

Where can we find the actual teaching of Jesus in the gospels?

Here are specific verses from each of the four Gospels where Jesus imparts *teachings* with apocalyptic elements:

From the Gospel of Matthew: emphasis on the teaching of Jesus

1. Sermon on the Mount (Matthew 5-7):

While not exclusively apocalyptic, it contains elements of Jesus' ethical teachings and a vision of God's kingdom.

2. Teaching Parables of Jesus

Here is a list of the parables found in the Gospel of Matthew along with their corresponding verses:

The Parable of the Sower (Matthew 13:3-9, 18-23)

Also known as the Parable of the Four Soils, it teaches about different responses to the message of the kingdom of God. Parallel theme: Proverbs 4:7 "Wisdom is supreme; therefore get wisdom. Though it cost all you have, get understanding."

The Parable of the Wheat and the Tares (Matthew 13:24-30, 36-43)

This parable illustrates the coexistence of good and evil until the final judgment. Psalm 1:1-3

The Parable of the Mustard Seed (Matthew 13:31-32)

It emphasizes the growth and expansion of the kingdom of God from small beginnings. (Ezekiel 17:22-24)

The Parable of the Leaven (Matthew 13:33)

This parable likens the kingdom of God to leaven that permeates and transforms. (Psalm 34:8)

The Parable of the Hidden Treasure (Matthew 13:44)

It portrays the value of the kingdom of God, worth sacrificing everything for. (Proverbs 2:1-5)

The Parable of the Pearl of Great Price (Matthew 13:45-46)

This parable conveys the supreme value of the kingdom of God. (Proverbs 2:1-5)

The Parable of the Dragnet (Matthew 13:47-50)

It teaches about the final judgment and separation of the righteous from the wicked. (Jeremiah 16:16—the fishermen passage is clearly about the apocalyptic event: *But now I will send for many fishermen, declares the Lord, and they will catch them. After that I will send for many hunters, and they will hunt them down on every mountain and hill and from the crevices of the rocks.*)

The Parable of the Unmerciful Servant (Matthew 18:23-35)

This parable emphasizes the importance of forgiveness. (Proverbs 11:17)

The Parable of the Workers in the Vineyard (Matthew 20:1-16)

It illustrates God's generosity and grace in rewarding laborers. (Proverbs 21:26)

The Parable of the Two Sons (Matthew 21:28-32)

This parable contrasts outward obedience with true repentance. (Proverbs 20:11)

The Parable of the Wicked Tenants (Matthew 21:33-46)

It conveys the rejection of the prophets and the coming judgment. (Isaiah 5:1-2)

The Parable of the Wedding Banquet (Matthew 22:1-14)

This parable illustrates the invitation to the kingdom of God and the importance of being properly attired. (Isaiah 25:6)

The Parable of the Fig Tree (Matthew 24:32-35)

It uses the analogy of a fig tree to emphasize the signs of the times. (Hosea 9:10)

The Parable of the Faithful and Wise Servant (Matthew 24:45-51)

This parable highlights the importance of faithful stewardship and watchfulness. (Proverbs 22:29)

The Parable of the Ten Virgins (Matthew 25:1-13)

It teaches about readiness and preparedness for the coming of the bridegroom. (Psalms 119:105)

The Parable of the Talents (Matthew 25:14-30)

This parable emphasizes the responsible use of resources and gifts in the service of the kingdom. (Proverbs 3:9-10)

The Parable of the Sheep and the Goats (Matthew 25:31-46)

It teaches about the final judgment based on acts of kindness and compassion. (Proverbs 14:31 with special emphasis on sheep and goats: Genesis 30:32, Leviticus 1:10, Leviticus 22:19, Numbers 32:24, 1 Chronicles 21:23, Psalm 23, Psalm 50:9-10, Psalm 79:13, Ezekiel 34:17, Zechariah 10:3)

a. Sheep for Passover: Pesach—Passover Lamb

Exodus 12:3-6 (NIV) - "Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household... The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight."

Exodus 12:21 (NIV) - "Then Moses summoned all the elders of Israel and said to them, 'Go at once and select the animals for your families and slaughter the Passover lamb.'"

b. Goats for Yom Kippur: Azazel—scapegoat

Leviticus 16:7-10 (NIV) - "Then he is to take the two goats and present them before the Lord at the entrance to the tent of meeting. He is to cast lots for the two goats—one lot for the Lord and the other for the scapegoat. Aaron shall bring the goat whose lot falls to the Lord and sacrifice it for a sin offering. But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the wilderness as a scapegoat."

3. Olivet Discourse (Matthew 24-25):

This is a significant passage where Jesus discusses the signs of the end times, the coming of the Son of Man, and the final judgment.

Definition of the Olivet Discourse—Apocalyptic literature:

The Olivet Discourse is generally recognized as an apocalyptic passage within the Gospels. It reflects a broader apocalyptic framework that was part of the religious and cultural milieu of the time, which often included expectations of divine intervention and the coming of a messianic figure. Olivet Discourse covers a wide range of topics related to eschatology (the study of the end times), including:

1. Signs of the End Times: Jesus provides various *signs* that will precede the coming of the Son of Man, including wars, famines, earthquakes, and persecutions.

2. The Abomination of Desolation: Jesus speaks of a specific event, known as the "*abomination that causes desolation*," which will occur in the temple. (Daniel 9:27 and Daniel 11:31)

The abomination of desolation mentioned in the Book of Daniel is historically associated with Antiochus IV Epiphanes. Antiochus IV was a Seleucid king who ruled over the Hellenistic kingdom of Syria from 175 to 164 BCE.

During his reign, Antiochus IV sought to Hellenize (Cultural assimilation to Greek) the Jewish population in his realm, which included the region of Judea. He outlawed Jewish religious practices, desecrated the Temple in Jerusalem, and attempted to force Greek culture and religion upon the Jewish people.

One of the most infamous acts of Antiochus IV was the desecration of the Jewish Temple in Jerusalem in 168 BCE. According to historical accounts, he erected an altar to the Greek god Zeus in the Temple and sacrificed a pig on it. This act was considered a grave abomination and a direct affront to Jewish religious beliefs and practices.

The abomination of desolation described in the Book of Daniel is often understood to refer to this specific event involving the desecration of the Temple by Antiochus IV. In this interpretation, the prophecy in Daniel is seen as having both an immediate historical fulfillment during the time of Antiochus IV, as well as a future eschatological fulfillment that some believe is yet to come.

Jesus also references the abomination of desolation in his teachings about the end times, connecting it with a future event (Matthew 24:15, Mark 13:14). He likely alluded to the historical event involving Antiochus IV as a foreshadowing or type of a future event that would also involve the desecration of a sacred place.

3. The Coming of the Son of Man: Jesus foretells his return in glory, coming on the clouds with power and great glory.

4. Parables and Warnings: Jesus uses parables and warnings to emphasize the need for vigilance, faithfulness, and readiness for his return.

5. Final Judgment: Jesus speaks about the final judgment, separating the righteous from the unrighteous.

6. Encouragement to Remain Faithful: Jesus encourages his followers to persevere through the challenges that will come in the end times.

The Olivet Discourse is a complex passage, and interpretations of its meaning can vary among different Christian denominations and independent churches.

- **Prediction of Future Events:** Jesus foretells specific events—signs and various events—that will occur in the future, including wars, earthquakes, famines, and the destruction of the temple.

(Matthew 24:4-14; Mark 13:5-13, Luke 21:8-19)

- **Divine Intervention:** Jesus speaks of a future time when the Son of Man will come in power and glory, indicating a divine intervention in human history.
(Matthew 24:27-31; Mark 13:24-27; Luke 21:25-28)
- **Cosmic Signs:** There are references to celestial signs, such as the darkening of the sun and moon and the falling of stars from the sky.
(Matthew 24:29; Mark 13:24-25; Luke 21:25-26)
- **Eschatological Themes:** The discourse addresses the culmination of history, the final judgment, and the separation of the righteous from the unrighteous.
(Matthew 25:31-46; Mark 13:32-37; Luke 21:34-36)
- **Exhortations to Watchfulness and Readiness:** Jesus emphasizes the need for his followers to be vigilant, to watch for the signs, and to be prepared for his return.
(Matthew 24:42-44; Mark 13:33-37; Luke 21:34-36)
- **Symbolic Language:** Some of the language used in the Olivet Discourse is symbolic and metaphorical, typical of apocalyptic literature.

From the Gospel of Mark: emphasis on the deeds and actions of Jesus

The specific teachings of Jesus from the Gospel of Mark, along with the corresponding verses:

- **The Parable of the Sower** (Mark 4:3-20)
 - Jesus teaches about different responses to the message of the kingdom of God.
- **The Kingdom of God is Like a Mustard Seed** (Mark 4:30-32)
 - Jesus uses this parable to illustrate the growth and expansion of the kingdom of God.
- **The Transfiguration** (Mark 9:2-8)
 - Jesus is transfigured before Peter, James, and John, revealing his divine glory.
- **The Greatest Commandment** (Mark 12:28-31)
 - Jesus affirms the importance of loving God with all one's heart, soul, mind, and strength, and loving one's neighbor as oneself.
- **The Widow's Offering** (Mark 12:41-44)
 - Jesus praises the widow who gave all she had, emphasizing the value of sacrificial giving.
- **The Olivet Discourse** (Mark 13:5-37)
 - Jesus gives a prophetic discourse about the end times, warning of tribulation and encouraging watchfulness.
- **The Last Supper** (Mark 14:12-26)
 - Jesus institutes the Lord's Supper, emphasizing the significance of his sacrifice.
- **The Great Commission** (Mark 16:15)
 - Jesus commissions his disciples to go into all the world and preach the gospel to every creature.

From the Gospel of Luke: highlights Jesus' teaching about compassion for the marginalized and concern for others

Specific teachings of Jesus from the Gospel of Luke, along with the corresponding verses:

- **The Parable of the Good Samaritan** (Luke 10:25-37)

- Jesus teaches about loving one's neighbor and illustrates it with the story of the Good Samaritan.
- **The Lord's Prayer** (Luke 11:1-4)
 - Jesus provides a model prayer for his disciples, emphasizing the importance of seeking God's will and provision.
- **The Prodigal Son** (Luke 15:11-32)
 - Jesus tells the story of a wayward son and a loving father, illustrating God's mercy and forgiveness.
- **The Rich Man and Lazarus** (Luke 16:19-31)
 - Jesus uses a parable to highlight the consequences of one's actions in this life and the afterlife.
- **The Pharisee and the Tax Collector** (Luke 18:9-14)
 - Jesus teaches about humility and true righteousness through the parable of two men at the temple.
- **The Parable of the Persistent Widow** (Luke 18:1-8)
 - Jesus encourages persistence in prayer through the story of a persistent widow seeking justice.
- **the Rich Young Ruler** (Luke 18:18-30)
 - Jesus challenges a wealthy young man to sell his possessions and follow him, emphasizing the cost of discipleship.
- **The Great Commandment** (Luke 10:27)
 - Jesus affirms the importance of loving God with all one's heart, soul, strength, and mind, and loving one's neighbor as oneself.
- **The Beatitudes** (Luke 6:20-23)
 - While a more extended version of the Beatitudes is found in the Gospel of Matthew, Luke also includes a shorter set of blessings and woes.
- **Forgiveness and Repentance** (Luke 17:3-4)
 - Jesus emphasizes the importance of forgiving others and the need for genuine repentance.

Sermon on the Plain (Luke 6:17-49):

Similar to Matthew's Sermon on the Mount, this passage contains ethical teachings and spiritual principles.

Olivet Discourse in Luke (Luke 21:5-36):

Luke's version of the Olivet Discourse includes Jesus' teachings about the signs of the end times and the coming of the Son of Man.

From the Gospel of John: the divinity of Jesus and His unique role

In the Gospel of John, Jesus makes several "I am" statements, which are significant declarations about his identity. Here are the "I am" statements from John's gospel along with their corresponding verses and connections to the Old Testament:

- **"I am the bread of life."** (John 6:35)
 - *Corroborating Verse:* Exodus 16:4, 15 (Manna provided in the wilderness)
- **"I am the light of the world."** (John 8:12)
 - *Corroborating Verse:* Isaiah 60:19-20 (God as the everlasting light)
- **"I am the gate for the sheep."** (John 10:7)
 - *Corroborating Verse:* Psalm 118:19-20 (The gate of righteousness)
- **"I am the good shepherd."** (John 10:11)
 - *Corroborating Verse:* Ezekiel 34:11-16 (God as the shepherd of his people)
- **"I am the resurrection and the life."** (John 11:25)
 - *Corroborating Verse:* Daniel 12:2 (Resurrection of the dead)
- **"I am the way, the truth, and the life."** (John 14:6)
 - *Corroborating Verse:* Isaiah 35:8 (A highway for the redeemed)
- **"I am the true vine."** (John 15:1)
 - *Corroborating Verse:* Isaiah 5:1-7 (The vineyard of the Lord)

Jesus' Farewell Discourse (John 14-17):

This section includes Jesus' extended farewell speech to his disciples, covering various theological and eschatological themes

The Farewell Discourse in the Gospel of John (chapters 14-17) is a significant section where Jesus addresses his disciples before his crucifixion. It covers various themes including the promise of the Holy Spirit, Jesus' unity with the Father, and the commandment of love—

1. Leviticus 19:18 Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord.
2. Deuteronomy 6:5 Love the Lord your God with all your heart and with all your soul and with all your strength.
3. Deuteronomy 10:19 (NIV): And you are to love those who are foreigners, for you yourselves were foreigners in Egypt.

Here are the main themes, key verses, and corresponding Old Testament parallels:

Themes in John's Farewell Discourse:

- **The Promise of the Holy Spirit:**
 - *Key Verses:* John 14:16-17, 26; John 15:26-27; John 16:7, 13
 - *Old Testament Parallel:* Joel 2:28-29 (Promise of the Spirit in the last days)
- **Jesus' Unity with the Father:**
 - *Key Verses:* John 14:9-11; John 16:32
 - *Old Testament Parallel:* Deuteronomy 6:4 (Shema—*Hear, O, Israel prayer*, emphasizing the oneness of God)
- **The Commandment of Love:**
 - *Key Verses:* John 13:34-35; John 15:12-13; John 15:17
 - *Old Testament Parallel:* Leviticus 19:18 (Love your neighbor as yourself)
- **Abiding in Christ:**
 - *Key Verses:* John 15:4-5; John 15:7, 10

- *Old Testament Parallel:* Psalm 1:1-3 (Blessed is the one who meditates on the law day and night)
- **Persecution and Trials:**
 - *Key Verses:* John 15:18-21; John 16:1-4
 - *Old Testament Parallel:* Psalm 34:19 (Many are the afflictions of the righteous)
- **The Role of the Advocate (Holy Spirit):**
 - *Key Verses:* John 14:16-17, 26; John 16:13
 - *Old Testament Parallel:* Isaiah 11:2 (The Spirit of the Lord shall rest upon him)
- **The Prayer for Unity among Believers:**
 - *Key Verses:* John 17:20-23
 - *Old Testament Parallel:* Psalm 133:1 (Behold, how good and pleasant it is when brothers dwell in unity!)

Comparison with Moses's Farewell Discourse (Deuteronomy 31-34):

- **Similarities:**
 - Both discourses involve a leader (Jesus and Moses) addressing their followers before a significant transition (Jesus' crucifixion and Moses' passing).
 - Both leaders provide guidance, instruction, and encouragement to their respective communities.
 - Both emphasize the importance of obedience to God's commandments.
- **Differences:**
 - Moses' discourse focuses on the Mosaic Law, Israel's covenant with God, and the consequences of obedience or disobedience.
 - Jesus' discourse delivers the expansion of the establishment of the New Covenant, the role of the Holy Spirit, and the commandment of love.

New Covenant Prophecy from Jeremiah 31:31-34

The prophecy of the New Covenant is mentioned in the Book of Jeremiah, specifically in Jeremiah 31:31-34 (NIV):

"The days are coming, 'declares the Lord, 'when I will make a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, 'declares the Lord. 'This is the

covenant I will make with the people of Israel after that time, 'declares the Lord. 'I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will they teach their neighbor, or say to one another, 'Know the Lord, 'because they will all know me, from the least of them to the greatest, 'declares the Lord. 'For I will forgive their wickedness and will remember their sins no more.'"

This passage in Jeremiah prophesies a future covenant that God will establish with His people, characterized by a direct and personal relationship with God, forgiveness of sins, and an internalized knowledge of His law. This New Covenant is fulfilled in the teachings and sacrificial work of Jesus Christ in the New Testament.

While there are similarities in the farewell discourses of Jesus and Moses, there are also distinct theological emphases reflecting the unique contexts and missions of each leader. Moses prepares the Israelites for their entry into the Promised Land, while Jesus prepares his disciples for his impending crucifixion and the establishment of the expanded community.

Christian support for combined communities:

Tertullian was an early Christian writer and theologian who lived during the 2nd and early 3rd centuries AD. He was born around the year 155 AD and is believed to have died around 240 AD.

Tertullian was an influential figure in early Christian thought and is considered one of the founders of Western Christian theology.

Tertullian was born in Carthage, which was a prominent ancient city in the Roman province of Africa (located in what is now modern-day Tunisia). Carthage was one of the major cities of the Roman Empire and played a significant role in both political and cultural aspects of the region during Tertullian's time.

Carthage was an ancient city of great significance in history, and several notable individuals hailed from there. Some of the prominent figures from Carthage include:

1. Hannibal Barca - Hannibal was one of the most famous military commanders in history and a Carthaginian general during the Second Punic War. He is known for his audacious military strategies, including his famous crossing of the Alps with elephants.

2. Augustine of Hippo (Saint Augustine) - While Augustine was born in nearby Thagaste (modern-day Souk Ahras, Algeria), he spent a significant part of his life in Carthage. He later became the Bishop of Hippo Regius (also in modern-day Algeria) and is considered one of the most influential Christian theologians and philosophers in history known as the Father of Western Christianity.

3. Cato the Elder (Marcus Porcius Cato) - Cato was a Roman statesman, soldier, and writer who was born in Tusculum (near Rome), but he spent part of his youth in Carthage. He was known for his moralistic speeches and conservative Roman values.

Regarding Tertullian's support of the Jewish foundation of the Bible and Jesus' teachings, he acknowledged the Old Testament as the foundation of Christian faith and often cited it in his writings. He affirmed the continuity between the Old and New Testaments and believed that the Jewish scriptures provided essential background and support for Christian doctrine. Tertullian's views on this matter were in line with the early Christian understanding of the Jewish scriptures as the sacred texts that foreshadowed and prepared the way for the coming of Jesus as the fulfillment of God's promises. His writings reflect the broader theological discussions and debates of his time, which were centered on the relationship between Christianity and Judaism.

Notice where Carthage is located in North Africa.
Notice where Jerusalem is located.

