



# THE SABBATH

The background of the slide is a sunset over a body of water. The sun is low on the horizon, creating a bright orange and yellow glow that reflects on the water's surface. The sky is filled with soft, horizontal clouds. On the right side of the image, there is a dark silhouette of a person's head in profile, looking towards the sunset. The overall mood is contemplative and serene.

# The Sabbath Day Controversies

Luke 6:1-5; 6-11; 13:10-17

# What is the Sabbath?

## First Theme of the Sabbath:

- Last day of creation (Saturday)
- Author of Genesis took the seven days of week as the template for this poetic recounting of God's great work of creation – last day as a memorial
- Like a capstone – it completes the week before we start a new week
  - A day to *remember* the covenant that God swore with all of creation – that he would be our God and always with us



# What is the Sabbath?

## Second Theme of the Sabbath:

- Day of rest
- Not because God was tired, but because the last day is the day which he draws all of creation back into Himself!
  - Lay aside our work one day each week to reflect on our covenant with him
  - Enjoy the wonders of creation
  - Recharge so that we can start the new work week giving glory to God



# When & Why Was the Sabbath Instituted?

## When:

- The Sabbath was instituted after the exodus from Egypt at Mt. Sinai

## Why:

- Remembrance of the release and subsequent rest from Egyptian servitude
- Sign of the exodus, a day of rest from labor
- Symbolized the rest that the Israelites experience in their liberation from Egyptian bond





## How Was the Sabbath Observed

- The Jewish day was measured from sundown to sundown
  - Friday, the moment the sun went down marked the end of Friday and the beginning of Saturday – hence the Sabbath
- The Sabbath was the sign of the *covenant* between Yahweh and Israel
  - To break the Sabbath was to break the covenant
- The prophet Jeremiah taught that failure to observe the sabbath was one of the key factors in the destruction of Jerusalem by the Babylonians

# The Pharisees & The Sabbath

- Scribes and the Pharisees = guardians of the Torah – observance of the Sabbath was one of their primary concerns
- For them, not observing the Sabbath led to the Babylonian exile
- Believed it was going to take complete adherence to the Torah to bring Israel out of exile and to bring about the renewal of Israel
- Taught that no work whatsoever was to be done on the sabbath – the sabbath was holy, set apart from the rest of the week





## Jesus Redefines the Sabbath

### Three Sabbath Day Confrontations

1. Jesus and his disciples pick grain on the Sabbath day
2. Jesus heals a man with a withered hand on the Sabbath day
3. Jesus cures the woman who was bent over





# Jesus and His Disciples Pick Grain

Luke 6:1-5; Deuteronomy 5:15



## Picking Grain on the Sabbath

### Spying on Jesus:

- Jesus and his disciples are called out for plucking grain out of nowhere
- Pharisees might be following Jesus and spying on him... specifically on the Sabbath day, in order to find something wrong with him



## Picking Grain on the Sabbath

### David & His Men:

Jesus' response: David and his soldiers eating the bread of the Presence (1 Sam 21)

- David learned that Saul was trying to kill him and he fled to Nob – the city of the priests
- He asked the high priest, Ahimelech, for food, but all they had was the bread of the Presence (reserved for priests)
- But David and his men were “consecrated” because they refrained from marital relations while on military service
- Therefore, they they allowed to eat the bread of the Presence



David	Jesus
David and his men were being pursued by Saul	Jesus and his men are being pursued by the Pharisees
David and his men were following the priestly practice of marital abstinence	Jesus and his men are following the priestly practice of marital abstinence
David was anointed – they were granted the priestly privilege of eating the consecrated sabbath bread	Jesus is the Anointed One – they are granted the priestly privilege of eating the work of their hands (Eucharistic foreshadowing)
Saul has Ahimelech and his priests put to death because of the spy Doeg the Edomite	Jesus and his priests will be put to death because of the Pharisee spies.



## Picking Grain on the Sabbath

### Conclusion:

- Jesus is claiming to be the new David
- And just like David and his men were granted priestly privileges for their service, Jesus and his men have the same privilege for *their* priestly service
- Jesus is making a clear claim that his Apostles are priests



# Healing the Man with the Withered Hand

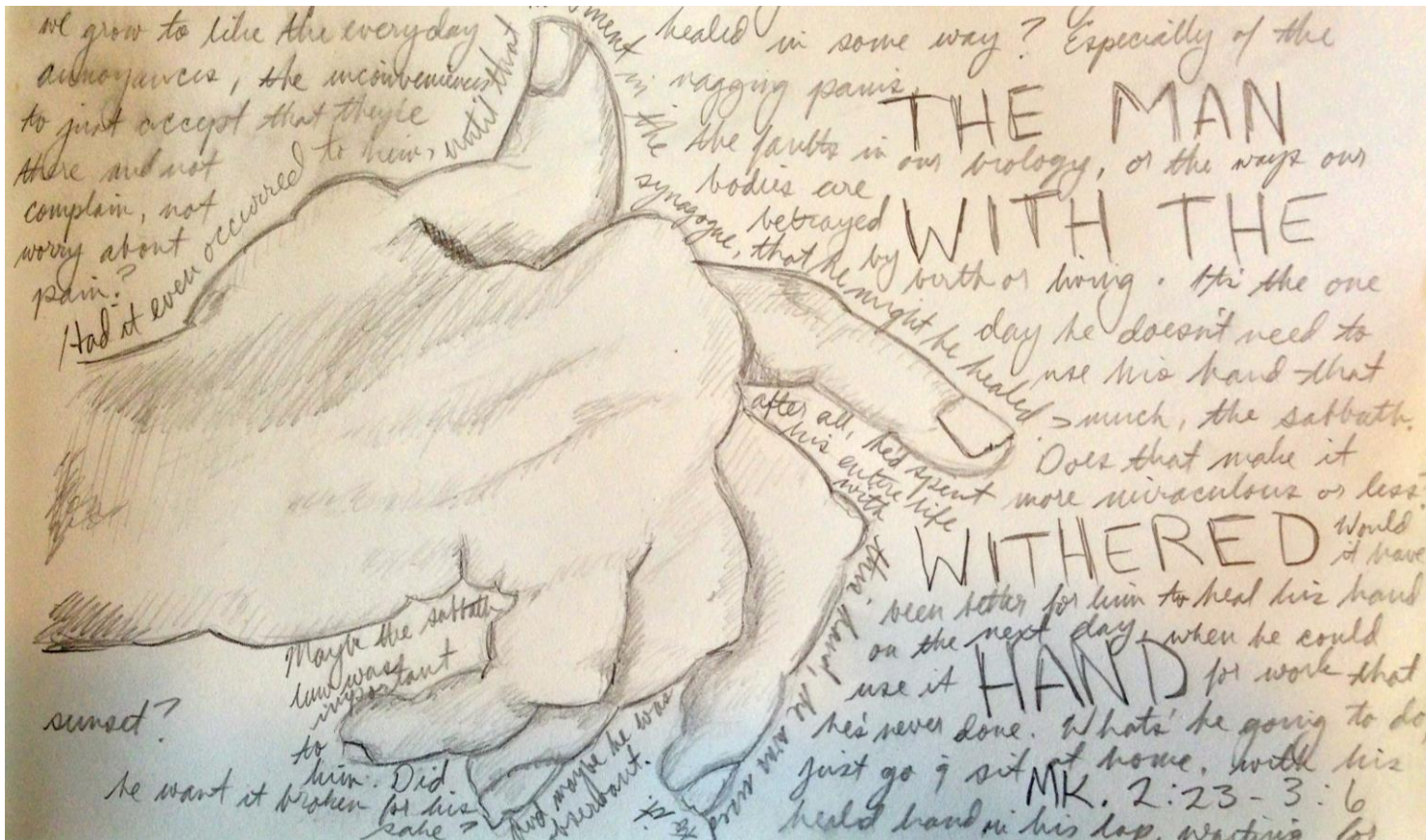
Luke 6:6-11



## Is it lawful to heal on the Sabbath?

- Jesus calls the man to him and in a loud voice asks, “Is it lawful on the sabbath to good or to do harm, to save life or to destroy it?” (Lk. 6:9)
- Why? ...The Pharisees allowed ONE exception to working on the sabbath – war!
  - During the Maccabean revolt many Jews were killed because they refused to fight on the sabbath
  - Mattathias and his followers made the exception to sabbath law: it was permitted to kill in self-defense on the Sabbath

## Man With a Withered Hand



## Is it lawful to heal on the Sabbath?

- This puts Jesus' question into context
  - If it was lawful to kill and do harm on a Sabbath (and it was), then is it not even **more** so lawful to do good and to heal on the sabbath?
- Jesus heals the man's hand and the Pharisees become infuriated and discuss "what they might do to Jesus" (Luke 6:11)
- They conclude on that very day that they should destroy Jesus

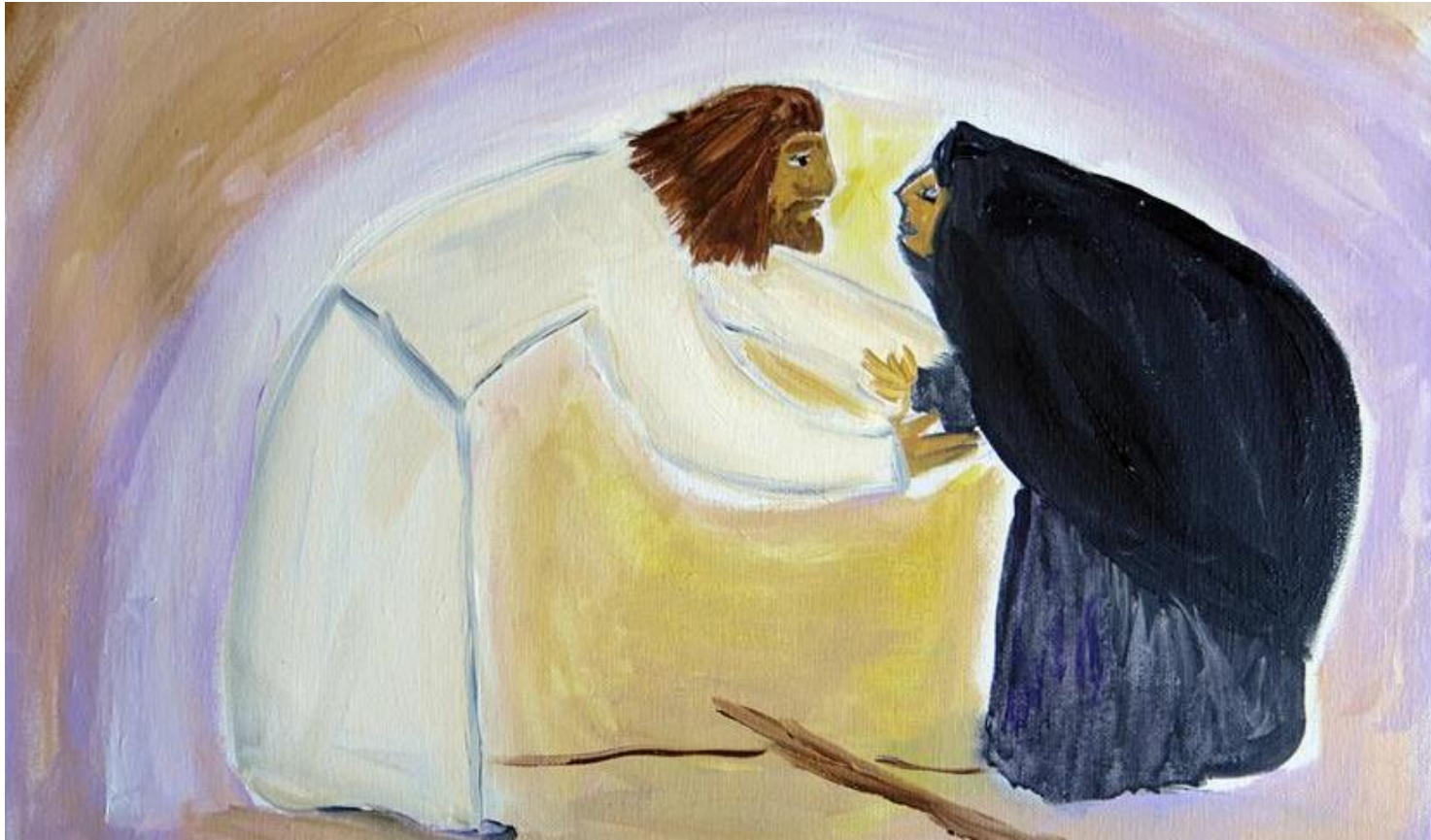
# Man With a Withered Hand





# Curing the Woman Who Was Bent Over

Luke 13:10-17



## Woman Bent Over

Jesus cures the woman who was bent over:

- Only on the Sabbath does Jesus initiate healing; people ask him at the other healings
- The reason Jesus prefers to heal on the Sabbath day is because his healings are **acts of liberation**
- Jubilee acts that aim to “set free those who are oppressed” and “proclaim release to the captives” (Luke 4:18)
- Notice his response: “Woman, you are freed from your infirmity.”



## Woman Bent Over

### Jesus cures the woman who was bent over:

- Jesus is proclaiming a new exodus from slavery to Satan and sin
- What better day to liberate Israel from the effects sin than on the day set aside to celebrate Yahweh's promise of freedom? (Sabbath)
- Jesus does not heal on the Sabbath to "stick it to the Pharisees"
- He is deliberately drawing attention to the significance of the Sabbath and its link to his mission to bring the new Jubilee

A low-angle, close-up shot of a person's legs and feet. The person is wearing a dark purple or maroon dress and black high-heeled shoes. They are walking on a light-colored, textured surface, possibly sand or gravel. The background is blurred, showing a bright, hazy area. The text "JOURNEY TO JERUSALEM" is overlaid on the right side of the image in a bold, dark font.

# JOURNEY TO JERUSALEM



# JOURNEY JERUSAL

## Journey to Jerusalem

### Overview

- At this point in the journey the narration style will change and Jesus' focus will change
- As he starts thinking about his death he now wants to reveal his identity more intentionally
- We will also start looking at other really important events in the life of Jesus in the other Gospels (Matthew, Mark, and John)



# The Death of John the Baptist

Matthew 11:2-19, 14:1-13

# John the Baptist in Prison

## John is arrested by King Herod

- Remember John the Baptist, Son of Zechariah and Elizabeth, wearing camel's hair clothes, eating locusts and wild honey, baptizing people in the Jordan River?
- He was arrested by King Herod because he had spoken out against Herod's unlawful marriage (his new wife, Herodias, was actually the wife of Herod's still-living brother).
- Herodias wanted John to be killed, but Herod was scared to do so.





# John the Baptist in Prison

## Is Jesus the Messiah?

- “When John heard in prison of the works of the Messiah, he sent his disciples to him” (Mt 11:2)
- Here we see two things:
  1. The author of Matthew recognizes that Jesus IS the Messiah (the anointed one who comes to save)
  2. John is not sure if Jesus is the one that he has been preparing for and is seeking to KNOW who Jesus is.





# John the Baptist in Prison

## Are You the One?

- “Are you the one who is to come, or should we look for another?” (Mt 11:3)
- Here the disciples of John ask Jesus point blank – are you the Messiah, the anointed king, the great high priest, the one who is going to save Israel from their sins, the servant of God who will usher in the New Jerusalem, the Kingdom of God?!
- Notice how Jesus responds.



# John the Baptist in Prison

## Jesus IS the Messiah!

- “Go and tell John what you hear and see” (Mt 11:4)
- Jesus answers the question by showing that his actions prove that He is the Messiah.
- After being with Jesus, the blind can see, lame can walk, lepers are cleansed, deaf can hear, dead are raised, poor get to hear the good news. All of this lines up with Isaiah’s prophecies about the Messiah. (cf. Mt 11:5)



# John the Baptist in Prison

## Do you think Jesus is the Messiah?

- Remember, this section we are looking at how Jesus reveals his identity. Here he indirectly answers the question – he is the Messiah.
- We can look at the spiritual sense of this passage and see John speaking to us. Do we think Jesus is the one who is to come?
- Are the miracles enough for you to believe or do you need more?



# John the Baptist in Prison

## Jesus Praises John

- Jesus goes on to praise John, “Amen, I say to you, among those born of women there has been none greater than John the Baptist.” (Mt 11:11)
- “If you are willing to accept it, he is Elijah, the one who is to come.” (Matthew 11:14)
- Here Jesus affirms that John is the one that the prophet Malachi prophesied about – the messenger who will come in the spirit of Elijah

# The Death of John the Baptist

## Matthew 14:1-13

- Herodias's daughter dances at Herod's birthday party.
- Herod promises the girl anything she wants.
- Mom has her ask for John the Baptist's head on a platter.
- Herod doesn't want to back out of his promise.
- John is beheaded in the prison.
- Jesus hears about this and knows that He, too, is headed toward His death, and keeps walking toward Jerusalem.



# The Bread of Life Discourse

John 6





## The Bread of Life Discourse

### Context

- John chapter 6 is known as the Bread of Life Discourse (to speak or write authoritatively about a topic).
- John wrote his Gospel in an entirely different way. Remember, he was exiled on the island of Patmos off of Greece and spent the rest of his life meditating, reflecting, and praying through his experience of the life of Jesus. He had a lot of time to perfect his narrative.
- He also has many stories that are not in the other three.



## Signs

- John doesn't talk about miracles, but rather has intentionally chosen seven stories and calls them signs. Signs of what?
- Well the seven signs can be seen in a metaphorical way as the seven days of creation, and the resurrection of Jesus is the eighth sign, indicating a new creation and the beginning of a new week of creation.

The Bread of Life Discourse










# The Bread of Life Discourse

## I AM

- John also reflects on seven “I AM” statements made by Jesus in his public ministry.
- I AM is the Divine Name revealed by God in the burning bush (cf. Ex 3:14). John is reflecting on how Jesus is using the Divine Name of God to identify himself with.
- It is in this section that Jesus repeats the “I AM” phrase four times – “I am the bread of life.”

The infographic features a central title "The seven 'I AM' statements of Jesus" in large, bold, black font. Surrounding this title are seven distinct icons, each paired with a quote and a biblical reference. The icons include a green vine sprout, a slice of bread, a yellow diamond-shaped sign with a black silhouette of a person leading a child, a glowing lightbulb, a white cloud with a sun rising behind it, a white sheep, and a brown wooden door. The background is a textured, light brown color.

**The seven "I AM" statements of Jesus**

-  "I am the true vine"  
JOHN 15:1-5
-  "I am the bread of life"  
JOHN 6:35-48
-  "I am the light of the world"  
JOHN 8:12; 9:5
-  "I am the gate"  
JOHN 10:7
-  "I am the good shepherd"  
JOHN 10:11-14
-  "I am the resurrection and the life"  
JOHN 11:25
-  "I am the way, the truth and the life"  
JOHN 14:6



## The Bread of Life Discourse

### Outline of John 6

1. Jesus feeds the 5,000 (6:1-15)
  2. Jesus walks on water (6:16-21)
  3. Jesus teaches on the Bread of Life (6:22-59)
  4. Many of Jesus' disciples leave (6:60-71)
- In the chronology of the story, the feeding of the 5,000 happens right after the death of John the Baptist (cf. Mt 14:13-36), which is why we are exploring this story here.



## Feeding the 5,000

- Jesus crosses the Sea of Galilee and went up a mountain.  
**IMPORTANT**: Remember, any time Jesus goes up a mountain (6:3) that is the narrators way of telling you that something important is going to happen!
- This is the fourth sign in John's Gospel.
- John gives us a clue that "the Jewish feast of Passover was near" (6:4). This is meant to make the reader reflect on the liberation from slavery in Egypt and the promise of new life.

# The Bread of Life Discourse



## Feeding the 5,000

- The people are there to hear Jesus preach, but it got late and the crowd was hungry.
- There is a boy who offers his five loaves and two fish. Jesus instructs the people to “recline” (6:10). This is important because that is the same language used at the Last Supper (he gives them bread).
- He miraculously feeds over 5,000 and the people say, “this is truly the Prophet, the one who is to come into the world.” (6:14)
- Notice how their response is different from John’s disciples. They do not know who Jesus is.

# The Bread of Life Discourse



## Feeding the 5,000

- “Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.”
- It is interesting that Jesus is in fact the King of Kings, but not in the way that the crowd want and expect him to be.

The Bread of Life Discourse

# The Bread of Life Discourse



## Jesus' Teaching of Bread

- The next day the crowds looked for Jesus and finally found him.
- “Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled.” (6:26)
- He calls them out and says that they are not here because they believe Jesus is the Messiah, but because he gave them free food and they want more, especially when it benefits them!

# The Bread of Life Discourse



## What Sign Can You Do?

- Jesus tells them, “do not work for food that perishes but for the food that endures for eternal life.” (6:27)
- Sure he could give them food, but that will only last a second, they will not actually be nourished in the area that they need the most – their heart.
- They ask what they must do, Jesus says that they must “believe in the one sent” (6:29), but they still ask for a sign.



# The Bread of Life Discourse



## Manna in the Desert

- Jesus reminds them how the Israelites ate manna in the desert, “he gave them bread from heaven to eat” (6:31)
- Jesus goes on to say that “my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.” (6:32-33)
- Jesus is using the story of the manna in the desert as an analogy about himself – he is the bread that has come down from heaven.
- The crowd still don’t understand and ask for this physical bread.





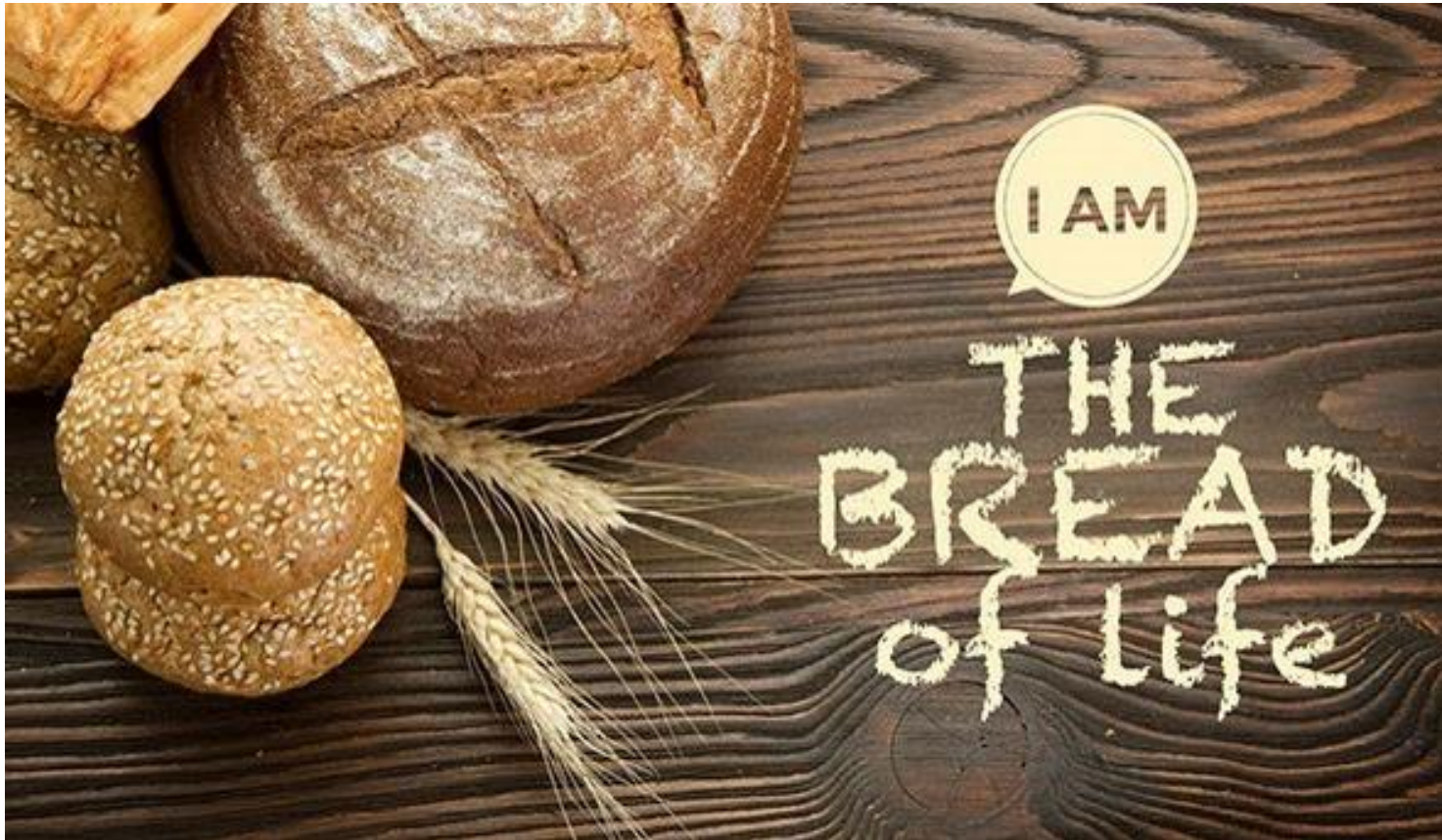
# The Bread of Life Discourse



## I Am the Bread of Life

- Jesus makes it very clear for them now – “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.”
- He makes it clear that he is the bread that came down from heaven and gives life.
- “For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day.” (6:40)
- Jesus is revealing his identity and making it clear – HE IS the Son of God.

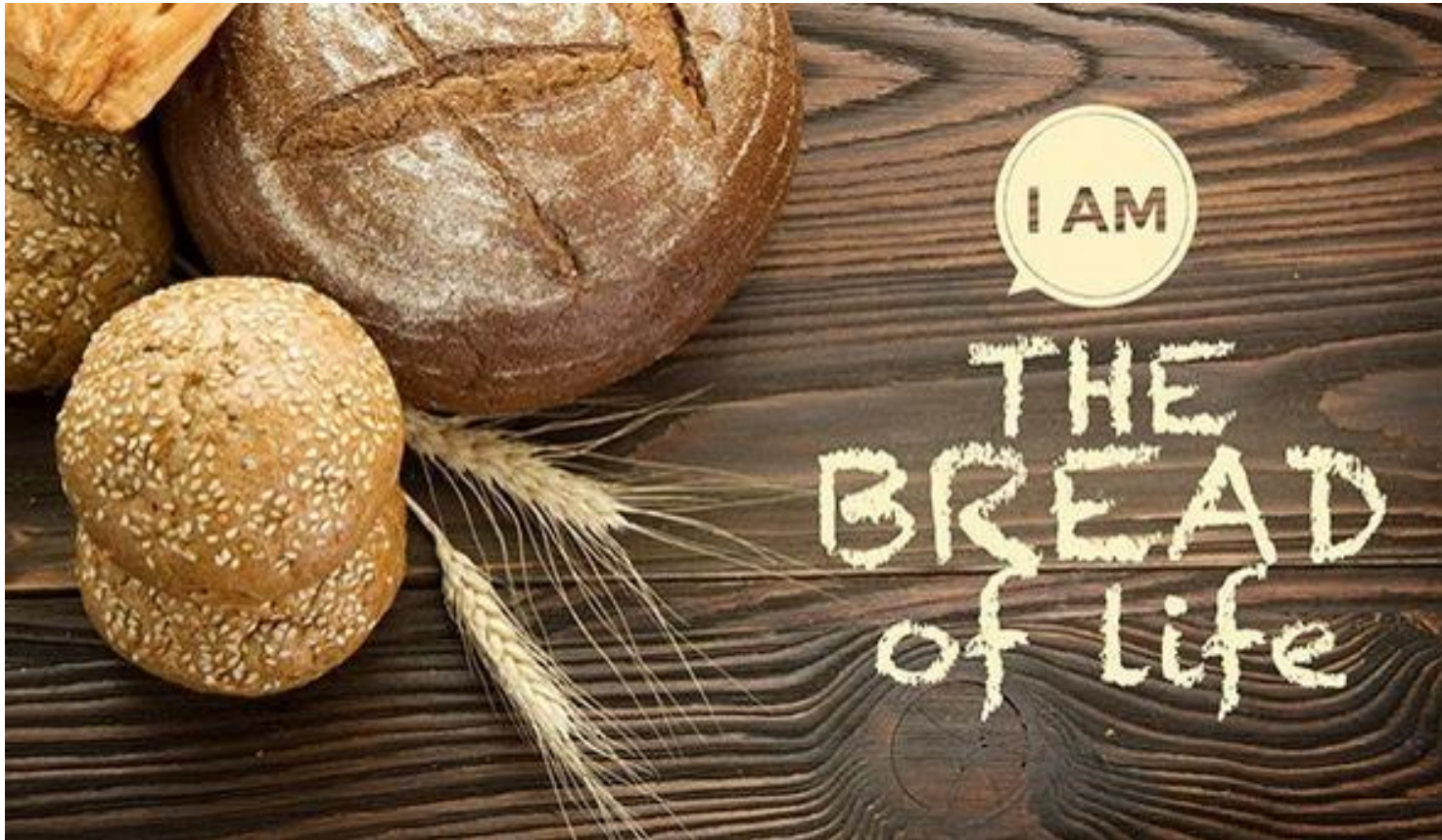
# The Bread of Life Discourse



## The Jews Murmur

- The Jews murmured because he claimed to be from heaven and one with God (6:41). Remember that the Israelites murmured in the wilderness even though God provided for them!
- Jesus again repeats that those who believe in him will be raised up on the last day (6:44), that he was sent from the Father (6:46), that whoever believes in him will have eternal life (6:47), and that he is the bread of life (6:48) = this is a summation of everything he has said thus far.

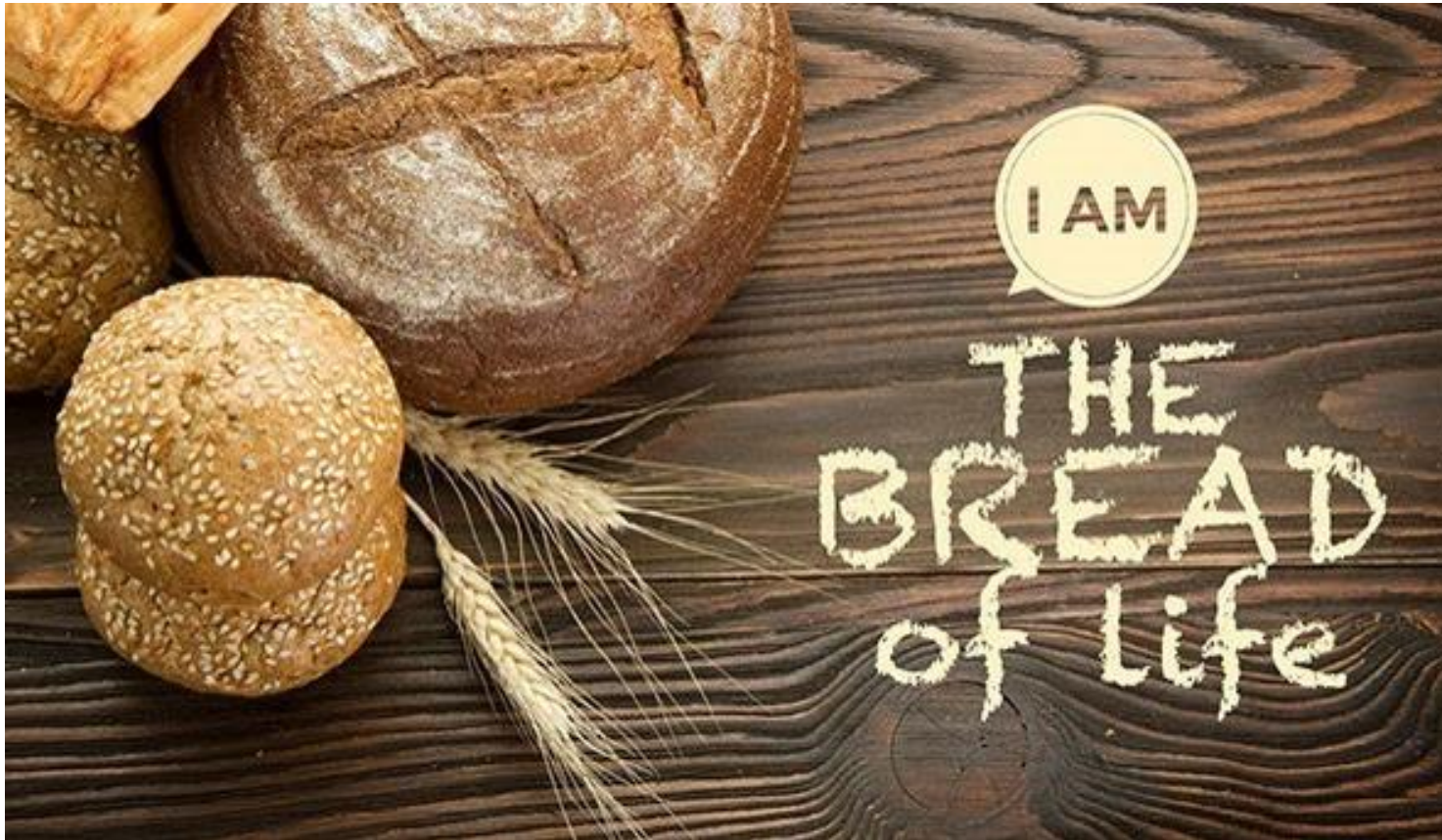
# The Bread of Life Discourse



## Eat this Bread and Live Forever

- Jesus reminds them that even though God provided manna for the Israelites they still all died.
- Jesus makes a radical claim, “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.” (6:51)
- Wait what? Jesus is saying to eat his flesh? Isn't that cannibalism? Isn't that against the Torah?

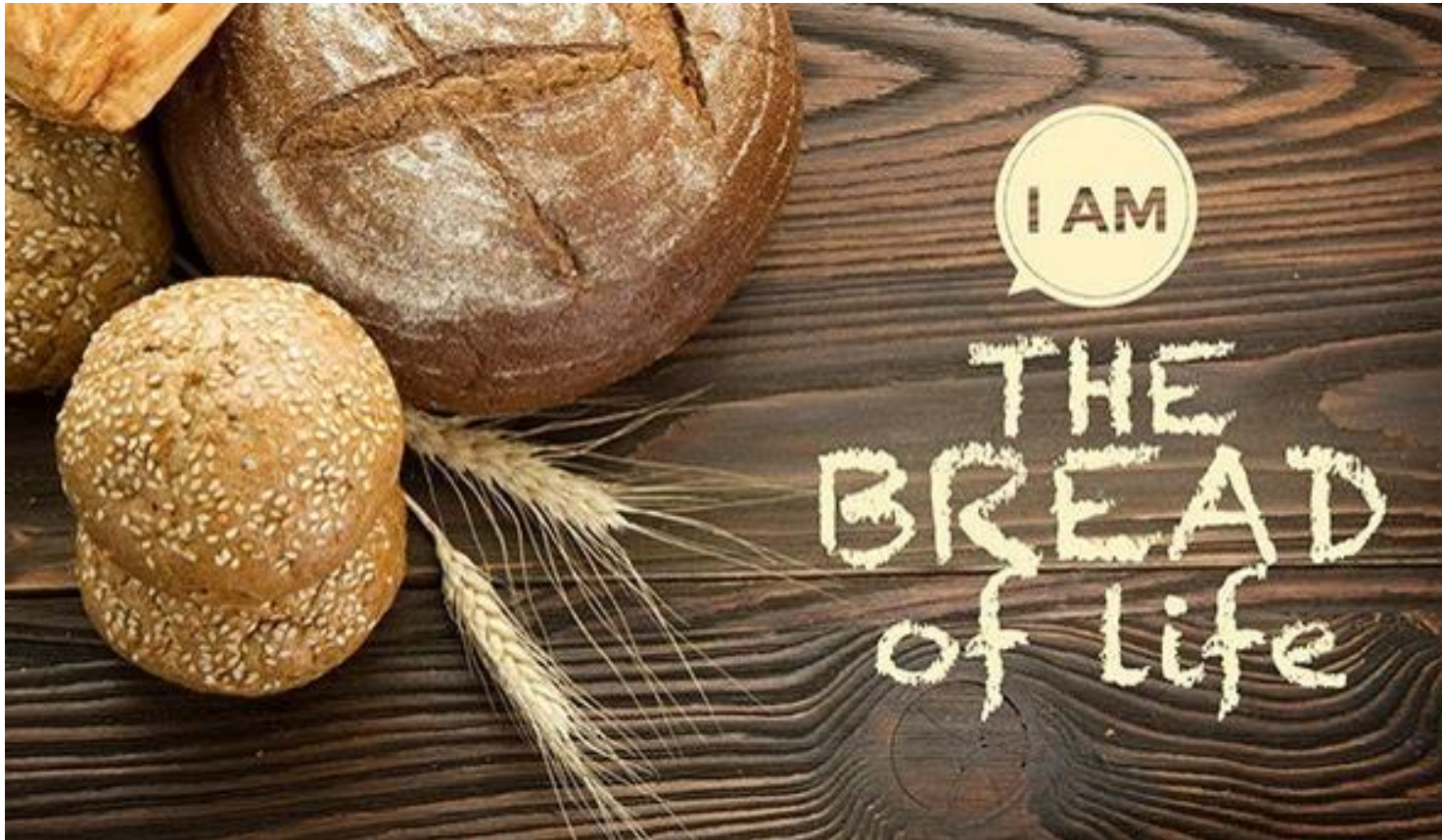
# The Bread of Life Discourse



## Drink His Blood

- The Jews quarreled among themselves, questioning how Jesus could give them his flesh.
- Jesus escalates his language and says, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.” (6:53)
- He now goes on to say that you must drink his blood! Okay that has to be against the Torah somewhere! (Deut 12:23-24)

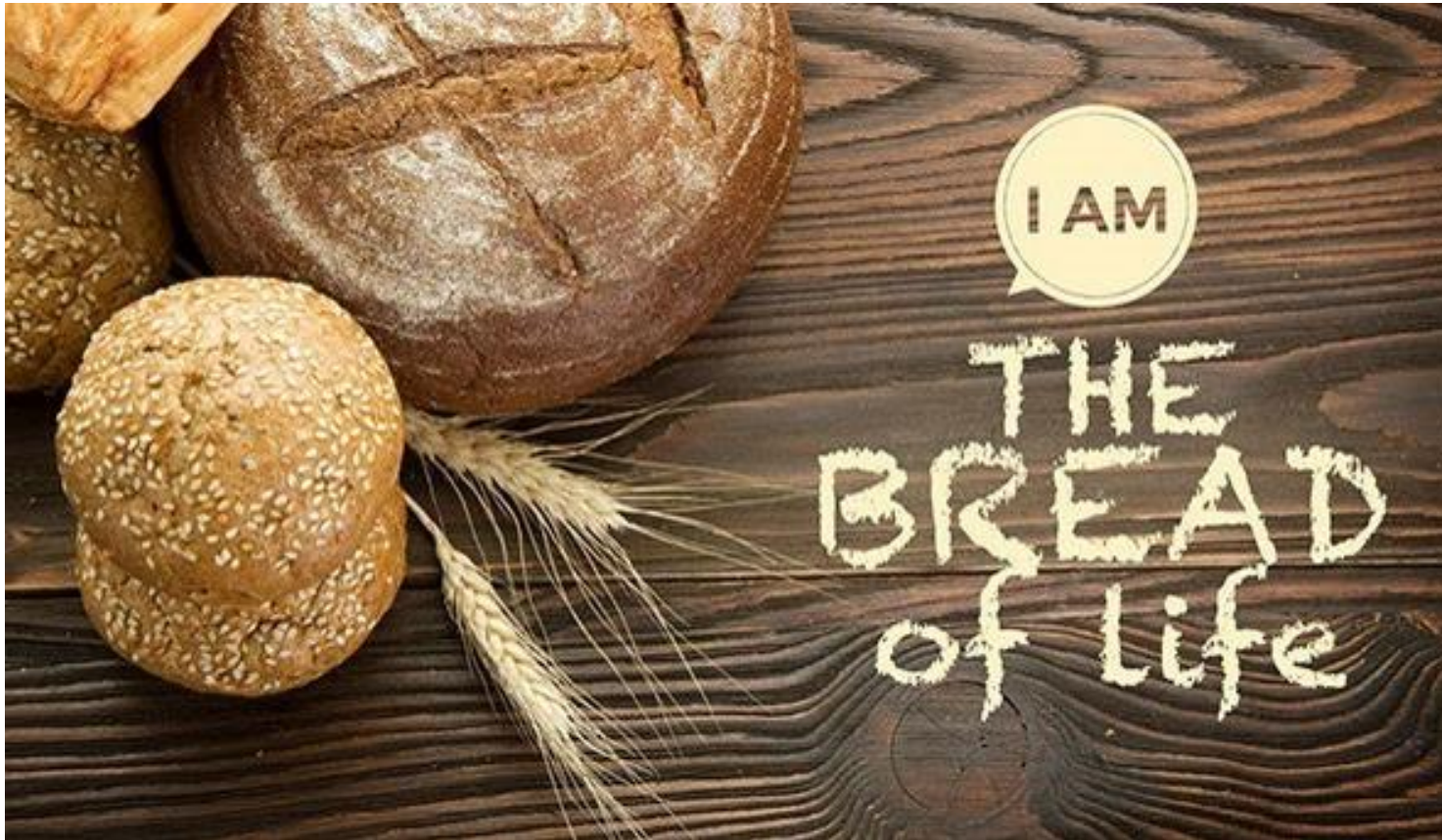
# The Bread of Life Discourse



## To Gnaw

- Something interesting happens next. Jesus stops using the Greek word *phago*, which means “to eat” and uses the Greek word *trogo*, which means “to gnaw, crunch, or chew.”
- “Whoever eats (*trogo*) my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats (*trogo*) my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who eats (*trogo*) me will have life because of me” (6:54-57)

# The Bread of Life Discourse



## Cannibalism?

- Why does Jesus use such a literal word like *trogo* to describe eating his flesh? Is this cannibalism?
- Cannibalism usually involves murder, it is the consumption of dead flesh, but notice how many times Jesus says ahe will give “life” (10x).
- Jesus “will” give them his flesh, meaning in the future. He is referring to his resurrected body, which is why he isn’t holding out his arm and saying, “chow down!”

# The Bread of Life Discourse



## Who Can Accept This?

- Many of his disciples who were listening said, “This saying is hard; who can accept it?” (6:60)
- Jesus asks them if this is shocking. “The words I have spoken to you are spirit and life...For this reason I have told you that no one can come to me unless it is granted him by my Father.” (6:61,65)
- What follows is one of the most ominous verses in scripture, “as a result of this, many of his disciples returned to their former way of life and no longer accompanied him.” (6:66)

# The Bread of Life Discourse



## You Have the Words of Eternal Life

- Jesus asks the Twelve, “Do you also want to leave?” (6:67)
- Peter takes a leap of faith and says, “Master, to whom shall we go? You have the words of eternal life. **We have come to believe and are convinced that you are the Holy One of God.**” (6:68-69)
- Jesus has revealed that he is the bread that has come down from heaven to give us eternal life while Peter reveals to us that Jesus IS the Holy One of God!



# The Bread of Life Discourse



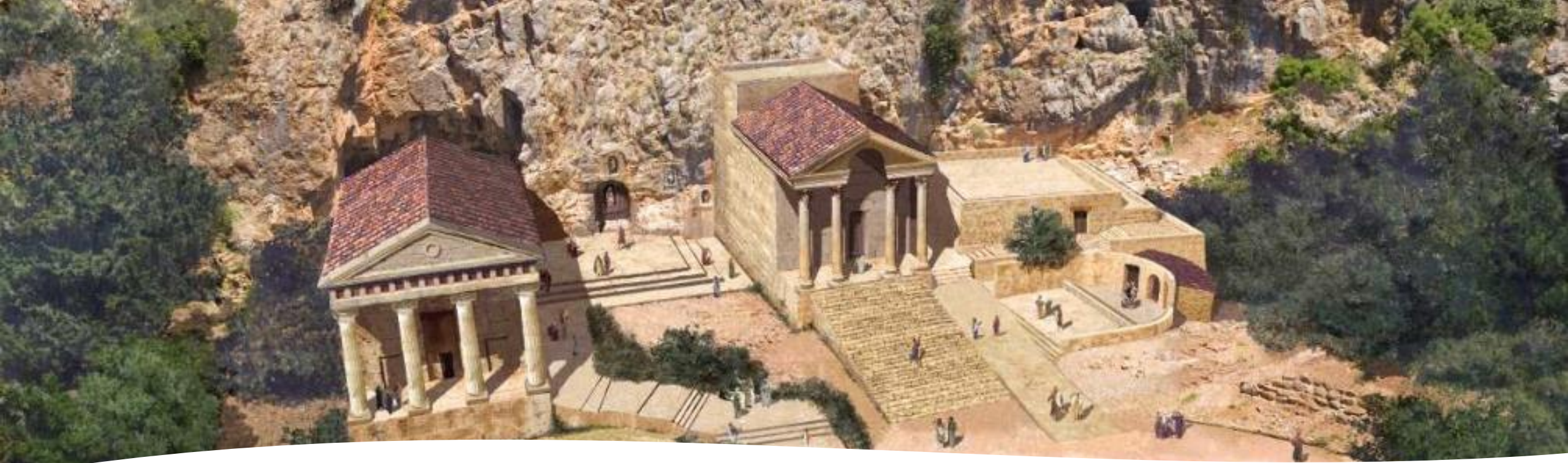
## Literal or Symbolic?

- So does Jesus literally want us to eat his resurrected body or is this just symbolic?
- Jesus DOES want us to eat his flesh and drink his blood for a couple of practical reasons:
  1. The switch in language from *phago* to *trogo* which is a literal term.
  2. If Jesus was speaking symbolically why would let many of disciples leave him if he knew they thought he was speaking literally.
  3. John as the narrator always clarifies when Jesus is speaking symbolically, but is silent here.



# The Keys to the Kingdom

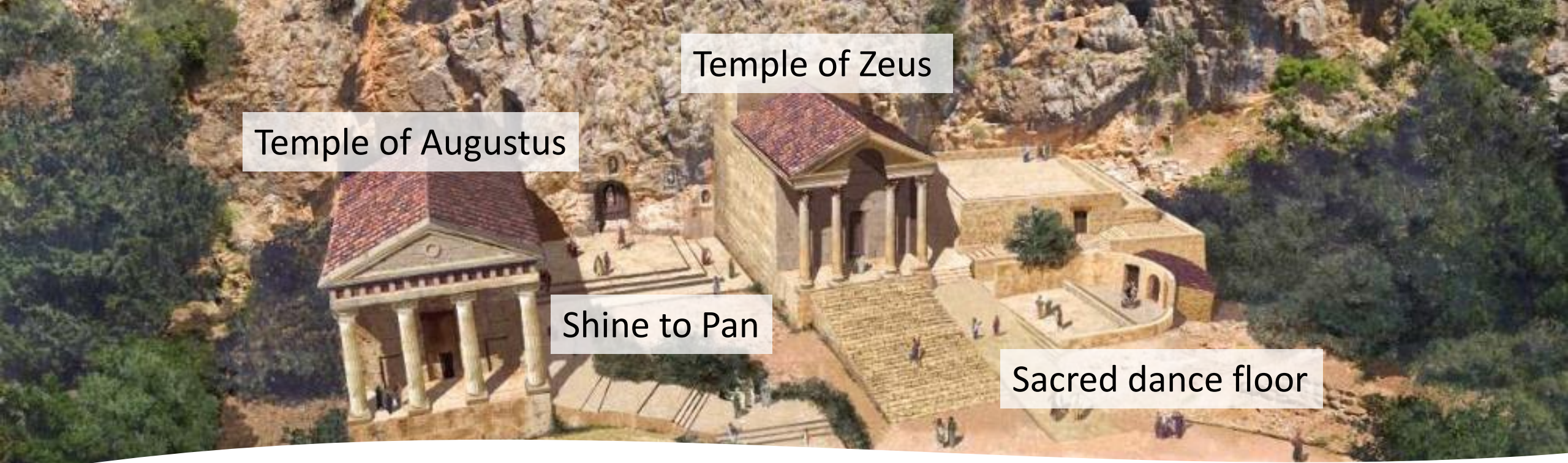
Matthew 16:13-20



## The Keys to the Kingdom

### Context

- Jesus came to the region of Caesarea Philippi.
- Why is this important? Caesarea Philippi was a Greco-Roman city located in northern Israel where Herod the Great built one of his three temples to honor Caesar Augustus.
- This was a unique area, because there is a rock face that rises 100 feet high and 500 feet wide, and at the center was a cave where Herod built the Temple of Augustus.



Temple of Zeus

Temple of Augustus

Shine to Pan

Sacred dance floor

### Context

- This cave was believed to be the gateway to the underworld (hell), and where the Greek god Pan lived.
- This location is where detestable acts of worship to false gods were committed, included, but not limited to grave sexual acts, prostitution, and bestiality (Pan was talk man half goat).
- This was a strange place for Jesus to bring his disciples. This is a modern red-light district, the original sin city, a city eagerly knocking on the doors of hell.

The Keys to the Kingdom

# The Keys to the Kingdom

## Who do you say that I am

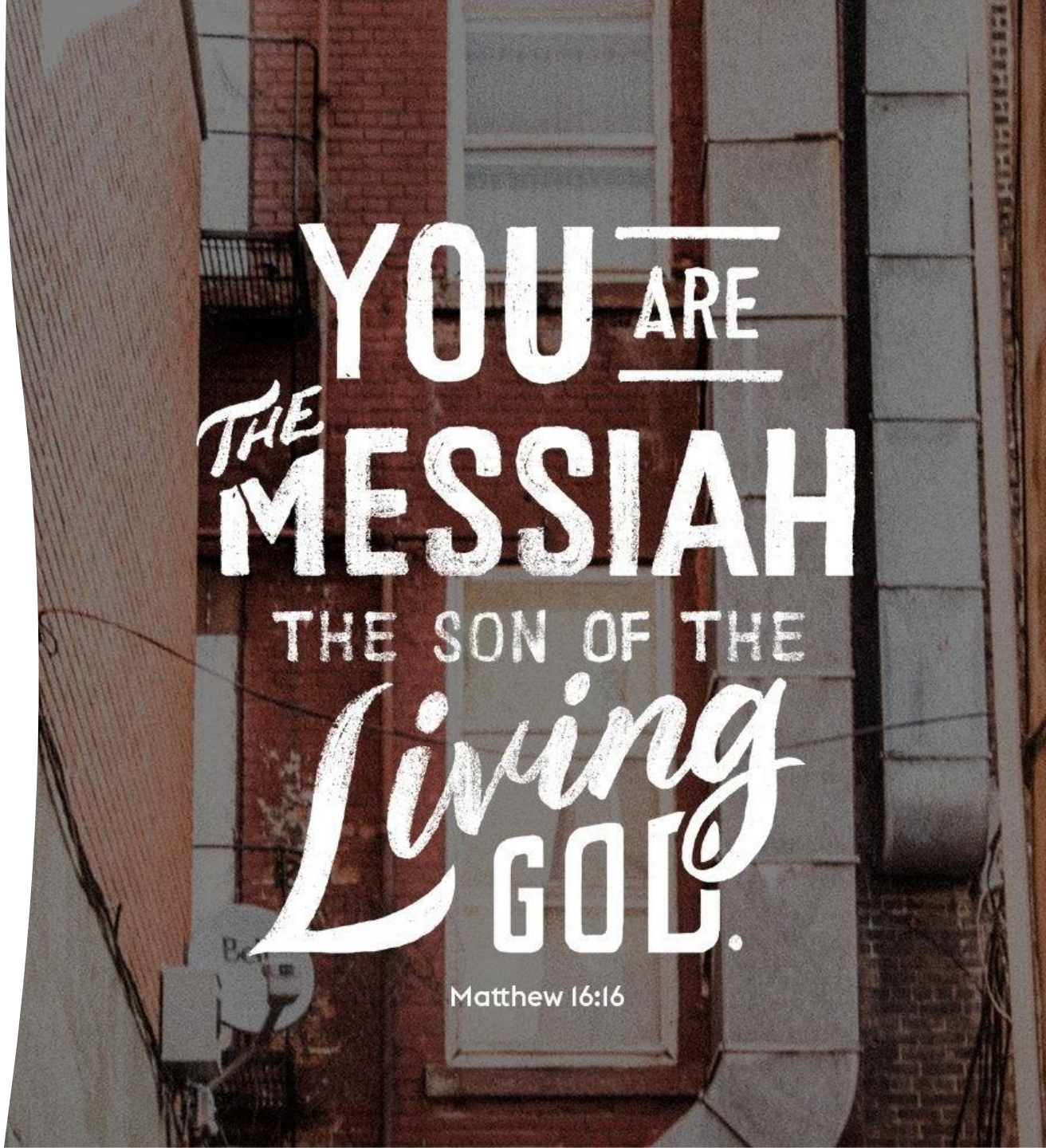
- It is with this giant rock in the background and the context of this pagan site of worship that Jesus asks his disciples, “Who do people say that the Son of Man is?” (Mt 16:13)
- They replied, “Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets” (Mt 16:14). Notice people, and even the disciples, are still not 100% sure who Jesus is.
- Jesus challenges them, “But who do you say that I am?” (Mt 16:15)

WHO DO  
YOU SAY  
THAT  
I AM?

# The Keys to the Kingdom

## Jesus' Identity Revealed

- Simon Peter steps up and boldly proclaims, “You are the Messiah, the Son of the living God.” (Mt 16:16)
- Here it is, Jesus' identity is revealed through Peter's proclamation. Jesus says, “blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father.”
- Basically saying there is no natural or humanly way for Peter to have known this, but it was his faith that helped him take the leap!



YOU ARE  
THE MESSIAH  
THE SON OF THE  
*Living*  
GOD.

Matthew 16:16

# The Keys to the Kingdom

## Upon this rock

- What happens next is interesting, “so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it.”
- First and foremost, Jesus changes Simon’s name to Peter. Remember, any time there is a name change in scripture it is a change in mission!
- So what does Peter mean? It Greek, *petros*, which means “rock.” Jesus literally says, “you are rock, and on this rock I will build my church.”



# The Keys to the Kingdom

## I will build my church

- Think about it. They are standing in front of a massive rock face where a temple is built in front of the gateway to hell, and here Jesus is changing Simons name to “Rock” and telling him upon him he will build his church.
- This must be overwhelming, maybe even confusing for Peter, but Jesus affirms that gates of hell will not prevail against the church, unlike this place.
- Jesus, in a clever way, is using this location as a powerful teaching/mission moment.





# The Keys to the Kingdom

## Keys to the Kingdom

- Jesus gives a threefold blessing for Peter's revelation. He gives him a name change, says he will be the foundation of the church, and finally "I will give you the keys to the kingdom of heaven" (Mt 16:19).
- What does this mean? Jesus is instilling Peter as a form of chief steward or prime minister under himself as the King. This was common in the OT for kings to appoint a chief steward to serve under them in a position of great authority to rule over the inhabitants of the kingdom.



# The Keys to the Kingdom

## Peter the Prime Minister

- Read Isaiah 22:15-22, King Hezekiah of Judah appoints Shebna then Eliakim as prime minister, “I will clothe him with your robe, gird him with your sash, confer on him your authority. He shall be a father to the inhabitants of Jerusalem, and to the house of Judah.” (Is 22:21)
- Jesus quotes almost verbatim from this passage in Isaiah, so it is clear that he is raising Peter up as a father figure to the household of faith, to lead them and guide the flock (John 21:15-17).



# The Keys to the Kingdom

## The Sign of Authority

- This authority of the prime minister under the king was passed on from one man to another down through the ages by the giving of the keys, which were worn on the shoulder as a sign of authority.
- “I will place the key of the House of David on his shoulder; what he opens, no one will shut, what he shuts, no one will open.” (Is 22:22)
- Notice how Jesus uses the same grammatical structure, “Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.” (Mt 16:19)



# The Keys to the Kingdom

## To Bind and Loose

- What does it mean that Peter has the authority to bind and loose things on heaven and earth?
- This is language commonly found judicial authority, meaning Jesus is putting so much trust in him that he has the authority to make decisions for the church and teach like a Rabbi.
- Does this mean Peter can teach whatever he wants? No! We still have a King that the Prime Minister follows and pledges his life to.





# The Transfiguration

Luke 9:28-36



# The Transfiguration

## Context:

- Jesus and the apostles left the far north of Caesarea Philippi and started traveling south towards the southern edge of Galilee.
- Luke says that eight days later he took Peter, James, and John to a high mountain to pray, tradition suggests his is Mount Tabor.



# The Transfiguration

## Why the transfiguration at this time?

- The opening line is filled with foreshadowing – “Eight days after Jesus said this” (Lk 9:28)
- What did he say? Well let’s look at the previous verses. “Whoever wants to be my disciple must deny themselves and take up his cross daily and follow.” (Lk 9:23)
- Jesus knows what the image of the cross means in first century Palestine. He knows that he is headed towards Jerusalem and his time is near. With this in mind he is preparing the apostles for his death on the cross and wants to show them what his glorified body will be like.



# The Transfiguration

## Moses and Elijah

- All of a sudden Jesus starts to transform and his body become dazzling white, hence, *trans* – change, *figure* – bodily appearance.
- He starts speaking to Moses and Elijah, but why them? Well first and foremost they each embody the law (Moses) and the prophets (Elijah).
- Jesus has come to fulfill the law and the prophecies, so who better to convene with than these two!





# The Transfiguration

## Let us make three booths

- Peter says, “let us make three booths” (Lk 9:33). What prompted this response? Well there is a clue in the text about eight days, and there is one Jewish Festival that lasted eight days, the Feast of Tabernacles.
- This feast celebrated the exodus from Egypt and the law given to Moses on Mt. Sinai. On the eighth day booths were set up to signify the tents or “tabernacles” the Israelites occupied in the desert.
- Here we have Jesus with Moses, on a mountain, in a cloud of glory, and hearing the voice of God – Tabor is the new Sinai – Jesus himself replaces the Torah as the New Law.



# The Transfiguration

## Mount Sinai

- “Up on the mountain”
- Moses
- Glory cloud
- “Moses entered the cloud”
- Voice calling out from the cloud
- People afraid
- Moses talks with God
- Moses’ face shines with glory

## Mount Tabor

- “Up on the mountain”
- Moses
- Glory cloud
- “They entered the cloud”
- Voice calling out from the cloud
- Disciples afraid
- Moses talks with Jesus
- Jesus’ face shines with glory



# The Transfiguration

## What is the point of the Transfiguration?

- The voice of God the Father speaks from the cloud saying, “this is my chosen Son; listen to him” (Lk 9:35); He is revealing that Jesus is his son, and this transformation is a foreshadowing of his desire to transform all of humanity into the likeness of divine glory!
- How will this happen? With the New Exodus that will occur in Jerusalem (his death and resurrection).
- Tabor is the New Sinai, and a new Torah is revealed. The new Torah is not the word of God written on stone tablets, but the Word made flesh – the very body of Jesus Christ!



## Journey to Jerusalem

### Set his face towards Jerusalem

- It is here, after the transfiguration that Jesus knows what he has to do. He has to begin his journey to Jerusalem where he knows he's going to die.
- “When the days for his being taken up were fulfilled, he set his face towards Jerusalem.” (Lk 9:51)
- This is actually a well known Hebrew idiom used in various places throughout the OT to describes the “arduous mission of a prophet.”



## Journey to Jerusalem

### Meaning of the Phrase

- Why? Because prophets were usually given the difficult task of delivering bad news, namely notifying people of their sins and warning them of impending judgment!
- Ezekiel was instructed to give a message of threat, warning, and doom to the Temple, Jerusalem, and the people of Israel. “Son of man, set your face towards Jerusalem and preach against the sanctuaries; prophecy against the land of Israel.” (Ezekiel 21:2)



# The Parable of the Lost

Luke 15:1-32

# PARABLES

## The Parable of the Lost

### Context

- Throughout the Gospels Jesus uses a teaching technique called parables, which contrary to popular belief, were not meant to simplify his teachings, but rather were meant to invoke the imagination and make you ponder deeply.
- For those that were open to God's word it would allow them to go deeper into the mystery of Jesus' mission and kingdom, but those that were hard of heart had a hard time understanding.

# PARABLES

## The Parable of the Lost

### Context

- In this section of Luke 15 there is a collection of three parables that each describe Jesus' mission and desire to save the lost, and that the kingdom of God will rejoice when the lost have been found.
- The parable of the lost sheep (Lk 15:1-7) and the lost coin (Lk 15:8-10) show how much God values each person uniquely and individually, even if you see yourself as small and insignificant.



# The Lost

## Act 1: Leaving Home

- Read Luke 15:11-32
- The younger son basically tells his father – “you are as good as dead to me, give me my share of the inheritance now, I don’t want to wait around till you die”
- The great surprise is that the father actually gives him the inheritance!
- The younger son took everything that belonged to his family from generations and spent it all in immoral living in a pagan land!



# The Lost

## Act 2: The Return

- The younger son realizes that he is in a bad place and maybe his father will take him back. He prepares a speech, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants” (15:18-19)
- His father saw him from a distance, suggesting he has been on the look out as a worried father since he’s left, and ran to him (an action a man of status did not do in those times).
- The father cuts off the son before he could finish his prepared speech – his apology was enough. Once a son always a son. He restores to him sonship!



# The Lost

## Act 3: The Older Son

- The older brother realizes what is happening and out of anger and jealousy refuses to go into the party.
- The father meets him where he's at and listens to how the older brother felt. He had never done anything wrong and the father had never thrown him a party as such.
- The father reinforces that the older son has always enjoyed the fruits of sonship and always had the reward!
- Notice how in each act the father remains loving and merciful. Jesus is revealing his identity to us, he wants to restore all of humanity back to the love of the Father!



# The Lost

## Act 4: The Ending

- There is no ending... We do not know what the older son decided to do. We do not know if he decides to go into the party (which is an allegory of heaven) or if his stubbornness keeps him out.
- Why? Because Jesus wants to leave it open ended. He wants you to put yourself in the story and decide if you want to go into the party or stay out.
- Do you accept the sonship or daughtership that God the Father has given you?





# The Raising of Lazarus

John 11:1-54



# The Raising of Lazarus

## Context

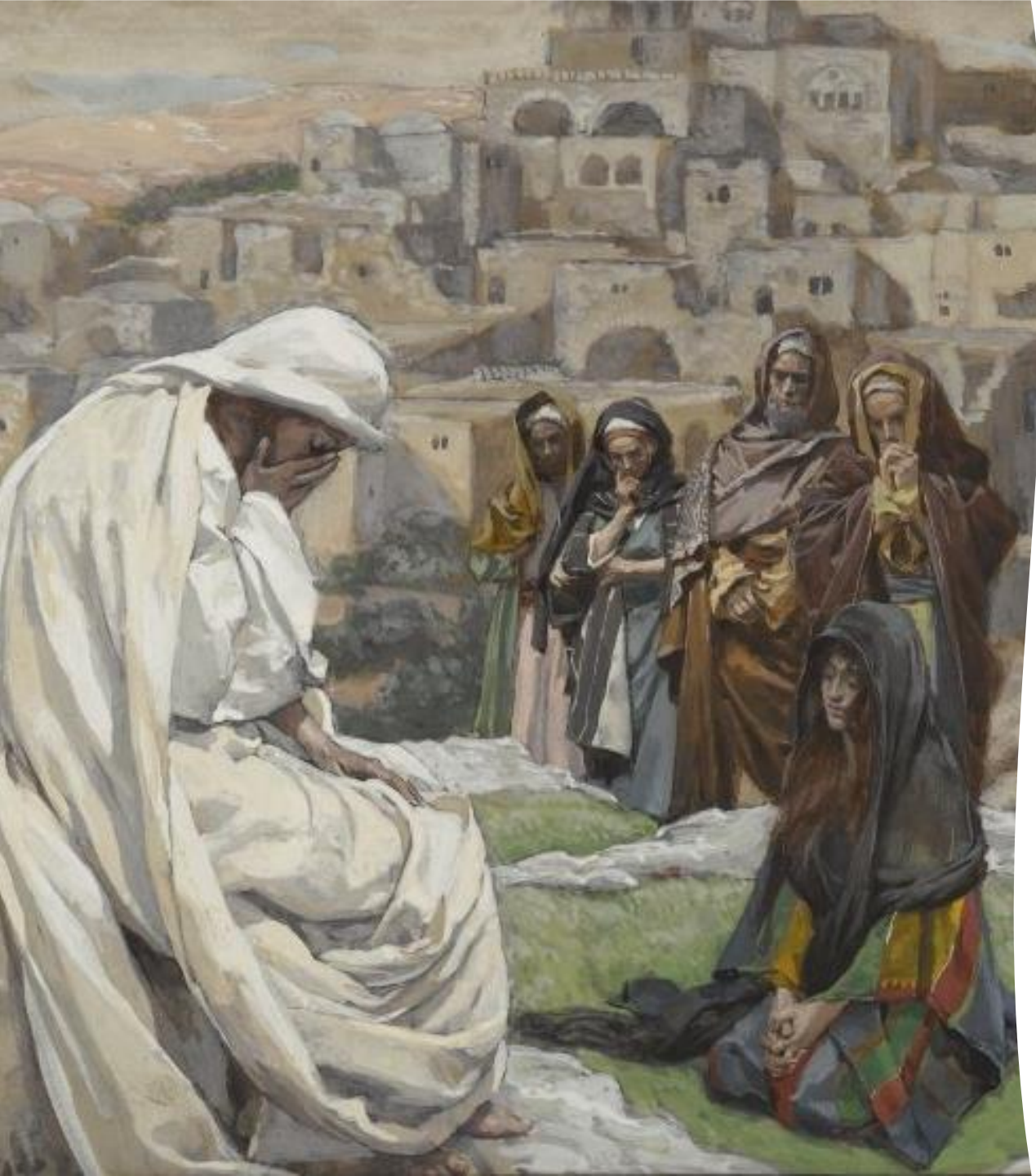
- We are back in John's Gospel with a unique story that only appears in his narrative, the raising of Lazarus, which is the seventh sign.
- This is right before Jesus enters into Jerusalem for Palm Sunday.
- We also hear Jesus use another "I AM" phrase – "I am the resurrection," showing us once again the **Jesus is revealing to us that he is God and will restore all of humanity back to life!**



# The Raising of Lazarus

## Context

- Who is involved? Lazarus (friend of Jesus), Martha (sister of Lazarus), and Mary (another sister of Lazarus, the woman that anointed the feet of Jesus with perfume and wiped it with her hair)
- The sisters sent word to Jesus telling him that “the one you love is ill.” It’s interesting because instead of running out the door he stayed where he was for two more days.
- While this might seem strange to us, Jesus knew that Lazarus would die, thus the timing of performing this sign must be really important for revealing something right before his own death.



# The Raising of Lazarus

## I am the resurrection

- When Jesus arrived, he found that Lazarus had already been in the tomb for four days.

Martha: “Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you.”

Jesus: “Your brother will rise.”

Martha: “I know he will rise, in the resurrection on the last day.”

Jesus: “I am the resurrection and the life; whoever believes in me, even if he dies, will live.”

Martha: “Yes Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world.” (Jn 11:17, 21-27)





# The Raising of Lazarus

## Jesus wept

- Martha shows a tremendous amount of faith and has the same revelation and proclamation that Peter had at Caesarea Philippi.
- Eventually Mary came and fell at Jesus' feet. He asked where Lazarus was laid to rest, and then "Jesus wept." (Jn 11:35) The shortest verse in the bible; revealing to us that even though Jesus knew he was going to perform this sign he still felt the emotions and the pain of death.



# The Raising of Lazarus

## Take away the stone

- Jesus instructed they take away the stone, and then he cried out in a loud voice, “Lazarus, come out!” (Jn 11:43), and the dead man came back to life again.
- Why is this important? Martha and Mary recognize the divinity of Jesus, and present the fact if he had been there Lazarus would not have died.
- What Martha and Mary don't realize is that through this healing Jesus will express his divinity and his humanity! The power to raise from the dead (divinity) and his profound experience of empathy and grief (humanity).



# The Raising of Lazarus

## The plot against Jesus

- Some of the Jews that were there went to the Pharisees, who in turn gathered the chief priests and the Sanhedrin (the religious tribunal) to discuss what they were going to do about Jesus.
- Caiaphas, the high priest, plotted against Jesus and “from that day on they planned to kill him.” (Jn 11:53)
- The great irony of this story is the fact that Jesus’ gift of life directly leads to his own death.