

The Life of Christ

the Lord and His word and you will find the answers for life.

K. Christ's Question In the Temple That Day (Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44)

1. Christ has taught, preached, healed, and faced four questions of inquisition in the temple three days before His crucifixion. Now it is His turn to ask a question. The Pharisees, who did not believe in Him, had gathered in the temple again. There were still many other people there.
2. Jesus asked the Pharisees, and addressed the people with this question: "What think ye of Christ, whose Son is He?"
3. They answered Him, "The Son of David."
4. Jesus then addressed the congregation with another question: "How say the Scribes that Christ is the Son of David?" Jesus went on to say that the Holy Ghost, through David, said in Psalms 110:1, "The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Then the question, "If David calls Him LORD, how is He his Son?"

This question is probably the greatest declaration in the life of Christ. He is not only the Son of David (through the lineage of David) but He is LORD. He is God. God called Him LORD. This is not the only time that God called Jesus "LORD" or "God." (See Psalms 45:6 and Hebrews 1:8.)

5. The common people heard Him gladly.
6. No man was able to answer Him a word. Neither dared any man from that day forth ask Him any more questions.

This event in the temple was followed by the most excoriating preaching of Christ's ministry condemning the Scribes and Pharisees (Matthew 23; Mark 12:38-40; Luke 20:45-47). This message is one of damnation and judgement. Jesus said these words to the multitude and to His disciples.

L. The Widow's Mite (Mark 12:41-44; Luke 21:1-4)

1. After preaching, Jesus sat down by the treasury. He beheld how the people cast money into the treasury. He saw many that were rich casting their gifts into the treasury.
2. There came a certain poor widow. She threw in two mites, which made a farthing. A mite equals about one eighth of a cent. Therefore she gave about one quarter of a cent that day.
3. Jesus called unto Him His disciples to observe this.
4. Jesus declares to them that this poor widow had cast in more than they all. The rich had cast in of their abundance (no sacrifice) but she of her want. She had cast in all the living that she had.

To the Lord, it is not how much we give that He observes, but how much we have left over. One hundred percent of our money should belong to the Lord; not only what we put in the offering, but also what is in our wallet. Our offering should be seen by the Lord as sacrificial. Our "wants" should often be sacrificed for the Lord and His work.

M. Jesus Leaves the Temple (Matthew 24:1-2; Mark 13:1-2; Luke 21:5-6)

1. Jesus departed from the temple.
2. His disciples showed Him the buildings of the temple. They showed Him how it was adorned with goodly stones and gifts.
3. Jesus tells His disciples that there would not be left one stone upon another when the temple would be plundered. They would all be thrown down. Some of the wall around the temple still stands, but the temple *was* plundered and thrown down by an emperor named Titus in 70AD about forty years after this.

N. Jesus Teaches on the Mount of Olives (Matthew 24:3-25:46; Mark 13:3-37; Luke 21:7-38)

1. It was in the night time.
2. The disciples ask Him privately, "When shall these things be?" "What shall be the sign of Thy coming, and of the end of the world?"

Jesus then gives His discourse on the signs and times. This is followed by the Parable of the Ten Virgins, Parable of the Ten Talents, and a discourse on the judgement day.

O. The Visit of the Greeks to See Jesus (John 12:20-22)

1. Certain Greeks came to worship the Lord at the feast of the Passover. This was during the last week of

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Christ's life, but we are unsure as to what day of the week, so we will inject this story here.

2. These Greeks came to Philip, one of the twelve disciples. They desired to see Jesus.
(Every Christian leader should keep in mind that people don't need to see you, they need to see Jesus.)
3. Philip came out and told Andrew.
4. Andrew and Philip come and tell Jesus. The gospel is to all men, both Jews and Greeks (Romans 1:16; Acts 14:1). This little story is part of the fulfillment of prophecy found in Isaiah 2:3.

P. The Third Voice From Heaven (John 12:23-36)

1. Jesus gives a discourse on how something must die in order to bring forth life. A corn of wheat is used as an illustration. It signifies the death of Christ at His crucifixion, and the resurrection life that follows. It also signifies how we should die to self, lose our lives, and find life.
2. Jesus gives a discourse on service.
3. Jesus gives a discourse on His troubled soul. This indicates that it is obviously near the crucifixion. Christ recognized that this hour was the main reason He came.
4. Jesus prays that God will glorify Himself. Jesus wanted the Father to be glorified in His death!
(Compare Philippians 1:20)
5. An audible voice from Heaven now speaks for the third time during Christ's public ministry.
The **first** time was at Christ's baptism. Matthew 3:17, "This is my beloved Son, in whom I am well pleased." The **second** time was at the Mount of Transfiguration (Matthew 17), "This is my beloved Son, in whom I am well pleased, hear ye Him." The **third** time is here at Jerusalem during the last days of His life. "I have both glorified it, and will glorify it again." We are all going to die someday. Why not desire that God be glorified by it?
6. Some standing by thought it thundered. Others said an angel spoke.
7. Jesus announces that this voice did not come for His sake, but for those who stood by.
8. Jesus taught that now is the judgement of the world and of Satan.
 - a. The judgement of the world: the world is found guilty of sin and condemned to die. Jesus will pay the price for all mankind (1 John 2:2).
 - b. The judgement of Satan — from Calvary to today and for all eternity Satan is a defeated foe. Calvary was prophesied to "bruise his head" (Genesis 3:15). Christ has conquered and defeated the devil at Calvary. We still battle him, but we win the war, "And the God of peace shall bruise Satan under your feet shortly." (Romans 16:20). A serpent with a bruised head makes a lot of movement, but is still dying.
9. Christ speaks again of His crucifixion (being lifted up) and the spiritual attraction that will be to many. The magnitude of His love and sacrifice will draw the attention of the human race to Him. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Peter 3:18).
10. The people question this teaching. They thought that Christ abided forever without ever dying.
Misunderstandings often occur when people know some of what the Bible says, but not all. The first law of Hermeneutics (Scripture interpretation) is to compare all that the Bible says in regards to a subject before drawing conclusions.
They were right in the sense that Christ endures forever (Psalms 89:36, Psalms 110:4) but they were wrong to think that Christ would never die (be lifted up) (Psalms 22, Isaiah 53, Zechariah 12:10).
The Ethiopian Eunuch had the right attitude in approaching Bible study. He asked what the Scriptures meant and learned before he just parroted what others said (Acts 8:34).
11. Jesus exhorts them to walk in the Light (Christ), lest darkness come upon them. Those who walk in darkness do not know where they are going.
12. Regarding the Light, Christ taught:
 - a. While you have the Light, there is a limit to the availability and accessibility of Christ. Death ends our chances (Hebrews 9:27).
 - b. Believe in the Light (Acts 16:31).
 - c. You may be children of Light (1 John 3:2, Ephesians 5:8, 1 Thessalonians 5:5).
13. Jesus departed and hid Himself from them (Compare Mark 6:31-32).

Q. Many Believe, Many Do Not (John 12:37-50)

1. Though Christ did so many miracles, many did not believe in Him.