

Lesson 29 – During Late Summer of 29 AD

In the last lesson, we saw Jesus come down off of the Mountain of Transfiguration (Mt. Hermon). There He healed a mute man who was demon possessed and then headed south through Galilee toward Judea. He stopped at Capernaum where He gave Peter some help with his problem with the Temple tax by providing it out of the mouth of a fish. He also taught His disciples that greatness in the Kingdom of heaven was based on having the humility of a child. He taught the story of the ninety and nine sheep who stayed in the flock and the one that went astray. He taught Matthew the story of how much mercy and forgiveness to bestow on an erring brother. He was told to treat him like a tax collector (Matthew was a tax collector). We continue in this lesson which Jesus was teaching to all of His disciples (not just the twelve). At that time, He was still in Capernaum.

Matthew 18:18 “I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

You may remember that this was the same authority granted to Peter in Matthew 16:19. This statement does not say that God’s authority is at the disposal of our will. It only says that whatever we accomplish (what is bound or loosed) will be done by God’s power, not our own power.

Matthew 18:19-20 “Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them.”¹

The key to this promise is the phrase “in my name.” That means that the prayer is in accord with the will and plan of God. It does not mean that whatever request onto which you tack the phrase “in Jesus’ name” will be answered.²

Matthew 18:21-22 Then Peter came and said to Him, “Lord, how often shall my brother sin against me and I forgive him? Up to seven times?” Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven.”³ NAS

¹ *This seems to imply that the promise that whatever they bound on earth was also bound in heaven applied to all of Jesus’ disciples. At that time Jesus was probably accompanied by more than a hundred disciples, and that number certainly included both men and women. Currently it includes all believers.*

² *This would be amplified later: John 14:13 “And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it.” This includes not only two or more, but single prayer.*

³ *Some translate this seventy-seven.*

Matthew had understood the point when Jesus had said in Matthew 18:17 to treat a sinning brother like a tax collector. Matthew, who was a tax collector, understood that meant to give others the same grace that God had given him. Here Jesus explained the same principal to Peter in a different way. Seven is considered the number which stands for grace. Here it stood for the grace that Peter was willing to give. Seventy-seven (or seventy times seven) therefor is taken to stand for the grace which God extends to us. We are to take God as our example.

Jesus clarified the principal of extending to others the grace God gives each of us by the following parable.

Matthew 18:23-27 **“Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. As he began the settlement, a man who owed him ten thousand talents was brought to him. Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt. “The servant fell on his knees before him. ‘Be patient with me,’ he begged, ‘and I will pay back everything.’ The servant’s master took pity on him, canceled the debt and let him go.**

A talent was a system of measuring weight. Here it would have referred to a weight of gold. Just one talent (about 60 to 70 pounds of gold) was equivalent to about fifteen years salary for a common laborer. In terms of the modern American economy, it would be equivalent to about 2 million dollars. Ten thousand talents would be worth ten billion dollars. In the parable the King represented God, and the debtor represents any one of us. As the King cancelled the debt of the debtor, so God cancels the massive sin debt of anyone of us who believes in Jesus Christ.

Matthew 18:28-30 **“But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. He grabbed him and began to choke him. ‘Pay back what you owe me!’ he demanded. “His fellow servant fell to his knees and begged him, ‘Be patient with me, and I will pay you back.’ “But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt.**

A hundred denarii were equivalent to about three month’s pay for a common laborer, so in the modern American economy, it was equivalent to about \$10,000. In the parable, the servant who owed the \$10,000 represented the brother believer who committed the wrong and the one who had been forgiven the \$10,000,000,000 debt represented the brother believer who had been wronged.

Matthew 18:31 **When the other servants saw what had happened, they were greatly distressed and went and told their master everything that had happened.**

The other servants (believers) saw the reality of the situation.

Matthew 18:32 **“Then the master called the servant in. ‘You wicked servant,’ he said, ‘I canceled all that debt of yours because you begged me to.**

The earthly king in the parable was rightly outraged at the lack of mercy shown.

Matthew 18:33 **Shouldn't you have had mercy on your fellow servant just as I had on you?**

Although this was more subtle, this was exactly the same message Jesus had given to Matthew when He said, "Treat your brother like a tax collector."

Matthew 18:34 **In anger his master turned him over to the jailers to be tortured, until he should pay back all he owed.**

In the parable, the earthly king reneged on the forgiveness of the servant's \$10,000,000,000 debt and demanded repayment. Like all such analogies in Scripture, the similarity between God and the earthly king in the story is only partial, not exact. There is no implication that those Christians who do not forgive their brothers would lose their salvation. It only implies that they would be committing a sin which they would need to confess to God. Until they changed their attitude they would be repeating that sin.

Matthew 18:35 **"This is how my heavenly Father will treat each of you unless you forgive your brother from your heart."**

Fortunately for us, all that God demands of an unforgiving believer is that we repent (change our minds) and forgive our brothers who sin against us. Until we do, we cannot have fellowship with God because we are wallowing in the sin of unforgiveness.

October, 29 AD

Luke 9:51 **As the time approached for him to be taken up to heaven, Jesus ~~resolutely set out for~~ *steadfastly set his face to go to Jerusalem.***

Having entered Galilee and stopped at Capernaum, Jesus then proceeded south through Galilee toward Judea and Jerusalem. I have corrected the translation to reflect the original Greek. What this means is that from this time in His ministry Jesus was focused on Jerusalem and what He had to do there on Passover. The rest of His ministry orbited around Jerusalem. Besides the upcoming visit to the Feast of Tabernacles, He also went there for the Feast of Dedication in December (also known as Hanukah). He also went there for His final Passover in March. He never returned to Galilee until after His Resurrection.

Luke 9:52-53 **And he sent messengers on ahead, who went into a Samaritan village to get things ready for him; but the people there did not welcome him, because he was heading for Jerusalem.⁴**

Travelling south through Galilee, Jesus proceeded through Samaria toward Jerusalem in Judea. We have previously noticed that Jesus was trying to avoid attention.⁵ Taking this route to go to the Feast of Tabernacles confirms it. At this time of the year (close to the end of the long dry season) nearly all the Jews coming from the direction of Galilee would avoid the hostility of the Samaritans altogether and journey down the eastern bank of the Jordan to the Fords of the Jordan near Jericho where crossing the greatly diminished flow of the river on foot was no problem. At Passover, they had no choice but to travel through Samaria as the flooded Jordan was usually nearly impassable at that time of the year.

Luke 9:54-56 **When the disciples James and John saw this, they asked, “Lord, do you want us to call fire down from heaven to destroy them?” But Jesus turned and rebuked them, and they went to another village.**

Peter was not the only one who could put his foot in his mouth. James and John seemed to have misunderstood Jesus’ teaching about the power of two agreeing on anything. They thought that gave them the authority to judge. Jesus rebuked them and they moved on to another village in Samaria that welcomed them. Perhaps it was the one at Jacob’s well that had welcomed Jesus the year before.⁶

Luke 9:57-58 **As they were walking along the road, a man said to him, “I will follow you wherever you go.” Jesus replied, “Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head.”**

This was not the first time a follower moved by emotion made this pledge. In Matthew 8:19-20, just before Jesus had crossed the Sea of Galilee in the storm another instance was recorded. There Jesus gave the same warning. There were undoubtedly many other instances which are not recorded in scripture. Jesus’ reply was simply a warning that the Christian life was not all sunshine and flowers. There would also be privation and opposition.

The foxes (Song of Songs 2:15) and birds of the air (Luke 8:5) spoke of destructive forces in the Jewish agricultural economy as they destroyed crops and ate up the seeds. The underlying spiritual message here is that in this life, those who are in opposition to Christ’s truth seem to be at home in the world, while the true gardener who is God, and those who work for Him often seem to be outcasts.

⁴ *The Samaritans did not recognize the Temple at Jerusalem as valid. The Samaritan woman in John 4:24 had stated the matter: “Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”*

⁵ *Mark 9:21a “Jesus did not want anyone to know where they were, because he was teaching his disciples.”*

⁶ *John 4:39-44.*

Luke 9:59 He said to another man, “Follow me.” But the man replied, “Lord, first let me go and bury my father.”

A similar exchange was also mentioned in the passage in Matthew 8:21-22. Some have taught that this implied the man’s father had just died and Jesus was advising the man to skip his father’s funeral and offend his family and his community for the sake of a few more hours with Jesus.⁷ That was **not** the situation at all or what the Jesus was recommending! First, this was not a man whose father had just died. This was a man whose father was still alive. In those days, in a mainly agrarian economy, the wealth of most families was passed from generation to generation. The fathers owned the land or other capital by which the sons made a living and the sons worked for their fathers. Until the father died, the son was financially dependent on their father. This disciple of Jesus was not asking if he could take a few hours to go to a pending funeral. The disciple was asking if he could wait a few years until he buried his father and was economically independent before he started being a full-time disciple. This disciple had his priorities misplaced.

Luke 9:60 Jesus said to him, “Let the dead bury their own dead, but you go and proclaim the kingdom of God.”⁸

The “dead” here were those who were spiritually dead and were facing eternal separation from God. By contrast, the believing son had the opportunity of saving some from that fate by proclaiming the Gospel of the kingdom of God.

Luke 9:61-62 Still another said, “I will follow you, Lord; but first let me go back and say good-by to my family.” Jesus replied, “No one who puts his hand to the plow and looks back is fit for service in the kingdom of God.”

This was another warning to one who, in the enthusiasm of the moment, pledged commitment to discipleship. The analogy to a plowman would have been clear to those farmers of Galilee. If you did not keep your eyes on the furrow ahead, you would plow crooked furrows.

John 7:1 After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take his life.

The account in John drops back in time to just after they had left Capernaum and had headed south toward Samaria. They seem to have travelled through Jesus’ hometown of Nazareth which was south of Capernaum on the way to Samaria. It was there that they encountered Jesus’

⁷ Jewish funerals were held within 24 hours of death so only a few hours would be involved.

⁸ These first two exchanges were like the exchange in Matthew 8:19-22 almost a year earlier. There is no reason to expect that this was not repeated many times as would-be disciples were challenged to understand the demands of discipleship by the Lord.

brothers (verses 3-5). Jesus and His disciples seemed to have marked time in that vicinity until the Feast of Tabernacles was near.

John 7:2 **But when the Jewish Feast of Tabernacles was near,**

The Feast of Tabernacles ⁹ was a seven-day feast with an additional feast on the eighth day. It started on the fifteenth day of the seventh month according to Leviticus 23:33-36. During the first seven nights there were elaborate Temple lighting ceremonies during which four towering menorahs were lit. This was followed by the Levitical choirs singing the Psalms of Degrees (Psalms 120-134) at the top of the 15-step staircase at the head of the Court of the Women. With each of the 15 Psalms they descended one step. The evening ceremonies culminated with the water pouring ceremony early each morning. This ceremony consisted of the High priest going to the Pool of Siloam and filling a golden pitcher with water from the pool and taking it back to the Temple where it was poured in the sight of the people into a silver basin which was part of the Stone Altar. This ceremony is thought to have been related to Isaiah's words in Isaiah 12:3 "With joy you will draw water from the wells of salvation." At this time, the Levitical choir would sing Psalms 113-118. It is against this backdrop that Jesus stood up and said "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." (John 7:36-37) and "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life." (John 8:12)

⁹ *The following are the passages in the Law of Moses related to the Feast of Tabernacles:*

Leviticus 23:33-36 "The LORD said to Moses, 'Say to the Israelites: On the fifteenth day of the seventh month the LORD's Feast of Tabernacles begins, and it lasts for seven days. The first day is a sacred assembly; do no regular work. For seven days present offerings made to the LORD by fire, and on the eighth day hold a sacred assembly and present an offering made to the LORD by fire. It is the closing assembly; do no regular work.'"

Deuteronomy 16:13-15 "Celebrate the Feast of Tabernacles for seven days after you have gathered the produce of your threshing floor and your winepress. Be joyful at your Feast--you, your sons and daughters, your menservants and maidservants, and the Levites, the aliens, the fatherless and the widows who live in your towns. For seven days celebrate the Feast to the LORD your God at the place the LORD will choose. For the LORD your God will bless you in all your harvest and in all the work of your hands, and your joy will be complete."

Deuteronomy 31:10-13 "Then Moses commanded them: 'At the end of every seven years, in the year for canceling debts, during the Feast of Tabernacles, when all Israel comes to appear before the LORD your God at the place he will choose, you shall read this law before them in their hearing. Assemble the people--men, women and children, and the aliens living in your towns--so they can listen and learn to fear the LORD your God and follow carefully all the words of this law. Their children, who do not know this law, must hear it and learn to fear the LORD your God as long as you live in the land you are crossing the Jordan to possess.'"

John 7:3-4 Jesus' brothers said to him, "You ought to leave here and go to Judea, so that your disciples may see the miracles you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world." ¹⁰

Evidently, when Jesus' brothers were leaving Nazareth to go to Jerusalem, they noticed that Jesus and His disciples were not going at the same time. It seemed to Jesus' brothers that they were planning to miss the Feast again. During Jesus' ministry of 3½ years He had never attended the Feast of Tabernacles. His brothers rebuked Him for it.

John 7:5 For even his own brothers did not believe in him.

Jesus had four brothers, James,¹¹ Joseph,¹² Simon ¹³ and Judas.¹⁴ At this time they had not decided to believe in Him. The attitude of his brothers was prophesied in the Messianic Psalm 69:

Psalms 69:8-9 "I am a stranger to my brothers, an alien to my own mother's sons; for zeal for your house consumes me, and the insults of those who insult you fall on me."

However, by the time of Pentecost, seven months later, we know that all four of Jesus' half-brothers had finally believed in Him (Acts 1:14).

John 7:6-8 Therefore Jesus told them, "The right time for me has not yet come; for you any time is right.

Jesus deflected their criticism of Him and put the focus on them. The Gospels don't tell us much about Jesus' long relationship with them. We don't know how old they were. Jesus was nearly thirty-three,¹⁵ so the brothers probably were at least in their twenties. Their father Joseph was clearly absent, so he was almost certainly dead. Since her early confusion, Mary had become part of the group of women ¹⁶ who followed Jesus around to take care of the needs of

¹⁰ This was October 29 AD. Since Passover March 27 AD Jesus had been to Jerusalem only once.

¹¹ James became one of the leaders of the Jerusalem church with Peter and John. He was martyred by the Jews in 63 AD.

¹² Joseph was possibly the Joseph Barsabbas who was picked by the Apostles as one of the two nominees to replace Judas. Acts 1:20-26

¹³ Simon is supposed to be the Bishop of Jerusalem who was martyred in 107 AD. (Schaff, Philip, *History of the Christian Church*, Chapter 2)

¹⁴ Jude was the traveling Apostle who wrote the Epistle of Jude in the New Testament.

¹⁵ He would be 33 in January of the next year (30 AD) as per my *Chronology of Christ*.

¹⁶ Her presence had probably elicited the response from the woman in Luke 11:27 "As Jesus was saying these things, a woman in the crowd called out, 'Blessed is the mother who gave you birth and nursed you.'"

Jesus and His disciples. Jesus' brothers must have heard the Gospel many times by this time, and His invitation for them to believe in Him. They would not have needed any explanation of what He meant when He said that "for you any time is right."

John 7:7-8 **The world cannot hate you, but it hates me because I testify that what it does is evil. You go to the Feast. I am not yet going up to this Feast, because for me the right time has not yet come."**

Jesus knew it was safe for them to go up openly to Jerusalem for the Feast.¹⁷ However, He knew that He had many enemies who would have liked to get their hands on Him out in the open country. These included Herod Antipas, the Pharisees, and the Sadducees. The Romans who ruled Judea and Samaria were not included in this list.

John 7:9 **Having said this, he stayed in Galilee.**

That is to say that He lingered in the vicinity of Nazareth until His brothers left.

John 7:10 **However, after his brothers had left for the Feast, he went also, not publicly, but in secret.**

After His brothers left, Jesus took the backroad through Samaria to Jerusalem. We have already seen what happened in Samaria. John didn't mention his part in that.

John 7:11 **Now at the Feast the Jews were watching for him and asking, "Where is that man?"**

As a result of His route through Samaria, the Jewish leaders had no idea where Jesus was.

John 7:12a **Among the crowds there was widespread whispering about him. Some said, "He is a good man."**

Those that said Jesus was "a good man" were not against Jesus, but they had not believed His message. Many of these had listened to Him until He declared He was the "true bread come down from heaven." Then they quit listening to him.

John 7:12b **Others replied, "No, he deceives the people."**

These were the ones who had swallowed the line of the Pharisees.

John 7:13 **But no one would say anything publicly about him for fear of the Jews.**

¹⁷ *It is probable that Jesus' enemies delighted in pointing out the fact that Jesus' own brothers did not believe in Him and were ordinary Galileans.*

However, they were all aware that the Jewish authorities were intent on suppressing anyone who might be His disciple. The Jewish authorities had the power of the synagogues at their disposal. They could make a Jew a social and economic outcast.

John 7:14 Not until halfway through the Feast did Jesus go up to the temple courts and begin to teach.

This means that Jesus did not arrive until the fourth day of the eight-day Feast. That probably means that the Jewish authorities had quit looking for Him and were taken by surprise when He finally showed up and began to teach.

John 7:15a The Jews were amazed

The Greek word here is θαυμάζω {thau-mä'-zō} which means “wonder” but more in the sense of intense consideration or being perplexed than the “awestruck” connotation of “amazed” or “astonished.” This is the same word translated “astonished” in verse 21.

John 7:15b and asked, “How did this man get such learning without having studied?”

For the Jews there were only a few accepted schools of the Rabbis which they thought were acceptable. The most prominent was Gamaliel’s, where Paul studied.¹⁸ They knew that Jesus had not been enrolled at any of these, but they could not help but be impressed at His command of all of the Scriptures. Of course, Jesus been enrolled from birth at the “school” which consisted of the moment-by-moment teaching by the Holy Spirit and the Father.

John 7:16 Jesus answered, “My teaching is not my own. It comes from him who sent me.

Jesus said that His teaching came not from some human scholar, but from the Father Himself

John 7:17 If anyone chooses to do God’s will, he will find out whether my teaching comes from God or whether I speak on my own.

This is an important principal of God’s plan. Anyone, anywhere, at any time in history who says “yes” to the revelation of God in this world will be given sufficient information to act on the Gospel of God. This is even if it is only the testimony of the creation of God as per Romans or Psalms:

¹⁸ *It was over seven years later that young Paul of Tarsus showed up in Acts 8 as an agent of the Sanhedrin in the persecution of the Christians in Jerusalem. However, he must have spent some time in Jerusalem before that in Gamaliel’s school. It doesn’t seem unlikely that he had seen Jesus on one of His visits to Jerusalem, and perhaps during the Passover when He was crucified.*

Romans 1:20 “For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.”

Psalms 19:1-4a “The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world.”

John 7:18 He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him.

Jesus did not boast of His knowledge of the truth. He only reported it for the honor and glory of God. That should be the attitude of any Bible teacher.

John 7:19 Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?”

Here Jesus was invoking a part of the Law of Moses which applied to Him:

Deuteronomy 18:18-22 “I (*the LORD*) will raise up for them (*the people of Israel*) a prophet like you (*Moses*) from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account. But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death.’ You may say to yourselves, ‘How can we know when a message has not been spoken by the LORD?’ If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken.”

Jesus had said in verse 16 and 17 that God put His words in His mouth. This invoked the Law of Moses concerning “the Prophet.” Nothing that Jesus had spoken or commanded had failed to come to pass. Thus, the Jews were without excuse. They not only had failed to listen to “the Prophet” and thus were breaking the Law of Moses, but they were also trying to kill Him.

John 7:20 “You are demon-possessed,” the crowd answered. “Who is trying to kill you?”

Of course, this was pure hypocrisy. According to Mark they had been seeking to kill Jesus for the last year and a half:

Mark 3:6 “Then (*February 28 AD*) the Pharisees went out and began to plot with the Herodians how they might kill Jesus.”¹⁹

¹⁹ See also Matthew 12:14.

John 7:21 Jesus said to them, “I did one miracle (*work*), and you are all astonished (*perplexed*).²⁰

The Greek word ἔργον {e'r-gon} is translated “miracle” here, although it should be “work.” The Greek word for “miracle” is σημεῖον {sa-ma'-on}. I believe a better translation of what Jesus said would be “I did one work (*on the Sabbath*) and you are all perplexed.” This was evidently referring to the occasion over a year previous, the last time Jesus was in Jerusalem, when He cured the crippled man at the Pool of Bethesda (John 5) and they accused Him of “working on the Sabbath.” After that the Jews had intensified their efforts to kill Him:

John 5:18 “For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.”

John 7:22 Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a child on the Sabbath.

Circumcision is in the Law of Moses (Exodus 12:48-49, Leviticus 12:3). However, it originated with the LORD’s command to the patriarch Abraham (Genesis 17:10).

John 7:23 Now if a child can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing the whole man on the Sabbath?

Every child was to be circumcised on the eighth day (Leviticus 12:3) regardless of whether it was the Sabbath or not. It would also be breaking the law not to show mercy and love to the suffering according to Leviticus 19.

Leviticus 19:18a “Love your neighbor as yourself.”

John 7:24 Stop judging by mere appearances, and make a right judgment.”

Jesus was pointing out that the Jews were missing the heart of the Law in favor of outward show.

John 7:25 At that point some of the people of Jerusalem began to ask, “Isn’t this the man they are trying to kill?”

Obviously, all the people knew that the Jewish leaders were lying when they denied seeking to kill Jesus.

²⁰ The Greek word θαυμάζω {thau-mä'-zō} which means “wonder” but more in the sense of intense consideration or being “perplexed” than the “awestruck” connotation of “astonished.” This translation seems to follow from the mistranslation of ἔργον {e'r-gon} as “miracle.”

John 7:26 Here he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Christ?

Since the people knew the Jewish leaders wanted to kill Jesus, they could only conclude that they were afraid to kill Jesus. They reasoned from this that the leaders were afraid He was the Christ and was protected by the power of God.

John 7:27 But we know where this man is from; when the Christ comes, no one will know where he is from.”

In The Life and Times of Jesus the Messiah, The Descent, Chapter VI, Alfred Edersheim says: “It was a settled popular belief, and, in a sense, not quite unfounded,²¹ that the appearance of the Messiah would be sudden and unexpected.”

In fact, there were plenty of Scriptures in the Old Testament which pointed to Jesus Christ besides the signs that Jesus had reminded John the Baptist about:

Matthew 11:5 “The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.”

There was also the prophecy that He would be born in Bethlehem and preach in Galilee. There was also the prophecy of Seventy Weeks in Daniel 9:25-26 which made clear that this was the generation to which Christ would come.

John 7:28-29 Then Jesus, still teaching in the temple courts, cried out, “Yes, you know me, and you know where I am from. I am not here on my own, but he who sent me is true. You do not know him, but I know him because I am from him and he sent me.”

Here again Jesus invoked God’s promise to Moses. He as much as said that He was “the prophet” the LORD had promised. On the next two pages I have pictures which represent what the temple courts looked like from the inside and the outside.

John 7:30 At this they tried to seize him, but no one laid a hand on him, because his time had not yet come.

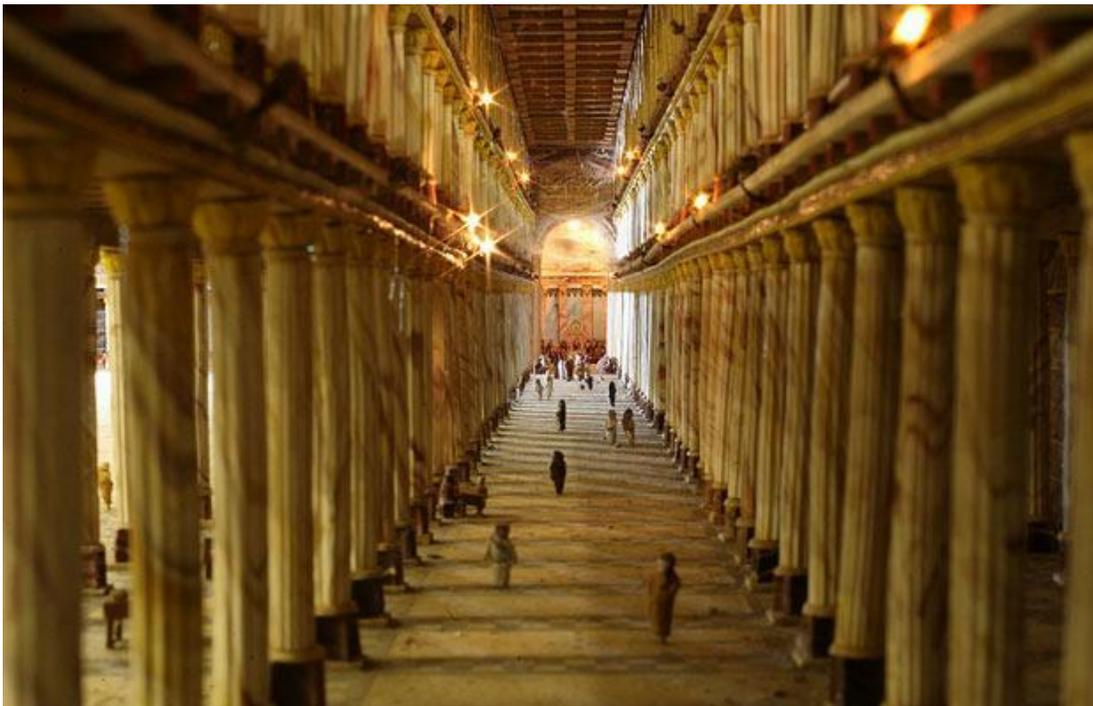
²¹ *The problem was that they didn’t understand that there would be two Advents. At Jesus’ Second Advent He will appear suddenly:*

Isaiah 29:5b-6 “Suddenly, in an instant, the LORD Almighty will come with thunder and earthquake and great noise, with windstorm and tempest and flames of a devouring fire.”

By some undescribed agency of God, they could not lay a hand on Jesus. He could have confused their minds, blinded them, or even caused them to fall down on their faces which He later did in the Garden of Gethsemane.

John 7:31 **Still, many in the crowd put their faith in him. They said, “When the Christ comes, will he do more miraculous signs than this man?”**

This is interesting. To this point, during this visit to Jerusalem, it isn't recorded that Jesus had performed any miracles of healing. The crowd's response seems to indicate that they had just seen a miraculous sign. To me, that seems to indicate that Jesus' escape from seizure was accomplished by an obvious moving of the power of God. Many in the crowd in the court who witnessed it believed on Jesus.



***Representation of the Inside of the Temple Courts
(also called Solomon's Colonnade or Porch)***

John 7:32 **The Pharisees heard the crowd whispering such things about him. Then the chief priests (high priests) and the Pharisees sent temple guards to arrest him.**

Evidently, those Jews who had tried to seize Jesus only acted on impulse. Many of them were undoubtedly Pharisees. Afterward, they decided to better organize their attempt to arrest Him and sent the Jewish Temple guards to arrest Him. These were not Roman soldiers, but the same Jewish Temple Guards that were used to arrest Jesus six months later in the Garden of Gethsemane at the coming Passover.

John 7:33-34 Jesus said, “I am with you for only a short time, and then I go to the one who sent me. You will look for me, but you will not find me;²² and where I am, you cannot come.”

Jesus was talking about His upcoming death and resurrection to Heaven. Those who rejected Him would never join Him there.

John 7:35 The Jews said to one another, “Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks?”



Model of the Temple (Center) with Surrounding Courts

Here, these Jews were speaking with scorn of Jesus by saying that He would probably wind up teaching the Greeks. No doubt, John recalled the unconscious irony of their words. Through the ministries of Paul, Peter, and John and the other disciples, Jesus did, in a way, go to live among the Greeks (Gentiles). Of course, as the Jews said these words in 30 AD, they revealed their attitude about the unworthiness of the Gentiles. Even among the Jewish Christians in the 1st Century, this prejudice was hard to erase.

John 7:36 What did he mean when he said, ‘You will look for me, but you will not find me,’ and ‘Where I am, you cannot come?’”

²² *Song of Solomon 3:1, 3:2, 5:6.*

However, the Jews did not understand what Jesus had meant.

Below, in closing we will take the time to study Psalms 118. It was the last of the group of five Psalms (113-118) which were sung at the Feast of Tabernacles in 29 AD. Although it was written a thousand years before, it was written about, and in the voice of the Christ who was among them .

Psalm 118

We can easily classify Psalm 118 as Messianic. Verses 22-23 are obviously speaking of Christ:

Psalms 118:22-23 “The stone the builders rejected has become the capstone; the LORD has done this, and it is marvelous in our eyes.”

This passage was quoted five times in the New Testament as speaking of Jesus Christ. Three times it is quoted by Jesus Christ Himself:

Matthew 21:42-44 “Have you never read in the Scriptures: ‘The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes’? Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed.”

Mark 12:10 “Haven’t you read this scripture: ‘The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes’?”

Luke 20:17-18 “Then what is the meaning of that which is written: ‘The stone the builders rejected has become the capstone’? Everyone who falls on that stone will be broken to pieces, but he on whom it falls will be crushed.”

These verses were also quoted by Peter as speaking of Christ, once in Acts and once in 1 Peter:

Acts 4:10-11 “Then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. He is ‘the stone you builders rejected, which has become the capstone.’”

1 Peter 2:6-8 “For in Scripture it says: ‘See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.’ Now to you who believe, this stone is precious. But to those who do not believe, ‘The stone the builders rejected has become the capstone,’ and, ‘A stone that causes men to stumble and a rock that makes them fall.’”

The Gospel of Matthew records that the crowds chanted verses 25 and 26 when Jesus entered Jerusalem on Palm Sunday.²³ Matthew 21:9 “The crowds that went ahead of him and those that followed shouted, “Hosanna to the Son of David!” “Blessed is he who comes in the name of the Lord!” Verses 25 and 26 are “O LORD, save us (in the Hebrew “Hosanna”); O LORD, grant us success. Blessed is he who comes in the name of the LORD.” You may remember how the Pharisees reacted, and what Jesus replied:

Luke 19:39 “Some of the Pharisees in the crowd said to Jesus, ‘Teacher, rebuke your disciples!’ ‘I tell you,’ he replied, ‘if they keep quiet, the stones will cry out.’” It is clear that this cry had to occur because the Word of the Lord had predicted it.

The Psalm celebrates the love of God, and the victory He has given. The most important question is; in whose voice is the Psalm written? The Psalm is in the first person singular (I, me, and mine) until verse 23. Unlike most of the Messianic Psalms in the first person, the writer is not identified as David, but is anonymous. If we read through the first 23 verses, assuming the voice is Jesus Christ, it all fits perfectly, so I must assume the voice is the voice of Jesus. From verse 24 through verse 27 the Psalm is written in the first person plural (us, we, ours). Certainly, the thoughts would fit perfectly for the voice of Jesus Christ who is speaking on behalf of His Body, the “we” of all believers who are in Him. The last two verses return to the first person singular.

Psalms 118

You will notice that there is no superscription to this Psalm. The superscription sometimes identifies the author, the occasion, the subject, the recipient, the tune of the Psalm, or the instruments which were to be the accompaniment.

Psalms 118:1 Give thanks to the LORD, for he is good; his love endures forever.

The preeminent purpose of the incarnation, the life, and the death of Jesus Christ, was to show all creation the enormity of the love of God for all His creatures. He did this by becoming one of them and paying the penalty for their sin.

Psalms 118:2-4 Let Israel say: “His love endures forever.” Let the house of Aaron say: “His love endures forever.” Let those who fear the LORD say: “His love endures forever.”

You should notice the progression of the objects of Christ’s prayer here. The first object was “Israel.” That referred to the physical seed of Jacob. They were the ones with whom Christ’s time on earth was primarily spent. The next object was the “house of Aaron.” That referred to the priests who had the responsibility of maintaining the Word of God, and the Temple services

²³ Also see Mark 11:19, Luke 19:38, and John 12:13. This greeting of the Lord is recorded in all four of the Gospels, a rare occurrence which clearly marks its significance.

which spoke of Christ. The final object was all “those that fear the Lord.” That referred to the Gentiles who were the rest of mankind.

The message of the Cross to all of these was just this, “His love endures forever.” Jesus’ prayer was that the meaning of His sacrifice would be understood by all these peoples.

Psalms 118:5 In my anguish I cried to the LORD, and he answered by setting me free.

In this verse is focused both the anguish and despair of the cross and the ultimate triumph of His Resurrection.

Psalms 118:6 The LORD is with me; I will not be afraid. What can man do to me?

This paraphrases the thought of Jesus in His conversation with the Roman Governor Pontius Pilate. It was recorded in John:

John 19:10-11a “Do you refuse to speak to me?” Pilate said. ‘Don’t you realize I have power either to free you or to crucify you?’ Jesus answered, ‘You would have no power over me if it were not given to you from above.’”

Psalms 118:7 The LORD is with me; he is my helper. I will look in triumph on my enemies.

We know that ultimately Jesus will cast Satan into the Lake of Fire forever at the Great White Throne Judgment (Revelation 20:10). However, I think this is speaking of the earlier triumphal celebration described in 1 Peter:

1 Peter 3:19-20 “He (Jesus) was put to death in the body but made alive by the Spirit, through whom also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built.”

Psalms 118:8-9 It is better to take refuge in the LORD than to trust in man. It is better to take refuge in the LORD than to trust in princes.

We know that this was the frame of mind of Jesus Christ from the earliest days of His public ministry. It was recorded in John 2:24-25 “But Jesus would not entrust himself to them, for he knew all men. He did not need man’s testimony about man, for he knew what was in a man.”

It is also good advice for any of us who want to imitate Him while we live in this world.

Psalms 118:10 All the nations surrounded me. ~~but~~²⁴ In the name of the LORD I ~~cut them off~~ circumcised them.

²⁴ There is no “and” or “but” here.

The word which is translated by the NIV “cut them off” and occurs in verses 10, 11, and 12 is the Hebrew verb מול {mül} in the Hiphil tense. According to Strong’s this means “to cause to be circumcised.” This verb occurs 36 times in the Old Testament, and 30 times it is translated “circumcised.” The three times it occurs here it is translated “cut them off” which at least is connected to the “cutting” in circumcision. Many Bible translation versions I found translated the verb in these verses as “I will destroy them.” I find it intriguing that this is spoken of “the nations” which in Hebrew is גוֹיִם {go'-eem}. This is usually a word that speaks of the “uncircumcised” Gentiles.

Since we know this is the voice of Christ during His incarnation, we only need to refer to His mission for the Gentiles to come up with a translation that makes perfect sense. Although the “goyim” participated in His crucifixion, Jesus did not come to “cut them off” or “destroy” them. He came to save them. The book of Isaiah prophesied it:

Isaiah 11:10 “In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious.”

Isaiah 49:5-6 “And now the LORD says-- he who formed me in the womb to be his servant to bring Jacob back to him and gather Israel to himself, for I am honored in the eyes of the LORD and my God has been my strength-- he says: ‘It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth.’”

Isaiah 52:10 “The LORD will lay bare his holy arm ²⁵ in the sight of all the nations, and all the ends of the earth will see the salvation of our God.”

I believe this should be translated literally “I circumcised them.” I believe the meaning was clear. Jesus would “circumcise the nations” and put them on the same footing as the Jews. Paul told the Gentile Colossians as much:

Colossians 2:11 “In him you (Gentiles) were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.”

Psalms 118:11 They surrounded me on every side. ~~but~~ ²⁶ In the name of the LORD I ~~cut them off~~ circumcised them.²⁷

²⁵ This bared arm is Jesus Christ. Ezekiel 4:7, Isaiah 53:1, Isaiah 51:5, Isaiah 50:2, Isaiah 40:10. The salvation is the work of Christ.

²⁶ There is no “and” or “but” here.

The “them” here is still “the nations” or “goyim.” This reinforces the prior verse emphatically.

Psalms 118:12 **They swarmed around me like bees, but they ~~died out~~ were quenched as quickly as burning thorns. In the name of the LORD I ~~cut them off~~ circumcised them.**

The “them” here is still “the nations” or goyim. I think this is referring to the situation where after the Gentile Roman soldiers had scourged Jesus, they mocked Him and then put a Crown of Thorns on Him:

Matthew 27:27-31 “Then the governor’s soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. “Hail, king of the Jews!” they said. They spit on him, and took the staff and struck him on the head ²⁸ again and again.²⁹ After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.”

In spite of the hatred that those Gentiles poured out on Him, Jesus still died for all of them to put them on the same footing to become the people of God and His Messiah.

Psalms 118:13 **I was pushed back and about to fall, but the LORD helped me.**

This reflected the desperation that Jesus felt which was also reflected in the other Messianic Psalms. However, He always fell back on trusting in the Father’s love and plan.

Psalms 118:14 **The LORD is my strength and my song; he has become my salvation.**

As we have noted before in our study of the Messianic Psalms, Jesus had to rely on the salvation and deliverance of the Father. It was He who delivered Jesus from the grave. As it says in another Messianic Psalm:

²⁷ The word here is the same as above – מויל {mül} in the Hiphil. Even today, in Judaism, someone who performs circumcisions is called a “moyl.”

²⁸ Micah 5:1 Marshal your troops, O city of troops, for a siege is laid against us. They will strike Israel’s ruler on the cheek with a rod.

²⁹ It must be remembered that as far as these Roman soldiers were concerned this was merely a Jew who they had in their hands. They hated all Jews. Jerusalem was considered hard duty for Roman soldiers. They were surrounded by a nearly completely Jewish population which considered them unclean. Furthermore many of these Roman soldiers were Syrian by origin, and their hatred of the Jews went back fifteen centuries.

Psalm 16:10): “you (*the Father*) will not abandon me to the grave, nor will you let your Holy One see decay.”³⁰

Also, in Psalms 89:26 it speaks of the son of David, first born son of the Father, ruler of the earth as addressing God as “my Father, my God, the Rock my Savior.” Reliance on that salvation was part of Jesus’ armor in the battle as seen in Isaiah:

Isaiah 59:17 “He put on righteousness as his breastplate, and the helmet of salvation on his head; he put on the garments of vengeance and wrapped himself in zeal as in a cloak.”

Psalms 118:15a Shouts of joy and victory resound in the tents of the righteous:

If the angels rejoiced to see the birth of Christ, you can imagine what they felt like to see Jesus finish His work and proclaim victory. You may imagine the surprise of Satan, who had helped engineer the crucifixion, when he and his demons gathered around the cross, heard the celebration. They had never understood or believed what Jesus was going to do:

1 Corinthians 2:7-8 “We speak of God’s secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. None of the rulers of this age (*Satan and his angels*) understood it, for if they had, they would not have crucified the Lord of glory.”

Psalms 118:15b-16 “The LORD’s right hand ³¹ has done mighty things! The LORD’s right hand is lifted high; the LORD’s right hand has done mighty things!”

The LORD’s right hand is Jesus Christ. The right hand is understood to be the hand of power and implementation. The second person of the Trinity is the one who implements the Father’s plan. The Lord’s right hand is Jesus Christ. This is clarified in Scripture many times.

Psalms 118:17 I will not die but live, and will proclaim what the LORD has done.

This is the thought also expressed in another the Messianic Psalm:

Psalms 16:9-10 “Therefore my heart is glad and my tongue rejoices; my body also will rest secure, because you will not abandon me to the grave, nor will you let your Holy One see decay.”

Psalms 118:18a The LORD has chastened me severely,

³⁰ This is also quoted in Acts 2:27.

³¹ The LORD’s right hand is Jesus Christ. See Psalms 110:1, Matthew 26:64, Mark 16:19, Acts 2:32, Acts 5:31, Acts 7:55, Romans 8:34, Ephesians 1:20-21, Colossians 3:1, Hebrews 1:3, Hebrews 8:1, Hebrews 10:12, Hebrews 12:2, 1 Peter 3:22.

Jesus was “chastened” when He bore the judgment for our sins.

Psalms 118:18b but he has not given me over to death.

This is not speaking of physical death, but spiritual death. 1 Peter 3:18b “He (Christ) was put to death in the body but made alive by the Spirit.”

Psalms 118:19 Open for me the gates of righteousness; I will enter and give thanks to the LORD.

Jesus was qualified to enter because He was righteous:

1 John 2:1b “We have one who speaks to the Father in our defense—Jesus Christ, the Righteous One.”

Psalms 118:20 This is the gate of the LORD through which the righteous may enter.

Jesus himself is the gate:

John 10:7-9 “Therefore Jesus said again, ‘I tell you the truth, I am the gate for the sheep. All who ever came before me were thieves and robbers, but the sheep did not listen to them. I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture.’”

Because we are in Him, and He is our shepherd, we can also enter the gate of righteousness:

2 Corinthians 5:21 “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.”

John 10:2-4 “The man who enters by the gate is the shepherd of his sheep. The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.”

Psalms 118:21 I will give you thanks, for you answered me; you have become my salvation.

This just intensified Jesus’ thankfulness to the Father already expressed in verse 14.

Psalms 118:22 The stone the builders rejected has become the capstone;

As previously noted, these verses are quoted five times in the New Testament. The builders of the physical Temple were the religious establishment of Israel (the Sanhedrin). The “stone” was Jesus. He, who they had rejected, was actually the foundation on which the true Temple was built. On the day after Palm Sunday Jesus quoted these verses (22-23) in the Temple. On Palm

Sunday He had been greeted with the Hosannas (verses 25-26) from this Psalm. I have to believe that He did that to purposely associate the crowd's Hosannas on Palm Sunday with the fulfillment of verses 22 and 23.

Psalms 118:23 the LORD has done this, and it is marvelous in our eyes.

The Father would make Jesus the capstone by raising Him from the dead and accepting His blood and His righteous life. He therefor made him the capstone or cornerstone of the true Temple.

Here, the passage temporarily switches from the first person singular (I, me, my) to the first person plural (we, us, our). Perhaps it was because those who believed became part of the Temple that is the LORD: Revelation 3:12 "Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it."

The Psalm changes back to the first person singular in the last verse.

Psalms 118:24-26a This is the day the LORD has made; let us rejoice and be glad in it. O LORD, save us now (Hosanna);³² O LORD, grant us success. Blessed is he who comes in the name of the LORD.

The Jews were shouting this passage when they welcomed Jesus into Jerusalem on Palm Sunday in 30 AD:

Matthew 21:9 "The crowds that went ahead of him and those that followed shouted, 'Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!'" See also Mark 11:9 and John 12:13.

Unfortunately, almost all of the Jews in that crowd were looking for the foundation of a new Jewish Kingdom, and a salvation from Roman domination. Instead He was bringing them an infinitely more important Eternal Kingdom and Salvation.

Psalms 118:26b-27a From the house of the LORD we bless you. The LORD is God, and he has made his light shine upon us.

Still in the plural, this would be the prayer of rejoicing and praise which would be made by all who were now part of the House of the LORD which is the body of Christ.

Psalms 118:27b With boughs in hand, ~~join in the festal procession up to the horns of the altar~~ *bind the feast with cords to the horns of the altar.*

³² Literally in the Hebrew is הוֹשִׁיעָה {hoshinah) or "Hosanna" as it was rendered in the Gospels. It means "save us now."

Literally in the Hebrew this sentence should read, “Bind the feast with cords to the horns of the altar” (as it is in the King James). The various translations differ widely, but they seem to interpret rather than translate this passage. Since this Psalm was chanted during Jesus’ entry into Jerusalem before the Passover Feast of 30 AD that should tell us that the intended meaning of this Psalm cannot be separated from what the Holy Spirit knew would happen on that Passover. On that Passover the only truly acceptable sacrifice to God would be, as it were, fastened to the Cross, the real altar of sacrifice.

Psalms 118:28 You are my God, and I will give you thanks; you are my God, and I will exalt you.

This verse switches back to the first person singular and reflects Christ’s celebration of the Father.

Psalms 118:29 Give thanks to the LORD, for he is good; his love endures forever.

It should also be our response to understand and be thankful that the person and work of Jesus Christ has established that the LORD “is good and his love endures forever.” This was the celebration by the elect angels of that love which had been blazed forth by Jesus, the Lamb of God. It was recorded in Revelation:

Revelation 5:11-13 “Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand.³³ They encircled the throne and the living *things* and the elders. In a loud voice they sang: “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: “To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!”

³³ *The same numbers are in Daniel 7:10 and Psalms 68:17. This is considered to mean one million (1000 x 1000) times 100 million (10,000 x 10,000) or one hundred trillion (100,000,000,000,000).*