenician Healed
- #40—The 4,000 Fed
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- #48—The Disciples Hinder the Exorcists

The Greater Judean Ministry

- #49—The Galilee Departure and the Samaritan Rejection
- #50—The Cost of Discipleship
- #51—The Jewish Opposition in Jerusalem

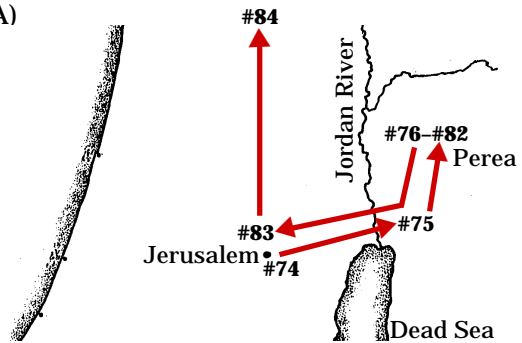
Herodian Jerusalem

- #52—The Adulterous Woman
- #53—Christ, the Light of the World
- #54—Rejecting the Truth
- #55—The Man Born Blind Is Healed
- #56—The Parable of the Good Shepherd



- #57—The Service of the Seventy
- #58—The Good Samaritan Story
- #59—The Hospitality of Mary and Martha
- #60—A Lesson on Prayer
- #61—The Beelzabub Accusation
- #62—Mary, Solomon, and Jonah Discussed
- #63—The Lamp of Your Body
- #64—The Pharisees' Externalism
- #65—The Lawyers' Traditionalism
- #66—Who to Fear
- #67—The Problem with Possessions
- #68—The Challenge to Be Ready
- #69—Division Not Peace
- #70—Analyzing the Time
- #71—Repent or Perish
- #72—A Crippled Woman Healed on the Sabbath
- #73—Parables of the Mustard Seed and the Leaven

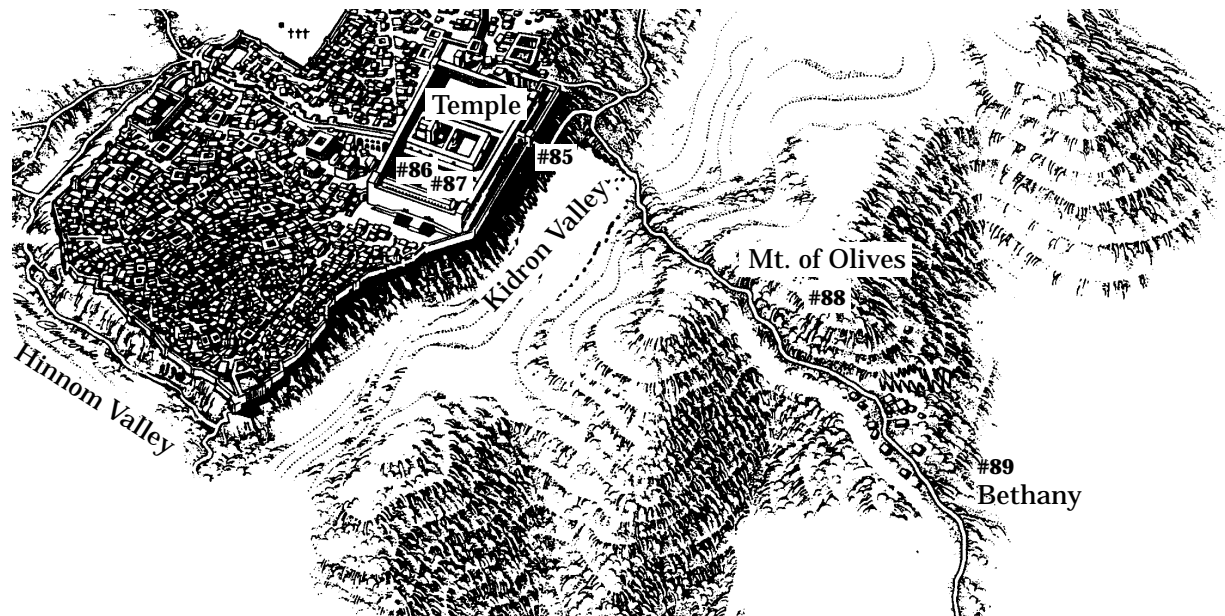
- #74—The Feast of Dedication
- #75—Withdrawal Beyond the Jordan River (A)
- #76—Withdrawal Beyond the Jordan River
- #77—Special Words about Herod
- #78—A Meal with a Pharisee
- #79—The Demands of Discipleship
- #80—Parables of the Lost Sheep, Coin, and
- #81—Stories of the Unjust Steward and
The Rich Man and Lazarus
- #82—The Lesson on Service and Faith
- #83—The Resurrection of Lazarus
- #84—Ten Lepers Are Healed



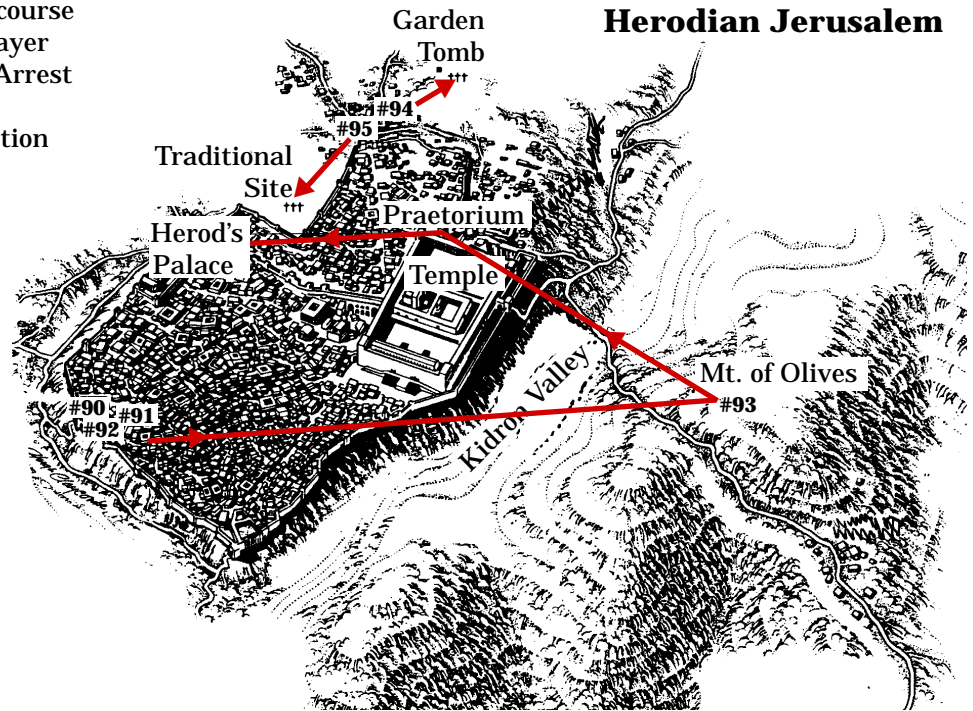
The Final Week

- #85—Sunday, the Triumphal Entry
- #86—Monday, the Second Cleansing of the Temple
- #87—Tuesday, the Final Condemnations by
the Religious Authorities
- #88—The Olivet Discourse
- #89—Wednesday, the Anointing at Simon's Feast

Herodian Jerusalem



- #90—Thursday, the Last Supper
- #91—The Upper Room Discourse
- #92—The High Priestly Prayer
- #93—Friday Morning, the Arrest
- #94—The Crucifixion
- #95—Sunday, the Resurrection and Appearances



The Final Appearances

- #96—The Great Commission
- #97—The Appearances in Galilee
- #98—The Ascension
- #99—The Messages to the Churches
- #100—The Final Word to John

