

**TURNING
POINTS
IN THE
LIFE
OF
CHRIST**

**Notes prepared by
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TURNING POINTS IN THE LIFE OF CHRIST

INTRODUCTION TO THE STUDY NOTES

Sometime in the early 1990's I picked up a book by G. Campbell Morgan entitled, *THE CRISES OF THE CHRIST*, which was originally published in 1903. I must admit that the book was a hard read, not because of its content, but because of Morgan's style. Morgan was a British Congregational minister born in 1863. His writings include over 60 books and booklets, of which the one under consideration is perhaps the most famous.

The book has a worldwide reputation as one of the best at "showing how [Christ] meets man's many-sided need," (G.W. Grogan). Wilbur Smith in his *Profitable Bible Study*, said this concerning *Crises of the Christ*, ". . . the most important single volume that Dr. Morgan ever wrote. It is a masterpiece. No one volume has ever had as much influence over my thinking in my conception of the Lord Jesus Christ as this work."

When I read the table of contents and the foreword by Vernon Grounds I realized that reading through Morgan's style (British, turn of the century, Evangelical, etc.) would be worth my efforts and time spent. As I began my study, I decided to "translate" Morgan's work for use as Bible class material. The culmination of the study is in the pages that follow. As you will see, the study became a series of nine lessons divided into 14 sermons with charts.

I must add here that the knowledge I have gleaned from Morgan's book encouraged me to read books by other British Evangelicals, namely Martyn Lloyd-Jones and Arthur W. Pink who were contemporary with Morgan. I highly recommend their works on the Sermon on the Mount.

Beginning in the spring of 1995, the church at Beverly Shores allowed me to preach the series on various Sundays. The final sermon was preached on the last Sunday evening of 1996.

I must commend my brethren at Beverly Shores for their support and patience in my effort. First, they have come to trust my judgment in presenting sermons that have multiple parts, and second, they have encouraged me to continue and complete this particular work. June and Jean Howell, Lois Craig, Jim and Julie Clark, and our minister Charles Nicks were especially supportive in this particular undertaking.

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TURNING POINTS IN THE LIFE OF CHRIST

A Series of lessons chronicling seven crises in the life of Jesus Christ

According to *Webster's Dictionary* : Crisis (crises, pl.): 2) a turning point in the course of anything; a decisive or crucial time, stage or event. 3) a time of great danger or trouble whose outcome decides whether possible bad consequences will follow.

Outline of the lesson series

- I. When man falls ,the Christ is required.
- II. The turning points in His life
 - A. His Birth
 - B. His Baptism
 - C. His Temptation
 - D. His Transfiguration
 - E. His Crucifixion
 - F. His Resurrection
 - G. His Ascension
- III. Man's redemption comes through Christ

Purpose of the study:

To look carefully at these seven great events in the life of Christ and relate them to the accomplishment of His divine work. It is only through these seven crises that the entire story of the redemption of man can be properly told. Each of the events began a new order of things in the work of Christ, brought a perfect end to the past crisis and set the stage for the crisis yet to come.

LESSON 1 - THE NEED FOR THE CHRIST: MAN'S FALL (PART 1)

I. INTRODUCTION

- A. Gen. 3; Rom. 5:12
- B. This lesson is divided into three sections:
 - 1. Sin separates man from God.
 - 2. Sin causes man to be ignorant of God.
 - 3. Sin causes man to be unlike God.

II. DISCUSSION: The only way for fallen man to be redeemed and reconciled to God is through Jesus Christ. It is the purpose of this lesson to show the sorry state of man without Christ and how man got that way.

A. Sin Separates Man From God

1. The Nature of Man - "created in the image and likeness of God." See Gen. 1:26,27; 1 Cor. 11:7. [Gen. 5:1; 9:6; 2 Cor. 4:4; Col. 1:15; 3:10]
 - a. What does "image" mean? In the OT: shadow, in the NT: outline or profile. The idea is resemblance, not an exact copy or clone.
 - b. Man is no more a clear reflection of God than a man's shadow is a clear reflection of man. God cannot be defined in terms of man, nor can everything about God be known by observing man.
 - c. When Christ as a man is compared to man, Christ even as a man is shown to be greater. Heb. 1:3 (a different Greek word for "image.")
 - d. What then is the essence of man? The essentials, if you will?
 - (1) He is essentially a spirit, Rom. 12:1.
 - (2) Our bodies are only a temporal residence.
 - (3) It is in our spiritual essence in which we are the closest to being God-like. It is in our spirits that we are made in God's image.
 - e. Our spirits are made up of three components: intelligence, emotion, and will. God possess a perfect measure of each, while man possesses only a shadow.
 - f. God originally created man in His own image to live in union with Him. A union based on the character and conduct of man.
 - (1) When man is in a right relationship with God, his intelligence is still limited compared to God's, but at least man understands what God has in store for him. In this Godly relationship man emotionally will love God with all his heart and let his will be energized by God's superior will.
 - (2) Man's outward behavior is ultimately an expression of his inward intelligence. When man is in a right relationship with God, his works prove it.
 - g. God created man and placed him on probation. Man's nature is therefore encompassed by his will. In other words, God allowed and allows us today to choose whether we will stay in a right relationship with Him or choose to leave that relationship.
 - (1) Without this freedom of choice, man would be nothing more than an automaton - that is a robot!
 - (2) In the Garden of Eden, man was made the king, yet answered to God, man was independent yet dependent, man had the right to choose, yet he had the right to make the wrong choice.
 - (3) In the words of Alfred Lord Tennyson:
Our wills are ours, we know not how;
Our wills are ours to make them Thine."
2. The Process of Man's Temptation
 - a. Satan made woman believe her liberty was being restricted by God. Her rights were being violated. Even though the restriction placed on Adam and Eve was to their benefit, Satan's lie convinced them it was not.
 - b. Satan's device was to slander God's character. This made man question the goodness of law.

- c. By making man think that God was restricting his knowledge by forbidding the fruit. Now man's emotions are brought into play and eventually man's will is won away from God.
 - d. The essential characteristic of the actual fall of man was one of independent action. That is, Adam and Eve failed to consult their Father first before taking action. By taking action on his own man dethroned God and enthroned himself, thereby separating himself from God and from God's kingdom, in this case, the garden. The inward and spiritual fall of man manifested itself physically in the act of taking the forbidden fruit.
3. God Separates Himself From Man
- a. Because man violated the covenant he is removed from the benefits of the covenant.
 - b. What was lost to man? His holiness of character, his righteousness of conduct, his immediate contact with Infinite Knowledge and the perfect will of God. His intelligence is darkened, his emotion is deadened, and his will is degraded.
 - c. With the loss of his spirituality, man will turn to material things to satisfy his intelligence, emotion and will. Hopefully for man, God hears the call and sees the need for a Deliverer to bring man out of this most pitiable condition.

LESSON 1 - THE NEED FOR THE CHRIST: MAN'S FALL (PART 2)

- B. Sin Causes Man to Be Ignorant of God. Man sinned because he thought that God was withholding knowledge that was rightly his. In his attempt to transgress the God given limitations and attain this knowledge man actually stunted the growth of his intelligence. Three questions come to mind: What was man's original capacity for the knowledge of God, what became of this capacity when man fell, and how did the fall lead to idolatry?
1. Man's Capacity for the Knowledge of God.
 - a. Jn. 1:1-4: "the life was the light of man." This capacity (or light) was given to no other living animal or plant, save man. This ability to know God was available in the beginning to mankind, but lost to him in the fall.
 - b. We can see in the NT that the ability to know God is restored through His Word (Christ).
 - c. Our capacity to love is a direct result of knowing God. 1 Jn. 4:19. That is, proper knowledge of God leads to the ability to truly love. True love is an un-degraded emotion that guides our will to appropriate action.
 - d. The only way to have completely free will is to be insane. Otherwise, there must be some governing principle behind our decision-making processes. Some authority commands our will. The un-fallen man looks to the love of God and submits to God's will as his standard of authority.
 2. Man's Capacity for the Knowledge of God Disappeared.
 - a. By allowing his own will to preempt the will of God, man's intelligence actually diminished.
 - b. When great minds of science try to explain this universe without God they only develop more questions than answers.

3. Where Did the False gods Come From?
 - a. All men worship something, if nothing more than their own intellect. If they choose to reject God, they replace Him with something else. Something or someone fills the void.
 - b. In creating a god of his own, man has only one place to look to pattern his creation – himself. Hosea 13:2
 - c. The OT emphasizes three false gods of man’s imagination: Baal, Moloch and Mammon.
 - (1) Those that worshipped Baal deified nature, thus ultimately leading to a worship of the most marvelous fact of nature – reproduction. Free love, temple prostitution and other forms of sexual expression in the name of religion will not be far behind.
 - (2) Moloch represents the antithesis of love, namely hate. Featured here are human sacrifices, especially that of children - the terminal act of cruelty.
 - (3) Mammon, Mt. 6:24 – The worship of wealth and the power that wealth brings. Everything due God is given over to the search for and possession of wealth and power. Power over other men.
 - (4) In Baal we have worship of imperfect knowledge, in Moloch the worship of a prostituted emotion, and in Mammon the adoration of a degraded will. In each case, man’s idolatry is based on lust, not love.
 - d. In his own ignorance man calls out for a Messiah, for the true light, for the one true God. Acts 17:22-28

C. Sin Causes Man To Be Unlike God. – A man is always like his God. Ps. 115:4-8. When man creates his own god, the gulf between man and the true God widens even more. Hosea 13:2 (as already read); Eph. 2:12. This first lesson of our study ends with the following points: first, separation causes man to be unlike God, second, in what way is fallen man unlike God, and finally, how this situation demands the coming of Christ as its only solution.

1. Alienation from God = loss of spiritual life.
 - a. Spiritual death occurs when man is separated from God. The good news is since the spirit is not perishable, this separation does not have to be permanent.
 - b. When a man cannot see God in nature, or on the face of a newborn child then his spirit is truly unconscious.
 - c. A man who does not know God cannot truly know himself. Without God, the union of body and spirit that makes us healthy, both mentally and spiritually breaks down. The result: discord between man and himself!
2. How is fallen man unlike God?
 - a. If un-fallen man was more akin to God spiritually and the outward manifestation of his physical body reflected this, then when man did fall, he fell spiritually and deteriorated physically as well.

- b. Think of the most intelligent people that ever lived, their minds do not hold a candle to God's. How can man compare his intellect to God's? Gen. 1:1 or Job 26:7
 - c. Emotionally, man is unlike God. Apart from God man becomes selfish, Mt. 5:46. Even evil men can love those that love them. God's love is selfless. Man's love apart from God does not compare to God's love.
 - d. Man's will is entirely unlike God's. Man desires mastery of all he sees and imagines, while God has man's best interests always at the forefront of His will.
 - e. When man lost his sense of spiritual beauty then the attractiveness of the flesh was sought out as a poor replacement.
3. Fallen man is out of harmony with God in every respect.
- a. (1) His character is at variance with God.
(2) His conduct is antagonistic towards God.
(3) His personality is depraved compared to God.
 - b. As such, man is of no use to God. There is no logical reason (in man's mind) why God should salvage man. Our logic would tell God to cast man aside and either forget it or begin again.
 - c. However, within the nature of God, lies a reason for man to have a chance at redemption – GOD IS LOVE.

III. CONCLUSION

- A. God is not bound to do anything for man. By sinning man forfeited his claim upon God.
- B. Thank God, God is Love! If he had been anything else, man would be lost forever.
- C. Jesus Christ came to earth to follow a road of pain and suffering so that man might be rejoined with God, and in doing so fulfill the reason God created man, thus satisfying God's purpose, namely – love.

LESSON 2 - THE BIRTH OF JESUS CHRIST (PART 1)

I. INTRODUCTION

- A. Mt. 2:1-12; Lu. 2:6-17; Jn. 1:14
- B. This lesson is divided into three sections:
 - 1. The Mystery of the God-Man
 - 2. God was in Christ
 - 3. Signs given to the world

- II. DISCUSSION:** The subject of the birth of Christ is fundamental to coming to an understanding of redemption through Him.

- A. The God-Man: In Col. 2:2, Paul declares Christ as the mystery of God and that we are required to know this mystery. Define mystery: a thing that is hidden. In scripture it refers to a fact that cannot be known unless revealed. When studying the birth of Christ we often tend to overemphasize the birth of the human being and ignore the crisis through which God became endowed with a human body. To examine His birth from this point of view, we will look at the testimony of the Scripture, then the mystery and finally the revelation of the mystery.
1. What the Bible says concerning the announcement of His birth and the doctrine established by His birth.
 - a. Angelic Annunciations
 - 1) To Joseph: Mt. 1:20-23
 - 2) To Mary: Lu. 1:35; 2:7
 - b. Doctrinal Declarations
 - 1) By John the Apostle: Jn. 1:1,14. Correlating these two passages yields the following:
 In the beginning was the Word > The Word became flesh
 The Word was with God > and dwelt among us
 The Word was God > full of grace and truth
 - a) The first correlation indicated that Christ always existed and has been an active member of the Godhood throughout all eternity. His incarnation did not change His official capacity, only the location from where He would operate in that capacity.
 - b) The second correlation elaborates on the first. Having always been in the immediate proximity of the Father, the Son now comes to earth.
 - c) The third correlation reminds us that Christ was no simple messenger boy, angel, apostle or underling doing the bidding of God, but God Himself. Whatever characteristics He possessed as God, He brought those with Him to earth.
 - 2) By Paul the Apostle: Phil. 2:6,7
 - a) First emphasis: the eternal aspect of Christ.
 - b) Second: Paul shows the willingness of the Eternal Word to do what needed to be done to redeem mankind, namely come to earth as a servant of men.
 - c) Contrast His former position with the latter.
 - d) Notice the attitude of mind and act of will involved. He abandoned heaven for a time, emptying Himself so that He might live as a man.
 - 3) When He emptied Himself did He give up His essential deity? The key word here is "form." It occurs here and in Mk. 16:12. From the passage in Mark, we can see that His essential nature remained unchanged, only His outward appearance was altered. In our passage we can feel sure that he gave up none of His Godhood except His manifestation as a spiritual being.
 - 4) The Incarnation brought forth a being that never previously

existed, nor has such a being existed since. A person in all points human, yet in all essentials Divine!

2. The Mystery: How can this be? How can perfect (complete) Deity be united with complete (perfect) humanity? There is no earthly answer to these questions.
 - a. When He existed as a man, (as we can observe in the gospels) His spiritual nature, His mental capacity, His physical life, His human will, His emotional capacity and His intellect - all operating along very human (albeit perfect) lines.
 - b. Meanwhile, His Deity is reflected in His knowledge, wisdom, and power.
 - c. What is Christ then? God dwelling in a man? No, Prophets (for example) had this blessing, as did many others we can read about in the scriptures. Perhaps then, a man deified? No, that is the very stuff of which pagan god's are made. Christ is unique. He is the one and only God-Man.
 - d. The unique nature of Christ defies a perfect analogy. Our imagination can only rearrange knowledge we already possess. No one imagined the true Jesus Christ, because until He came on the scene there was no one to compare Him to!
3. The Mystery Revealed. The gospels give us three descriptive expressions, which suggest His dual personality.
 - a. Son of God: shows both Deity and humanity. The title occurs in the gospels 30 times. At most, Jesus refers to Himself by this title five times. The remaining times the title is used by men or demons.
 - b. Son of Man: Indicates His relationship to the human race, yet still hints at His separate nature. There are 85 gospel occurrences. Men only used this title twice, and then in a spirit of derision, Jn. 12:34. The other 83 times Christ used the title Himself.
 - c. Son: declares the unity between God and man in the person of Christ. There are 23 occurrences, all from Christ Himself.
 - d. Our point: Christ chose to use the two titles that emphasized His dual nature, saving the phrase that emphasized His deity for only four or possibly five occasions. These were pressing circumstances where He either rebuked or comforted someone.
 - 1) Jn. 3:18
 - 2) Jn.5:25; 10:36 - to answer His critics.
 - 3) Jn. 9:35 - comforting the excommunicated man.
 - 4) Jn. 11:4 - comforting Mary and Martha upon the death of Lazarus.
 - e. When Jesus of Nazareth was born, there came into existence one Personality of a dual nature. No one before or since possessed these characteristics. The Son of God came from eternity, the Son of Man came from the human race, while the Son combined both aspects into one Personality and began the mighty work that only He could accomplish through the forces of deity in union with the capacities of humanity.

LESSON 2 - THE BIRTH OF JESUS CHRIST (PART 2)

- B. God was in Christ - the purpose of the Incarnation. The simple answer can be found in 2 Cor. 5:19. Of course, the complete reconciliation of man is dependent upon the death of Christ, Col.1:21,22. However, without the Incarnation there would have been no death on the cross. In our first study, we learned that man through the ages had distanced himself from God, by sinning. Man's perception of God had become perverted and thus the need for God Incarnate.
1. The Incarnation corrected false ideas.
 - a. man had made God over in man's own image. With that image comes man's shortcomings, thus a god with faults.
 - b. Instead of a man-like God we must realize that God is spiritual not temporal. What man's physical body is to his spirit, all the created universe is to God.
 - c. When man fell he necessarily became materially minded and so did his gods. To our previous study of Baal, Moloch and Mammon and add the gods of Greece and Rome to the mix. These gods were as men: lazy, trivial, vindictive, and selfish.
 - d. The answer to discovering God could not come from man, but only from God, through God Incarnate - Jesus Christ.
 2. The Incarnation fulfilled all previous "right - thinking" among spiritual men and presented them (and us) with a new understanding for the future.
 - a. Jesus was the perfect man for the job.
 - 1) He was able to reveal Himself as God.
 - 2) He was able to reveal how humanity should operate.
 - b. God showed centuries of patience in preparing mankind for the coming of Christ.
 - c. Why was Christ not sent sooner?
 - 1) Man was given over to idolatry so the Israelites had to be sent first to prepare man to return to worshipping one God. Even the Israelites had a hard time learning this lesson, Deut. 6:4.
 - 2) The only instrument God could use for His revelation had to come through Israel. Theirs was the only nation on earth that could provide the proper conduit for the Incarnation.
 - d. Through Christ comes perfect humanity.
 - 1) In Him the spiritual is harmonized with the material.
 - 2) He demonstrates the spirit as dominant over the body.
 - 3) The physical body is governed and glorified.
 - 4) The spiritual body is enthroned.
 - e. It is only through the God-Man that Deity takes hold upon humanity and humanity takes hold upon Deity. Christ is the only gateway between god and man.
 - 1) The words of Christ prove it. They are the words of God.
 - 2) His teaching was the sum of all wisdom, Mt. 11:28-30. No man spake like this Man. His was the speech of God.
 - 3) His deeds. Could a mortal man have cleansed the Temple? Jesus

blessed the children in Mt. 19:14, yet in the Jewish scheme of things children were worth nothing and not even counted in the census.

- f. We are to be of the same mind as Christ, Phil. 2:5. A mind that is set in action by love.
- g. The ultimate value of the Incarnation is that it broke down the human misconceptions of God that had caused man to hate God. In doing so man could once again love God, through Christ.
- h. It is only after being reconciled to God through his death that we can be saved by His life, Rom. 5:10.

C. Signs to the Sons of Men

- 1. When He appeared to his own He was rejected, Jn. 1:11. Why?
 - a. They either rejected or misunderstood their own prophets. They made no connection with Isa. 53, or 7:14.
 - b. The people largely had lost their spiritual sense, therefore they were looking for an earthly prince.
 - c. They had no conception of the Servant of God.
- 2. What about the Gentiles?
 - a. The Romans were obviously not waiting for the newborn King of Judea.
 - b. The Greeks were not expecting the next great teacher from among the Hebrews.
- 3. The time was right because man had to sunk to the depths of sin and worldliness.
- 4. Two kinds of signs were given: direct and indirect.
 - a. Direct signs:
 - 1) The Star: Mt. 2:1,2; Num. 24:17.
 - 2) The Angelic ministry to Zacharias (Lu. 1:11), Mary, Joseph and the shepherds.
 - 3) The voice of the prophets.
 - a) Matthew shows the fulfillment of Old Testament prophecy.
 - b) New prophets heard: Zacharias, Mary, Elizabeth, Anna, Simeon, and do not forget John the Baptist.
 - b. Indirect signs:
 - 1) Testimony of the Magi to Herod.
 - 2) Testimony of the shepherds
 - 3) The slaughter of the innocents.
 - c. Of course many at the time did not recognize these signs and even today we perhaps only understand them in part. However, upon further study we can come to realize their deepest significance.

III. CONCLUSION

- A. Jesus Christ came to earth so that man might be reunited with God. In doing so, Christ fulfilled the reason that God created man and satisfied God's ultimate purpose - LOVE.
- B. Christ came to earth in the unique incarnation of the God-Man the first of seven crises that He must experience to bring reconciliation to mankind.

LESSON 3 - THE BAPTISM OF JESUS CHRIST

I. INTRODUCTION

- A. Text: Mt. 3:13 - 17
- B. The life of Jesus can be examined in two distinct periods
 - 1. The first thirty years: privacy and seclusion
 - 2. The last three years: His public ministry
- C. The crisis that marks the end of the first period and the beginning of the second is His baptism by John.

II. DISCUSSION

- A. The Thirty Years of Privacy. What do we know?
 - 1. Facts concerning His infancy
 - a. His circumcision, Lu. 2:21
 - b. His presentation at the Temple, Lu. 2:22
 - c. Family flees to Egypt, Mt. 2:13-15
 - d. Return from Egypt, settles in Galilee, Mt. 2:19-23
 - 2. Facts concerning His childhood
 - a. He grew, waxed strong, was filled with wisdom and had the grace of God upon Him. Lu. 2:40
 - b. His religious coming of age, Lu. 2:41-51
 - 3. Facts concerning His youth He advanced in wisdom, stature and in favor with God and men, Lu. 2:52
 - 4. Facts concerning His early adulthood He was a carpenter, He had brothers and sisters, Mt. 6:3
- B. The Thirty Years of Privacy. What can we learn?
 - 1. Jesus was a Jew, born and raised.
 - 2. His physical life was protected from harm until the day of His crucifixion
 - 3. It was necessary for Him to live His early years in obscurity, so that His progression from innocence to holiness would not be impeded.
 - 4. He was in subjection to His parents
 - 5. Prior to His ministry He was loved by townsmen and kindred.
 - 6. His life was conditioned within human limitations, however His experience within these confines was different from other men in that His intellect, emotion and will were not corrupted.
- C. The Three Years of Public Ministry
 - 1. He begins by inducting Himself as a minister of the Father, Lu. 4:16-21
 - 2. He began to do and to teach Luke's concise description of Jesus ministry, Acts 1:1
 - 3. His deeds are summed by Peter when he preached to the household of Cornelius, Acts 10:38
 - a. Doing good is far beyond being good.

- b. The good Jesus did was beneficial to others, He was and is the ultimate Benefactor.
 - 4. The four major facets of His teaching appear in the Gospels
 - a. Matthew: teaching concerning the Kingdom, God's spiritual government
 - b. Mark: teaching by example, do as I say and do as I do.
 - c. Luke: teaching concerning the condition of the lost and the redemption that only is accomplished through Jesus Christ.
 - d. John: Jesus is the Word and the Word is God.

- D. Contrasting the Thirty Years with the Three Years
 - 1. Human Will Spoke with authority, performed deeds of power
 - 2. Human Duty-the carpenter God's Duty- the Messiah
 - 3. A life of dependence, submission, Cooperative with the Father and fellowship
 - 4. Silent - no sign of royalty, the son Public signs of Deity, the Son of God of Mary and Joseph

- E. His Baptism: The end of His privacy, the beginning of His ministry.
 - 1. His baptism identified Him as a man, by consenting to take His place among sinners.
 - 2. However, John's baptism was one of repentance. While Jesus had had no need to repent, His devotion to man's redemption caused Him to take His place with them.
 - 3. Being baptized by John was something Christ did not need to do for His own sake, but it was a precursor to His ultimate sacrifice, the giving of His human life.
 - 4. What is the significance of the open heavens, the descending dove and the living voice at the conclusion of His baptism?
 - a. The open heavens signified the perfect life that Christ had lived to this point .
 - b. The descending dove was a sign of Christ's inward character, purity and meekness, therefore in essence an anointing for His public ministry.
 - c. The living voice is a fulfillment of Ps. 2:7,12. "You are my Beloved Son," has reference to Christ's office and appointment, while "in whom I am well pleased," seals God's approval of the past thirty years and declares Christ's fitness for carrying out the work to be done in the next three years.

III. CONCLUSION

- A. The Divine Voice from heaven came three times during the ministry of Christ.
 - 1. Upon the Mount of Transfiguration, Mt. 17:5
 - 2. In answer to Jesus' prayers, as His time of crucifixion drew near, Jn. 12:28
 - 3. The passage we now have under consideration, Mt. 3:17

- B. Each of the three cases cited were for the same purpose: to declare the perfection of the Son and consequently the value of the sacrifice which He would ultimately offer.

- C. Did Jesus need to be baptized by John? Mt. 3:14
1. As far as His own person, character and spirituality? NO!
 2. On behalf of sinners, as a signification of His commitment to them, even unto death? YES!

LESSON 4 - THE TEMPTATION OF JESUS CHRIST (PART 1)

I. INTRODUCTION

- A. Text: Mt. 4:1-11 (Mk. 1:12,13; Lu. 4:1-13)
- B. During the thirty years Jesus was subject to every temptation available to man. However, none of these temptations can compare to those of our text.
- C. In the wilderness, Jesus is attacked directly by Satan himself. A final effort by Satan to prevent Jesus from beginning His work.
- D. Satan tempted Jesus in three regards:
1. As to His physical being His humanity
 2. As to His spiritual presence trust in God
 3. As to His appointed work The Divine end must be reached by the Divine method
- E. Before our study of the wilderness temptations begin, there are four matters to consider:
1. The time of the temptation. As we learned in our last study, the baptism of Jesus marked the end of His private life and the beginning of His public ministry. This current crisis, the testing of the Servant, is the first act of the second phase of the life of Jesus.
 - a. God has sealed as approved the first phase.
 - b. His anointing by the Spirit indicated He was prepared for the future.
 - c. John the Baptist had recognized Him as the Messiah.
 - d. Now He must be tested, and through that testing prove His strength.
 2. The place of the temptation. The wilderness, a lonely place. It is interesting to contrast and compare the temptation of the first Adam with that of the last Adam (1 Cor. 15:45).
 - a. Each was head of his race.
 - b. Each was a perfect man before the temptation.
 - c. The first had the comforts Eden, the second the barrenness and poverty of the wilderness.
 3. The agent of the temptation. The Devil, face to face with Satan. Jesus confronts the one who brought evil into this world.
 4. The significance of the temptation. Part of the Divine plan and purpose.
 - a. How do we know? He was led by the Spirit into the wilderness to be tempted. This forces Satan into direct combat, not one of his tried and true methods. Satan has preferred subtlety and deception as his usual weapons of choice.
 - b. Jesus continued to be led by the Spirit through the process of the

temptation. The Man-Jesus overcame the Evil One, by the guidance of the Holy Spirit.

- c. Returning to our contrast between Adam and Jesus:
 - 1) The Devil challenged Adam Christ challenged the Devil
 - 2) The Devil ruined Adam Christ spoiled the Devil
 - 3) Adam involved the race in his defeat Christ included the race in His victory
 - 4) Adam fought for himself and lost Christ fought for us all and won.

II. DISCUSSION: In examining each of the temptations, first we will see how Satan attacked and how Jesus repelled the attack. As we study the attack, we will consider the objective point, the avenue of approach and the argument used. When we look at the counter-attack, we will note the weapon employed, the argument rebutted, and the battle won.

A. The first temptation: Mt. 4:3

- 1. The objective point: Christ's loyalty to the will of God.
 - a. Jesus had been fasting while in the wilderness, He was physically hungry.
 - b. This hunger was purposed by God.
 - c. Satan wanted Christ to minister to His own physical needs using the power of God outside of its Divinely appointed purpose.
- 2. The avenue of approach: the appeal to the sense of physical hunger.
 - a. There is no sin in being hungry, hunger is not a result of sin.
 - b. Hunger is a God-given impulse that warns us when we need to seek nourishment for our physical bodies. After 40 days of fasting the Man-Jesus would naturally be hungry.
 - c. Basically, the Devil was telling Jesus, "Since hunger is a Divine arrangement, and there is nothing in this wilderness to satisfy that hunger, use your powers to turn these stones to bread."
 - d. The evil of this temptation lies in the fact that Satan suggested that a legitimate craving should be satisfied in an illegitimate way.
- 3. The argument used: If you are the Son of God, then what is position without its privileges? Could not Jesus minister to His own necessity, without consulting His father?

B. The first counter-attack: Mt. 4:4

- 1. The weapon used: "It is written..."
 - a. The will of God is of the utmost importance. What that will permitted is what Jesus would do.
 - b. "Man shall not live by bread alone," emphasizes the fact that Jesus was meeting these temptations as a Man.
 - c. Satan tried to minimize the responsibilities of humanity, while over-emphasizing the privileges of the Son of God.
 - d. Man has been led to believe strength lies in the assertion of his rights.
 - e. Christ declares that the strength of man lies in abandonment of his will to the will of God.

2. The argument rebutted: Satan wants man to believe that what we need for sustenance is food for our physical life.
 - a. Christ answers from God's word. No man's whole life can be sustained by physical bread.
 - b. If a choice is forced between physical needs and spiritual needs, then spiritual needs must take precedence.
 3. The first battle is won. In Jesus the will of God outweighs the will of Man. His spiritual needs outweigh His physical needs.
- C. A few remaining thoughts concerning the first temptation.
1. It reveals Satan's purpose: Simply put, to lure man into some position outside the will of God.
 2. It reveals Satan's method: He makes an appeal to something that in and of itself is lawful, but suggests that it be satisfied by an unlawful method.
 3. It reveals the true sources of man's strength:
 - a. Man is not merely a fed animal.
 - b. Man is essentially a spiritual being
 - c. Man is dependent on God and must submit to Him as outlined in the revealed Word.
 4. The first attack was against God's Man and Jesus gained the first victory as Man.

LESSON 4 - THE TEMPTATION OF JESUS CHRIST (PART 2)

- D. The second temptation: Mt. 4:5,6
1. The objective point: Christ's trust and confidence in God the Father.
 - a. Christ's relationship to God's will was not just one of resignation and submission.
 - b. Christ delighted in doing the will of the Father, showing absolute trust.
 2. The avenue of approach:
 - a. The place: "The Holy City" > the temple > the pinnacle.
 - b. What did Jerusalem mean to:
 - 1) any true son of Israel? (Ps. 48:2; 122:4; 125:2; 137:5)
 - 2) Jesus? He held the same attitude, (Lu. 13:34,35)
 - c. What about the temple? It is what made the city great. Jesus' attitude toward it can be seen when He cleansed it. (Mt. 21:12,13)
 - d. Concerning the pinnacle (or wing): The highest point of the temple was on Herod's portico at the eastern extreme of the temple. The furthest distance from the top of the temple to the ground below would be here.
 - e. It would seem that this place would be the last place to attack Christ's trust in God.
 3. The argument used: Test your trust by throwing yourself down.
 - a. "If you are the Son of God," then your Father will save you.
 - b. Now Satan uses scripture:
 - 1) "...give His angels charge..." (Ps. 91:11,12)
 - 2) The ninety-first Psalm is often titled "Safety of Abiding in the Presence of God." (Ps. 91:1)

- E. The second counter-attack: Mt. 4:7 (Deut. 6:16)
1. The weapon used: "Again it is written..."
 - a. As His physical being was conditioned by the Word of God, so was His spiritual being.
 - b. "Again" shows that Christ does not dispute the devil's quote, but shows that taking one scripture out of its context does not give permission to controvert or just ignore other commands.
 - 1) All heresies in the church can be traced to using scripture like the devil, out of context.
 - 2) Every false teacher has an "It is written" on which to hang his peculiar doctrine.
 - 3) As Bible students we must be prepared to answer with an "Again it is written."
 2. The argument rebutted: "You shall not test the Lord your God."
 - a. Christ is making this application to Himself, not Satan. If Christ would have thrown Himself from the temple, that would have tempted God.
 - b. It is when we doubt someone that we test them to see how far they can be trusted. Trust never desires to tempt nor test.
 - c. Trust in God does not experiment outside the Divinely marked boundaries.
 3. The second battle won: Jesus refused to test His father, thus demonstrating His perfect confidence in God.
- F. The third temptation: Mt. 4:8,9.
1. The objective point: to prevent the accomplishment of Christ's work.
 - a. Satan has tried and failed to ruin the Man, that is the Servant.
 - b. Satan now turns his sights on Christ's service.
 2. The avenue of approach: all of the kingdoms of the world and their glory.
 - a. Satan obviously claimed some right to these kingdoms.
 - 1) They were largely under his control,
 - 2) as they were submissive to him,
 - 3) obedient to him, and
 - 4) being led captive by his will.
 - b. As Jesus said later, Satan is the "prince of this world," (Jn. 12:31).
 - c. Satan uses things of this world (wealth, fame, power), to entice man into his service.
 3. The argument used: Since these kingdoms are under Satan's control, he has the power to hand them over to Christ.
 - a. But Jesus is God's chosen King, not Satan's chosen king! (Ps. 2:6-9)
 - b. God would establish Christ on Mt. Zion, not some unnamed mountain of the devil's choosing.
 - c. Satan offered Christ a shortcut to His Divine destination.
 - d. Christ knew that these kingdoms were assured to Him, if He followed the Father's plan. Satan's shortcut would not get Christ where He needed to go. Only the pathway of shame, suffering, and death would lead to the spiritual reclamation of the world.

- G. The third counter-attack: Mt. 4:10
1. The weapon used: His own authority plus the word of God.
 - a. "Away with you..." was a command, not a suggestion.
 - b. In essence, Christ is telling Satan, "I will obtain these kingdoms by evicting you, not worshiping you."
 2. The argument rebutted: Jesus could only pay homage and serve His Father.
 - a. The Word demands that only God be worshipped.
 - b. Worship and service are connected, as they are two aspects of the same attitude.
 - c. Satan only asked for worship, but once again showed his subtlety. If Christ worshipped Him and received the kingdoms from him, Christ would be Satan's servant.
 - d. Christ was not here to win the kingdoms for Himself, but for His Father.
 3. The third battle won:
 - a. The earthly kingdoms were physically and spiritually evil.
 - b. The fact that there was a plurality of kingdoms, meant that they were unfit for Christ to rule.
 - c. His kingdom was not to be these kingdoms, (Jn. 2:17).
 - d. Jesus was to establish one throne over one kingdom.

- H. Summary thoughts:
1. Satan had attacked Christ's physical life, His spiritual nature and His appointed work and in each case, lost.
 2. Man was created for work. When our physical and spiritual components are in harmony, we are equal to our appointed work.
 3. Any breakdown in either component will at the least hinder, and probably completely halt the achievement of appropriate goals.

III. CONCLUSION

- A. Some observations concerning Satan.
1. Satan attacked Christ in the following order: bread, trust, and then worship.
 - a. Christ answered from Deut. 8:3; 6:16; and 6:13.
 - b. This indicates to us that in God's order of things: first comes worship, then trust, then bread.
 - c. Here as in every attack by Satan, he begins with the least important aspect of man's being the physical.
 2. Satan accepted his defeat upon one reply. No second argument was needed. His silence at each occasion signified his defeat.
 3. Satan knew that capturing the soul of Christ, would be his greatest victory. Anyone that cannot understand the value of Christ's death on the cross, holds Jesus in less esteem than the devil holds Jesus.

- B. Some observations concerning Christ.
1. He defeated all temptation with God's word the sword of the Spirit.
 - a. Christ was the only man to live the Law of Moses perfectly.
 - b. He knew His scripture and how to rightly divide it.
 2. He entered the temptation in possession of all power necessary for fulfillment of His work.
 - a. The temptation honed and channeled this power.
 - b. Testing is what allowed the power to work.
 3. Lu. 4:13. The devil was defeated and never approached Jesus in this way again.
 - a. From this point forward, demons and evil spirits virtually fled from His presence.
 - b. Demons obeyed His commands, (Mt. 8:31,32)
 4. The angelic ministry at the conclusion of the temptation.
 - a. They were always at His bidding, (Mt. 26:53).
 - b. He then is master of all the angels, both the fallen and the heavenly.
 5. His victory over temptation is a victory over Satan. Any man who abandons his own will to Christ's is invited to share in that victory.
- C. Final thoughts concerning this crisis.
1. Satan is revealed in all his subtlety and terrible power. However, in the end he is spoiled, defeated and crushed.
 2. The Redeemer is seen in a terrible conflict. The outcome of that conflict determined the spiritual fate of mankind. In the end He is victorious, crowned and King.
 3. Poem page 106 Morgan book.

LESSON 5 - THE TRANSFIGURATION OF JESUS CHRIST (PART 1)

I. INTRODUCTION

- A. Text: Lu. 9:28-36 (Mt. 17:1-9; Mk. 9:2-10)
- B. Before studying the particulars of the transfiguration, a general survey of three aspects of this crisis is in order.
1. The Occasion It had been about a week since Peter's great confession (Mt. 16:16) and his great blunder (Mt. 16:22).
 - a. Four things the transfiguration signified:
 - 1) The first thing that the transfiguration meant to Peter, James, and John was a confirmation of all the things that Jesus had told them.
 - 2) Secondly, it confirmed that Jesus was the Messiah and the Savior.
 - 3) Thirdly, it confirmed the necessity of the Cross, even though the disciples had rejected it, just one week earlier.
 - 4) Finally, the transfiguration acted as an endorsement of Peter's confession and Christ's teaching.
 - b. A close reading of Mt. 16:22 seems to indicate an estrangement between

- Jesus and the disciples. The transfiguration would heal that wound.
- c. Peter blunders again at the transfiguration when he elevates Moses and Elijah to equal status with Christ. Comparing the earlier blunder with this one lets us see that Peter was not yet aware of Christ's true mission.
2. The Witnesses Peter, James and John were the mightiest of the Apostles. Even their blunders can be used to prove their strength.
 - a. James and John, brothers in the flesh, the "Sons of Thunder."
 - 1) James the first Apostle to be martyred.
 - 2) John the prophet and inspired writer of five New Testament books.
 - b. Peter, whose preaching on Pentecost and to the household of Cornelius opened the doors of the kingdom once and for all time to every nation.
 3. The Purpose: The transfiguration took place for the benefit of Peter, James and John.
 - a. It showed the Apostles just how God the Father regarded God the Son.
 - b. They already knew He was greater than John the Baptist, etc. (Mt. 16:14)
 - 1) Each these were great men, but they were not the Messiah.
 - 2) God had revealed to Peter (at least) that Jesus was the Christ.
 - c. God confirmed Jesus as the Christ in four ways:
 - 1) the transfiguration itself,
 - 2) the presence of Moses and Elijah,
 - 3) the words from heaven,
 - 4) and the withdrawal of Moses and Elijah.
 - d. The glory on this mountain would help to prepare the Apostles for the sorrow of the garden in the valley below.

II. DISCUSSION Now let us turn to the specifics of the transfiguration and examine it from the point of view of each of the participants. While it is impossible to separate the discussion from the interaction between Christ and the ancients, Christ and the Apostles, and the Heavenly Voice and the Apostles it is necessary to give each participant or group of participants some individual attention.

A. Jesus Christ the Master

1. Daniel and the Revelation of John record similar visions to that one pictured in our text. Yet, scripture in general dwells on Christ's moral qualities and character and downplays His personal appearance.
 - a. As we study Jesus we are not meant to be impressed by His everyday outward appearance. We are meant however to be impressed by His moral glory and excellence.
 - b. Generally, the full power of Jesus was hidden from man (Hab. 3:4) and the outward splendor of His humanity was veiled from human sight.
 - c. There were a few occasions such as this one where someone's countenance shone without measure (Mt. 17:2, 28; Mk. 9:2,3; Lu. 9:29; Dan. 7). Note the white and the light. The benefit of light, the purity of snow, and majesty of lightening cannot be ignored as we combine these parallel scripture readings.
 - d. After seeing the Master on a daily basis as they had followed Him these

past three years, imagine the awe-inspiring sight of this transformation as Christ literally "became different." In 2 Pet. 1:6, Peter looked back on this scene and said, "We were eyewitnesses of His majesty."

- e. Remember when Moses brought the Law down from the Mount, his face glowed as a reflection of being in contact with God. Stephen glowed with angelic brilliance as he was martyred, a reflection of heaven shone on his face (Acts 6:15). However, the glow coming forth from the Lord was not one of reflection or absorption, but His own pure Deity shining through. His glory was of His own face, His own Persona. The transfiguration was not caused by glory falling on Him, but by letting His own glory radiate.
2. What connection did this crisis (turning point) have with His human life and His Divine mission?
- a. Many commentators have written that the transfiguration occurred for Jesus' own benefit. Obviously, it would bring Him some satisfaction and strength in His human life. But to think He needed some consecration of His purpose at this point in His career is to misunderstand everything that has happened up to now.
 - 1) As we have already studied, Jesus was consecrated to His appointed work before His birth.
 - 2) The perfection of His humanity, His life on earth thus far, led to this transfiguration. His entire span of thirty odd years had been lived in total perfection. Only the God-man could have achieved this glory. The transfiguration was the outcome of His victory over every temptation.
 - 3) Every action, every thought, every word had been God's. He was as a flower progressing from seedling to blossom. The transfiguration was this blossoming.
 - 4) If Christ had not been on this earth for other purposes, He could have easily passed back to Heaven with Moses and Elijah. The transfiguration was the pinnacle of Christ's life on earth.
 - b. With regard to His mission, the transfiguration was the prelude to His death. Because He had lived the perfect life, He now was prepared to die the perfect death.
 - 1) Men have died for other men before and since, but none have been the perfect sacrifice for another's sins (Rom. 3:23).
 - 2) The transfiguration ended the first part of Christ's mission and began the trek towards the second part His death.
 - c. But what of His companions?
 - 1) The Apostles, dazed and half-asleep. Peter said, "Let us stay here," when the true needs of mankind demanded that they leave.
 - 2) Moses and Elijah were there to discuss the Cross. Their presence indicates that Heaven as well as earth awaited the crucifixion. For judgment to be complete the Messiah must put an end to sin's domination.
 - d. The plea for Christ to complete His mission came from earth and heaven. He must now leave this mountain of glory and begin the walk down to the

degradation of the Hill of Calvary.

LESSON 5 - THE TRANSFIGURATION OF JESUS CHRIST (PART 2)

B. Moses and Elijah: The Ancient Visitors. What was God's purpose in allowing these two prominent OT figures to be present at the Transfiguration? We know that in their time, they were powerful instruments of God and that they were faithful until death (Heb.11:13) or in Elijah's case being taken directly. Their presence and their conversation with Christ points to the interest of those who have passed this earth (in the faith) in the work of the Messiah.

1. Contrast and comparison: [Chart 2]

MOSES	ELIJAH
lawgiver and founder of the	
a. Old Covenant to a decadent age	reformer and messenger
b. received the law and gave it to the people	called the people back to the law
His first visit to Palestine had	
c. previously only seen it from afar	back home to his beloved land
d. died in Moab	never died

2. The significance of their presence.

- a. The religion which they founded and restored was about to be changed.
- b. The heart and soul of Judaism is the heart and soul of Christianity.
 - 1) It is a religion of the one true God.
 - 2) It taught that God is in charge and near.
- c. Moses and Elijah understood that nothing of the old economy that was about to pass away was important, but that the truly important things would be retained.
- d. Moses represented the Law, while Elijah represented the prophets.
- e. Moses' presence signified that the Law was fulfilled in Jesus.
- f. Elijah's presence confirmed the same fact, acknowledging that Christ was the fulfillment of the Law.

3. The nature of their conversation of the exodus of Christ (Lu. 9:31). The word translated "decease" is better thought of as "departure" and all that pertains to it. Namely, His death, resurrection and ascension.

- a. Both Moses and Elijah had led an exodus, but theirs pales in comparison to the one being led by Jesus.
- b. According to Heb. 12:2, the Messiah is the "Author and Perfecter of faith." The word "Author" could be translated "Point Man."
- c. The exodus of Jesus would fulfill the dreams and ambitions of both Moses and Elijah.

4. The significance of their passing.

- a. Their disappearance in the cloud of glory signified that their work was

- finished.
- b. When Moses died, his work was left unfinished, as Joshua had to lead the people into the Promised Land.
 - c. When Elijah was translated, idolatry was still rampant and remained so until the remnant returned from captivity.
 - d. The lesson for us is that our work will be left unfinished, but through Christ our initial efforts can come to fruition. In the end times all of the faithful will gather , along with Moses and Elijah, to receive their crown and the reward of their labors.
5. The message inferred by their presence (Lu. 9:30).
- a. These were men, not angels.
 - b. The disciples were able to recognize them as Moses and Elijah.
 - c. Their presence suggests that at least some of those departed are privy to the goings on, here on earth.
- C. Peter, James, and John the dazed disciples. The principle purpose of the transfiguration can be seen in the statement, "He was transfigured before them." (Mt. 17:2) In their visit to the mountain the disciples were allowed to behold the glory of Christ, listen to Him speak to (and with) the Ancients, and to hear the voice of God.
1. Why Peter, James, and John? There are three occasions recorded in the scripture where these three alone were taken with Christ. In each case, they were brought into the presence of death. Peter's blunder of Mt. 16:21-23, indicates that he did not understand death as Jesus did. John and James also demonstrated their misunderstanding of death in the incident of Mk. 10:35-40. In each of these instances, Christ showed these disciples a different aspect of His attitude towards death:
 - a. Visit to the house of Jarius (Mk. 5:37-41) The Master of death.
 - b. The transfiguration (Mk. 9:2) Superiority to death
 - c. The garden of Gethsemane willingness to yield to death.
 - d. Only after Christ ascended and sent the Holy Spirit were the Apostles able to understand and apply these concepts of death to their ministry.
 2. Peter's speech another blunder! (Mk. 9:6; Lu. 9:33)
 - a. According to Luke, the Apostles slept. It was as they awoke that they witnessed the transfiguration. "Lord it is good for us to be here."
 - b. "I will make three tabernacles." To what purpose? A tabernacle was booth or temporary resting place usually made of tree limbs. It was only eight days before when Peter made his great confession (Mt. 16:13-16), where he put Jesus in His rightful place, above all men. Now he wants to put Moses and Elijah on an equal plane with Jesus.
 - c. Men today follow in Peter's errant footsteps when they want to equate Buddha, Mohammed, Smith, Koresh, the Watchtower Society or material possessions with Christ.
 3. The answer from Heaven. The bright cloud overshadows them while Peter is still speaking. Its presence quiets Peter.
 - a. The voice:
 - 1) identification "My Beloved Son."

- 2) announcement of Divine satisfaction "in Whom I am well pleased." indicating the Father's satisfaction with the Son's public ministry.
 - 3) injunction "Hear ye Him." (Heb. 1:1,2)
- b. A word of rebuke, yet a word of comfort and encouragement.
 - c. The influence of this night can be seen in the writings of John and Peter (Jn. 1:14; 2 Pet. 1:16-18).

III. CONCLUSION: The Things That Remain

- A. What happened next? (Mt. 17:7,8)
 1. The disciples could never look at Jesus again and not recall the glory of this night.
 2. While Moses and Elijah had passed back to where they came from, Christ remained alone.
 3. They were charged to tell no man what they had seen (Mt. 17:9), until after the resurrection because:
 - a. They were unequipped to tell the story correctly.
 - b. The following days were to be days of sorrow, not ones of triumph.
 - c. The time to tell the vision was not yet right.

- B. The valley below... and beyond.
 1. Lu. 9:37-42 the demon possessed son. A father with his only begotten son, amid the defeated disciples and skeptical scribes. Jesus rebukes the demon and condemns the faithlessness of the generation.
 2. On to Capernaum: (Mt. 17:24-27) Jesus did not owe this temple tax, but He chose to pay it anyway for himself and Peter. Why?
 - a. So as not to be misunderstood among men.
 - b. So that he might participate with His companions in the commonplace happenings of daily life.

- C. Final Thoughts
 1. Three disciples viewed the transfiguration, eight were not invited, yet all 12 had witnessed Jesus as the Son of the Living God. Jn. 20:29, indicates believers by faith are stronger than believers by sight.
 2. While the time of visions has come and gone, the work to be done continues to this day.
 - a. We must bring the mountain to the masses.
 - b. Whatever our lot in life, we must be able to say "Lord it is good to be here," (if the Lord is here with us).
 - c. We are safe if we trust only in Jesus.

LESSON 6 - THE CRUCIFIXION OF JESUS CHRIST (PART 1)

I. INTRODUCTION

- A. Text: Mt. 27:32-56 (Mk. 15:22-41; Lu. 23:27-49; Jn.19:17-37)
- B. It is not clear from the scriptures whether Christ perceived the manner of His death during his boyhood and earlier manhood, but His allusions to it during His public ministry, as well as His perfect understanding of the prophetic word of the Old Testament, would indicate to Him that His ministry would ultimately lead to the cross.
1. Indirect references prior to Peter's great confession:
 - a. Jn. 2:4- "Mine hour is not yet come."
 - b. Jn. 2:19- "Destroy this temple, and in three days I will raise it up."
 - c. Jn. 3:14,15- raised up as the serpent in the wilderness.
 - d. Mt. 9:15- the bridegroom will be taken away.
 - e. Mt. 10:38,39- taking up the cross and following Him.
 - f. Mt. 12:40- the sign of Jonah.
 - g. Jn. 6:51-56- the bread He will give is His flesh.
 2. References that are more direct (after Peter's confession):
 - a. Jn. 7:33,34- "where I am going, you cannot come."
 - b. Jn. 8:28- "When you have lifted up the Son of man."
 - c. Jn. 10:11,17,18- "I am the Good Shepherd..."
 - d. Lu. 14:27- Must bear your own cross and follow Christ.
 - e. Lu. 17:25- "...rejected of this generation."
 - f. Mt. 20:18,19- (Read)
 - g. Mt. 26:12- "...she did it to prepare Me for My burial."
 - h. Mt. 26:2,18,21- (Read)
 3. Instances of His clear knowledge, and consent to, the cross:
 - a. His water baptism foreshadowed His baptism of death.
 - b. Peter's confession of His Messiahship Mt. 16:21 (Read)
 - c. The Transfiguration He spoke of the cross with Moses and Elijah.
 - d. The audience with the Greeks Jn. 12: 27,28 (Read)
 - e. In the Garden of Gethsemane Lu. 22:39-44 (Read)

II. DISCUSSION

- A. His approach to the cross had to be alone.
1. Prior to His public ministry he was popular, Lu. 2:52. In the early part of His public ministry he was surrounded by multitudes, including the leaders of the Jews. These leaders were the first to abandon Him. The further He moved into the deeper teachings of His Gospel more and more followers were left by the wayside, until finally only His disciples remained. Then even they abandoned Him, Mt. 26:56.
 2. Even on the cross He was alone, despite the presence of the thieves and those gathered below. His feelings and suffering can be seen in the seven utterances He made while hanging on the tree.

- a. The first three involve expressions of pity for the sinful condition of mankind, and His power towards and provisions for His believers.
 - (1) "Father forgive them, for they do not know what they do," Lu. 23:34.
 - (2) "...today you will be with Me in Paradise," Lu. 23:43.
 - (3) "Woman behold your son!" Behold your mother!" Jn. 19:26,27
- b. The last four come from the awful isolation of His experience on the cross.
 - (1) "My God, My God, why have you forsaken Me?" Mk. 15:34
 - (2) "I thirst," Jn. 19:28.
 - (3) "It is finished," Jn. 19:30
 - (4) "Father, into Your hands I commend My spirit," (Ps. 31:5) Lu. 23:46.

B. A closer examination of "My God, My God, why have you forsaken Me?" and "I thirst." Noting especially the spiritual anguish expressed in the first phrase, then the physical agony revealed in the second. Let us look at them in reverse order.

- 1. "I thirst." The events that immediately preceded this cry answers its necessity. In the Garden, the approaching mob, the kiss of the traitor, the arrest, the arraignment, the hours of waiting, the appearance before the high priest and council, His audience with Pilate, taken to the house of Herod and His rough handling there, back to Pilate, the priests and the people clamor for His blood, the scourging, the journey to Calvary, the crucifixion. Yet no word of complaint or expression of pain, simply being led as a sheep to the slaughter, Isa. 53:7.
- 2. "My God, My God, why have you forsaken Me?" A cry concerning sin, sorrow, and silence.
 - a. sin rebellion against God, alienation from God by choice, and thus its ultimate penalty: abandonment by God. To bear the sins of this world, Christ had to be forsaken by God, as indeed was His purpose as stated by the Baptist in Jn. 1:29: "Behold, the Lamb of God, who takes away the sin of the world." See also 2 Cor. 5:21: On the cross He was made sin, He was forsaken of God, yet He was without sin. Whose sin was He made, whose sin did He bear? The world's sin, your sin and my sin! 1 Pet. 2:24
 - b. sorrow all sorrow is the lack of something. The deepest sorrow then is the lack of God. To be God-forsaken is something we will never experience on this earth, He is always within reach, as long as we live. Only Christ, has experienced the sorrow of being God-forsaken while still alive on this earth.
 - c. silence what agony of the human soul is greater than that of silence? A lost child calls for his Father no reply. The father calls for the lost child no reply. The agony of silence. And so Jesus calls out for His Father in agony at the silence.

LESSON 6 - THE CRUCIFIXION OF JESUS CHRIST (PART 2)

- C. His sufferings were vicarious, expiatory and atoning. Vicarious, in that He stood in our place when He suffered. While He bore the sins, we are delivered from them. Expiatory, in that He put all sins away, He made them not to be, in an instant of time. Atoning, in that they reconciled us to God. Justice can be served by Christ's death on the cross because all the world's sins are paid for, thus the sinner can be justified.
- D. The true nature of sin and the grace of God can be found at the cross. From Peter's sermon of Acts 2 (vv.22,23) we learn two important facts concerning the cross: it was preplanned by God and it was carried out by lawless men. Therefore, the grace of God meets the sin of mankind at the cross.
1. The essence, the expression, and the end of sin.
 - a. Its essence - as always sin proceeds from man's darkened intelligence, deadened emotions and degraded will. And so it was with the crucifiers of the Lord. It is no accident that Pilate's inscription, "This Is Jesus, The King of The Jews," was written in three languages, each representing a force antagonistic to Christ. Hebrew out of the religion of the nation came the inspiration of the crucifixion. Latin the power at the time (Rome) was the agent of the execution. Greek the culture of the times was scornfully indifferent to Him and His claims. Rejected by a sinful religion, murdered by a sinful government, and neglected by a sinful culture He was cast out. The crucifixion said to God: We will not repent, we will not have this man reign over us, and we will not submit ourselves to the Divine government. The essence of sin as revealed by the cross is madness, hatred, and rebellion.
 - b. Its expression the murder of God's anointed King.
 - c. Its end they rejected the King, they destroyed the Priest, and they silenced the Prophet or so they thought. They rejected His authority, refused His avenue to repentance, and shunned His light. Sin loves anarchy, irreligion, and ignorance.
 2. God's grace grace did not ask man's permission, but proceeded along its own course set by God the Father. Even if men reject Christ, God provides for their salvation only through Him. The cross reveals the insistence and persistence of God's love of man and unqualified hatred of sin. Without love, there would have been no cross. Only in the cross is sin ended, nowhere else. In the cross we see our sin, yet we also see God's grace. His grace is mightier than our sin, Rom. 5:20.
- E. The Departure of the King the very departure discussed by Moses, Elijah and Christ at the transfiguration, Lu. 9:30,31.
1. His exodus blazed a trail for us, as His disciples, to follow. He leads us out of sin and along the pathway to eternal life. The cross stood in this pathway as a gate that only He could open.
 - a. God is King, Christ is God, therefore: Christ is King. His Divine right to Kingship lies in such facts as, He is Creator and Sustainer of this world.

Psalms 2:1-12, points towards Jesus as the visible representative of Divine Sovereignty.

- b. No person can escape the government of God, whether they choose to submit to it or not in this earth-life. Ultimately, they will answer to the King. Nevertheless, mankind as a whole has chosen the slavery of sin instead of the free life of righteousness.
 - c. Before man can be delivered from the slavery of sin, the penalty for sin must be paid. Christ redeemed us on the cross and opened the road to heaven, that all who might believe on His Holy Name might follow.
2. His exodus is in contrast to the partial exodus of the Jews from Egypt. Only two men of age who left captivity were allowed to enter the Promised Land. The rending of the veil of the Temple (Lu. 23:45), is a not only sign of the fact that Christ's exodus was more perfectly accomplished than that of Moses, but that He fulfilled the Old Law in the process. The thief on the cross was able to accompany Jesus on the exodus, Lu. 23:42,43) and stands as an example to all who would place their faith and trust in the King. By His exodus, we can pass from darkness to light, from slavery to freedom, from death to life.
- F. The Witnesses The Lamb was slain in public, for His disciples, family, and the entire sinful world to see. What did the cross mean to those gathered about?
1. The women at least three, perhaps four, including Mary the mother of Jesus, who "mourned and lamented Him." Lu. 23:27. Their presence represents the sorrow of the cross.
 2. The Centurion, the soldiers, and the thieves. It was this centurion who said, "Truly this was the Son of God and a righteous Man, Mt. 27:54, Lu. 23:47. Note: every centurion mentioned in the NT was a good man, see Lu. 7:8. They represented the worldly government: the law, the lawless, and the punishment implemented by Roman law. The two thieves represent a microcosm of mankind: one turns from his sin and follows Christ, while the second persists in his sin and does not follow.
 3. The chief priests, scribes, and elders - represented religious failure. They rejoiced in His death because of the "power" it afforded them. They mocked Him in His hour of death, Mt. 27:42.
 4. The multitude represented the sheep without a shepherd over which Christ had so often mourned. Imagine their confusion. Could this be the Messiah, the One who should redeem all Israel?" Lu. 24:21.
 5. John the Apostle, family members and other followers representing familiarity and discipleship. While we have no scripture that teaches of the discipleship of His blood brethren during His lifetime, evidence from Acts and the epistle of James shows that they were not only converted, but leaders in the church.

III. CONCLUSION

- A. Rethink the cross. Physically it was the Roman tree of death, but spiritually it represented the throne of the Almighty Judge and King.

- B. As Judge, His dying condemns evil in every form.
- C. His dying opens the pathway for those that trust in Him and reject all that the cross condemns. He leads His followers to the happy life that lies on the other side the other side of the cross. ("Crown Him With Many Crowns," Morgan p. 252)

LESSON 7 - THE RESURRECTION OF JESUS CHRIST

I. INTRODUCTION

- A. Text: Jn. 20:1-18 (Mt. 28:1-8; Mk. 16:1-11; Lu. 24:1-12)
- B. In our study we will answer three questions that leave little doubt that this indeed was a crucial turning point for not only the Lord, but all believers as well.
 1. Why was it impossible for the Son of God to remain in the grave?
 2. Was the life and death of the Son sufficient to redeem man of His sins?
 3. Why does the entire gospel, as preached by the Apostles depend on the resurrection?

II. DISCUSSION

- A. It was impossible for the Son of God to remain in the grave! Why? In Acts 2:22-28 Peter quotes a Psalm of David (Ps. 16:8-11) which will answer this question. The Psalmist was rejoicing in the fact that the Messiah would be resurrected because it was necessary for Him to be resurrected. Let us examine three particular facts that will help understand this necessity:
 1. "I beheld the Lord always before my face." Jesus could have come to earth to do His own will, just as Satan had chosen to do his own will, (Jude 6). But the Lord resisted that temptation and maintained His father's will. Jesus won the victory over His own will by not bringing any evil into this world.
 2. "For He is on My right hand, that I should not be moved." Not only did Jesus choose not bring evil into the world, He chose not to be swayed by suggestions nor temptations brought to Him from without. Here is where man fell. Christ used God as His shield, just as we must us Christ as ours.
 3. "Therefore My heart was glad, and My tongue rejoiced." The Lord had gained two victories: over His will and over temptation. Because of these two victories, He will gain the ultimate victory: His soul will not be left in Hades. No wonder He rejoiced!
 - a. Why did He have to pass through Hades? To fulfill His mission. The penalty for taking the sins of the world on his shoulders was death, separation of body and Spirit.
 - b. Since He was victorious over every possible form of sin, from within and without, death could not hold Him. The resurrection is a demonstration and proof of this victory this perfect victory.
- B. The life and death of the Son was sufficient to redeem man of His sins. The fact that God resurrected Him attests to His (God's) satisfaction with Christ's work. Passages such as Jn. 10:17,18 and Eph. 1:18-20, show not only was the resurrection Christ's wish, but also in conjunction with the Father's will, the mind of the Godhood. Now to examine more

carefully: God's endorsement of the resurrection, His rejection of man, and His plan to allow rejected man to be accepted.

1. God's endorsement through this entire study we have noted each time God has shown His pleasure with His Son's work.
 - a. At His birth the star, angels, prophecy, and wise men.
 - b. During His public ministry words from heaven at the baptism, the transfiguration, and the approach of the Greeks. In addition, miracles, signs and wonders performed to confirm Christ's word.
 - c. At the crucifixion earthquakes, opened graves, darkening of the sun, tearing the temple veil.
 - d. The resurrection then was the ultimate sign of God's endorsement.
 - e. The value of the resurrection as a Divine act:
 - (1) it was God's testimony of the perfection of Jesus' life on earth,
 - (2) it was God's testimony of the perfection of Jesus as a mediator for the sins of man,
 - (3) it was God's testimony of the perfection of Jesus' victory.
2. God's rejection of man by accepting Christ's perfect life, God rejects our imperfect life. He also rejects any man-made methods of salvation and accepts only salvation through Jesus Christ. Note that man was denied visual access to the resurrection, yet Paul called the act of the resurrection, "That working of the strength of his might." (Eph. 1:19)
3. God's plan for rejected man Christ's resurrection opened a new and living way for pitiful mankind. In addition to accepting Christ as perfect, God has allowed Christ's perfection to represent all of mankind.

C. The resurrection is the keynote of the Gospel, Rom. 8:34; 10:9; 1 Cor. 15:14-17. Let the facts according to the NT be accepted as true.

1. At the sealed grave two questions arise:
 - a. Has the man of Nazareth succeeded in His great work?
 - b. Was He able to provide His declared purpose?
2. All questions are answered at the open grave. Mt. 28:6. By conquering the grave, Christ became the Victor to replace all Victors, past present and to come. If He had failed to accomplish His work, He would still be in the grave today!

III. CONCLUSION: Restating the arguments for the historic facts of the resurrection.

A. Christianity then hinges on the fact that Jesus Christ was raised from the dead.

B. What if Christ did not rise?

1. His teaching was false or perhaps He was mistaken or deluded. Either way the teaching of passages such as Jn. 2:18,19 and Mt. 12:38,40 were lies or at least deceptive.
2. His work was a complete failure and Christianity as we know it today is the work of only the Apostles, the very ones who abandoned Him on the Cross.
3. His death had no atoning value.
4. There is no authoritative teaching concerning the after-life.

5. We have no footprints to follow, no Messiah to imitate, no Lord to emulate.
 6. We have no helper in our struggle against evil and our mission to obey God. Remember, it was Christ who promised to send the Holy Spirit.
- C. Without the resurrection, what would have caused the disciples to continue on?
1. Were they faking it, is Christianity a sham? Men will die for fanaticism, but not for fraud.
 2. Did Jesus escape the cross? This not only invalidates His resurrection, but also His death. Secular history bears out the fact of His death, confirmed by the officials of the Roman government.
 3. Did the Apostles only see visions of Christ after the cross, not the resurrected man? If so, it is the most amazing case of mass hallucinations every recorded: 10 appearances to as many as 500 brethren at once.
- D. The supreme proof of the resurrection is the continued existence of the Church of Jesus Christ.

LESSON 8 - THE ASCENSION OF JESUS CHRIST

I. INTRODUCTION

- A. Text: Acts 1:4-11; Rev. 5:1-10 (Mk. 16:19; Lu. 24:50,51)
- B. The ascension of Christ is the necessary link between His resurrection and the coming of the Comforter (Acts 1:8).
- C. The historical fact of the ascension is ultimately tied to the historical fact of the resurrection, that is: if the resurrection is a fact, then the ascension is necessarily a fact.
- D. Our study will proceed as follows:
1. God receives the first perfect Man into heaven.
 2. Jesus enters heaven as man's wounded God.
 3. Through Jesus, man has a new union with God.

II. DISCUSSION

- A. God receives the first perfect Man into heaven.
1. No one like the Man-Jesus had ever entered heaven before. Not Elijah, nor Enoch. No one will ever enter heaven on his or her own merit, except Jesus. He did not need mercy or a mediator. Jesus came to heaven and stood before His Father totally justified by His own character and conduct on earth. No one else had ever or will ever do that. Paul told Timothy that God has given us a spirit "of power and of love and of a sound mind," (2 Tim. 1:7). Jesus did not have to be given this spirit, as He was the true embodiment of it. He was received into heaven based on His own absolute perfection.

2. Ps. 24:7, 8, 10. It is not hard to imagine the heavenly chorus singing words such as these as the Lord ascends. Jesus had waged spiritual warfare on the earth versus the ultimate adversary, Satan, and won!
 3. While Christ stood for Himself before God in His own perfect Manhood, He stood before God on our behalf in the perfection of His Savior-hood. It is as our Savior that Jesus attains a name that should cause every man on this earth to bow his knee, (Phil. 2:5-11). From Mt. 1:21 we learn that His very name means Savior, "for He will save His people from their sins." At His birth His name stated His Divine purpose, at the ascension His name proclaimed His Divine victory.
- B. Jesus enters heaven as man's wounded God. As we have already seen, Jesus is God's Man and man's God. As man's God, He supplies the only avenue to an understanding of the revelation of God. This means that for evermore man must approach God the Father through the Son. He ascended to heaven bearing on His body the marks of His wounding, the evidences of His death. In his Apocalyptic vision, John saw Christ as "in the midst of the throne. . . a Lamb as though it had been slain," Rev. 5:6. Because the Lamb is in the midst of the throne, He occupies the proper place of Deity, yet He retains the evidence of His suffering. Such messianic prophesies as Isa. 50:6; 53:4,5 lead us to the conclusion that man's redemption has come through the pain of God. In Jesus, God not only reveals His love, holiness and justice, but also His sorrow and pain.
1. Jesus not only ascended to heaven, but to His heavenly throne of power, judgment, and all authority.
 2. Jesus sits as the Judge in the last court of appeal. His word is now universal law and His verdict is the irrevocable sentence. "Jesus is Lord," (1 Cor. 12:3). As His people, we can be comforted as we behold the marks that tell us that He suffered and died for our sins. Furthermore, we can gain strength from His strength. Through Him justice can act in mercy by pardoning, purifying, and perfecting those who are obedient to His will. On the other hand, mercy operates in justice by justification, sanctification, and glorification of those who submit to Him as their King.
- C. Through Jesus, man has a new union with God. From Peter's sermon on Pentecost we understand that Jesus has indeed ascended to the right hand of God and has received from the Father the promise of the Holy Spirit. It is through this outpouring of the Holy Spirit that the Word of Salvation has been delivered to us, (Acts 2:33, 2:1-4).
1. In Acts 1:4 Jesus expressly commanded the Apostles to wait in Jerusalem for this promise to be delivered. This was in regards to His teachings of Jn. 14:16,17; 14:26; 15:26. The new dispensation of power predicted by the prophets and made available by Christ's sacrifice would come to man through this promise of the Holy Spirit, (Isa. 32:15; 44:3-5; Joel 2:28-32).
 2. The work of the Holy Spirit is in addition to the work that Christ did here on earth, but could not be available without Christ's initially laying the foundation.

III. CONCLUSION

- A. It is through the Man-Jesus that God has come to a new relationship with penitent man. It is through the God-Jesus that fallen man can come into a new relationship with Father-God. In spite of our sins, God has provided us a way back through His Son and His Spirit.
- B. The Father has made the Spirit available to His Son, because His Son represents the fallen race. The Son in turn has sent the Spirit to act as our Helper during this earth-life.
- C. Those in the upper room did not receive the Holy Spirit in answer to their own prayers, but in answer to Christ's ascension to the right hand of God. Now the Spirit can indwell in us all through the revealed Word of Jesus Christ. Through this Word are administered, once for all time, all the values of the finished work of Jesus.

LESSON 9 - MAN'S REDEMPTION: CHRIST IS THE ANSWER

I. INTRODUCTION

- A. Texts:
 - 1. We must be "in Christ" (2 Cor. 12:2),
 - a. we must be "approved in Christ." (Rom. 16:10)
 - b. every spiritual blessing is "in Christ." (Eph. 1:3)
 - c. we are led by God in triumph, "in Christ." (2 Cor. 2:14)
 - d. Those that have died "in Christ" shall rise first. (1 Thess. 4:16)
 - e. The faith in Christ (Acts 24:24) involves hearing the gospel, repenting of our sins, having faith (or believing) in Christ as the Son of God, confessing His name before men, being baptized into his name for the remission of our sins, and living an obedient life in His service.
 - 2. Reconciliation to God comes through (or "in") Jesus Christ (2 Cor. 5:18,19)
- B. To show that man is indeed redeemed in Christ, we will examine three ways that Christ brings man back into a right relationship with God:
 - 1. Man is restored to God by Christ.
 - 2. Man can truly know God only through Christ.
 - 3. Man can be made like God in Christ.
- C. The Holy Spirit has made the will of God available to all mankind through the inspired Word.
 - 1. If a man refuses to seek after God will, he will remain outside the sphere of salvation.
 - 2. If a man hears the word and rejects it, he too, will not attain remission of sins.
 - 3. Only after being convicted of our sins by the word of truth and responding to the gospel call of obedience can we obtain regeneration and rise to walk in newness of life, (Rom. 6:1-4).

II. DISCUSSION

- A. Man is Restored to God by Christ. Remember how man distanced himself from God in the first place: by his sin. Also recall, that when God raised Jesus Christ from the dead, He signified and accepted Christ as the One Who was Perfect and able to represent all mankind as a propitiation for our sins. When man becomes joined to Christ through regeneration, he is at once restored to God.
1. Man is justified by Christ. Sin demands punishment and repayment. Christ suffered and died for our sins, so that we would not have to pay the penalty for them. (Rom. 3:26)
 2. Not only are we restored to man's original potential by obedience in Christ, but we now have access to the power of God, through Christ, (Phil. 4:13). This power is made available through prayer and church membership, (Col. 1:24 2:9).
 3. The new man's life must be regulated by the government of God, His will for us, (Phil. 2:12,13).
- B. Man Can Truly Know God Only Through Christ. If man is truly restored to God (to be sanctified), then it is necessary for him to have a knowledge of God. This knowledge can only be attained through Christ, (Jn. 14:8,9; 1:18). He is our only link to the Father. But how was this link to be perpetuated after His ascension? (Jn. 14:26; 15:26; 16:13,14) By the Holy Spirit. Revealing Christ, is the essential work of the Spirit. He reveals Christ to us today through the inspired Word.
1. Initially, the Spirit revealed Christ to individuals, preparing them to mark down a written record. The Spirit commenced His work on the Day of Pentecost when He baptized the company of Apostles into a new knowledge of and union with Jesus Christ. The Acts of the Apostles traces the Spirit's work among these men as they spread the gospel. Upon the completion of the scriptures, the Spirit now works in us through that revealed word, as our Comforter and Mediator between ourselves and God.
 2. As we study the revealed word, to show ourselves approved before God, the Spirit is working in us to realign our spirit with that of Christ's and ultimately that of the Father's. The Spirit has the power in our lives to lead us to that knowledge of Christ of which we are the most needful or deficient.
 3. Once man is "born again" his search for God does not end, it is actually just beginning. As a follower of Christ he is now obligated to seek after the "meat" of the word, (Heb. 5:12-14). In Christ, man is restored to the knowledge of God by a continual enlightening of his intelligence by the Holy Spirit, through the Word, in such amounts as he is able to receive and capable of understanding.
- C. Man Can Be Made Like God in Christ. God has a specific purpose for every one of his creations. Angels were created as servants of God, (Ps. 103:20, Heb. 1:14). Animals and vegetables were created for food, clothing, and companionship. Woman was created as a helpmate to man. But what was the purpose for creating mankind? Man was created in the Divine image of God for the express purpose of allowing God to express Himself to His other creations more perfectly. The fall of man made this work impossible, while the redemption of man through Christ allows this work to resume. Our days here on earth are

like our days in school, simply to prepare us for the workdays to come. Yet we cannot devalue our earthly "school days," because they will largely determine our ultimate place of work. What will we be like in those "work days" of eternity, we cannot exactly say, but as John the Apostle put it, "we will be like Him." (1 Jn. 3:2,3)

1. Man will become like God in his realization of the character and conduct of Jesus Christ. "Conduct is always an expression of character, and character is therefore the cause of conduct. As man becomes Christ-like, he will necessarily become Godlike. When Zacharias prophesied concerning the purpose of the coming of the Messiah he said, "that we . . . might serve Him . . . in holiness and righteousness" (Luke 1:75). Holiness encompasses character while righteousness encompasses conduct. Are we Holy? Are we Righteous? To be Christ-like and therefore God-like, we must be!
2. Man will become like God in his realization of himself. Upon becoming released from the shackles of sin, a man's intelligence is now able to set things in their true perspective and view things in their right proportion. While we cannot realize the measure or degree of God's intelligence, we can apprehend and put into practice his method and direction. Upon having our emotions released from Satan's grasp, affections can now be set on things above. The object of our emotions then becomes the highest good of the loved one. Finally, the will is realigned with God's will, electing to act under His compulsion instead of our own.
3. When man becomes like God, he becomes a revelation of God. Our individual relationship with God cannot be disconnected from our relationships to our fellow men. God expects us to reflect Jesus in our lives to such an extent that others will follow because of our example. As the hymn states, "We are the world's Bible..." Furthermore our individual relationship with God as a Christian cannot be disconnected from our relationships with fellow Christians, (1 Cor. 12:12; Eph. 4:13). While our ultimate glorification will come to us as a reward in heaven, glory on this earth must be directed towards Jesus through the church, (Eph. 3:21). To be a revelation of God, we must work for His cause in and out of the church, among unbelievers and among our brethren, (Rev. 1:5,6).

III. CONCLUSION

- A. When we began this study we set forth the following purpose: To look carefully at seven great events in the life of Christ and relate them to the accomplishment of His divine work. It is only through these seven crises that the entire story of the redemption of man can be properly told. Each of the events began a new order of things in the work of Christ, brought a perfect end to the past crisis and set the stage for the crisis yet to come.
- B. We then proceeded to examine man's fall and his need for a Savior. By examining the seven crises, we came to an understanding of how Jesus met the requirements of the Messiah.
- C. Finally, we have shown that even though: Sin separates man from God, causes man to be ignorant of God and causes man to be unlike God; through Jesus, Man: is restored to God, can truly know God and, can be made like God.

TURNING POINTS IN THE LIFE OF CHRIST

Lesson 1 Chart

THE NEED FOR THE CHRIST: MAN'S FALL

SIN SEPARATES MAN FROM GOD

The Nature of Man
The Process of Man's Temptation
God Separates Himself From Man

SIN CAUSES MAN TO BE IGNORANT OF GOD

Man's Capacity for the Knowledge of God
This Capacity Disappeared
Idols Took God's Place

SIN CAUSES MAN TO BE UNLIKE GOD

Alienation From God
Not in Harmony With God

THANK GOD! GOD IS LOVE!

TURNING POINTS IN THE LIFE OF CHRIST

Lesson 2 Chart

FIRST CRISIS THE BIRTH OF CHRIST

THE GOD-MAN

In the beginning was the Word > The Word became flesh
The Word was with God > and dwelt among us
The Word was God > full of grace and truth

GOD WAS IN CHRIST

The Incarnation:
Corrected false ideas
Fulfilled previous "right-thinking"

SIGNS WERE GIVEN

Rejected by His own as well as the Gentiles
Two kinds of Signs:
Direct
Indirect

TURNING POINTS IN THE LIFE OF CHRIST

Lesson 3 Chart

SECOND CRISIS THE BAPTISM OF CHRIST HIS LIFE

Thirty Years of Privacy
Three Years of Public Ministry

THE THIRTY

Human Will
Human Duty- the carpenter
A life of dependence,
fellowship
Silent - no sign of royalty,
the son of Mary and Joseph

VS. THE THREE

Spoke with authority,
performed deeds of power
God's Duty- the Messiah
Cooperative with the
submission, and Father
Public signs of Deity, the
Son of God

THE BAPTISM

A Precursor to His Crucifixion

TURNING POINTS IN THE LIFE OF CHRIST

Lesson 4 Chart 1

THIRD CRISIS THE TEMPTATION OF CHRIST

JESUS TEMPTED IN THREE REGARDS

As to His physical being
As to His spiritual presence
As to His appointed work

FOUR MATTERS TO CONSIDER

The time of the temptation
The place of the temptation
The agent of the temptation
The significance of the temptation

THE FIRST ATTACK!

Objective Point: His loyalty to God's will
Avenue of Approach: physical hunger
Argument Used: position has its privileges

THE FIRST COUNTER-ATTACK!

Weapon Used: God's Word
Argument Rebutted: spiritual needs come first
Battle Won: The Father's Will comes first

TURNING POINTS IN THE LIFE OF CHRIST

Lesson 4 Chart 2

THIRD CRISIS CONTINUED

THE SECOND ATTACK!

Objective Point: Trust in God the Father
Avenue of Approach: Jerusalem, The Temple, The Pinnacle
Argument Used: "You have the power of God"

THE SECOND COUNTER-ATTACK!

Weapon Used: God's Word completely
Argument Rebutted: Do not tempt God
Battle Won: Christ's perfect confidence in the Father

THE THIRD ATTACK!

Objective Point: Stop Christ's Work
Avenue of Approach: The glory of the worldly kingdoms
Argument Used: They were under Satan's control

THE THIRD COUNTER-ATTACK!

Weapon Used: The Word + His authority
Argument Rebutted: Only the Father deserves homage
Battle Won: Worldly kingdoms are not Christ's kingdom

THE TEMPTOR VS. THE TEMPTED

TURNING POINTS IN THE LIFE OF CHRIST

Lesson 5 Chart

FOURTH CRISIS THE TRANSFIGURATION OF CHRIST

GENERAL SURVEY

The Occasion

The Witnesses

The Purpose

THE ATTENDEES

THE MASTER

Jesus Christ

THOSE FROM ABOVE

Moses & Elijah

Their Presence, Disappearance, and Message

THE DISCIPLES

Peter, James, & John

The Men, Their Speech, Their Heavenly Answer

IN CONCLUSION

The Vision Ends

The Results

TURNING POINTS IN THE LIFE OF CHRIST

Lesson 6 Chart 1

FIFTH CRISIS THE CRUCIFIXION OF CHRIST

HIS PERCEPTION OF THE CROSS

HIS LONELY APPROACH TO THE CROSS

ON THE CROSS

The Seven Utterances

"I Thirst"

"My God, My God, Why Have you Forsaken Me?"

sin sorrow silence

His Sufferings

vicarious expiatory atoning

The True Nature of Sin vs. The Grace of God

THE KING DEPARTS

Our Spiritual Trailblazer

THE WITNESSES

RETHINK THE CROSS!

TURNING POINTS IN THE LIFE OF CHRIST

Lesson 6 - Chart 2

JESUS FORESEES THE CROSS

Indirect References Prior to Peter's Great Confession

- Jn. 2:4 - "Mine hour is not yet come."
- Jn. 2:19 - "Destroy this temple, and in three days I will raise it up."
- Jn. 3:14,15 - raised up as the serpent in the wilderness.
- Mt. 9:15 - the bridegroom will be taken away.
- Mt. 10:38,39 - taking up the cross and following Him.
- Mt. 12:40 - the sign of Jonah.
- Jn. 6:51-56 - the bread He will give is His flesh.

References That Are More Direct (After Peter's Confession)

- Jn. 7:33,34- "where I am going, you cannot come."
- Jn. 8:28 - "When you have lifted up the Son of man."
- Jn. 10:11,17,18 - "I am the Good Shepherd..."
- Lu. 14:27 - Must bear your own cross and follow Christ.
- Lu. 17:25 - "...rejected of this generation."
- Mt. 20:18,19 (Read)
- Mt. 26:12 - "...she did it to prepare Me for My burial."
- Mt. 26:2,18,21 - (Read)

Instances of His Clear Knowledge, and Consent to, the Cross

- His water baptism foreshadowed His baptism of death.
 - Peter's confession of His Messiahship Mt. 16:21 (Read)
 - The Transfiguration He spoke of the cross with Moses and Elijah.
 - The audience with the Greeks Jn. 12: 27,28 (Read)
 - In the Garden of Gethsemane Lu. 22:39-44 (Read)
-

TURNING POINTS IN THE LIFE OF CHRIST

Lesson 7 Chart

SIXTH CRISIS THE RESURRECTION OF CHRIST

It was impossible for Christ to remain in the grave!

The life and death of Christ was sufficient to redeem man of His sins.

God's endorsement
God's rejection of man
God's plan for rejected man

The resurrection is the keynote of the Gospel.

Questions asked at the sealed tomb.
Questions answered at the open grave

Final Thoughts

Christianity hinges on the fact that Christ was raised from the dead.

What if Christ did not rise?

Without the resurrection, why would the disciples continue on?

The supreme proof of the resurrection is the continued existence of the Church of Christ.

TURNING POINTS IN THE LIFE OF CHRIST

Lesson 8 Chart

SEVENTH CRISIS THE ASCENSION OF CHRIST

The Ascension was necessitated by
the Resurrection and,
the Promise of the Comforter.

Three Main Points

God receives the first perfect Man into heaven.

Jesus enters heaven as man's wounded God.

Through Jesus man has a new union with God.

Through the Man-Jesus

God has a new relationship with penitent man.

Through the God-Jesus

fallen man can come into a new relationship with Father-God.

TURNING POINTS IN THE LIFE OF CHRIST

Lesson 9 Chart

MAN'S REDEMPTION: CHRIST IS THE ANSWER

Three Ways That Christ Brings Man Back Into A Right Relationship With God

Man is Restored to God by Christ
Man is justified by Christ
Access to the power of God, through Christ
Life must be regulated by the government of God
Man Can Truly Know God Only Through Christ

By the Holy Spirit

Revealing Christ is the essential work of the Spirit
He reveals Christ to us today through the inspired Word

Man Can be Made Like God in Christ

In his realization of the character and conduct of Jesus Christ.
In his realization of himself
He becomes a revelation of God
