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Impressions of Jesus

Date of Christ's Birth

John 1: 1-18 ASV

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² The same was in the beginning with God. ³ All things were made through him; and without him was not anything made that hath been made. ⁴ In him was life; and the life was the light of men. ⁵ And the light shineth in the darkness; and the darkness apprehended it not. ⁶ There came a man, sent from God, whose name was John. ⁷ The same came for witness, that he

Date of Christ's Birth

John 1: 1-18 ASV

might bear witness of the light, that all might believe through him. 8 He was not the light, but came that he might bear witness of the light. 9 There was the true light, even the light which lighteth every man, coming into the world. 10 He was in the world, and the world was made through him, and the world knew him not. 11 He came unto his own, and they that were his own received him not. 12 But as many as received

Date of Christ's Birth

John 1: 1-18 ASV

him, to them gave he the right to become children of God, even to them that believe on his name: ¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴ And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. ¹⁵ John beareth witness of him, and crieth, saying, This was he of whom I said,

Date of Christ's Birth

John 1: 1-18 ASV

He that cometh after me is become before me: for he was before me. ¹⁶ For of his fulness we all received, and grace for grace. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸ No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

Date of Christ's Birth

- Christ has no beginning.
- He is eternal: without beginning or end.
- John introduces his gospel with this magnificent assertion: ¹ In the beginning was the Word, and the Word was with God, and the Word was God. John 1: 1 ASV
- John deliberately quotes (Genesis 1: 1) and begins his gospel where the Bible begins.

Date of Christ's Birth

- Both Moses and John thus affirm their miraculous inspiration in the very first words they record.
- How could mere finite man know what existed or happened before the first man came into existence? How else but by the direct revelation of God.
- The essential elements of time are a beginning and an ending. This is true of a second, a year, or a millennium. Time is that which is between.

Date of Christ's Birth

- That which was before creation had an ending, at creation, but no beginning.
- John affirms that the Word existed before any act of creation occurred.
- He not only declares that the Word existed before creation began, but repeats emphatically that the Word is the Creator of all.
- Creator and created are mutually exclusive terms.

Date of Christ's Birth

- John affirms:

Eternality with: In the beginning was the Word.

Personality with: and the Word was with God.

One can not be with another unless their personality differs.

Deity with: and the Word was God.

We can not understand how the Father and the Son can be the same, yet different.

- We can not understand God. But, apart from God we can not understand anything.

Date of Christ's Birth

- That which will be after the Judgment has a beginning but no ending.
- Without time is eternal.

Date of Jesus Birth

- The New Testament makes absolutely no effort to record the day of the week or month, or even the year of Jesus' birth. It is simply placed in the reign of Herod the Great and of Augustus.
- A mistake by at least four years in our present calendar made by a monk, Dionysius Exiguus, in A.D. 526, increases the confusion. His Easter cycle fixed the date of the birth of Jesus for the Christian world.

Date of Jesus Birth

- We use B.C. (Before Christ) and A.D. (Anno Domini – In the year of our Lord).
- The Romans counted from the founding of the city of Rome (A.U.C.)
- The Greeks counted by Olympiads held every four years, beginning 776 B.C.
- Biblical information and events in Matthew and Luke agree with 4 B.C. or (750 A.U.C.)

Date of Jesus Birth

- There is even greater uncertainty as to the day of Jesus' birth.
- Clement of Alexandria (A.D. 180) states the date was April 21 or 22.
- The Eastern Orthodox Church argues Christ was born January 6 because Adam was born on the sixth day of the first year. The Armenian Church still celebrates this day.

Date of Jesus Birth

- December 25 can be traced back to the fourth century. It rose from Rome, after a study of the Gospel narrative, allowing time for events by counting back from the death of Herod, March 13 to 24, 4 B.C.
- The date of birth is not an essential feature of Christian faith. If it were the New Testament would have given more specific information!

Mother of Jesus

- The anxious throb of a mother's love vibrate in each of the passages in which she appears.
- An angel appears to a virgin living in Nazareth who is betrothed to a man named Joseph, announcing: "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee: wherefore the holy thing which is begotten shall be called the Son of God." Overwhelmed with consternation, she responds, "Behold the handmaid of the Lord, be it done unto me according to thy word."

Mother of Jesus

- Mary immediately goes to visit her kinswoman, Elisabeth, who is inspired of God to reassure her and reveal to her the extent of the honor that is hers and the supreme destiny of the Son she is to bear.
- Mary catches the marvelous vision and voices of the beautiful Spirit breathed words, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

Mother of Jesus

- Mary returns to Nazareth to prepare for her wedding, after visiting with Elisabeth, three months. Joseph, deeply troubled is about to break off the betrothal, quietly. A righteous man, not willing to make her a public example, the angel of the Lord appears to him. Joseph weds Mary.
- After a time, the couple travel to Bethlehem, their ancestral city, to enroll for taxation. The

Mother of Jesus

city is crowded and they find shelter in a stable, because there was no room at the inn.

- Amid the squalor of the manger, the Savior of the world is born.
- Her Son can suffer no earthly dictation. He is to do the will of God.
- Unshaken in her triumphant expectation, she prepares the way.
- Surrounded by unbelief in her own household.

Mother of Jesus

Luke 2: 45-51 ASV

- In the Temple, after three days of search which sound the depths of anguish and self-reproach, the striking dialogue reveals her amazement at His conduct: ⁴⁵ and when they found him not, they returned to Jerusalem, seeking for him.
⁴⁶ And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: ⁴⁷ and all that heard him were amazed at his understanding and his answers.

Mother of Jesus

Luke 2: 45-51 ASV

48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

Mother of Jesus

John 2: 1-12 ASV

- At the wedding feast in Cana, too eager to behold fulfillment of her dreams she attempts to urge Him on, but again she is rebuked: 1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 and Jesus also was bidden, and his disciples, to the marriage. 3 And when the wine failed, the mother of Jesus saith unto him, They have no wine. 4 And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants,

Mother of Jesus

John 2: 1-12 ASV

Whatsoever he saith unto you, do it. ⁶ Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. ⁷ Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. ⁸ And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. ⁹ And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the

Mother of Jesus

John 2: 1-12 ASV

feast calleth the bridegroom, ¹⁰ and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now. ¹¹ This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him. ¹² After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they abode not many days.

Mother of Jesus

Mark 3: 19-21 & 31 ASV

- At the height of the early Galilean ministry, He is being overwhelmed with the demands upon His time and strength. The multitudes press upon Him until there is neither leisure to eat or rest.
¹⁹ And he cometh into a house. ²⁰ And the multitude cometh together again, so that they could not so much as eat bread. ²¹ And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself. The

Mother of Jesus

Mark 3: 19-21 & 31 ASV

phrase translated his friends is in the Greek literally: "Those from (the side of) Him." Many scholars render it "His family." This is evidently the meaning for verse 31 a continuation of this narrative: ³¹ And there come his mother and his brethren; and, standing without, they sent unto him, calling him.

Mother of Jesus

John 7: 1 -9 ASV

- His brethren did not believe on Him: 1 And after these things Jesus walked in Galilee: for he would not walk in Judaea, because the Jews sought to kill him. 2 Now the feast of the Jews, the feast of tabernacles, was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may behold thy works which thou doest. 4 For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. 5 For even

Mother of Jesus

John 7: 1 -9 ASV

his brethren did not believe on him. ⁶ Jesus therefore saith unto them, My time is not yet come; but your time is always ready. ⁷ The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. ⁸ Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled. ⁹ And having said these things unto them, he abode still in Galilee.

In scorn they urged Him to quit His ministry in Galilee, and concentrate on Jerusalem.

Mother of Jesus

Mark 3: 31-35 ASV

- They seem to have persuaded Mary to accompany them in an effort to compel Jesus to desist and come home. Doubtless they told her: John has been imprisoned. His death imminent, Jesus is imperilled by the same foes. He is about to consume His vital energies by excess of zeal, taking time neither to eat nor sleep. We must bring Him home. ³¹ And there come his mother and his brethren; and, standing without, they sent unto him, calling him. ³² And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren

Mother of Jesus

Mark 3: 31-35 ASV

without seek for thee. ³³ And he answereth them, and saith, Who is my mother and my brethren? ³⁴ And looking round on them that sat round about him, he saith, Behold, my mother and my brethren! ³⁵ For whosoever shall do the will of God, the same is my brother, and sister, and mother.

- The anxious solicitude of a devoted mother hears her Son stand forth as the Son of God

Mother of Jesus

John 19: 26-27 ASV

administers a kindly rebuke; Who is my mother and my brethren?

- In the darkness that enshrouds Golgatha is the patient bowed form. All forsook Him and fled. Not mother. Her prostration from grief calls forth that tender word: ²⁶ Woman, behold thy son!
²⁷ Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

Mother of Jesus

Acts 1: 14 ASV

- There isn't the slightest intimation Jesus ever appeared to His mother after His resurrection. She was present at the crucifixion, but is not mentioned at the tomb.
- She was present with the apostles and disciples at Jerusalem before Pentecost. ¹⁴ These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

Mother of Jesus

- No further information concerning Mary is found in the New Testament.

Circumcision of Jesus

Matthew 1: 25 ASV

[Joseph] ²⁵ knew her not till she had brought forth a son: and he called his name JESUS.

Circumcision of Jesus

Luke 2: 21 ASV

21 When eight days were fulfilled for circumcising Him, His name was called JESUS, which was so called by the angel before He was conceived in the womb.

Circumcision of Jesus

- Every event connected with the Messianic manifestation of Jesus would come to the Virgin-Mother as a fresh discovery and a new surprise. Each event, as it took place, stood isolated in her mind; not as part of a whole which she would anticipate, nor as only one link in a chain; but as something quite by itself. She knew the beginning, and she knew the end; but she knew not the path which led from the one to the other; and each step in it was a new

Circumcision of Jesus

revelation. Hence it was, that she so carefully treasured in her heart every new fact. ¹⁹ Mary kept all these sayings, pondering them in her heart. ; ⁵¹ His mother kept all these sayings in her heart. Luke 2: 19 & 51 ASV Piecing each to the other, till she could read the great mystery that He, whom incarnate she had born, was indeed, the Son of the living God. It was so natural, so it was well that it should be so. For, thus only could she truly, because self-unconsciously, as

Circumcision of Jesus

a Jewish woman and mother, fulfill all the requirements of the Law, alike as regarded herself and her Child.

- First was Circumcision. It represented a voluntary subjection to the conditions of the Law, and acceptance of the obligations, but also the privileges, of the Covenant between God and Abraham and his seed. The ceremony took place, as in all ordinary circumstances

Circumcision of Jesus

Luke 2: 21 ASV

On the eighth day, when the Child received the Angel given name Jeshua (called Jesus).

- Two other legal ordinances still remained to be observed.

Adoration by Wisemen

Matthew 2: 1-12 ASV

¹ Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, ² Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. ³ And when Herod the king heard it, he was troubled, and all Jerusalem with him. ⁴ And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. ⁵ And they said unto him, In Bethlehem of Judaea: for thus it is written through the

Adoration by Wisemen

Matthew 2: 1-12 ASV

prophet, ⁶ And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, who shall be shepherd of my people Israel. ⁷ Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. ⁸ And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. ⁹ And they, having heard the king, went their way; and lo, the star, which they saw in the

Adoration by Wisemen

Matthew 2: 1-12 ASV

east, went before them, till it came and stood over where the young child was. ¹⁰ And when they saw the star, they rejoiced with exceeding great joy. ¹¹ And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. ¹² And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Adoration by Wisemen

- Did such a star really appear in the East?

Chinese astronomical tables, whose general trustworthiness is highly authoritative, the appearance of an evanescent star was noted. Pingre and others have designated it as a comet, and calculated its first appearance in February 750 AUC. In all probability, this is just the time the Wisemen would, leave Jerusalem for Bethlehem and have preceded the death of Herod, in March 750 AUC.

Adoration by Wisemen

- A star appeared at Jesus' birth. The story of homage to the Infant Savior by Wisemen is only told by Matthew. After Jesus' Presentation in the Temple certain Wisemen arrived in Jerusalem with strange tidings. Forty days isn't too long for a journey from the far east. The Wisemen first addressed themselves to the official head of the nation. Rumor of their inquiry spread through the city producing a far different impression on

Adoration by Wisemen

King Herod.

- Herod was the second son of Antipater, an Idumean (descendant of Esau). His mother was Cyprus, an Arabian. He became King of the Jews through favor of the Romans. Able and courageous, but jealous and cruel, he became insane, and killed his wife Mariamne and three of his sons. He killed his son Antipater five days before his own death.

Adoration by Wisemen

- With Herod and all Jerusalem upset by their visit, Jesus' Presentation would have been extremely dangerous.
- Proof that the Wisemen did not find Jesus until after His Presentation is the meager offering of two turtle doves. If Jesus had received such magnificent presents from the Wisemen would not the offering have been more?

Adoration by Wisemen

- After the departure of the Wisemen, the angel warned Joseph and Mary to take Jesus and flee to Egypt.

Massacre of the Innocents

Matthew 2: 16-18 ASV

¹⁶ Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. ¹⁷ Then was fulfilled that which was spoken through Jeremiah the prophet, saying, ¹⁸ A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not.

Massacre of the Innocents

- There is nothing congruous in a prophecy referring to more than one event. Such is often called duality. Matthew calls attention to Old Testament prophecies concerning Jesus:

When Israel was a child, then I loved him, and called my son out of Egypt. Hosea 11: 1 ASV Refers primarily to the leading of Israel out of Egypt. But is fulfilled in the return of Jesus from Egypt. How strikingly the words apply to Jesus!

Massacre of the Innocents

Thus saith Jehovah: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. Jeremiah 31: 15 ASV The primary reference is to the carrying away of Israel to Babylon. Rachael is weeping over destruction of her descendants. Herod's slaughter of the innocents fulfills this prophecy.

Massacre of the Innocents

- The slaughter was entirely in accordance with the character and former measures of Herod. Murder of a few in an insignificant village might appear scarcely worth notice in a reign stained by so much bloodshed.

Presentation and Purification

Luke 2: 22-39 ASV

²² When the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord
²³ (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), ²⁴ and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. ²⁵ And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the

Presentation and Purification

Luke 2: 22-39 ASV

consolation of Israel: and the Holy Spirit was upon him. ²⁶ And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. ²⁷ And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, ²⁸ then he received him into his arms, and blessed God, and said, ²⁹ Now lettest thou thy servant depart, Lord, According to thy word, in peace; ³⁰ For mine eyes have seen thy

Presentation and Purification

Luke 2: 22-39 ASV

Salvation, ³¹ Which thou hast prepared before the face of all peoples; ³² A light for revelation to the Gentiles, And the glory of thy people Israel. ³³ And his father and his mother were marvelling at the things which were spoken concerning him; ³⁴ and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against; ³⁵ yea and a sword shall pierce through thine

Presentation and Purification

Luke 2: 22-39 ASV

own soul; that thoughts out of many hearts may be revealed. ³⁶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, ³⁷ and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. ³⁸ And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking

Presentation and Purification

Luke 2: 22-39 ASV

for the redemption of Jerusalem. ³⁹ And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Presentation and Purification

- The firstborn son of every household was, according to the Law to be redeemed of the priest at the price of five shekels; ¹⁵ Everything that openeth the womb, of all flesh which they offer unto Jehovah, both of man and beast shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. ¹⁶ And those that are to be redeemed of them from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary. Numbers 18: 15-16 ASV

Presentation and Purification

The earliest period of presentation was thirty-one days after birth, so as to make the legal month complete. The child must have been the firstborn of his mother; neither father nor mother must be of Levitic decent; and the child must be free from all such bodily blemishes as would have disqualified him from the priesthood. It was a thing much dreaded the child should die before his redemption; but if his father died in the interval, the child had to redeem himself when of age. Rabbinic law expressly states

Presentation and Purification

the shekels were to be of Tyrian weight. The redemption could be made from any priest, and attendance in the Temple was not requisite.

- It was otherwise with the purification of the mother. (Leviticus 12) Rabbinic law fixed this at forty-one days after the birth of a son, and eighty-one days after the birth of a daughter, so as to make the Biblical terms quite complete. But it might take place any time later. Notably, when any of the great feasts brought a family to Jerusalem. The woman was not required to be personally

Presentation and Purification

present when her offering was presented. Any mother within convenient distance, and the more earnest, would attend, undoubtedly the case with Mary.

- Joseph's family went to the Temple for this twofold purpose, a most solemn expression of God's claim over each family in Israel. The sin offering for defilement attached to the beginning of life, and a burnt offering marked restoration of communion with God.

Presentation and Purification

Luke 2: 25, 34, 36 & 38 ASV

- Two aged saints, full of piety and Messianic expectations were present, at the Temple. Simeon, a righteous and devout man, was looking for the consolation of Israel. The Holy Spirit was upon Simeon who blessed them, saying, this child is set for the falling and the rising of many in Israel. Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, came forward and gave thanks unto God, for the redemption of Jerusalem, predicting His future.

The youth of Jesus

- Landscape of Lower Galilee invited the easy labor of the agriculturist. Even the highlands were not like Judaea. A more beautiful country, hill, dale, and lake. Corn grew in abundance. It was easy to rear a forest of olive trees. All fruit grew to perfection. The cost of living was about one-fifth that in Judaea. There were about 240 towns and villages in Galilee, each with not less than 15,000 inhabitants. In the centers of trade

The youth of Jesus

all the trades were busily carried on, while by Lake Gennesaret, with its unreviled beauty, the fisherman plied his occupation. By those waters any man might feel constrained to meditate and pray.

- Among such people and in that country, Jesus spent by far the longest part of His life upon earth. He developed physically, intellectually and spiritually, here. Outward submission to

The youth of Jesus

Luke 2: 40 ASV

man, and inward submission to God, with the attendant results of wisdom, favor and grace. In submission and fulfillment of righteousness, He was subject to the natural development of life in Nazareth. ⁴⁰ And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him. Luke 2: 40 ASV

- Having entered upon life as the Divine Infant, He began it as the Human Child, subject to all its conditions, yet perfect in them.

The youth of Jesus

- In Old Testament homes in Israel, training was by the parents. Education began in the home. Character and moral upbringing had influence by example, before it became teaching. It was acquired by seeing and hearing before it was learned from books. The relationship of father had its highest sanction and embodiment in that of God towards Israel; the tenderness and care of mother in the watchfulness and pity of the Lord over His people. From the first days of

The youth of Jesus

existence, a religious atmosphere surrounded the child. Jewish parents held deeply significant the rite of circumcision, when its name was first spoken in prayer, and separation unto God. The first wish expressed for him was that he had been joined to the covenant; so it might also be to him in regard to the Torah (Law). Devotion to the Law, was to the Jew, the sum of intellectual pursuits, the aim of life.

The youth of Jesus

- First education was necessarily mother's. Paul, an apostle of Christ Jesus, exhorts Timothy; having been reminded of the unfeigned faith in him; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also (II Timothy 1: 1,2,& 5). It was no idle boast, Jews were trained from their swaddling clothes to recognize God as their Father, and as the maker of the world; and taught the knowledge

The youth of Jesus

of the Law from earliest youth.

- While the earliest teaching was from the lips of mother, it was the father who was bound to teach his son. Directly the child learned to speak, speaking passages from scripture and in short prayers. Very early the child was taught his birthday text, a verse of scripture beginning or ending with, or at least containing, the same letters as his Hebrew name. The child would

The youth of Jesus

insert it in its daily prayers. The earliest hymns taught would be the Psalms for the days of the week, or festive Psalms, such as the Hallel (Psalm 113-118) or those connected with a festive pilgrimage to Zion.

- Regular instruction commenced with the fifth or sixth year, when every child was sent to school. Up to ten years of age the Bible exclusively was the text book; from ten to fifteen traditional Law;

The youth of Jesus

after that age, the student should enter on those theological discussions occupying time and attention of Rabbis who were with higher schools and Academies in Jerusalem.

- In Jesus' early child life, He was read the Holy Scriptures and His thoughts must have been kindled by their light. Today we can understand they were His special study. Wisdom and the grace of God was upon Him.

The youth of Jesus

- Only once is the great silence, which lies on the history of Christ's early life, broken. It is to record what took place on His first visit to the Temple. In strict law, personal observance of the ordinances, attendance on the feasts at Jerusalem, devolved on a youth when he was of age, at thirteen years. Then he was called a son of the Commandment, or of the Torah. It was in accordance with that custom, on the

The youth of Jesus

first Pascha (Passover) after Jesus had passed His twelfth year, His parents took Him with them in the company of Nazarenes to Jerusalem.

Mary gladly availed herself of what seems to have been the direction of Rabbi Hillel, to go up to the solemn services of the Sanctuary.

- The weak and wicked rule of Archelaus had lasted nine years (4 B.C. to 6 AD), when he was banished to Gaul. Judea, Samaria and Idumaea were now incorporated into the Roman province

The youth of Jesus

of Syria, under the control of its Governor or Legate. The special administration of that part of Palestine was entrusted to a Procurator, whose ordinary residence was at Caesarea. The new Legate of Syria, P. Sulpicius Quirinius (6-11 AD), after confiscating Archelaus' ill-gotten wealth, was to order a census in Palestine, with the view of fixing taxation of the country.

- It must have been quite other than what, from

The youth of Jesus

His past, they would have expected; or they would not have taken it for granted, when they left Jerusalem, He was among their kinfolk.

49 How is it that ye sought me? knew ye not I must be in my Father's house? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth; and he was subject unto them. Luke 2: 49-51 ASV

- His return to Nazareth began Jesus' manhood.

The Baptism of Jesus

Matthew 3: 13-17 ASV

¹³ Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. ¹⁴ But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? ¹⁵ But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. ¹⁶ And Jesus when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of

The Baptism of Jesus

Matthew 3: 13-17 ASV

God descending as a dove, and coming upon him; ¹⁷ and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

The Baptism of Jesus

Mark 1: 9-11 ASV

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. 10 And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: 11 And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

The Baptism of Jesus

Luke 3: 21-22 ASV

21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened,
22 and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

The Baptism of Jesus

John 1: 28-34 ASV

28 These things were done in Bethany beyond the Jordan, where John was baptizing. 29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! 30 This is he of whom I said, After me cometh a man who is become before me: for he was before me. 31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. 32 And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven;

The Baptism of Jesus

John 1: 28-34 ASV

and it abode upon him. ³³ And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. ³⁴ And I have seen, and have borne witness that this is the Son of God.

The Baptism of Jesus

- The New Testament offers ten verses as the historical record of the baptism of Jesus. The significance in the life of Jesus is supremely difficult. Matthew tells the story in five verses. Mark in three. Luke tells the story in two verses. John doesn't describe it, but alludes to it by presenting the impressions of John the Baptist concerning it. Why should He who was and is God, submit to John's baptism? Begotten of the Holy Spirit how could Jesus need the decent of the Holy Spirit?

The Baptism of Jesus

John 1: 28

- The year Tishri (autumn) 779 to Tishri 780 was a Sabbatic year. Released from business and agriculture, multitudes flocked around ²³ the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. ^{John 1: 23 ASV} Rapidly the tidings spread from town and village to distant homestead, swelling the numbers that hastened to the banks of the sacred river. ⁶ Clothed with camel's hair, and a leather girdle about his loins, eating locusts and wild honey, ^{Mark 1: 6 ASV} John reached

The Baptism of Jesus

John 1: 28

the northern most point of his mission, Beth-Abarra (house of passage) or according to the ancient reading Bethany (house of shipping), one of the best known fords across the Jordan into Perea. Here John was baptizing.

- There seems not to have been any personal acquaintance between Jesus and John. But, thirty years of silence before the two met.
- When tidings of John's Baptism reached Jesus

The Baptism of Jesus

there could be no haste on His part. Even with knowledge of all that concerned John's relation to Him, there was quiet waiting in the fulfillment of all righteousness.

- The one question with Him, as He afterwards put it: ²⁵ The baptism of John, whence was it? from heaven or from men? Matthew 21: 25 ASV That question once answered, there could be no longer doubt nor hesitation. It was of God!

The Baptism of Jesus

- One can not compare Jesus' first appearance from the seclusion of Nazareth to the way the prophets began their life work; Abraham's call, Jacob's ladder, Gideon's fleece, the vision and call of Samuel, Isaiah, Jeremiah, and Ezekiel. Our whole acquaintance with the great leaders of the Old Testament concentrates attention on this scene in the Jordan where Jesus was baptized and received the Spirit.
- The baptism of Jesus was not a call in the

The Baptism of Jesus

sense of the miraculous commission given to the Old Testament prophets. It is a calm and deliberate beginning of One who needed no commission.

- At the age of twelve He knew enough of His future to say ⁴⁹ How is it that ye sought me? knew ye not that I must be in my Father's house? Luke 2: 49 ASV Now at thirty, He comes to begin His ministry, and His remark to John,

The Baptism of Jesus

¹⁵ suffer it now: for thus it becometh us to fulfil all righteousness, Matthew 3: 15 ASV shows a calm conviction whose depth cannot be sounded. He went voluntarily, because it was His Father's business, and it became Him in doing so to fulfill all righteousness.

- The Baptism of Jesus was the last act of His private life; and emerging from its waters in prayer, He learned: when His business was to commence and how it would be done.

The Baptism of Jesus

The Messianic consciousness could not be separated from qualification and testimony to do it. As Jesus' prayer winged heavenwards, in response to the call of the Kingdom, ⁹ He said, Lo, I am come to do thy will. He taketh away the first, that He may establish the second. Hebrews 10: ⁹ ASV The answer came, which at the same time was the predicted sign to the Baptist, in bodily shape like a dove, the Holy Ghost descended on Jesus, remaining on Him.

The Baptism of Jesus

- In Hebrew history the Holy Spirit was presented under the symbol of a dove ²⁰ when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: ²¹ which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but interrogation of a good conscience toward God, through the resurrection of Jesus Christ. I Peter 3: 20-21 ASV

The Baptism of Jesus

⁶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: ⁷ and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. ⁸ And he sent forth a dove from him, to see if the waters were abated from off the face of the ground; ⁹ but the dove found no rest for the sole of her foot, and she returned unto him to the ark; for the waters were on the face of the whole earth: and he put forth his hand, and took her, and brought her in

The Baptism of Jesus

unto him into the ark. 10 And he stayed yet other seven days; and again he sent forth the dove out of the ark; 11 and the dove came in to him at eventide; and, lo, in her mouth an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth. Genesis 8: 6-11 ASV

Jehovah saw the wickedness of man was great in the earth, every thought of his heart was evil. And it repented Jehovah and grieved Him at his heart. And Jehovah said, I will destroy man

The Baptism of Jesus

whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them. But Noah found favor in the eyes of Jehovah. Genesis 6: 5-8 ASV

- Jesus, the Lamb of God, takes away the sin of the world! John bare witness, saying, for this cause came I baptizing in water and I have beheld the Spirit descending as a dove out of heaven; and it abode upon him, this is the Son of God. He should be made manifest to Israel.

John 1: 29-34 ASV

The Baptism of Jesus

24 Jesus mediator of a new covenant, Hebrews 12: 24
ASV said, I am come to do Thy will. He taketh
away the first, that He may establish the
second. 16 He that believeth and is baptized
shall be saved; but he that disbelieveth shall be
condemned. Mark 16: 16 ASV

- Do you believe? Are you baptized?

The Temptation of Jesus

Matthew 4: 1-11 ASV

¹ Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. ² And when he had fasted forty days and forty nights, he afterward hungered. ³ And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. ⁴ But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. ⁵ Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

The Temptation of Jesus

Matthew 4: 1-11 ASV

⁶ and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone. ⁷ Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. ⁸ Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; ⁹ and he said unto him, All these things will I give thee, if thou

The Temptation of Jesus

Matthew 4: 1-11 ASV

wilt fall down and worship me. ¹⁰ Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ¹¹ Then the devil leaveth him; and behold, angels came and ministered unto him.

The Temptation of Jesus

Mark 1: 12-13 ASV

¹² And straightway the Spirit driveth him forth into the wilderness. ¹³ And he was in the wilderness forty days tempted of Satan; And he was with the wild beasts; And the angels ministered unto him.

The Temptation of Jesus

Luke 4: 1-13 ASV

¹ And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness ² during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. ³ And the devil said unto him, if thou art the Son of God, command this stone that it become bread. ⁴ And Jesus answered unto him, It is written, Man shall not live by bread alone. ⁵ And he led him up, and showed him all the kingdoms of the world in a moment of time.

The Temptation of Jesus

Luke 4: 1-13 ASV

6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence:

The Temptation of Jesus

Luke 4: 1-13 ASV

¹⁰ for it is written, He shall give his angels charge concerning thee, to guard thee: ¹¹ and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone. ¹² And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God. ¹³ And when the devil had completed every temptation, he departed from him for a season.

The Temptation of Jesus

- Jesus had deliberately, of His own accord and of set purpose, gone to be baptized. That one grand outstanding fact of His early life, that He must be about His Father's Business, had found its explanation when He knew the Baptist's cry, the Kingdom of Heaven is at hand, was from God. His Father's Business then, was the Kingdom of Heaven, and to it He consecrated Himself, so fulfilling righteousness. His being about it was quite different than any other

The Temptation of Jesus

Mark 1: 12

Israelite, however devout, who came to Jordan. His consecration, not only to the Kingdom, but the Kingship, in His anointing and permanent possession of the Holy Ghost, and the Father's proclamation from heaven. That Kingdom was His Father's Business; its Kingship, the manner in which He was to be about it.

- The next step was not voluntary like the first. He was driven of the Spirit into the wilderness.

The Temptation of Jesus

Mark 1: 13

- The desert of Judea is wild and untamed. The leopard, bear, wild boar, and the jackal abound. With the lizards and vipers creeping over the stones there is no doubt Jesus was alone. He was with the wild beasts. Mark immediately adds the angels ministered to him, suggesting they were dangerous but God's protecting care through it all is seen by the hovering angels. The first decisive leading of the Holy Spirit was

The Temptation of Jesus

Mark 1: 13

to bring Jesus face to face with the devil, at this place. Having received the Spirit, immediately He faced temptation to use miraculous powers in ways not pleasing to God.

- How could Jesus Christ, the Perfect Sinless Man, the Son of God, have been tempted by the devil? To obtain clearer understanding, two points must be kept in view. (1) Jesus Christ was real, though unfallen in human nature. Let us

The Temptation of Jesus

recount before his fall, Adam was created sinless not impeccable, meaning exact, right, perfect, precise, flawless, faultless, or infallible. In human nature Jesus Christ was sinless and peccable. Adam was tempted of being obedient and chose to sin. Jesus Christ voluntarily chose to take upon Himself human nature with all its infirmities and weakness, but without the taint of the fall. Would He obey? Could both be fallen?

The Temptation of Jesus

- (2) Jesus Christ was inseparable with His divine nature. Obedience, absolute submission to the will of God, the grand outstanding characteristic of Christ's work; was so, because He was not only the unsinning, unfallen man, but the Son of God. Because God was His Father, therefore He must be about His business, which was to do the will of the Father. With peccable human nature He was impeccable; not because He

The Temptation of Jesus

obeyed, but being impeccable He so obeyed, because His human nature was connected with His divine nature. ⁴⁵ It is written, The first man Adam became a living soul. The last Adam became a life-giving spirit. I Corinthians 15: 45 ASV and ¹⁵ we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Hebrews 4: 15 ASV

The Temptation of Jesus

- Temptation would regard rightful manifestation of Messiah, in unity with the Old Testament narrative of the Covenant. In fact temptation marks three stages of history.
- Called by God, Moses gave the Covenant on the mount, and fasted in His presence. Moses failed after his forty day fast and was angry against Israel.

The Temptation of Jesus

- Elijah, the restorer was assailed by the devil and went forth in the bitterness of his own spirit, failing before his forty days. Elijah despaired of Israel.

When Moses and Elijah failed, it was not only as individuals, but as giving or restoring the Covenant.

- Jesus Christ, renewer and perfecter, overcame for Israel.

The Temptation of Jesus

Luke 4: 13

- Were the temptations of Jesus confined to the wilderness? ¹³ When the devil had completed every temptation, he departed from Him for a season, points to a continuance of struggles. After feeding of the 5,000 (John 6: 15) the multitude were about to come and take Him by force to make Him king. This is the same temptation of the devil on the pinnacle of the temple and on the mountain top; the temptation to become a worldly Messiah. It is significant after this wildly enthusiastic attempt of the crowd, Jesus with-

The Temptation of Jesus

drew and spent most of the night in prayer. The devil did not approach Him in person, but put forth the temptation through the multitude. At Caesarea, Philippi, Peter filled with amazement and grief at the prediction of the approaching death; Jesus, had to rebuke him for trying to find some way to bring salvation to the world without dying on the cross, repeating the temptation on the mountain. Jesus felt the

The Temptation of Jesus

presence of Satan in league with Judas. ³⁰ I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me.

John 14: 30 ASV ; ⁵³ This is your hour, and the power of darkness. Luke 22: 53 ASV ; ²⁸ But ye are they that have continued with me in my temptations; Luke 22: 28 ASV

- Through it all Jesus said; ³³ In me ye may have peace. In the world ye have tribulation: be of good cheer; I overcome the world. John 16: 33 ASV

The Marriage Feast in Cana

John 2: 1-11 ASV

¹ And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: ² and Jesus also was bidden, and his disciples, to the marriage. ³ And when the wine failed, the mother of Jesus saith unto him, They have no wine. ⁴ And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. ⁵ His mother saith unto the servants, Whatsoever he saith unto you, do it. ⁶ Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.

The Marriage Feast in Cana

John 2: 1-11 ASV

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.
8 And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it.
9 And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, 10 and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now.

The Marriage Feast in Cana

John 2: 1-11 ASV

¹¹ This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

The Marriage Feast in Cana

John 2: 1

- The third day there was a marriage in Cana.

We can only assume the marriage was that of a maiden, not a widow. The great festivities that accompanied it were unlikely, according to Jewish custom, in the case of a widow. In fact marriage of a widow is most improbable.

Uniform custom fixed marriage of maidens on Wednesday and widows on Thursday.

The Marriage Feast in Cana

John 2: 1

Counting backwards from the day of marriage we arrive at the following results:

The interview between John and deputies of the Sanhedrin took place on Thursday.

The next day, Jesus returned from the wilderness of Temptation and John bore his first testimony to "the Lamb of God, on Friday.

The following day, Jesus appeared a second time and the first two disciples joined Him, on Saturday or the Jewish Sabbath.

The Marriage Feast in Cana

John 2: 1

The following day, Jesus returned to Galilee,
(John 1: 43) calling others by the way, on Sunday.

And the third day after it, on Wednesday was
the marriage in Cana.

- Bear in mind marriage conveyed to the Jews much higher thoughts than of festivity and merriment.
- The pious fasted before it, confessing their sins.

The Marriage Feast in Cana

- The bridal pair on the marriage day symbolized the union of Jehovah with Israel. All connected with marriage was planned with care so as to bear the impress of sanctity.
- A special formality, betrothal, preceded actual marriage by a period varying in length, but not exceeding a twelvemonth in the case of a maiden. At betrothal, the bridegroom, personally or by deputy, handed the bride a

The Marriage Feast in Cana

piece of money or a letter, it expressly stated in each case that the man espoused the woman. From the moment of betrothal both parties were regarded, and treated in law (as to inheritance, adultery, or need of formal divorce) as if they had actually been married, except as regarded their living together. A legal document fixed the dowry which each brought, the mutual obligations, and all other legal points.

The Marriage Feast in Cana

Generally a festive meal closed the ceremony of betrothal.

- But not in Galilee, where habits being more simple and pure, that which sometimes ended in sin was avoided.
- On the evening of the actual marriage, the bride was led from her paternal home to that of her husband. First came merry sounds of music; then they who distributed among the people

The Marriage Feast in Cana

wine and oil, and nuts among the children of the bridechamber; next the bride covered with the bridal veil, her long hair flowing, surrounded by her companions, and led by friends of the bridegroom, and the children of the bridechamber. All were in festive array; some carried torches, or lamps on poles; those nearest had myrtle-branches and chaplets of flowers. Every one rose to salute the beauty, the modesty, or virtues of the bride. Arrived at her new home,

The Marriage Feast in Cana

she was led to her husband. Some formula would be spoken, and the bride and bridegroom crowned with garlands. Then a formal legal instrument was signed, which set forth that the bridegroom undertook to work for her, to honor, keep, and care for her. He promised to give his maiden wife a dowry and to lay out for her the best advantage. All his own possessions being guarantee for it.

The Marriage Feast in Cana

- The bride was considered married the moment she entered, before the formula was spoken or the legal instrument was signed.
- Hebrew homes in Palestine had symmetry. The height of the ceiling was always half the length and breadth put together. A small room, twelve feet in length, the breadth would be nine feet and the ceiling height ten and a half feet. In a large room: length fifteen feet; the breadth was twelve feet and ceiling height thirteen and a half feet.

The Marriage Feast in Cana

Most homes had a covered gallery which opened into the various rooms. In the gallery, water-pots are ranged after the manner of the Order of Purification. These stone vessels were for washing not only of hands before and after eating, but the vessels used. (See Mark 7: 1-4) The Order of Purification was the largest and most elaborate point of Rabbinic sanctity. This is the service area. A humble place for Jesus' first miracle, and the beginning of His ministry.

The Marriage Feast in Cana

After the prescribed washing of hands and benediction, the marriage supper began. The cup being filled, and the solemn prayer of bridal benediction spoken over it. The feast lasted more than a day. Until at last the friends of the bridegroom led the bridal pair to the bridalchamber and bed.

- The writer of the fourth gospel was not only Hebrew, but intimately acquainted with varying customs prevailing in Galilee and Judea, that at

The Marriage Feast in Cana

the marriage of Cana no friend of the bridegroom or groomsman, is mentioned, while he is referenced in John 3: 29 where the words are spoken outside the boundaries of Galilee. Among Galileans the practice of having "friends of the bridegroom," which must so often have led to gross impropriety, did not obtain, though all the invited guests bore the general name of "children of the bridechamber". (Compare

The Marriage Feast in Cana

Matthew 9: 15)

- All connected with the marriage at Cana is strictly Jewish, the feast, the guests, invitation of the stranger Rabbi, and acceptance by Jesus.
- The marriage feast marks a new beginning. We stand on the threshold, over which we pass from the old to the new, the marriage supper of the Lamb.

The Marriage Feast in Cana

John 2: 2

- The names of the bride and groom aren't given. But like many other weddings, this one became famous because of the guests in attendance.
- The mother of Jesus was there. This text seems to indicate Mary was already there, and was conversant with the intimate needs of the household, before Jesus was bidden.
- The absence of Joseph seems to indicate he died since the visit to the temple when Jesus was twelve.

The Marriage Feast in Cana

John 2: 2

- Jesus was bidden, and his disciples, to the marriage. These men had been disciples of John the Baptist until a few days before. Cana was the home of Nathanael-Bartholomew, and it seems likely Jesus interviewed him before the marriage. Whether Nathanael invited Jesus is not known.
- The presence of Jesus disciples is significant. John brother to James, Andrew and his brother Simon Peter, and Philip were all of Bethsadia (John 2: 44).

The Marriage Feast in Cana

Philip found Nathanael (John 2: 45) bringing him to Jesus. Mary must have been thrilled to see followers with Him.

- Joseph was a carpenter. 55 Is not this the carpenter's son? is not His mother called Mary? and His brethren, James, and Joseph, and Simon, and Judas? Matthew 13: 55 Asv Jesus learned to be a carpenter from Joseph. He built yokes.

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Jesus knew how to properly yoke. ²⁸ Come unto me, all ye that labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰ For my yoke is easy, and my burden is light.

Matthew 11: 28-30 ASV As the eldest male child it would have been Jesus' duty to assume responsibility of the family. Most likely continuing Joseph's

The Marriage Feast in Cana

carpentry business, teaching younger brothers.

- The angel Gabriel was sent from God, to virgin Mary. The angel said she found favor with God, would bring forth a son, calling His name Jesus. These 4 promises were made to Mary:

He shall be great, and shall be called the Son of the Most High:

The Lord God shall give unto him the throne of his father David:

He shall reign over the house of Jacob for ever;

The Marriage Feast in Cana

Of his kingdom there shall be no end.

(Luke 1: 26-33) These promises Mary held in her heart, full of hope.

- With no absolute certainty of it, I believe Jesus did no miracles in His thirty years. He lived a life of submission and obedience. The only hint He gave of fulfilling Gabriel's promises was when His parents went to Jerusalem at the feast of the passover, when He was twelve years old

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Upon returning, He tarried behind in Jerusalem and His parents knew it not. They returned to Jerusalem. After three days they found him in the temple. When they saw Him, Mary said, why have You thus dealt with us? Jesus said, know you not that I must be in my Father's house? And they understood not the saying He spake unto them. Luke 2: 41-50

- Did Mary know that beyond the Jordan, days

The Marriage Feast in Cana

earlier, where John was baptizing, he saw Jesus coming unto him, and said, Behold, the Lamb of God, that taketh away the sin of the world! John bare witness, the Spirit descending as a dove out of heaven; abode upon Him. I bear witness that this is the Son of God.

John 1: 28-34 If she did, could those promises held in her heart, be coming true?

- She hadn't seen Jesus during the wilderness

The Marriage Feast in Cana

John 2: 3-5

Temptation. This wedding was her first chance to see her first born son.

And when the wine failed, the mother of Jesus saith unto Him, They have no wine.

Did Mary know? Was she seeing the promises manifest?

And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

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John 2: 3-5

Jesus hour had not yet come. Mary understood it was close, ² Repent ye; for the kingdom of heaven is at hand. Matthew 3: 2 ASV Mary said to the servants, Whatsoever He saith unto you, do it.

It is scarcely possible to imagine remembering the miraculous circumstances with His Birth, and informed of what had passed at Jordan, Mary did not anticipate such a beginning of Royal Messianic manifestation!

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- What happened is well known: how in the excess of their zeal, they filled the water-pots to the brim, an accidental circumstance, to show there could be no delusion or collusion; how the water became best wine. The conscious water saw God, and blushed.
- This beginning of signs did Jesus, manifesting His glory. His disciples believed on him.
- Do you?

Appearances in Paradise

Matthew 18: 16-20 ASV

¹⁶ But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. ¹⁷ And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. ¹⁸ Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth

Appearances in Paradise

Matthew 18: 16-20 ASV

shall be loosed in heaven. ¹⁹ Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.
²⁰ For where two or three are gathered together in my name, there am I in the midst of them.

Appearances in Paradise

Mark 16: 14-20 ASV

¹⁴ And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen.

¹⁵ And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. ¹⁶ He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. ¹⁷ And these signs shall accompany them that believe: in my name

Appearances in Paradise

Mark 16: 14-20 ASV

shall they cast out demons; they shall speak with new tongues; ¹⁸ they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. ¹⁹ So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. ²⁰ And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

Appearances in Paradise

Luke 24: 13-53 ASV

¹³ And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. ¹⁴ And they communed with each other of all these things which had happened. ¹⁵ And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. ¹⁶ But their eyes were holden that they should not know him. ¹⁷ And he said unto them, What communications are these that ye have one with another, as ye walk? And they

Appearances in Paradise

Luke 24: 13-53 ASV

stood still, looking sad. 18 And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him up to be

Appearances in Paradise

Luke 24: 13-53 ASV

condemned to death, and crucified him. ²¹ But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass.

²² Moreover certain women of our company amazed us, having been early at the tomb;

²³ and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. ²⁴ And

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Luke 24: 13-53 ASV

certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. ²⁵ And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! ²⁶ Behooved it not the Christ to suffer these things, and to enter into his glory? ²⁷ And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

Appearances in Paradise

Luke 24: 13-53 ASV

28 And they drew nigh unto the village, whither they were going: and he made as though he would go further. 29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. 31 And their eyes were opened, and they

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Luke 24: 13-53 ASV

knew him; and he vanished out of their sight.

³² And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

³³ And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

³⁴ saying, The Lord is risen indeed, and hath appeared to Simon. ³⁵ And they rehearsed

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the things that happened in the way, and how he was known of them in the breaking of the bread. ³⁶ And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. ³⁷ But they were terrified and affrighted, and supposed that they beheld a spirit. ³⁸ And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? ³⁹ See my hands and my feet, that it is I myself: handle me, and see;

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Luke 24: 13-53 ASV

for a spirit hath not flesh and bones, as ye behold me having. 40 And when he had said this, he showed them his hands and his feet. 41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? 42 And they gave him a piece of a broiled fish. 43 And he took it, and ate before them. 44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs

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Luke 24: 13-53 ASV

be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. ⁴⁵ Then opened he their mind, that they might understand the scriptures; ⁴⁶ and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; ⁴⁷ and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. ⁴⁸ Ye are witnesses of these things.

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Luke 24: 13-53 ASV

⁴⁹ And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high. ⁵⁰ And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. ⁵¹ And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. ⁵² And they worshipped him, and returned to Jerusalem with great joy: ⁵³ and were continually in the temple, blessing God.

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John 20: 11-21 ASV

¹¹ But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; ¹² and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. ¹³ And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. ¹⁴ When she had thus said, she turned herself back, and beholdeth Jesus

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John 20: 11-21 ASV

standing, and knew not that it was Jesus.

¹⁵ Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. ¹⁶ Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher. ¹⁷ Jesus saith to her, Touch me

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John 20: 11-21 ASV

not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. ¹⁸ Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her. ¹⁹ When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were,

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John 20: 11-21 ASV

for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. ²⁰ And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.
²¹ Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you.

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Acts 1: 1-10 ASV

¹ The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, ² until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: ³ To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: ⁴ and, being

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Acts 1: 1-10 ASV

assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: ⁵ For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence. ⁶ They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? ⁷ And he said unto them,

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Acts 1: 1-10 ASV

It is not for you to know times or seasons, which the Father hath set within His own authority.

8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth. 9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. 10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel.

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Acts 1: 1-10 ASV

- Teaching of Jesus in resurrection appearances covers three fields:

Establishing the reality of His presence and of His resurrection.

Explaining the necessity and meaning of His death, particularly in light of the Old Testament.

Presenting a world-wide evangelism.

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- It is not enough that the appearances of Jesus after His resurrection should be real, actual, and thus that miracle be thereby substantiated completely. What Jesus said must harmonize with the truth and mission and grandeur so as to match the sublime record of His earthly life and resurrection. In these appearances we find the thrilling climax of the Gospel narratives.
- It is significant that Jesus does not in these

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resurrection appearances bring back from beyond the grave new information concerning the state and circumstances of the departed. He did not need to die and go beyond the veil in order to have such information. He had already given detailed description in His towering warnings concerning hell and promises of heaven. He had warned the rich, wicked Pharisees with the fearful account of Lazarus and the rich man.

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He utterly demolished the sneering Sadducees' attack upon heaven by revealing the nature of life in heaven. He had created these regions. He knew whereof He spoke.

- We do have information from Jesus as to where He was during the time He was not on the earth appearing to men. It is given incidently in the promise to the repentant thief: ⁴³ And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. Luke 23: 43 ASV To this

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He added the information given to Mary Magdalene: ¹⁷ touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. John 20: 17 ASV Paradise, the temporary abode of the blessed awaiting the final reception into heaven, was the place to which Jesus went at death. During these days of His appearances

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He did not ascend into heaven. This would await the final coronation at His ascension. Luke tells us in the introductory statements of Acts that the appearances of Jesus after His resurrection covered forty days. These appearances, so far as the records indicate, were separated sharply in time and space. But these appearances were no more limited by these elements than the appearances of angels.

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- While it was not something said during these appearances, it is a most significant and instructive fact that the resurrection and so many of the appearances were on the first day of the week. Here was basic instruction by deed rather than by word. By His divine providence God might have brought it to pass that the resurrection occurred on the Sabbath. If the holy day set apart in the Old Testament were to

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be kept sacred in the New then the basic event of the resurrection could have been on this day. There were five appearances on that first Lord's Day, the day Jesus rose from the dead. There are no recorder appearances until the next Lord's Day. The disciples are represented as being assembled, Thomas being with them, the second Lord's Day. There's an air of expectancy. This is significant. This day already stands apart as the day of His resurrection and of His

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Appearance. They wait His further appearance. the church was established at Pentecost. Again the first day of the week when the baptism of the Holy Spirit occurred, the first proclamation of the full gospel, and founding of the church.

- The Old Testament established two great institutions: the temple and the Sabbath.
- God used Stephen to bring a fuller realization of the passing Old Testament. His martyrdom

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resulted from his proclamation. That the Sabbath was now to yield to the glorious first day of the week, the day of the triumph of the Messiah over man's last enemy, death, was being revealed in the most practical manner by these object lessons of the appearances.

Impressions of Jesus