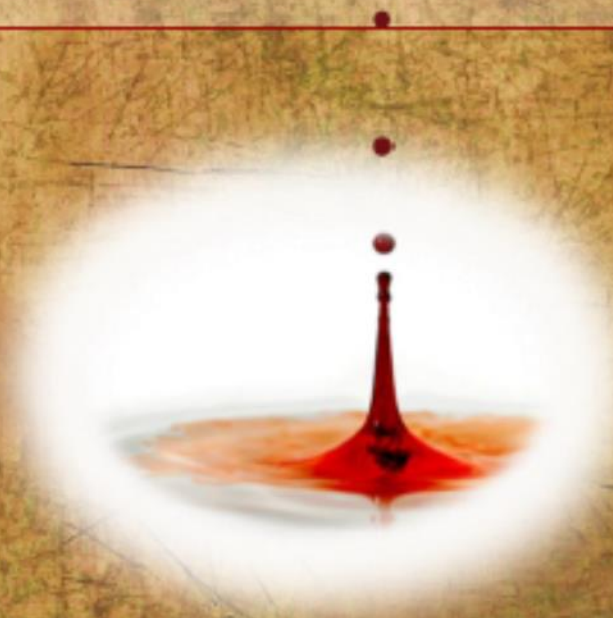


# The Story of the Crimson River

Tracing the '*Bloodline of Redemption*' from  
Genesis to Revelation



Dr. Tony L. Crisp, PhD

Study Download 4: New Testament



# The Story of the **Crimson** River

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Revised

**Dr. Tony L. Crisp, PhD**



True Life Publications  
A Division of True Life Concepts Ministry

**Study Download 4: New Testament**

*The Story of the Crimson River*



**A DIVISION OF TRUE LIFE CONCEPTS MINISTRY**

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Additional resources for the live presentation will be at [Crimsonriver.org](http://Crimsonriver.org).

## Forward

The notes contained in this book have been compiled from years of study and travel to God's Holy Land, Israel. Some of the contents are professor's notes taken while in seminary classes at the Criswell College of Dallas, Texas and during years of Graduate and Postgraduate studies. Many of these notes later became parts of the Criswell Study Bible, Believers Study Bible and were most recently published as the Baptist Study Bible by Thomas Nelson Publishing Company.

God has led Tony Crisp to assist evangelical Christians all over the world in their walk with God by providing a historical, geographical and cultural context to the study of the Bible. He has been studying in and about the Holy Land for more than 40 years and is considered to be a leading authority on Israel and its history. He is currently expanding his Leadership Institute into developing curriculum for pastors and lay leaders that will give them the tools they need to understand the Bible the way its inspired Bible writers intended – through the lens of the Hebrew way of life, language, culture and history.

He teaches that every inspired author from Moses to the Apostle John believed that the people to whom they were writing understood the language, culture, idioms, illustrations and overall context of the writer. Bible students in western culture have primarily read everything through the lens of their own experience, not that of the Bible writers; hence the need for a different approach to study.

Tony Crisp is a native Tennessean and has served as an advisor to both public and private educational institutions across America in areas of curriculum, public relations and institutional advancement. He has served on various committees and boards at every level of denominational life among Southern Baptists and is recognized by his peers for his down-home humor and his Biblical approach to leadership. He is known across the nation for his clear Bible exposition and ability to teach complex Biblical concepts and make those more understandable to the common man. Dr. Crisp serves on the Executive Committee of the Southern Baptist Convention, Nashville, Tennessee. Dr. Crisp also serves our national interests as a member of the National Council of the American Israel Public Affairs Committee in Washington, D.C. and is the Strategic Initiatives Director of the International Christian Embassy Jerusalem - USA, Inc. He is a founding partner of the Jerusalem Media Partners and serves as President of True Life Concepts Ministry, Knoxville, Tennessee.



## ***Introduction***

What you hold in your hand is a compilation of years of study. This is a work in progress. This work is gathered from classroom notes as a student at the Criswell College in Dallas, completing Graduate studies at the University, in Postgraduate work, and completing a terminal degree. These have been compiled from materials written over the years to help the churches served by the author and the people who have been ministered to in America and on trips to the Middle East to better understand God's Word. Notes on the people, places, events, dates and timelines are all materials used while touring and studying in Israel and other Biblical lands.

I am privileged to have sat under the teaching of W.A. Criswell, my first mentor, who was the Pastor of the First Baptist Church of Dallas. He founded what is now the Criswell College. Criswell says this of redemption:

“The Bible is a book of redemption. It is that or nothing at all. It is not a book of history, science, anthropology or cosmogony. It is a book of salvation and deliverance for lost mankind. The idea in the word ‘redemption’ is two-fold: it refers to deliverance; and it refers to the price paid for that deliverance, a ransom. We are redeemed from the penalty of sin and from the power of Satan and evil by the price Jesus paid on the cross for us; and we are redeemed to a new life of love by the appropriation of that atonement for our sins.

The whole of the Bible – whether the Old Testament or the New Testament – looks to the mighty redemptive atonement of Christ. His blood sacrifice is the ransom paid for our deliverance. He took our sinful nature upon Himself in order that He might satisfy the demands of the Law. His sacrifice is accepted as the payment for the debt the sinning man owes to God, and His death is accepted as the full payment for man's deliverance.”

The material is designed to be *assimilated by the learner* and ***then taught***. PowerPoint presentations are available and may be used to aid the teacher and the student in teaching and comprehension. My prayer is that this will be of inestimable value to you as you study *The Story of the Crimson River*.

Dr. Tony Crisp  
President, True Life Concepts Ministry  
Knoxville, Tennessee



## ***Dedication***

*This book is dedicated to my dear friends, Donald “Jabo” and Tammy Francis, who over the years have enabled me to minister as I have. They have supported me prayerfully and financially. I could not have done what I have been able to do in the United States and around the world in preaching the gospel and teaching the truth of God’s Word to thousands without their support and help.*

*Thank you and I love you from the depths of my heart.*





## Restoration to 70 AD

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Why four Gospels? The multifaceted person and work of the Lord Jesus cannot be captured by just one gospel writer. God wanted to present the Son of God in at least four ways. Together, all show the “God-Man,” who is the obedient servant of God and who is the King not only of Israel, but also of the universe.

### Introduction to the Books of Matthew, Mark, Luke, and John

**Matthew** was written in 45 AD Matthew is the earliest of the gospels and shows that Jesus is the King, the Messiah promised by God to Israel. This is the king who would be the fulfillment of all the promises made to King David (an example of its special emphasis would be the visit of the Magi to bring gifts to the one “born king of the Jews”). The gospel begins by tracing the lineage of Jesus back to David, who was its greatest king, and Abraham, the Father of the race (Matt. 1:1, 17). These were the two men in the ancestry of Jesus to whom unconditional promises were made. These promises were made concerning their posterity through whose loins the Messiah would come. This is the most Jewish of all the gospel accounts.

**Mark** is known as the action gospel. (Mark 1 begins with action from the beginning). Mark does not begin with the lineage, birth or growing up years, but instead moves into the formal ministry of Jesus at His baptism. Jesus is presented as the ministering servant of God coming to live in faithful obedience to His Father.

**Luke** contains eyewitness accounts of the life of Jesus. He was a Gentile writer who stressed the accounts of the humanity of Jesus. This gospel includes details of the birth of Jesus. Jesus is presented tired, weary, worn, hungry, grieved, etc.; the humanity of Jesus is emphasized. God prepared Luke, the physician, to write about Jesus in this book and then to write the book of Acts. (Luke was not always with Jesus, but took first-person testimony from those who were). The genealogy of Jesus is traced back to Adam to link Jesus the Son of God as a man with lineage to Adam. This lineage is distinct in purpose. Compare with Matthew who traces another perspective in the lineage of Jesus. Both are accurate, but the emphasis is different.

**John** begins in eternity past with “in the beginning” showing Jesus as God, as creator becoming flesh and walking among us. The Son of

God came to this earth to explain what God is like (see John 1:18 where Jesus is said to have come to “exegete” God). To know what God is like, look at Jesus. John 14:9, “He who has seen Me has seen the Father,” and John 10:30, “I and the Father are one.”

**Acts** is a book of transition from the ministry of Jesus to the preaching of the Apostles. The gospel message is spread from the center of ministry in Jerusalem around the world. Acts shows God validating with signs and wonders the great truths that are being preached to show that indeed it was from heaven. Acts was written by Luke.

## Divisions of the New Testament

Divisions of the New Testament				
Gospels (4)	History (1)	Epistles (21)		Prophecy (1)
		The Pauline Epistles (13)	The General Epistles (8)	
Matthew Mark Luke John	Acts	Romans 1 & 2 Corinthians Galatians Ephesians Philippians Colossians 1 & 2 Thessalonians 1 & 2 Timothy Titus Philemon	Hebrews James 1 & 2 Peter 1, 2, & 3 John Jude	Revelation

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### New Testament Books: Chronological Order and Author

New Testament Book	Date Authored	Author
James	Mid-40s	James, Jesus' half-brother
1 Thessalonians	50-51	Paul
2 Thessalonians	50-51	Paul
Galatians	55	Paul
1 Corinthians	55	Paul
2 Corinthians	56	Paul
Romans	57	Paul
Mark	Late 50s-early 60s	John Mark
Matthew	Late 50s-early 60s	Matthew
Philemon	61-62	Paul
Colossians	61-62	Paul
Ephesians	61-62	Paul
Luke	62	Luke
Acts	62	Luke
Philippians	62	Paul
1 Timothy	63-64	Paul
Titus	63-64	Paul
1 Peter	63-64	Peter
2 Peter	65	Peter
2 Timothy	65	Paul
Hebrews	68	Unknown
Jude	Late 60s-early 70s	Jude, Jesus' half-brother
John	Late 80s-early 90s	John
1 John	Late 80s-early 90s	John
2 John	Late 80s-early 90s	John
3 John	Late 80s-early 90s	John
Revelation	Late 80s-early 90s	John

## Outline – Gospel of Matthew

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### ***\*The Prologue of the King and Kingdom (1:1-25)***

1. The names given in the chronology show relationship to the covenants (1:1-17).
2. The name given to the child shows He is the Christ/Messiah (1:18-25).

- I. The Introduction of the King and Kingdom: *His Person* (2:1-4:25)
  - A. The praise of the King (2:1-12)
  - B. The persecution of the King (2:1-23)
  - C. The presentation of the King (3:1-4:25)
    1. His baptism in the water (3:1-17)
    2. His baptism in the wilderness (4:1-25)

### ***\*The Preaching of the King and Kingdom: First Discourse (5-7)***

- II. The Introduction of the King and Kingdom: *His Power* (8:1-9:34)
  - A. His power over defilement (8:1-4)
  - B. His power over distance (8:5-13)
  - C. His power over distress (8:14-17)
  - D. His power over the disciples (8:18-22)
  - E. His power over the deep (8:23-27)
  - F. His power over the demons (8:28-34)
  - \*Digression of the narrative (9:1-17)*
  - G. His power over death (9:18-26)
  - H. His power over darkness (9:27-31)
  - I. His power over dumbness (9:32-34)

*\*Summary and transitional statement in the narrative (9:35-38)*

### ***\*The Preaching of the King and Kingdom: Second Discourse (10:5-11:1)***

- III. The Introduction of the King and Kingdom: *His Plan* (11:2-12:50)
  - A. His approval of John (11:2-19)
  - B. His appeal to the cities (11:20-30)
  - C. His approach to the Sabbath (12:1-13)
  - D. His adversary is revealed (12:14-45)
  - E. His announcement of new relationships (12:46-50)

### ***\*The Preaching of the King and Kingdom: Third Discourse (13:1-52)***

IV. The Introduction of the King and Kingdom: *His Persecutors* (13:53-17:27)

A. The attack by Herod against John (14:1-36)

1. His response, miracles:
  - a. He fed 5,000 and walked on water.

B. The attack by Pharisees and Scribes against Jesus (15:1-39)

1. His response, miracles:
  - a. He healed disease and fed 4,000.

C. The attack by Pharisees and Sadducees against Jesus (16:1-12)

1. His response: He shows His identity.
  - a. He shows His identity by teaching (16:13-38).
  - b. He shows His identity by transfiguration (17:1-28).

***\*The Preaching of the King and Kingdom: Fourth Discourse (18:1-19:2)***

V. The Introduction of the King and Kingdom: *His Persistence* (19:3-23:29)

***\*The Preaching of the King and Kingdom: Fifth Discourse: (Matt. 24-25)***

**The conclusion of the Gospel message of the King and Kingdom (Matt. 26:1-28:20)**

1. The conspiracy against the King (26:1-27:26)
2. The crucifixion of the King, His rejection (27:27-66)
3. The conquest of the King, His resurrection (28:1-15)
4. The commission of the King (28:16-20)
5. The coming of the King (28:20)

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## The Lord's Supper / Communion / Passover Feast

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There is much misunderstanding and ignorance in the Evangelical world in general and Southern Baptists in particular about the meaning of "The Lord's Supper" or "Communion". Historically throughout Christianity, there have been several differing views. Each of these views arises from the question, "How should one view the elements of the Lord's table?" There are many forms of each of the following "views" or interpretations, but almost everyone would fall into one of these interpretations of the elements of Communion: transubstantiation, consubstantiation, the reformed view and the totally symbolic view. The latter is generally held by Southern Baptists. Any good systematic theology book will explain the views named above. Traditional apologetics are given for each of these interpretations, however rarely will one read or hear of the nature of the Passover Feast out of which arises the ordinance of Communion. The nature of the Passover was "symbolic" in nature.

**The Passover was an object lesson, illustration or ordinance given to remind Israel of God's miraculous redemption and deliverance from the bondage of Egyptian slavery.** The "Lord's Supper" that Christians observe today is the same object lesson, illustration or ordinance given to remind believers that the Lord Jesus has redeemed us and delivered us from the bondage of sin and the slavery it brings to the human heart. The Passover meal and ensuing feast was not salvific in nature, but was symbolic of God's salvation wrought miraculously for His ancient people. The Passover was a tangible means and ritual of "remembering" what God had done for them. Passover was a memorial meal.

**Likewise, Communion is a tangible means or ritual for "remembering" what the Lord Jesus did for us. Communion is a memorial meal.** The Lord Jesus had observed many of the "traditions" of the Jewish people that had been embraced through the centuries that enhanced worship and understanding of who God is. For example, Jesus worshipped in the synagogue each week on the Sabbath, "So He came to Nazareth, where He had been brought up, and as His 'custom was' He went into the synagogue..." (Luke 4:16ff). Synagogue attendance was not an Old Testament mandate, but was a "tradition" that arose out of the period of the exile while Israel was living in captivity in Babylon.

God initiated the Passover in Exodus 12 and codified it in Leviticus 23, but not all the details of “how” the various elements were to be handled and lessons taught were solidified immediately. By the time of Christ, the “Haggadah” or “Order of Service” was firmly entrenched and observed routinely each year at Passover. There is little doubt that the Lord Jesus followed this Haggadah the night of His last Passover with His disciples. Each Passover required much “preparation” of the room, the meal, the presentation of the meal and the like. This explains the question of the disciples and Jesus’ subsequent instruction, “...Where do You want us to *prepare* for You to eat the Passover?” (Matthew 26:17; *emphasis: authors*) The night of this last Passover, Jesus did as He had done with His disciples for all their years together, except on this special night, Jesus changed the meaning of the Passover for Jewish and Gentile believers alike forever.

The following information should prove helpful in better understanding of the proper symbolic and deeply spiritual experience of communion. The Gospel accounts add different details according to the emphasis of that particular Gospel. The Passover supper or the events surrounding it are recorded in Matthew 26:17-39; Luke 22:7-20; Mark 14:12-21; John 12-14; as well as what the Apostle Paul wrote to correct disobedience in I Corinthians 11:23-31. The preparation of the heart, the room, the food, and the table were prescribed.

The Passover table is set with one place for each member of the family and one additional place left vacant for Elijah, who, according to tradition, will return prior to the coming of the Messiah; this is explained in #18 below. Specific items are placed on a Seder plate in front of the leader who is usually the head of the household.

## **SEDER TABLE**

(Items 1 through 5 are placed on the Seder plate, the remaining items on the table):

1. **A Roasted Shank Bone of a Lamb** – This is in memory of the temple sacrifices.
2. **Bitter Herbs** – Called maror, this is usually horseradish as a reminder of the bitterness of Egyptian slavery (Ex. 1:14).
3. **Charoseth** (pronounced with a hard ‘ch’, like ‘k’) – This is a mixture of nuts, apples, cinnamon, and a little wine. It represents the mortar, which the Hebrews had to make while slaves in Egypt (Ex. 1:14).
4. **A Boiled Egg** – This is a symbol of the temple. It was a ritual food eaten after a funeral and was a symbol of fertility and new life.
5. **Lettuce or Parsley** – Called the Karpas, this is a reminder of the hyssop used to place the blood on the doorpost (Ex. 12:22).

6. **Three Matzos** – The three loaves of unleavened bread are placed in a cover or placed between napkins.

7. **Wine** – This is placed in a decanter at the center of the table to be given to each participant. The wine represents the blood of the sacrificial lamb.

8. **Salt Water** – Placed in a dish, this represents the tears of the people and is a reminder of the deliverance at the Red Sea.

The use of eight elements is significant. *In number symbolism, eight is the number of new beginning and number of the Messiah.*

## PASSOVER HAGGADAH

This is a printed order of service, which is used by the head of the house to lead the Passover service. There are many variations to the Haggadah. All follow a general pattern but there are some slight variations. The service of the four cups is the basic pattern around which every Haggadah is based.

1. **Brechat Haner** – Passover begins with the lighting of the festival candles by the lady of the house. The following blessing is given for this ceremony. Jesus is the light (Jn. 8:12).

**“Blessed are Thou O Lord, our God, King of the universe who has sanctified us by the commandments and has commanded us to kindle the festival light. Blessed art Thou O Lord our God, King of the universe, who has kept us in life, preserved us and enabled us to reach this season.”**

2. **The Kiddush** – This is the first cup called the cup of sanctification or blessing. The Passover Seder is built around drinking of four cups at various points in the celebration. These four cups are based on the four “I wills” of Exodus 6:6-7; ***“I will bring you out”, “I will deliver you”, “I will redeem you” and “I will take you to be my people.”***

The four cups are called:

- (1) the cup of **sanctification**;
- (2) the cup of **judgment**;
- (3) the cup of **redemption** and
- (4) the cup of **praise**.

The fruit of the vine is poured into each cup at the table and the blessing is repeated;  
**“Blessed art Thou, O Eternal our God, King of the universe, Creator of the fruit of the Vine.”**

Sanctification should be the goal of every believer (1 Thess. 4:1-7).

3. **The Urchatz** – This is the washing of the hands by the head of the household, in preparation for the remainder just before the Passover (John 13:1-11; Eph. 5:25-27).
4. **The Karpas** – Green herbs, usually parsley, are a reminder of the hyssop used to sprinkle the blood on the doorposts (Ex. 12:22). The blood is represented by the fruit of the vine. The salt water is a reminder of the tears of the people in Egypt (Ex. 2:23) and the miraculous deliverance at the Red Sea (Ex. 14:1-31; Rom. 3:23; 6:23).
5. **The Yachutz** – Three “loaves” of matzo bread are stored in a pillow called a matzo tash. At this point, the middle loaf is removed, broken in half and one half wrapped in a white linen cloth called an afikomen. ***The afikomen may be hidden somewhere in the house during the Passover meal (#15 below) to be retrieved after the supper.*** The three loaves are thought to represent the priests, Levites, and Israelites. *In them, we also see Father, Son and Holy Spirit, and three temples, first, second, and third.*
6. **The Maggid** – This is a retelling of the story of the exodus from Egypt and the origin of the Passover as presented in Exodus 12:1-13. The remaining two matzos are removed from the matzo tash at this time and held up with the middle broken half for all to see while repeating the following blessing:

*“This is the bread of affliction, which our ancestors ate in the land of Egypt; let those who are hungry enter and eat, and all who are in distress, come and celebrate the Passover. At present, we celebrate it here, but next year we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be free in the land of Israel.”*

***\*The second cup called the cup of judgment is poured at this time but not taken.\****

7. **The Four Questions** – At this point in the service the youngest member of the family asks, *“Why is this night different from all other nights?”* The head of the house explains that the Hebrew were slaves in Egypt and were it not for the deliverance God gave them, they would still be the slaves of the Egyptians. The child continues with the following four questions:

- 1) On all other nights, we eat either leavened or unleavened bread. *“Why, on this night, do we only eat matzo?”*
- 2) On all other nights, we eat vegetables and herbs of all kinds. *“Why, on this night, do we only eat bitter herbs?”*
- 3) On all other nights, we do not dip herbs in water. *“Why on this night do we dip the herbs in salt water and the bitter herbs in Charoseth?”*
- 4) On all other nights, we eat sitting upright or reclining. *“Why on this night do we all recline?”*

The head of the house answers the questions by explaining:

1. Unleavened bread is a reminder of the haste with which our ancestors left Egypt (Ex. 12:8, 19-20);
2. The bitter herbs are a reminder of the bondage in Egypt (Ex. 1:11-12);
3. The herbs in the salt water are a reminder of new life and new beginning; the bitter herbs in the sweet Charoseth are a reminder of the bitter slavery sweetened by the hope of freedom;
4. Reclining was a sign of a free man and since our ancestors were freed on this night, we recline.

***In these we see:***

- 1) *Christ our Passover, (11 Cor. 5:7-8);*
- 2) *The bitterness of sin (Rom. 6:23);*
- 3) *Christ the hope of redemption (Zech. 12:10-14; 13:1ff; Heb. 12:14-15);*
- 4) *Christ our hope of freedom (Rom. 8:14-17; Gal. 5:13).*

8. **The Four Sons** – The head of the house recites the story of four sons, one wise, one wicked, one innocent and one indifferent to the Passover. This recitation explains why the Passover is important to all.

- 1) **The Wise Son** asks, “What are these testimonies, statutes and judgments which the Eternal, Our God, has commanded?” This provides opportunity for instruction about the Passover.
- 2) **The Wicked Son** asks, “What mean you by this service?” Use of the word “you” indicates he does not include himself.
- 3) **The Innocent Son** asks, “What is this?” This affords an

opportunity to tell him.

- 4) **The Indifferent Son** does *not* ask. Therefore, he must be told how God instructed parents to relate the Passover events to each new generation.
  
9. **The Ten Plagues** – Each of the ten plagues is read from the scripture and a drop of wine poured in the cup as each is named. The ten are: **blood** (Ex. 7:20-25), **frogs** (8:1-15), **lice** (8:16-19), **flies** (9:20-32), **pestilence** on the cattle (9:1-7), **boils** (9:8-12), **hail** (9:13-35), **locusts** (10:1-20), **darkness** (10:21-29) and **death of the firstborn** (11:4-10; 12:29-36; Hos. 13:14; 1 Cor. 15:55-58).

The naming of the ten plagues is followed by reading Exodus 12:1-14 and the recitation of a refrain in which the head of the house reads a proposition;

*“If He had merely rescued us from Egypt, but had not punished the Egyptians.” - Dyenu (We would have been satisfied.)*

*“If He had merely rescued us from Egypt, but had not punished the Egyptians”- Dyenu.*

*“If He had merely punished the Egyptians, but had not destroyed their gods” –Dyenu.*

*“If He had merely destroyed their gods, but had not slain their first born”–Dyenu.*

*“If He had merely destroyed their first born, but had not given us their property”–Dyenu.*

*“If He had merely given us their property, but had not split the sea for us”–Dyenu.*

*“If He had merely brought us through on dry ground, but had not drowned our oppressors”– Dyenu.*

*“If He had merely drowned our oppressors, but had not supplied us in the desert for forty years”–Dyenu.*

*“If He had merely supplied us in the desert for forty years, but had not fed us with manna”– Dyenu.*

*“If He had merely given us the Sabbath, but had not brought us to Mount Sinai”–Dyenu.*

*“If He had merely brought us to Mount Sinai, but had not given us the Torah”–Dyenu.*

*“If He had merely given us the Torah, but had not brought us to the land of Israel”–Dyenu.*

*“If He had merely brought us to the land of Israel, but had not built us the temple”–Dyenu.  
“We would have been satisfied.”*

After singing, the head of the house lifts each of three essential elements of the Passover and explains the significance of each. They are:

Pesach – the shank bone of the Passover lamb;

Matzos – the two matzo loaves;

Maror – the bitter herbs.

10. **The Hallel** – Psalms 113 and 114 are read responsively followed by drinking the second cup called the cup of judgment, which was poured after the Maggid. Before drinking, the cup is blessed with prayer: **“Blessed are Thou, O Eternal, our God, King of the universe, Creator of the fruit of the vine.”**
11. **The Rachatz** – The head of the house washes his hands once again and recites the following blessing; **“Blessed are Thou, O Lord our God, Ruler of the world, Who made us holy by His commandments and commanded us, concerning the washing of hands.”**
12. **The Matzoth** – Three loaves of matzah are held for all to see while everyone recites the following blessing: **“Blessed art Thou, O Lord our God, King of the Universe, Who brings forth bread from the earth.”**

The upper and middle loaves are broken and pieces distributed to everyone. Then all recite the following: **“Blessed are Thou, O Lord our God, King of the universe, Who sanctified us with His commandments and commanded us concerning the eating of unleavened bread.”**

13. **The Maror** – the bitter herbs are eaten after reciting the following blessing: **“Blessed are Thou, O Lord our God, King of the universe, Who sanctified us with His commandments and commanded us concerning the eating of bitter herbs.”**
14. **The Korech** – The Charoseth is eaten with bitter herbs placed between two pieces from the bottom loaf of matzah.
15. **Shulchan Orech** – The table is cleared and the Passover meal is served.

This concludes the first portion of the Passover and dinner is served to the family. *During dinner, the head of the house hides the afikomen mentioned in #5 above.*

16. **Tzaphun** – The afikomen, which was hidden during the meal, is found by the children of the house. When it is brought to the head of the house, it is broken in pieces, distributed, and eaten with the reminder that it represents the Passover Lamb. This is the point at which the gospels begin to record the story of Jesus’ reinterpretation of the Passover to the disciples. That they had already finished the first part of the Passover and eaten the meal is confirmed by both Luke (22:20) and Matthew (26:21, 26) Jesus broke the unleavened bread and said He was the Passover Lamb (Isa. 53:5-6; Matt. 26:26; Luke. 22:19).

17. **Ha-Geulah** – The third cup called the cup of redemption is taken after offering the following blessing: **“Blessed are Thou O Eternal, our God, King of the universe, Who created the fruit of the vine.”**

**\*\***This was the next point of Jesus’ reinterpretation of the Passover. He took the cup, after breaking and eating the bread, and said that it was His blood, shed for the redemption of sins (Matt. 26:28; Luke.22:20; Eph. 1:8).

18. **Elijah’s Place** – At each Passover table an empty chair is left and a place set at the table for Elijah. This custom grew from the final words of the last prophet of Israel, Malachi, who closed his message with the following exhortation: ***“Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord. In addition, he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.”*** (Malachi 4:5-6)

Jews believe that Elijah will come back to earth just prior to the coming of the Messiah. Jesus said that John the Baptist was the fulfillment of Malachi’s prophecy (see Matt. 11:2-25, esp. vv. 12-14). However, in an even more literal sense Elijah also came to earth. The gospels report that at the transfiguration of Jesus, both Moses and Elijah appeared and talked with him (Matt. 17:3, 12; Mk. 9:4, 11-13).

19. **The Hallel** – After the drinking of the third cup called the cup of redemption the participants sing a hymn of praise, which is traditionally Psalm 118. This is one of the great Messianic psalms. Verses 22-24 are quoted five times in the New Testament (Matt. 21:42; Mk. 12:10-11; Luke 20:17; Acts 4:11; 1 Pet. 2:7). Verses 25-27 were the words which the crowd chanted at the triumphal entry of Jesus to Jerusalem (Matt. 21:9, 23:39; Mk. 11:9; Luke 13:35; 19:38; Jn. 12:3). The word ***“Save Now!”*** in Hebrew is ***“Hosanna!”***

It is significant that this is the hymn that Jesus doubtless sang with the disciples before they departed on that Passover night before His death (Matt. 26:30).

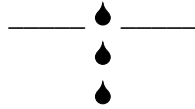
20. **The Fourth Cup** – The Passover concludes with the drinking of the fourth cup called the cup of praise. It is based on the fourth “I will” from Exodus 6:6-7, “I will take you to me for a people” (cf. Jn. 14:1ff). It is extremely significant that Jesus did not observe the fourth cup of the Passover. He and the disciples departed after the song (Matt. 26:30). He stated that He would not drink the last cup until He drank it at the coming of the Kingdom (Matt. 26:29; Luke 22:18). Jesus postponed the fourth cup until the Second Coming. Prophetically this cup represents the Second Coming when Jesus will take all believers as His people (Ex. 6:7; Jn. 14:1-14; 1 Thess. 4:16-17; Rev. 7:14-17; 21:1-5).

***“Even so come quickly Lord Jesus.” Rev. 22:20***

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## *The River Runs Through Calvary*

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The record of Christ's brief earthly ministry gives us details that prove He was who He said He was. The four gospel accounts tell us of the life, death, and resurrection of the Messiah. Each of the gospel writers wrote with a different purpose and through the four we see Christ as the King, as the Obedient Servant, the Perfect Man, and as the Son of God.

Their accounts also allow us to peer into His ministry and see how He lived. He taught His disciples the reason He had come; to suffer and die and be raised for the redemption of all humanity. His shed blood, that perfect blood, consummated God's plan and purpose for His coming. Forever after, when the cross is proclaimed, the blood is preached, and the sacrificial death is told, we are telling the reason

– the meaning – of why He came. Communion, one of His last acts before He was arrested, is a reminder as well as a picture of the reason and should take us back to the original promise given to Abraham – all the world would be blessed through him.

After His resurrection, He gave final instruction to His disciples, and after His ascension sent His promise to always be with them on Pentecost, when He poured His Holy Spirit on the church. The spread of His church to the nations is told in Acts, and the pastoral letters of Paul and Peter guide and remind us how to love and continually share the message and plan of His redemptive love to the world. They spoke to His church, His bride, of which we are a part.

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## **Outline – Gospel of Mark**

**Purpose of the Gospel:** Jesus is presented as the Son of God who is the *Faithful Servant* of His Father.

### **The Introduction of the Servant (1:1-13)**

Jesus was introduced to the waiting by John (1:1-8). Jesus was introduced to the world by the Father (1:9-11).

Jesus was introduced to the wilderness by the Spirit (1:12-13).

**I. The Galilean Ministry of Jesus the Servant (1:14-4:34)**

- A. His power over people (1:14-20)
- B. His power over demons (1:21-28)
- C. His power over disease (1:29-1:45)
  - 1. His power over those by touch (1:29-39)
  - 2. His power over those who cannot be touched (1:40-45)
- D. His first confrontation with religious leaders (2:1-3:6)
  - 1. His confrontation concerning the forgiveness of sins (2:1-12)
  - 2. His confrontation concerning fellowship with sinners (2:13-17)
  - 3. His confrontation concerning fasting of the saints (2:18-22)
  - 4. His confrontation concerning feasting on the Sabbath (2:23-28)
  - 5. His confrontation concerning healing on the Sabbath (3:1-6)
- E. Jesus goes to the lake because of the crowds: He confronts the demons (3:7-12)
- F. Jesus goes from the lake because of the crowds: He calls the disciples (3:13-19)
- G. Jesus is charged by His family: He is beside himself (3:20-21)
- H. Jesus is charged by His foes: He is Beelzebub (3:22-30)
- I. Jesus is called by His family: He has a new family (3:31-35)
- J. He tells about the kingdom (4:1-34)
  - 1. He tells about the sower and the soils of the kingdom (4:1-20)
  - 2. He tells about the secret of the kingdom (4:21-25)
  - 3. He tells about the scattered seed of the kingdom (4:26-29)
  - 4. He tells about the supernatural growth of the kingdom (4:30-34)

**II. The Withdrawals and Returns to Crowds in Galilee (4:35-9:50)**

- A. His *First Withdrawal and Return* to crowds in Galilee (4:35-6:29)
  - 1. He shows His power over the storm (4:35-41)
  - 2. He shows His power over the spirits (5:1-20)
  - 3. He shows His power over the sickness (5:21-43)
  - 4. He is called a carpenter's son in His hometown (6:1-6)
  - 5. He is commissioning the twelve into all the towns (6:7-13)
  - 6. John the Baptist is killed (6:14-29)
- B. His *Second Withdrawal and Return* to crowds in Galilee (6:30-7:23)
  - 1. He shows His power over the elements: He feeds 5000 (6:30-44)
  - 2. He shows His power over the elements: He walks on water (6:45-56)
  - 3. His second confrontation with religious leaders (7:1-23)
    - a. The confrontation over doctrine (7:1-13)
    - b. The confrontation over defilement (7:14-23)
- C. His *Third Withdrawal and Return* to crowds in Galilee (7:24-8:13)

1. The plea of the Phoenician: for her daughter (7:24-30)
2. The pleas of the people: for the deaf (7:31-37)
3. He has condemnation for the Pharisees: He groans inside (8:10-13)
- D. His *Fourth Withdrawal* and *Return* to crowds in Galilee (8:14-9:50)

### **III. The Journey to Jerusalem (10:1-52)**

- A. He teaches about service (10:1-12)
- B. He teaches about children (10:13-16)
- C. He teaches about eternal life (10:17-31)
- D. He teaches about His betrayal and trial (10:32-34)
- E. He teaches about leadership (10:35-45)
- F. He heals blind Bartimaeus (10:46-52)

### **IV. The Judean Ministry of Jesus the Servant (11:1-13:37)**

- A. He enters the city of Jerusalem (11:1-11)
- B. He enters and cleanses the temple in Jerusalem (11:12-19)
- C. He teaches about faith: the fig tree (11:20-26)
- D. He teaches about authority (11:27-33)
- E. He teaches about His rejection (12:1-12)
- F. He teaches about allegiance (12:13-17)
- G. He teaches about the resurrection (12:18-27)
- H. He teaches about the Great Commandment (12:28-34)
- I. He teaches about His deity (12:35-37)
- J. He teaches about deceit (12:38-40)
- K. He teaches about giving: the mites (12:41-44)
- L. He teaches about the end of the age (13:1-37)

### **V. The Betrayal, Crucifixion and Resurrection of Jesus the Savior (14:1-16:20)**

- A. The betrayal of the Savior (14:1-72)
  1. The alabaster flask is broken: Judas is angered (14:1-11)
  2. The announcement of betrayal: Judas is announced (14:12-21)
  3. The announcement of the new covenant: Judas is absent (14:22-25)
  4. The agony in the garden: Jesus is alone (14:26-42)
  5. The arrest in the garden: Jesus is abandoned (14:43-52)
  6. The arrival in the courtyard
    - a. Jesus is accused before Caiaphas (14:53-65)
    - b. Jesus is abandoned by Cephas (14:66-72)
- B. The Crucifixion of the Savior (15:1-47)
  1. The Savior is condemned before Pilate (15:1-15)
  2. The Savior is clothed by the soldiers (15:16-20)

3. The Savior is crucified by the soldiers (15:21-3)
4. The Savior cries out to His Father (15:33-41)
5. The Savior is carried to the tomb (15:42-47)
- C. The Resurrection of the Savior (16:1-20)
  1. He appears to the women (16:1-11)
  2. He appears to the disciples (16:12-18)
  3. He ascends to the Father (16:19-20)

## **Outline – Gospel of John**

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### **I. The Prologue (1:1-18)**

### **II. The Period of Consideration (1:19-4:54)**

- A. The witness of John the Baptist (1:19-34)
- B. The presentation of John's disciples (1:35-51)
- C. The wedding at Cana (2:1-11)
- D. The first appearance at Jerusalem (2:12-22)
- E. The interview with Nicodemus (2:23-3:21)
- F. The confession of John the Baptist (3:22-36)
- G. The Samaritan Woman (4:1-42)
- H. The nobleman of Capernaum (4:43-54)

### **III. The Period of Controversy (5:1-6:71)**

- A. The man at the pool (5:1-18)
- B. The claims of Jesus (5:19-29)
- C. The witness (5:30-47)
- D. The feeding of the five thousand (6:1-15)
- E. The walking on the water (6:16-21)
- F. The discourse on the Bread of Life (6:22-71)

### **IV. The Period of the Conflict (7:1-11:53)**

- A. The unbelief of the brethren (7:1-9)
- B. The bewilderment of the people (7:10-13)
- C. The public appearance (7:14-19, 21-24, 33, 34)
- D. The popular response (7:20, 25-32, 35, 36)
- E. The climactic appeal to Jesus (7:37-52)
- F. The woman taken in adultery (7:53-8:11)

- G. The address to the Pharisees (8:12-30)
- H. The discourse to the believing Jews (8:31-59)
- I. The healing of the man born blind (9:1-41)
- J. The discourse on the Good Shepherd (10:1-18)
- K. The division among the Jews (10:19-21)
- L. The argument in Solomon's Porch (10:22-42)
- M. The raising of Lazarus (11:1-53)

**V. The Period of Crisis (11:54-12:36a)**

- A. The retirement to Ephraim (11:54-57)
- B. The return to Bethany (12:1-11)
- C. The entry into Jerusalem (12:12-19)
- D. The visit of the Greeks (12:20-36a)

**VI. The Period of the Conference (12:36b-17:26)**

- A. Transition (12:36b-3:30)
  - 1. Author's parenthesis (12:36b-43)
  - 2. The appeal of Jesus (12:44-50)
  - 3. The Last Supper (13:1-20)
  - 4. The dismissal of the traitor (13:21-30)
- B. Conference with the disciples (13:31-16:33)
  - 1. Conference on Preparation (13:31-14:31)
    - a. The introductory announcement (13:31-35)
    - b. The question of Peter (13:36-38)
    - c. The discussion of destiny (14:1-4)
    - d. The question of Thomas (14:5-7)
    - e. The question of Philip (14:8-11)
    - f. The instruction resumed (14:12-21)
    - g. The question of Judas (14:22-24)
    - h. The discourse completed (14:25-31)
- C. Conference on relationships (15:1-27)
  - 1. The relation of the believers to Jesus (15:1-11)
  - 2. The relation of the believers to each other (15:12-17)
  - 3. The relation of the believers to the world (15:18-27)
- D. Conference on Revelation (16:1-33)
  - 1. The revelation explained (16:1-6)
  - 2. The consequences of the revelation (16:7-15)
  - 3. The revelation by the resurrection (16:16-24)
  - 4. The revelation by proclamation (16:25-33)

- E. Conference with the Father (17:1-26)

## **VII. The Period of the Consummation (18:1-20:31)**

- A. The betrayal (18:1-11)
- B. The trial before Annas (18:12-27)
- C. The interview with Pilate (18:28 – 19:16)
- D. The crucifixion (19:17-37)
- E. The burial (19:38-42)
- F. The resurrection (20:1-29)
  - 1. Analysis
  - 2. The evidence of the resurrection
  - 3. The effect of the resurrection

## **VIII. The Epilogue (21:1-25)**

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# **Gospel of John: Context, Miracles, Discourses**

## **Jesus Was Who He Said He Was**

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### **The Gospel of John**

#### **Context: Why Four Gospels?**

Matthew:	Jesus as King
Mark:	Jesus as Obedient Servant
Luke:	Jesus as Son of Man
John:	Jesus as Son of God

#### **Who Wrote the Gospel of John?**

John, the son of Zebedee, brother of James, “the disciple whom Jesus loved”

#### **Why was the Gospel of John written?**

To prove that Jesus was the unique Son of God                      John 20:30-31

#### **The plan/outline of the Gospel of John is to prove that Jesus is God**

Jesus is introduced    John 1:1-51

#### **Jesus performs seven (7) miracles and signs that prove He is God**

1 <sup>st</sup> Miracle	Wedding	Changes Water to Wine	John 2:1-12
2 <sup>nd</sup> Miracle	Healing	The Nobleman’s Son	John 4:43-54

3 <sup>rd</sup> Miracle	Healing	The Paralytic	John 5:1-47
4 <sup>th</sup> Miracle	Provision	Feeding 5000	John 6: 1-15
5 <sup>th</sup> Miracle	Creation	Walking on Water	John 6:16-21
6 <sup>th</sup> Miracle	Healing	Sight to the Blind	John 9:1-41
7 <sup>th</sup> Miracle	Death	Raising of Lazarus	John 11:1-53

### **Jesus gives seven (7) discourses**

1 <sup>st</sup> Discourse	The New Birth	John 3:1-21
2 <sup>nd</sup> Discourse	The Water of Life	John 4:5-15
3 <sup>rd</sup> Discourse	Jesus Asserts His Deity	John 5:19-47
4 <sup>th</sup> Discourse	The Bread of Life	John 6:22-66
5 <sup>th</sup> Discourse	The Light of the World	John 7:53-8:59
6 <sup>th</sup> Discourse	The Good Shepherd	John 10:1-42
7 <sup>th</sup> Discourse	The Coming death of Jesus	John 12:20-36

**The Passion** John 13:1-19:42

**The Resurrection** John 20:1-21:25

### **The Gospel of John**

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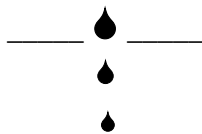
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***“The River Runs to the Throne in Heaven” Revelation 4 & 5***



**Outline – Book of Revelation**  
**70 AD to Consummation**

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The Book of God draws to close with the Book of Revelation, God’s vision given to His beloved disciple, John. The church, scattered throughout Asia Minor, had two great foes; heresy and persecution. It was because of this great persecution that John wrote the book from exile on the Isle of Patmos. A barren rock island in the Mediterranean Sea, Patmos was the place where the Roman Emperor Domitian sent persecuted Christians to die of hard labor, hunger and exposure. God had a purpose there for John - to reveal to him His final word to His church.

Like the Book of Genesis, Revelation divides into natural sections. Revelation 1:19 divides the book into three distinct sections; 1) “...*the things which you have seen...*” – the vision of the resurrected and glorified Christ; 2) “...*the things which are...*” referring to the churches of chapters 2 and 3; and 3) “...*the things which will take place after this...*” – in other

words “after these things.” ***“Write down what you have seen – both the things that are now happening and the things that will happen later.” Rev. 1:19***

While Revelation has much horrible imagery referring back to what Old Testament prophets prophesied and tells of the apocalypse, it is actually a message of comfort and promise of the providential intervention of God in the affairs of men. Between the promise of the rapture, the “snatching away” of the church to be with Jesus, to the time of the great tribulation, and eventually to the promise of God to defeat evil, are events recorded by John at God’s instruction. Revelation is the climax of unfolding events from Genesis to the final “*Amen*” of Revelation 22:21, in the ultimate fulfilment of God’s redemption of lost humanity. It is the last drop of blood in the Crimson River of God’s love for us.

## ***Title: The Revelation of Jesus Christ***

***Key Verse:*** Revelation 1:19

- I. “The Things Which You Have Seen” (1:1-20)**
  - II. “The Things Which Are” (2-3)**
  - III. “The Things Which Will Take Place After This” (4:1-22:1)**
- 
- I. “The Things Which You Have Seen” (1:1-20)**
    - A. Introduction and Blessing of the Book (1:1-3)
    - B. Introduction of God the Father, Holy Spirit and Jesus Christ the Son (1:4-8)
    - C. Introduction of John (1:4-8)
    - D. Explanation of What was Said to John (1:10-11)
    - E. Description of What John Saw (1:12-16)
    - F. Explanation of What John Saw (1:17-20)
  - II. “The Things Which Are” (2-3)**
    - A. The Letter to Ephesus (2:1-7)
    - B. The Letter to Smyrna (2:8-11)
    - C. The Letter to Pergamos (2:12-17)
    - E. The Letter to Thyatira (2:18-29)
    - F. The Letter to Sardis (3:1-6)
    - G. The Letter to Philadelphia (3:7-13)
    - H. The Letter to Laodicea (3:14-22)
  - III. “The Things Which Will Take Place After This” (4:1– 22:1-5)**
    - A. Praise before the Throne for Creation (4:1-11)
    - B. Praise before the Throne for Salvation (5:1-14)
    - C. The Seven Sealed Judgments (6:1-8:1)
      - 1. The First Seal Opened: the *White Horse* (6:1-2)
      - 2. The Second Seal Opened: the Fiery Red Horse (6:3-4)
      - 3. The Third Seal Opened: the Black Horse (6:5-6)
      - 4. The Fourth Seal Opened: the Pale Horse (6:7-8)
      - 5. The Fifth Seal Opened: the Slain Saints (6:9-11)
      - 6. The Sixth Seal Opened: the *Cataclysmic Earth* (6:12-17)
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