

Bible Study # 35  
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The Gospels and Acts Series—Matthew 17:24—18:35; Mark 9:33—10:1; Luke 9:46—12:59; John 7:2—10:21

**We are picking up the story immediately prior to the Feast of Tabernacles of 30 A.D.** This study **focuses on the things that Jesus said and did, particularly during the Last Great Day.** It is interesting to the extent that John focuses in on the actions of Jesus in conjunction with the holy days. This is what we are looking at this evening. Most of His ministry, prior to this time, has been in Galilee. We see that there has been an increase in the time that He is spending around Jerusalem. Once He started spending very much time teaching and preaching in Jerusalem, it was going to bring Him into a confrontation with the religious leaders because of their jealousy against Him.

We pick up the story in John 7:2, “Now the Feast of the Jews was approaching, the Feast of Tabernacles.” There was a reason why He used the term “Feast of the Jews.” John was writing about thirty years after the other apostles were gone. He was writing after the disappearance of Peter, Paul and those of that generation. The other Gospels had already been written. The holy days were not really an issue at the time the rest was written. The keeping of the holy days was not an issue one way or another. At the time John wrote, at the end of the first century, there had already begun to arise certain heresies after the Romans destroyed Jerusalem. He emphasized over and over that Jesus observed the same days the Jews observed.

Verses 3-5, “Then His own brothers said to Him, ‘Leave here, and go into Judea, so that Your disciples also may see Your works which You are doing. Because no one does anything in secret, but seeks to be known by the public. If You do these things, reveal and show Yourself to the world.’ For even His own brothers did not believe in Him.”

Think for a moment. They had grown up with Him. How difficult would it have been for you to accept that your brother was God in the flesh? Jesus was maybe two or three years older than James. James was the oldest, next to Christ. They were playing with Him, working with their Dad, and helping in the carpentry business. It was a very difficult thing for them. They had admired

and respected Him, but “God in the flesh!” That was kind of a “tall order;” it had not really sunk in. They did believe after the resurrection. When He appeared to them after the resurrection, they had no question. Then the reality hit them. But at this point, they just didn’t really believe these things and understand them.

The only statement Jesus ever made concerning the Feast of Tabernacles was in v. 8, “...as for you, you go up to this Feast of Tabernacles....”

I Corinthians 5:8, “Therefore let us keep the Feast....” –The Days of Unleavened Bread.

Hebrews 4:9, “There remains therefore a rest [a Sabbath keeping] for the people of God.” The New Testament is very plain. “...Go up to the Feast....” Some people say the New Testament doesn’t say anything about keeping the holy days. Where does it say to keep Christmas? Where did you ever see that? The world can’t find where it says to keep Easter, Christmas or Sunday.

John 7:10, “But when His own brothers had gone up, then He also went up to the Feast, not publicly, but secretly.” He went up secretly.

Verse 11, “Now the Jews were searching for Him at the Feast, and asked, ‘Where is He?’” The Jews were looking for Him; He knew what they were up to. Actually, they had a contract out on Him. But they were not going to risk a public confrontation. They viewed Him as a threat. They wanted to get rid of Him. He knew if He went up the way everybody was expecting, it would create problems. He just kind of got lost in the crowd. And suddenly, there He was there in the temple in the middle of the crowd.

Verse 14, “But about the middle of the Feast, Jesus went up into the temple and was teaching.” Then it was a little late for them to do anything. They would have had to do it in full view, and they didn’t want to take that risk.

Verse 24, “Judge not according to the outward appearance, but judge righteous judgment.” This is the crux of the Feast; it pictures the Millennium. What are we going to do in Tomorrow’s World? We are going to judge the world. What is going to be the basis? Righteous judgment! That is the trouble of serving on the world’s juries and courts. They want to make decisions based on technical matters, on the form of things. Christ said judge righteous judgment based on motive and intent. This is what He emphasized during the Feast of Tabernacles. The Feast looks forward to that time of righteous judgment.

Verses 25-31, “Therefore some of those of Jerusalem said, ‘Isn’t this the One they are seeking and plotting to kill? And look, He is preaching publicly, and they are saying nothing to Him. When did the rulers truly recognize that this is indeed the Christ? But we know this Man, where He is from. And the Christ, whenever He may come, no one will know where He is from.’ Then Jesus called aloud in the temple, as He was teaching, and said, ‘You both know Me, and you know where I am from. I have not come of Myself alone, but He who sent Me is true, whom You do not even know. But I know Him: because I am from Him, and He has sent Me.’ Therefore they were seeking to take Him: but no one laid his hands upon Him, because His hour had not yet come. But many of the people believed and had faith in Him, and said, ‘The Christ, when He comes, will He do more miracles than these which this Man has done?’”

Verses 37-39, “And in the Last Day, the Great Day of the Feast, Jesus stood up and called aloud, saying, ‘If anyone thirst, let him come to Me and drink! Anyone who believes and has complete faith and trust in Me, as the Scripture has said, Out of his innermost being shall flow rivers of living water.’ But He said this concerning the Spirit, which those who were believing in Him were going to receive: because the Holy Spirit had not been given, since Jesus was not yet glorified.” Jesus was speaking concerning the Holy Spirit.

It is interesting if you understand the ceremony that took place at the temple on the day that began the Last Great Day. It was the pouring out of water drawn from the well of Siloam. The priests utilized a particular verse in Isaiah.

Isaiah 12:3, “Therefore with joy you will draw water from the wells of salvation.” The Jews had at least an insight and certain understanding because the Last Great Day looks forward to a time when everyone who is spiritually thirsty will have access to the waters of salvation. Jesus, by what He said and did, explained the meaning of the Last Great Day, the eighth day of solemn assembly.

Jesus began His teaching by illustrating the fact that this pictures a time when everyone who is spiritually thirsty will have access to the waters of salvation. That is not the case right now.

John 6:44, “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.” The White Throne Judgment is the time when all who spiritually

thirst will be able to come. The Holy Spirit will be available to them.

People were disputing with one another. Some of the officers had gone out there and wanted to take Him.

John 7:43-53, “Then a division occurred among the people. And some of the officers wanted to take Him; but not one of them arrested Him. Then the officers returned to the chief priests and Pharisees; and they asked them, ‘Why didn’t you bring Him?’ The officers answered, ‘Never has a man spoken as this Man speaks!’ The Pharisees answered them, ‘Have you also been deceived? Have any of the rulers and leaders believed in Him, or have any of the Pharisees? But this multitude which does not understand or know the law is accursed.’ Then Nicodemus (he was the one who came to Jesus by night, being one of them) said to them, ‘Does our law judge and condemn the Man unless we hear from the Man Himself first, and we understand what He is doing?’ They answered and said to him, ‘Are you also from Galilee? Search and see, that a prophet has never come out of Galilee!’ And every man went to his own house.” This is the evening portion of the Last Great Day.

John 8:1-2, “But Jesus went to the Mount of Olives. And early in the morning [morning of the Last Great Day] He came again into the temple, and all the people came to Him; and He sat down and began teaching them.” There was a crowd that gathered around.

Verses 3-6, “Then the scribes and Pharisees brought a woman to Him who had been caught in adultery; and after displaying her in the middle of them, they said to Him, ‘Master, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us to stone such persons. Therefore what do You say?’ But this they said, tempting Him, that they might be able to accuse Him....” They were tempting Him. They were going to argue with anything He said. They had long since ceased to exercise the penalty that the law required. If Jesus had opted out on the side that it was too harsh, then they would have accused Him of ignoring the law. But if He said to stone her, they would have tried to make Him look unjust.

Verses 6-8, “...But Jesus leaned forward, and with His finger wrote on the ground. But as they continued asking Him, He lifted Himself up, and said to them, ‘The sinless one among you, let him throw the first stone at her!’ And again He leaned forward, and wrote on the ground.” He could have written names and dates.

Verse 9, “But after hearing that, and being convicted by their own conscience, they went out one by one, beginning with the eldest, until the last....” They began to slink away.

Verses 10-11, “Then Jesus lifted Himself up, and seeing none of the accusers, but the woman, He asked her, ‘Woman, where are your accusers? Didn’t anyone condemn you?’ And she said, ‘No one, Lord.’ And Jesus said to her, ‘Neither do I condemn you. Go, and never sin again like that!’”

The evening portion He taught about the Holy Spirit; we will have free access to the Spirit. The next day, the day portion, what was He going to teach them? What was going to occur on the Last Great Day? He was going to sit in judgment. People would be brought before Him in their sin. What was He going to tell them? ‘Go and sin no more! I am going to give you a chance to change.’

Then He began to speak about being the light of the world and about judgment.

Verse 12, “Then Jesus spoke to them again, saying, ‘I am the light of the world. Anyone who follows Me shall never walk in darkness, but shall have the light of life.’”

Verses 15-16, “‘You judge according to the dictates of human nature; I judge no one with that standard! And if also I judge, My judgment is absolutely true: because I am not alone, but I and the Father who has sent Me.’” The Pharisees began to get very upset. They didn’t like what Christ was teaching them. They didn’t like what He was teaching the crowd about judgment and His position.

Verses 30-31, “As He was speaking these things, many believed on Him. Then Jesus said to the Jews who believed on Him, ‘If you continue in and live by My word, truly you are My disciples.’” That is what makes you a disciple of Christ—if you continue in His word. Many think all you have to do is believe, but He says, ‘If you continue in My word, then you are My disciple and you have to endure to the end’ (Matthew 24:13).

John 8:34-36, “Jesus answered them, ‘Truly, truly, I say to you, that everyone who is practicing sin is a slave of sin. Now the slave does not live in the house forever. The Son lives forever, into the ages of eternity. Therefore if the Son shall set you free, you shall truly be free.’”

Verses 41-44, “‘You practice and do the works of your Father!’ Then they said to Him, ‘We have not been born from fornication. We have one father, even God!’ Therefore Jesus said to

them, ‘If God were really your Father, you would love Me: because I proceeded forth and came from God; neither have I come of My own self, but He has sent Me. Why don’t you understand My speech? Because you are not able to hear or understand My word. You are of your father, the devil, and you love to practice and execute the lust of your father! He was a murderer from the very beginning, and did not live by or remain in the truth, because there is not truth in him. Whenever he tells a lie, he is speaking from his own heart: because he is a liar, and the father and instigator of it!’”

Those are pretty strong words. ‘You are of your father the devil. You are a “chip-off-the-old-block.” He was a murderer from the beginning; a liar and the father of the lie.’ They were ready to murder Him for this.

Verse 59, “Then they picked up stones to stone Him: but Jesus hid Himself, and went out of the temple, going through the middle of the crowd, and in this way escaped.” There was a crowd.

John 9:1-2, “And as He came along, He saw a man who was blind from birth. And His disciples asked Him, saying, ‘Master, who sinned, this man or his parents, that he was born blind?’ He was blind from birth. People were asking what happened.

Verse 3, “Jesus answered, ‘Neither did this man sin, nor his parents: but this man was born blind so that the works of God might be demonstrated in him.’”

Verse 6, “After saying these things, he spit on the ground, and made clay out of the spittle, and applied the clay to the blind man’s eyes.”

Verses 7-12, “And He told him, ‘Go and wash in the pool Siloam,’ which is interpreted, Sent. Then he went, and washed, and returned seeing. Now the neighbors and those who had seen him before, when he was blind, said, ‘Isn’t this the one who was sitting and begging?’ Some said, ‘He is the one:’ but others said, ‘He is just like him.’ He said, ‘I am the one!’ Then they asked him, ‘How were your eyes opened?’ He answered and said, ‘A man called Jesus made clay, and applied it to my eyes, and told me, “Go to the pool of Siloam and wash:” and when I had gone and washed, I received sight and could see.’ So they asked him, ‘Where is He?’ He said, ‘I do not know.’”

Verse 14, “Now it was the Sabbath when Jesus made the clay, and opened his eyes.” It was the Sabbath and the Last Great Day. This was a weekly Sabbath as well. The Pharisees became

upset. They were accusing Christ of breaking the Sabbath because He had performed this healing. Verses 15-19, "Then again the Pharisees also asked him how he had received his sight; and he told them, 'He put clay on my eyes, and I washed, and now I see.' Therefore some of the Pharisees said, 'This man is not from God, because He does not keep the Sabbath.' Others said, 'How can a man be a sinner, and perform miracles?' And there was a division among them. They asked the blind man again, 'What do you say concerning this Man, because He opened your eyes.' And he said, 'He is a prophet!' Therefore the Jews did not believe concerning him, that he had actually been blind, and had received sight and could see, until they called the parents of the man who could now see. And they asked them, saying, 'Is this really your son, whom you claim was born blind? Then how is it that he is able to see now?'"

Verses 20-21, "His parents answered them and said, 'We know that this man is our son, and that he was really born blind. But how he is able to see now, we do not know; and who opened his eyes, we do not know. He is of legal age. Ask him: he can speak for himself.'" If you want to know any more than that, you ask him.

Verses 24-27, "So they called in the man who had been blind a second time, and told him, 'Give glory to God. We are sure and know that this man is a sinner.' Then he answered and said, 'I do not know if He is a sinner. But one thing I do know: that I was blind, and now I see.' But they asked him again, 'What did He do to you? How did He open your eyes?' He answered them, 'I have told you already, and you did not listen. Why do you wish to hear about it again? Do you also want to become His disciples?'"

'I already told you and you don't want to hear it.' These were frightening words.

Verses 28-30, "Therefore they ridiculed him, saying, 'You are His disciple; but we are Moses' disciples and followers. We know that God spoke to Moses: but this Man, we do not even know where He is from.' The man answered and said to them, 'Truly this is a marvelous and wonderful thing, that He opened my eyes, and yet you do not even know where He is from.'"

'This is a marvelous thing. He opened my eyes and you don't even know where He is from.'

Verse 32, "'It has never been heard of, that anyone has opened the eyes of one who had been born blind.'" He really told these guys off.

Verses 33-41, "'If this man were not from God, He could do nothing.' They answered and said to

him, 'You were born entirely in sin, and are you teaching us?' So they cast him out. Jesus heard that they had cast him out; and after finding him, He asked him, 'Do you believe and have faith in the Son of God?' He answered and said, 'Lord, who is He, that I may believe and have faith in Him?' And Jesus said to him, 'You have also seen Him, and the One who is speaking with you is He.' Then he said, 'Lord, I do believe and have faith;' and he worshipped Him. And Jesus said, 'For judgment I have come into this world, so that those who do not see might be able to see; and those who see might become blind.' And those of the Pharisees who were with Him heard these things, and they asked Him, 'Are we also blind?' Jesus told them, 'If you were really blind, you would not have any sin: but now you claim, "We can see"; therefore your sin remains and continues!'"

Jesus healed the blind man on the Last Great Day. What, again, is going to happen on the White Throne Judgment? The spiritual blindness of the whole world is going to be removed. In Tomorrow's World, He is going to remove the spiritual blindness of the whole world. Those who really don't see are not held accountable. He made it plain that people are responsible for what they know. He told the Pharisees that they had knowledge and they were held accountable (v. 41). Those who see and don't act on what they see are going to be held accountable. Those who don't see will not be held accountable. The point is not whether you are immersed in water and spiritually blind. God is going to give every person a chance to see and understand the truth. It is not a matter of a first or second chance. God looks on the heart. He knows whether the person sees and understands. Nobody ever plays games with God.

John 10:1-7, "'Truly, truly I tell you, anyone who does not enter in through the door into the sheepfold, but climbs up some other way, he is an extortioner, a thief and a robber. But he who enters in through the door is the shepherd of the sheep. The doorkeeper will open to him; and the sheep hear his voice: and he calls every one of his own sheep by name, and leads them. And when he brings his own sheep out, he goes out in front of them, and the sheep follow him: because they know and understand his voice. But a stranger they will never follow in any way, but will run away from him: because they do not know or recognize the voice of strangers.' Jesus spoke this allegory to them: but they did not understand those things which He was speaking

to them. Therefore Jesus again said to them, 'Truly, truly, I say to you, that I am the door of the sheep.'"

Verse 9, "I am the door...." He emphasizes again.

Verses 10-12, "The thief does not come except that he may steal, extort, kill and destroy: I came so that they might have life, and might have life more abundantly! I am the Good Shepherd. The Good Shepherd lays down His life for the sheep. But the hired servant, who is not the Shepherd, and the sheep are not his own, when he sees the wolf stalking the sheep, leaves the sheep all alone, and escapes and runs away: and the wolf seizes some of them and drags them away, and scatters the rest of the sheep." The hireling is simply in it for the money, for pay. He is not going to put his life on the line.

Verses 14-16, "I am the Good Shepherd, and I know and understand those who are My own and I am known and understood by those who are My own. Just as the Father knows Me, I also know and understand the Father: and I lay down My life for the sheep. I also have other sheep, which are not of this fold: it is also ordained and necessary for Me to bring those to Me, and they will hear My voice: and there shall be one flock, and one Shepherd."

We are the sheep of God's pasture, but He has other sheep in the Last Great Day. We are the ones who teach as Jesus taught. He has others that He has not yet called. This doesn't represent the end of what God is doing. It is the beginning, the starting point. It's not a bunch of competing sheepfolds. There is only one way in. It is through Jesus Christ. He is the door. Christ made it plain there is one way. 'It is through Me, I am the door. You don't get to the Father but through Me; I have other sheep.' He shows the quality of the Good Shepherd.

Verse 15, "Just as the Father knows Me, I also know and understand the Father: and I lay down My life for the sheep." He knows the sheep. The Good Shepherd lays down His life for the sheep. There was the spiritual standpoint.

This basically concludes the teachings of Christ on the Last Great Day.

John 7, 8, 9 and 10 has a lot packed in them which ties in with the spiritual emphasis of the Last Great Day. John preserved the details of Christ's teaching in this information because it emphasizes the spiritual lessons to be learned from the festival.

**Dispute among disciples:** Matthew 18:1-5, Mark 9:33-37 and Luke 9:46-48.

Matthew 18:1, "At that time the disciples came to Jesus, asking, 'Who then is the greatest in the Kingdom of heaven?'"

Mark 9:34, "But they remained silent: because on the way they had been discussing among each other who would be the greatest." Who would be the most important when He sets up the Kingdom? You want to know who will be the greatest?

Matthew 18:2-4, "Then Jesus called a little child to Him, and He placed him in the middle of them, and said, 'Truly I tell you, unless you are converted, and become as little children, you shall in no way enter into the Kingdom of heaven. Therefore anyone who will humble himself as this little child, he is the greatest in the Kingdom of heaven.'"

You want to know who will be the greatest? You won't even be there if you don't develop this child-like attitude of humility and dependence. A little child is dependent. He needs his Mother and Daddy. Let a little child get into trouble, and they want Mommy and Daddy.

We need to have this attitude toward God. We need to be going to our Father in heaven realizing how we need to walk with Him. When a child perceives danger, he wants to hang on to Mommy and Daddy. We need to have that relationship with God and need to be aware of how much we need Him. We must be aware of Him and have confidence in Him. We are to have an attitude that is teachable and humble, dependent on our Father in heaven. Christ brings out and shows us this attitude here.

**Man casting out demons in Jesus' name:** Mark 9:38-41 and Luke 9:49-50.

Mark 9:38-39, "Then John answered him, saying, 'Master, we saw someone casting out demons in Your name, who doesn't follow us: and we prevented him, because he doesn't follow us.' But Jesus said, 'Don't try to prevent him....'" If someone has respect for God's word, God will deal with it. We should not be trying to undermine someone.

**Warning of offending little ones:** Matthew 18:6-14 and Mark 9:42-50.

Matthew 18:6, "But whoever shall cause one of these little ones who believe in Me to offend or sin, it is more profitable for him that a millstone [the size turned by a donkey] should be hung around his neck, and he be hung around his neck, and he be sunk down into the deepest part of the ocean." We should be conscious of our example that we do not conduct ourselves in a loose, permissive way. And somebody who is excited

about the truth ends up turned off because of God's people who know better, but are not doing better.

Mark 9:42-47, “But whoever may cause one of the little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea. But if your hand should cause you to sin, cut it off: it is better for you to enter into life maimed, rather than having your two hands and for you to go away into Gehenna, into the unquenchable fire: Where their worm doesn't die, and the fire is not quenched. And if your foot should cause you to sin, cut it off: it is better for you to enter into life lame, rather than having your two feet and for you to be thrown into Gehenna, into the unquenchable fire: Where their worm doesn't die, and the fire is never quenched. And if your eye should cause you to sin, pluck it out: it is better for you to enter into the Kingdom of God with one eye, rather than having your two eyes and for you to be thrown into Gehenna fire.”

What does it mean? You don't let anything get in your way. Nothing! No matter how precious, how close to you or important, don't hold on to it at risk of losing salvation. The literal cutting off of a hand is a figure of speech—it does not stop sin. It was to emphasize that you go to lengths to get rid of sin. You don't hold on to sin.

Matthew 18:15-17, “Now if your brother sins against you, go and admonish him between you and him alone. If he will listen to you, you have won back your brother. But if he will not listen, take one or two more with you, that in the mouth of two or three witnesses every word may be established. But if he fails to listen to them, then tell it to the church. And if he also fails to listen to the church, let him be to you the same as the heathen and the publican.”

‘Go to him, and then if he doesn't listen, take someone with you. Then if he doesn't listen, go to the Church. If he has to be disfellowshipped, God will back up those decisions.’

The term “binding and loosing” has to do with judgment and making judgmental decisions. If you have a problem with someone, the starting point is to try and settle it with that person if you can. Then get somebody to go with you, individuals that you mutually respect that you can sit down with. Sometimes it is just helpful to have a third party there, someone who can help you get it resolved. If you are not able to get the problem resolved, you go to the Church. You go to the ministry, and then the Church becomes officially involved. Then if the individual is

unwilling to listen, he has cut himself off. As a part of the Church, we have to recognize that authority.

Verses 18-20, “Truly I tell you, whatever you shall bind on the earth shall be bound in heaven: and whatever you loose on earth shall be loosed in heaven. Again I tell you, that if two of you on earth may come to an agreement concerning any matter, then whatever they shall ask, it shall be done for them by My Father who is in heaven. Because where two or three are assembled together in My name, I am there among them.” Christ said He will back you up.

Verses 21-22, “Then Peter came to Him and said, ‘Lord, how often shall my brother sin against me, and I have to forgive him? Even as many as seven times?’ Jesus said to him, ‘I tell you, not just until seven times: but until seventy times seven!’” Peter wanted to show that he had gotten the point. He would be willing to forgive him seven times if his brother sins against him—Christ said seventy times seven.

Verses 23-27, “Therefore the Kingdom of heaven will be compared to a man, a king, who decided to compute his accounts with his servants. And after he had begun computing, there was brought to him one debtor, who owed ten thousand talents. But when he did not have anything to pay, his lord commanded him to be sold, also his wife and his children, and everything, as much as he possessed, and payment to be made. Then the servant prostrated himself, and worshipped him, saying, ‘Lord, have patience with me, and I will pay everything to you!’” And being moved with compassion and mercy, the lord of the servant released him, and forgave him the loan.” He was going to write off the debt.

Verses 28-30, “But when that same servant left, he went out and found one of his fellow-servants, who owed him a hundred coins; and he seized him, and choked him, demanding, ‘Pay what you owe me!’” Therefore his fellow servant prostrated himself at his feet, and pleaded with him, saying, ‘Have patience with me, and I will pay you everything!’” But he would not listen: instead he went and threw him into prison, until he would pay everything that was owing.” He had the guy thrown in jail. He was going to get his.

Verses 31-33, “But his fellow-servant, when they saw what things had taken place, were extremely distressed, and went and related to their lord all that had taken place. Then his lord called him in, and said to him, ‘You evil and wicked servant, I forgave you all that debt

because you begged me. Shouldn't you also have had compassion and mercy on your fellow-servant, as I had compassion and mercy on you?"

They went and told the king. He said, 'You wicked servant; I forgave you everything you owed [ten thousand talents], shouldn't you have had compassion on this guy who owed you a dollar?'

Verses 34-35, "And his lord was furious, and handed him over to the tormentors, until he would pay all that was owing to him. In the same way will My heavenly Father also do to you, unless each one of you from your heart forgives your brother his offenses and sins."

Forgive your brother from the heart. You want God to keep tally on you? 'I am going to "zap" him.' How long does it take you to get up to four hundred ninety (seventy times seven)?

The point is we go to God and ask for forgiveness. He stands ready to forgive us; and if we are going to expect to be a partaker of God's mercy, we better expect to have mercy. We can't stand there having an unforgiving attitude. Maybe a person has to bring forth some fruits before they can be trusted, but you should be willing to give him an opportunity to show those fruits. It is a matter of having a merciful attitude; when you see they have changed, you give them a chance. You don't hold a grudge, a vengeful, retaliatory kind of attitude—I am going to "fix" you! If we want God to forgive us, we need to forgive others. Christ was giving an example of this.

**Jesus passes through Samaria:** Luke 9:51-56, Matthew 19:1-2 and Mark 10:1.

Matthew 19:1, "...He left Galilee, and came into the area of Judea on the other side of the Jordan."

Luke 9:51, "...He absolutely set His face to go to Jerusalem." He was going back to Jerusalem. We notice that Christ was beginning to come back to Jerusalem more and more.

Verse 52, "And He sent messengers ahead of Him. And they came into a village of Samaritans, to prepare for His arrival." He passed through a village of the Samaritans.

Verses 53-54, "But they did not welcome him, because His face appeared as though He would go to Jerusalem. And seeing their reaction, His disciples James and John said, 'Lord, would You desire that we should call fire to come down out of heaven, and destroy them, as Elijah also did?'"

"The sons of thunder" (Mark 3:17), they were a stormy bunch. They had some things to learn. Christ didn't let things "get" to Him. He didn't brood and let it ruin His whole day.

Verse 62, "But Jesus told him, 'No one, having put his hand to the plow, and looking back on the things left behind, is fit for the Kingdom of God.'"

Luke 10:1-3, "Now after these things the Lord appointed and authorized seventy others also, and sent them two and two ahead of Him into every city and place where He Himself was about to come. He therefore said to them, 'Truly the harvest is bountiful, but the workmen are few. Therefore pray and make supplications to the Lord of the harvest that He may send out workmen into His harvest! Go! But listen, I am sending you out as lambs among wolves.'"

Verses 4-7, "Carry neither purse, nor bag, nor sandals: and greet no one along the way. And into whatever house you may enter, first say, 'Peace be to this house.' And truly, if a son of peace be there, your peace will come upon him: but if not, it shall return to you. And remain in the same house, eating and drinking the things supplied by them: because the workman is worthy of his hire. Do not go from house to house!"

They were to go into those cities and teach. They would come into these villages where there was a public gathering area, and they would gather a crowd who was interested. Those who were interested would invite them into their home. He told them they were to enter into the village, make plain what they were there for, and when they were invited to someone's home, they were to stay there and not go from house to house. A long time ago this was the way you reached people.

Even in this country prior to the time of radio and TV, this was the only means to reach people. This was a little bit of entertainment. Today, you don't get the same response at all. Politicians did that, too. The way to reach the people now is through the mass media. Everybody is pursuing their own business. But there was a time years ago that was how you got the community together. We don't go from house to house and try to "cram it down their throats." They went to the public, and if they wanted to hear more, they invited you to their home.

Verse 14, "But it will be more tolerable for Tyre and Sidon in the Judgment, than for you."

Verses 17-20, "And the seventy jubilantly returned, saying, 'Lord, even the demons are

subject to us through Your name.’ And He said to them, ‘I saw Satan falling as a streaking comet out of heaven. Listen! I am giving you the authority and power to trample underfoot serpents and scorpions, and over all the power of the enemy: and nothing shall harm you in any way! Yet in this do not rejoice, because the spirits are subject to you: but rather rejoice that your names are written in heaven!’”

Don’t be impressed by that. I saw Satan fall from heaven. What you need to rejoice about is that your names are written in heaven. Christ sent them to do this work.

Verses 25-28, “And then a certain doctor of the law stood up, tempting Him, saying, ‘Teacher, what should I be doing to inherit eternal life?’ And He asked him, ‘What has been written in the law? How do you read it?’ Then answering he said, ‘You shall love the Lord your God with all your heart, and with all your being, and with all your strength, and with all your mind, and you shall love your neighbor as yourself.’ And He said to him, ‘You have answered correctly. Be doing this and you shall live.’” That is right!

Verse 29, “But he was anxious to justify himself. So he asked Jesus, ‘And who then is my neighbor?’” Who is really my neighbor?

Verses 30-37, “And taking him up on the question, Jesus replied, ‘A certain man was going down from Jerusalem to Jericho, and fell among robbers and thieves, who stripped him of everything, and inflicted wounds, and escaped, leaving him lying there half dead. Now by coincidence a certain priest went down that same road: and even though he saw him, he passed by him on the opposite side of the road. And in the same way a Levite also, when he came to the same spot, came over and looked at him, then passed by on the opposite side of the road. But a certain Samaritan journeying along came to him, and seeing him, was moved with compassion and mercy. And he went to him and bound up his wounds, pouring wine and oil on the wounds; then he put him on his own animal and brought him to an inn, and personally took care of him. And the next day as he left, he took two coins, and gave them to the innkeeper, and told him, “Take care of him; and whatever additional expense you may have, I will repay you on my way back.” Now then, which of these do you think has been the neighbor to him who fell among the robbers and thieves?’ And he answered, ‘The one who showed compassion and mercy towards him.’ Jesus therefore said to him, ‘Go, and practice the same thing!’”

Who is your neighbor? Your neighbor is whomever you come into contact, whomever you are able to help.

Verses 38-42, “And it happened that as they proceeded on their way, he went into a certain village: and a certain woman named Martha welcomed Him into her house. Now she had a sister called Mary, who also sat down at Jesus’ feet, listening to His message. But Martha was distracted from listening, because she was doing all the serving; and she came up and said, ‘Lord, aren’t you concerned that my sister has left me alone to do all the serving? Would You ask her to help me?’ But answering, Jesus said to her, ‘Martha, Martha, you are overly concerned and anxious about many things. But one thing is needful: and Mary has chosen the good and beneficial part, which shall not be taken from her.’” Martha was very concerned about the physical things. She needed to sit down and listen to what was being said.

Luke 11:1-4, “And it happened that as He was praying at a certain place, when He stopped, one of His disciples said to Him, ‘Lord, teach us to pray, as John also taught his disciples.’ And He told them, ‘When you pray, say, “Our Father, who is in heaven. Your name is sanctified and holy. Let Your Kingdom come. Let Your will be done: as in heaven, so also let it be upon the earth. Give us day by day our needed bread. And forgive us our sins; as we ourselves also forgive everyone indebted to us. And lead us not into temptation; but deliver us from the evil one.”’” The disciples wanted Him to teach them about prayer; He begins to teach the key to answered prayer.

Verses 5-13, “Then He said to them, ‘Who among you would have a friend, and would go to him at midnight, and ask him, “Friend, lend me three loaves; because a friend of mine has just arrived from a journey to visit me, and I have nothing that I can give him to eat.” But from inside he would say, “Do not disturb me! The door has been shut already, and my children are in bed with me; I am not going to get up and give you anything!” I say to you, even if he would not get up and give him anything, merely because of being his friend, yet because of his importunity and insistence he will get up and give him as much as he needs. And I tell you, Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. Because everyone who *asks* will receive; and anyone who *seeks* will find; and anyone who *knocks*, to him it will be opened. And which of you who is a

father, if your own son asks for bread, will you give him a stone? If also he asks for a fish, will you give him a serpent instead of a fish? Or also, if he should ask for an egg, will you give him a scorpion? Therefore if you, being evil by nature, know how to give good gifts to your own children: how much more will the Father who is in heaven give the Holy Spirit to those who ask Him?" We have to follow through—the key is persistence.

Verse 14, "And He was casting out a demon, and it was dumb. And it happened that after the demon was cast out, the dumb and mute man spoke and the multitudes wondered." He cast out the demon.

Verses 24-26, "Afterwards, when the unclean spirit has gone out from a man, it wanders through dry and barren places, seeking and searching for rest; but not finding any, it says, 'I will return into my former abode which I left.' And it comes back, and finds it unoccupied, swept, and ready for possession. Then it goes and brings seven other demon spirits with it, more evil than itself; and they enter in, and possess him, and live there and the last condition of that man becomes worse than the first." When you get rid of something negative, you have to put in something positive. The man had not filled his life with something positive. They weren't involved with the positive. We have to fill our minds with what is right and good.

Verse 29, "And as the multitude grew larger, He began to say, 'This generation is evil and wicked. It is seeking after a sign; and a sign is not going to be given to it, except the sign of Jonah the prophet.'"

Verses 37-44, "Now as He was speaking, a certain Pharisee asked Him to dine with him. And he entered and sat down. But the Pharisee, seeing that he sat down, began wondering why He had not washed before the dinner. But the Lord said to him, 'Now, you Pharisees cleanse the outside of the cup and the dish; but the inside of you is full of greed, plunder and wickedness. You fools, did not He who made the outside also make the inside? But you should rather be motivated from within to have real compassion and mercy; and then all things are clean to you. But woe and misery to you, Pharisees! Because you pay tithes of mint and rue and every little herb, but you neglect judgment and the love of God. It is necessary and binding on you to do these things of judgment and love, while not leaving those other things of tithing undone. Woe and misery to you, Pharisees! Because you

love the most important seats in the synagogues, and the greetings in the marketplaces. Woe and misery to you, scribes and Pharisees, sanctimonious pretenders! Because you are just like the unseen tombs, which men walk over without even knowing it.'" He rebuked the Pharisees for their hypocrisy. That was their great sin. They were hypocrites. You clean the outside of the cup, but not the inside. You clean what people can see, but your attitude and motive on the inside is corrupt. You go through the outward motions.

Verses 45-46, "And one of the doctors of the law answered, saying to Him, 'Teacher, by saying these things you are also insulting us!' And he replied, 'Woe and misery to you also, the doctors of the law! Because you burden down man with burdens heavy to bear, and you yourselves do not touch the burdens with one of you own fingers.'" The lawyers misused the law. They paid lip service.

Verses 47-51, "Woe and misery to you! Because you enshrine the tombs of the prophets as monuments, and your forefathers killed them. So in reality, you bear witness that you consent to the works of your forefathers: because they truly killed them, and you enshrine their tombs as monuments! Also, because of this, the wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and persecute.'" So that the blood of all the prophets, poured out from the very foundation of the world, may be required of this generation. From the blood of Abel to the blood of Zacharias, who died between the altar and the temple. Truly I am telling you, it shall be required of this generation." They became a party to the death of every righteous man who ever lived from the time of Abel. He made that plain.

Luke 12:1, "...Then He began to say to His disciples first, 'Guard yourselves from the leaven of the Pharisees, which is hypocrisy.'"

Verses 4-5, "But I tell you, My friends, you should not be afraid of those who can kill the body, but after this are not able to do anything more. But I will show you whom you should fear: fear Him, who after He has killed also has the authority and power to throw you into Gehenna fire! Truly I am telling you, fear Him!" Be afraid of what God can do to you. You better be a lot more concerned about pleasing God.

Verse 10, "And anyone who shall say a word against the Son of man, it will be forgiven him: but anyone who has blasphemed against the Holy Spirit of the Father, it will not ever be forgiven."

The Holy Spirit is the power by which God works with you. We become so hardened by our outlook that we are not receptive.

Verse 15, “Then he told them, ‘Be careful, and keep yourselves from greed and covetousness: because no one has life in the abundance of the things which he possesses.’”

Verse 21, “‘This is the way it will be for the one who treasures up possessions for himself, and is not rich toward God.’” It’s not in the abundance of what you possess. What is really important is that your primary possession needs to be rich toward God.

Then He addressed the subject of worrying. Realize that there is a lot more to life than what you see.

Verses 22-30, “And He said to His disciples, ‘Because of this I tell you, don’t be worried and anxious about your life, what you should eat; nor for the body, what you should put on. The life is more than food, and the body is more than clothing. Consider the ravens: because they do not plant nor harvest. They have no storehouse or granary; but God feeds them. By how much more, then, are you more excellent and precious than the birds? And which one of you, by worrying or by power of intellect, is able to add one cubit to his stature? Therefore if you are not able to do even the very least, why do you worry about the rest? Consider the lilies, how they grow. They don’t labor nor do they spin; but I tell you, not even Solomon in all his glory was clothed as richly as one of these! But if the grass, which is in the field today, and tomorrow is thrown into an oven, is so beautifully clothed by God, wouldn’t He much rather take care of you, O you of little faith? But you, don’t be all wrapped up in seeking and striving for what you may eat, or what you may drink, and do not be overanxious and worried: Because all the nations of the world seek and strive after these things....’” This is what the world is all wrapped up in.

Verses 30-32, “‘...Now your Father knows that you have need of all these things. But seek the Kingdom of God; and all these things shall be added to you. Do not be afraid, or fear, little flock; because your Father is taking pleasure and delight in giving you the Kingdom.’” Don’t worry about if you will be in the Kingdom of God. Christ said don’t worry about those things. God wants you there. It is the Father’s good pleasure to give you the Kingdom. He is not trying to get you out. He is trying to get you in. Just hang on.

Verse 34, “‘Because where your treasure is, there your heart will be also.’”

Luke 12:35-37, “‘Let your loins always be girded tightly, and your lamps always burning brightly; And be like men waiting and ready for their Lord, whenever He shall return for the wedding feast; that when He returns and knocks, immediately they may open to Him! Blesses are those servants, who when the Lord returns shall be found diligently watching! Truly I say to you, that He shall invite them to sit down at His table, and will come and serve them.’” Be ready, stay alert waiting for your Lord. Be found “so doing.” That is the way to be blessed—to be “so doing.”

Verses 40-44, “‘And you therefore be ready. Because in the hour you don’t expect, the Son of man is coming.’ Then Peter said to Him, ‘Lord, are You speaking this parable to us, or also to everyone?’ And the Lord answered, ‘Who then is the faithful and wise manager, whom the Lord will place in charge over His household, to give out the measure of food in due season? Blessed is that servant, whom His Lord when he comes will find doing this very thing. Truly I tell you that He will put him in charge over all His possessions.’” That is the one that is going to be put in charge.

Verse 45, “‘But if that servant should reason in his heart, saying, ‘My Lord delays His coming;’ and begins to beat and abuse the menservants and maidservants, and to eat and drink, and becomes a drunkard.’” He will be caught by surprise. He has the attitude of ‘the Lord delays His coming.’ He is being abusive to others and getting caught up in the lifestyle of this world.

Verses 51-53, “‘Do you think that I came to give peace on the earth? No, I am telling you; but rather, division! Because from this time forward there will be five in one household, three against two, and two against three. Father will be divided against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against her mother-in-law.’” He did not come to bring peace, but division. Sometimes it even creates problems in families.

Verses 54-56, “‘And he said, also to the multitudes, ‘When you see the clouds rising up from the west, immediately you say, ‘A shower is coming;’ and so it happens. And when a south wind is blowing, you say, ‘It is going to be hot;’ and it happens. You hypocrites, you know how to discern the appearance of the earth and the sky; but how is it that you do not discern this time?’”

You look at the sky and can discern, but you can't discern the reality of the times. Look and see what is really going on. This is an important lesson that we have here.

This Bible study brings us up to the Feast of Tabernacles, up through the beginning of December. We pick up the story next time of Jesus being in Jerusalem for the Feast of Dedication. As you get closer and closer to the time of the crucifixion, the scriptures begin to zero in on detail. The last part of His life is the most thorough. There is a lot packed in there as we see the things that our Savior did and taught.