

# 26-0419p - Detailed Summary

## 26-0419p - *Looking Unto Jesus, Part 2, Mike Mathis*

**Bible Reader:** Mike Mathis

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## Looking Unto Jesus, Part 2

### Scripture Readings

**Bible Reader:** (5:58 - 6:28), Mike Mathis, **2 Corinthians 5:21**

For He made Him who knew no sin to be sin for us, that we

**Scripture Continued**

might become the righteousness of God in Him.

## Summary of Transcript (0:04 - 36:56), Preacher: Mike Mathis

### (0:04 - 2:31) Good Evening and Introduction to Part Two

Good evening, Mike greeted those present in person and those joining by phone or conference call. He announced that he was continuing the lesson begun that morning titled "Looking Unto Jesus," now presenting Part 2. He noted that he had delivered this lesson once before at the same location, and it had run quite long, exceeding the usual ending time. Because of its length, he had divided it into two parts.

The title "Looking Unto Jesus" might suggest a lesson focused on helping people with personal problems, but Mike explained that it actually presents a panoramic view of Jesus, with the focus entirely on Him. He referenced Hebrews 12:2, which begins with the phrase "looking unto Jesus, the author and finisher of our faith."

### (2:32 - 5:36) Review of Morning Lesson: Creator, Virgin Birth, and Divine Healer

That morning the congregation had examined Jesus as the creator of all things. He was in the beginning as the Word who was with God and who was God. From this they learned that He created all things, supported by Colossians 1:17-18. They also studied Jesus' virgin birth, noting that it was unique. For Jesus to be called the Son of God, He needed to be born of a woman yet have no human father; instead, God was His Father. Mary was a virgin. They further considered Jesus as a divine healer.

In the Gospel of Mark, chapters 1 through 12, Jesus performed numerous healings. He healed Peter's mother-in-law of a fever, after which many others were brought to Him later that day. In chapter 2, a lame man paralyzed was brought to Jesus, but because the crowd prevented access, those carrying him climbed onto the roof, made a hole, and lowered the man down so Jesus could heal him.

## **(5:37 - 6:11) Jesus as Master Teacher and Scripture Reading**

They also looked at Jesus as a master teacher. Mike then noted that he should have read the scripture reading earlier, which is 2 Corinthians 5:21: "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

## **(6:12 - 7:40) Criticism of Jesus and Human Frailty**

Jesus, in Luke (likely referring to a parallel passage), warned that when all men speak well of a person, it may indicate something problematic. Mike observed that certain preachers who teach falsehood are often placed on pedestals by followers, yet the same men are later caught in sins such as adultery and other moral failures. People are surprised when this happens, but all men are subject to sin, so caution is necessary. Nevertheless, Jesus Himself received a great deal of criticism.

## **(7:42 - 9:52) Jesus Receives Criticism, Accused of Blasphemy**

It seems Jesus at times invited some of the criticism He received, yet overall He faced substantial opposition.

Jesus was accused of blasphemy. In John 10:33, in the context of a conversation where Jesus spoke in a way that implied equality with God, the Jews responded: "For a good work we do not stone You, but for blasphemy, and because You, being a man, make Yourself God." Mike emphasized that for any man to claim to be God would constitute blasphemous words.

In those days, blasphemy carried the death penalty, and violators deserved punishment by death.

## **(9:53 - 10:20) Accusation of Treason**

In John 11:48, as crowds gathered to Jesus and many believed in Him because of His miracles, some reported these events to the Pharisees. The chief priests and Pharisees convened a council, asking what they should do since "this Man works many miracles." They feared that if they let Him alone, everyone would believe in Him, and the Romans would come and take away both their place and their nation. Thus, treason was involved in their accusations; they worried that people viewed Jesus as the prophesied King and Messiah from the Old Testament.

## **(10:20 - 11:59) Fear of Worldly Kingdom and Roman Response**

They thought in terms of a worldly kingdom. If all the people gathered to Jesus, they feared the Romans would take over. However, Mike clarified that it was not primarily Jesus but the actions of the Jewish leaders that would create the problem. Christians were involved in persecutions, but the Romans eventually grew fed up with the Jewish people because of their conduct, leading to the destruction of Jerusalem in AD 70.

## **(12:00 - 12:41) Destruction of Jerusalem and Loss of Records**

The temple was destroyed, along with the records that proved tribal lineage. With those records gone, such verification disappeared. It was because of the Jewish people's actions that the Romans came against Jerusalem and its inhabitants. Later, the Romans turned and began persecuting Christians with heavy persecution.

## **(12:42 - 13:44) Accusation of Being Crazy**

Jesus was called crazy for His teaching and His power to perform miracles. In Mark 3:20-21, after people saw Jesus perform a miracle and heard His teachings, the multitudes gathered so densely that He and His disciples could not even eat. When His own people heard about it, they went out and said of Him, "He is out of His mind." Thus they labeled Him crazy because of His teachings and miracles.

## **(13:45 - 17:34) Further Accusations of Madness, Lying, Having a Demon**

In John 10:20, He is also called "mad," another term for being crazy. So they accused Him of insanity for both His teachings and His miraculous power.

They called Him a liar for claiming to be the light of the world. In John 8:12-13, Jesus declared, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life." The Pharisees responded, "You bear witness of Yourself; Your witness is not true." They thereby accused Him of lying.

They also called Him a devil. In John 8:52, after Jesus said, "Most assuredly, I say to you, if anyone keeps My word, he shall never see death," the Jews replied, "Now we know that You have a demon. Abraham is dead, and the prophets are dead; and You say, 'If anyone keeps My word, he shall never taste death.'"

## **(17:35 - 18:26) Questioning Jesus' Greatness**

They asked in verse 53 whether He was greater than their father Abraham, who was dead, and the prophets who were also dead. "Who do You make Yourself out to be?" Jesus answered that if He honored Himself, His honor would be nothing; it is His Father who honors Him, the One they claim as their God. Yet they had not known Him, while Jesus knew Him. If He said He did not know Him, He would be a liar like them. But He did know Him and kept His word.

## **(18:27 - 19:48) Jesus' Claim of Preexistence**

Jesus continued that Abraham rejoiced to see His day, saw it, and was glad. The Jews objected, "You are not yet fifty years old, and have You seen Abraham?" Jesus replied, "Most assuredly, I say to you, before Abraham was, I AM." They understood this statement to mean He was claiming to be God and to have existed before Abraham.

## **(19:49 - 20:45) Jesus' Vicarious Death**

As seen that morning, Jesus existed eternally and was present at creation. Now the lesson turned to Jesus' vicarious death. The scripture reading (2 Corinthians 5:21) states that God made Him who knew no sin to be sin for us, so that we might become the righteousness of God in Him. Jesus became sin though He Himself did not sin and knew no sin. He died for us, dying in our place. Some might take issue with the idea that Jesus took our place on the cross, but if His death was vicarious, then He died in our place, for us, and for the ungodly. He certainly died for His people, His church.

## **(20:46 - 21:42) Jesus' Seeming Defeat**

Next they considered Jesus' seeming defeat. Jesus died. The Roman soldiers testified that He was dead. When soldiers were sent to break the legs of the three crucified men, they did not break Jesus' legs because He was already dead. This surprised Pilate and others because He had died so quickly.

## **(21:42 - 22:48) Testimonies of Jesus' Death**

His mother and the women coming to the grave testified that He was dead. Joseph of Arimathea, who provided his own tomb for Jesus' burial, confirmed that He died. Additionally, one of the soldiers pierced His side (thigh in the transcript), and blood and water flowed forth. Medically, this indicated that He had died.

## **(22:51 - 23:40) The Darkest Three Days**

He died, and the next three days must have been three of the darkest days in history. The disciples could not process or understand that what was happening was what had been purposed. They could not comprehend the events. On the road to Emmaus, two disciples were discussing these things. Jesus approached from behind, joined them, and asked what they were discussing. In essence they replied, "Are You the only stranger in these parts and not know what has happened?" They told Him that Jesus had died—the One they thought was the Messiah.

## **(23:41 - 26:19) Disciples' Despair and Encounter on the Road to Emmaus**

They expressed their dashed hopes: "We thought He was the One, but He died." They had also heard reports that the women saw Him alive, but they could not fathom or believe it was real. Jesus then explained to them, beginning with Moses and all the prophets, all the Scriptures concerning Himself. As they neared the village, He acted as if He would go farther, but they urged Him to stay with them because it was evening and the day was far spent. He went in to stay with them. At that point their eyes were opened, and they realized the man they had been talking with was the resurrected Jesus.

## **(26:21 - 27:53) Impact of the Apparent Defeat**

The disciples simply could not understand that Jesus' death had taken away their hope that He was the prophesied Messiah. Thus those three days were among the darkest in history for this reason.

## **(27:54 - 29:04) Jesus' Complete Triumph: The Resurrection**

Now the lesson turned to Jesus' complete triumph. Though His death may have seemed like defeat, He achieved complete triumph by resurrecting from the grave. He lives. In Revelation 1:18, the One appearing to John is Jesus, who says, "I am He who lives, and was dead, and behold, I am alive forevermore."

## **(29:04 - 30:08) Christ Holds the Keys of Hades and Death**

"Amen. And I have the keys of Hades and of Death." Previously Satan held the keys of Hades and death, but when Christ resurrected, He took those keys away from Satan.

## **(30:09 - 31:19) Hope Through Christ's Resurrection (1 Corinthians 15)**

In 1 Corinthians 15:19, Paul addressed the Corinthians, some of whom struggled to grasp the concept of their own resurrection. Paul built the foundation on the fact that Christ arose, demonstrating that Christ rose from the grave. He explained that if Christ arose, then believers too will arise, giving hope. However, if Christ did not rise, then our faith is vain and everything is empty. Paul made a strong case in 1 Corinthians 15 for Jesus rising from the dead. This should give Christians faith and hope, because someday they too will resurrect from the grave if they are not alive when Jesus returns.

## **(31:19 - 32:19) Jesus' Return**

They then looked unto Jesus' return. In Acts 1:9-11, while Jesus was instructing His disciples to wait in Jerusalem, He levitated and ascended upward, disappearing through the clouds. As the disciples gazed into heaven, two men in white apparel appeared and asked why they were standing there gazing. They declared that in the same manner they had seen Him go up, He would come again. He is going to return.

## **(32:20 - 35:40) Every Eye Will See Him and Judgment at His Return and Glorification of Saints**

Revelation 1:7-11 states that every eye will see Him, even those who pierced Him. In 2 Thessalonians 1:6-10, Paul told the Thessalonians what would happen at His return: Jesus will take vengeance on those who do not know God and do not obey the gospel. He will come in flaming fire and render punishment on those who do not know God and who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power. This will occur when He comes in that day to be glorified in His saints and to be admired among all those who believe, because their testimony among the Thessalonians was believed.

Paul wanted to give the Thessalonians rest, comfort, and encouragement amid the troubles they faced. Those troubling them would face judgment when Jesus is revealed from heaven with His mighty angels in flaming fire, taking vengeance on those who do not know God and who do not obey the gospel. At the same time, Christians—Christ's followers—will be glorified, and He will be glorified in His saints, admired in that day.

## **(35:41 - 36:50) Are We Ready for His Return?**

The question is, are we ready? Will we be ready when He returns? No one knows when He will return. Jesus said no man knows the day or hour. In 1 Peter 3, He will come as a thief in the night; no one knows when a thief will come, nor the day.

## **(36:51 - 38:07) Uncertainty of the Timing and Call to Readiness**

Many have claimed specific days when Christ would come, but those days have passed and we are still here; the resurrection has not yet occurred for us. Therefore we do not know the time. But are we ready for His return? Let us be ready. If anyone is subject to the gospel invitation—to turn to Jesus and let Him give us rest—let us do so while we stand and while we sing.