



THE EARTHLY LIFE OF JESUS CHRIST

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16 KJV

THE LIFE OF CHRIST

The first four books of the New Testament are referred to as "the Gospels". These four books were written by Matthew, Mark, Luke, and John, and bear the names of their writers. The four books tell the "gospel" or "good news" about Jesus Christ. They tell about His birth, His earthly ministry, His death, His resurrection, and His ascension.

The word "gospel" comes from the Anglo Saxon word godspell, which means "good tidings." This word was the translation of a Greek word meaning "a reward for bringing good news." In contemporary New Testament Greek, the idea of reward dropped and the word simply meant "good news." The word gospel describes the message of Christianity. As used in the New Testament, the word "gospel" never refers to a book or group of books, but always to the "good news" about Jesus Christ, and God's plan of redemption through Him. Eventually, however, "gospel" came to refer to the first four books of the New Testament. The chief purpose of these four "gospels" is to create faith in the minds and hearts of their readers (Luke 1:1-4; John 20:30-31).

The first three gospels (Matthew, Mark, and Luke) are very similar, and because they resemble each other so closely are often called the "synoptic gospels." The word "synoptic" means "to see the whole, to take a comprehensive view." Because the three books contain much of the same material (viewed, however, from different perspectives) they may be easily harmonized that they may be studied together using a chronological framework.

Much speculation has been indulged in concerning minor differences which sometimes appear when Matthew, Mark and Luke describe the same event. For example, consider the healing of the leper as described in Matt. 8:1-4, Mark 1:40-45, and Luke 5:12-16. The same event is described but the setting is different. These and similar differences may be easily explained if we realize that Matthew, Mark and Luke (like modern writers would do) described the same events, each from his own perspective and according to his goals. The differences are those of emphasis; because each man addressed a different audience. Matthew wrote for Jews who had become Christians; Mark to practicing Gentiles; and Luke to a learned Greek.

All three of the Synoptics are basically concerned with the theme of the arrival of God's Kingdom. We can see evidences that Matthew, Mark, and Luke were addressing different readers by the way each differs in his emphasis of this subject.

Matthew (writing for converted Jew's) deals with the Messiah's establishment of the kingdom of heaven and explains its spiritual nature. Matthew, as especially exemplified in the "Sermon on the Mount", is the most ethical of the gospels.

Mark (writing for practicing Gentiles) deals with the person and work of Christ. Mark dwells more on the miraculous and down plays Old Testament references. There are no chronologies in Mark; and, for its size, Mark contains more miracles than any other gospel. These characteristics make Mark an evangelistic gospel, written to convince Gentiles who would be relatively unacquainted with prophecies of the Messiah.

Luke focuses on Christ's career as the Savior of man. It is the most historical, carefully dated gospel. Luke gives a chronological, biographical sketch of the life, death, resurrection, and ascension of Christ.

Conservative scholars usually date their writing of the synoptic gospels between A.D. 50 and 60. Luke seems to have been the latest of the three. It is generally believed that the gospel of Matthew was written at and Antioch (Syria)...the gospel of Mark at Rome. Where Luke was when he wrote his gospel is a matter of conjecture.

The gospel of John, was written much later than the Synoptics. It is most generally believed that John wrote his gospel in Ephesus sometime between 80, and 95 A.D. John's gospel is very different from the Synoptics. John does not contain any parables, and cites only seven miracles. John

emphasizes philosophic aspects of the gospel, discussing such concepts as "life", "light", "truth", "word", etc. John is the gospel of belief (the word "believe" occurs 98 times in the book). The divinity of Christ is especially insisted upon. On seven occasions in the book, Jesus presents his claims to divinity by declaring, "I Am" (See John 6:35; 8:12 and 9:5; 10:7; 10:11 and 10:14; 11:25; 14:6; 15:1, and compare Ex. 3:13,14). The gospel of John is an apologetic gospel written to induce belief in its readers.

The four gospel writers varied considerably in personal background. Matthew and John (the son of Zebedee) were two of Jesus' twelve chosen disciples. Mark (or more correctly, John Mark), was not one of the "twelve" but was closely associated with them. Luke was not one of "the twelve" and possibly was converted by Paul. Matthew was a former tax collector (publican) by profession, Mark may have been the son of a wealthy widow (Acts 12:12). Luke was a physician, and John, the son of Zebedee, was a fisherman. As to the later careers of these men; Luke remained Paul's loyal assistant throughout much of their lives, Mark assisted Paul, Barnabas, and possibly Peter throughout their missionary careers; John, who wrote the gospel, three epistles, and the Revelation), was a "pillar" of the church in Jerusalem (Gal. 2:9) and is supposed to have spent his last years in Ephesus. Nothing whatever is known of Matthew's later life.

II. HISTORICAL BACKGROUND

The gospels cover action occurring in the time frame between the birth of Christ which occurred in about 5 B.C. and his ascension, which occurred in A.D. 30 between the last historical event mentioned in the Old Testament (the leadership of Nehemiah, about 444-432 B.C.) and the birth of Christ (about 5 B.C.). No information is given to us from the inspired Scripture concerning the world events which affected the Jewish Nation other than some prophetic inferences. However, the situation in New Testament Palestine was far different than in Nehemiah's day. Some major changes had developed, the appreciation of which will help us to understand the world in which Jesus lived.

First, the Jews in Palestine went through a long succession of conquerors (Persians, Macedonians, Egyptians, Syrians) and civil wars before finally being conquered by the Roman general Pompey in 63 B.C. By the time Christ was born, Judea had been made part of the Roman province of Syria. As a result of all this strife and subjugation, the Jews became discouraged. Their Messiah became, to them, a conqueror who would drive out the Romans and restore Israel to her former glory. Because the Jews expected a political rather than a spiritual Messiah, they did not recognize Jesus when he came.

Secondly, the cultural makeup of New Testament Palestine had been changed radically. The conquests of Alexander the Great (334 - 323 B.C.) caused the Greek culture to spread worldwide. The Greek culture influenced dress, art, language, and philosophy. The materialism of this Greek culture was in diametric opposition to orthodox Judaism. This battle between the two cultures resulted in the formation of religious parties, such as Pharisees, Sadducees, and Essenes.

Thirdly, the Jews' practice of their religion became ostentatious and ritualistic, and, by the time of Jesus' birth, the office of the High Priest, was as much political as religious. The High Priest was appointed by Rome. The temple worship in Jerusalem, as was now supplemented by worship in the synagogue. Synagogues were local congregations which engaged in worship and Bible study. These had developed among the exiles in Babylon and Egypt as a replacement for the temple services. In New Testament Jerusalem, the synagogue served for weekly Sabbath worship and Bible study while the temple was used for sacrifices and feast days. The synagogues provided a forum for Christ and the apostles although the temple was used on occasion. By the time Christ was born, Judea was firmly under Roman control. Since Judea was a turbulent province, the Romans ruled it directly by sending governors. These governors served at the pleasure of the Roman emperor. Most governors of Judea did not serve long terms.

The earthly life of Christ was spent under the reigns of two Roman emperors. Augustus Caesar reigned from 30 B.C. to A.D.14 and was the emperor when Christ was born (Luke 2:1). He was a simple, just ruler and was possibly the best Roman emperor. He put Rome's economy on

sound footing, built great public works, and established and maintained an era of peace. However, Augustus began the practice of reverencing dead Roman emperors as gods. Tiberias Caesar, who replaced Augustus, was emperor from A.D. 14 - 37. All of Christ's public ministry (A.D. 27-30) was spent under the reign of Tiberias. Tiberias was a gloomy and suspicious man, but the provinces thought highly of him because he was honest and liberal.

Though Judea was a subject province, the people were not slaves. The Judeans were allowed freedom in religion, social customs, and internal politics. The Jews even had a succession of "kings", the Herodian dynasty. The Herods were puppets who kept their offices through murder, bribery, and currying the favor of the Romans. The Herods were actually Edomites and so the Jews hated them.

The New Testament mentions six Herods. For our purposes, only Herod the Great and Herod Antipas are important.

Herod the Great who founded the dynasty, ruled as King of Judea from 37 B.C. to 4 B.C. His whole career was filled with treachery and murder. Among other atrocities, Herod betrayed his brother to his enemies, had his step brother drowned, had one of his wives strangled, executed his mother-in-law, and killed two of his sons. Augustus said, "I'd rather be Herod's hog than his son." Herod's paranoia led to the slaughter of the innocents in 4 B.C. (Matthew 2:1-18). The most important event of Herod the Great's career was the birth of Christ in 5 B.C.

When Herod the Great died in 4 B.C., his kingdom was divided among three of his sons (Herod had at least 14 children by various mothers). Archelaus became ruler of Judea, Samaria, and Idumea. Archelaus ruled from 4 B.C. to A.D. 6 (ten years) and the Jews hated him so much that the Roman emperor finally deposed him. From A.D. 6 until past A.D. 70 (when Jerusalem was destroyed by the Roman army) Judea was ruled directly Roman governors.

Herod the Great had two sons named Herod Philip. One of these sons (son of Herod and Cleopatra of Jerusalem and mentioned in Luke 3:1 and Acts 13:4) received Iturea, a province well to the northeast of Judea. The other Philip (son of Herod and Mariamme II) was a private citizen who lived quietly at Rome. He married his niece, Herodias, who was the grand-daughter of Herod the Great. Later, Herodias engaged in an adulterous marriage with Philip's brother (Herod Antipas, son of Herod and Maltrance) and when John the Baptist condemned this union, Herodias had him beheaded (Mark 6:14-29).

Herod Antipas was the most prominent son of Herod the Great. Antipas received the areas of Galilee and Perea, which he ruled from 4 B.C. to A.D. 39 when he was sent into exile. All of Jesus' earthly ministry was spent while Herod Antipas was ruler of Galilee. Antipas, therefore, is the Herod most prominent in the gospels. The rule of Herod Antipas is best noted for the murder of John the Baptist late in A.D. 28 and the crucifixion of Jesus in the spring of A.D. 30.

Pontius Pilate was the Roman governor of Jerusalem when Jesus began his ministry in A.D. 27. Pilate held this post from A.D. 26 to 36. At the beginning of his term, Pilate offended the Jews by insisting that his troops carry shields and banners into Jerusalem which bore the likeness of the Roman emperor Tiberias. This action, to the Jews, was a blasphemy. Threatened with a revolt, Pilate backed down. Apparently, Pilate never got along well with his subjects (Luke 13:1) nor with Herod Antipas (Luke 23:12). Pilate's political career ended when his commander sent him to Rome to answer charges concerning atrocities against the Samaritans.

The gospels furnish us with a biography of Jesus Christ. He was born in about 5 B.C. The time of his birth is uncertain. It was almost certainly not in December (see Luke 2:8); and the most probable month is September or October. Jesus was raised in a normal Jewish family with a mother (Mary), an earthly step-father (Joseph), four step-brothers (James, Joses, Simon, and Judas or Jude), and at least two step-sisters (see Matt. 13:55-56). Two different genealogies of Jesus are given in the gospels. The genealogy in Matthew 1:1-17 is based on Joseph's lineage, extending back to Abraham. Matthew's genealogy establishes Jesus' Jewish ancestry (John 8:39) and shows that he is the fulfillment of the promise to Abraham (Gen. 12:3) and has the right to sit on the throne of David

forever (II Sam. 7:12-13). The genealogy in Luke 3:23-38 traces the physical lineage of Jesus through Adam, thereby emphasizing his humanity.

The gospels do not reveal any of the activities of Jesus between his teaching in the temple at the age of twelve (Luke 2:41 ff) and his baptism at about the age of thirty (Luke 3:21-23). It is not unreasonable to believe that Jesus remained with his family. The earthly ministry of Jesus, which began about A.D. 27 was very controversial. His own believers rejected him (John 7:8). He aroused the intense hatred of the Jewish leaders and the keen interest of Herod Antipas (Mark 6:14-16, Luke 9:7-9).

When Jesus began his public ministry in A.D. 27 :

- a. Tiberius Caesar was Roman Emperor
- b. Herod Antipas was Tetrarch of Galilee
- c. Pontius Pilate was Governor of Judea

Jesus' ministry, which emphasized his role as the Messiah and as embodying the fulfillment of Old Testament prophecies concerning the establishment of God's spiritual kingdom, lasted a little over three years until his arrest in the spring of A.D. 30. Jesus was sentenced to death by the Sanhedrin (the highest Jewish court) after having been wrongfully charged with blasphemy (Matt. 26:64-66). The Sanhedrin could not legally execute Jesus, or he would most likely have been stoned to death. So Pontius Pilate, the Roman governor, after making a half-hearted gesture at freeing Jesus, submitted to the pressure of the Jewish leaders and had Jesus crucified. Pilate knew that Jesus was innocent, but Pilate was afraid of losing his governorship (John 19:12), so he condemned Jesus to die.

III. GEOGRAPHICAL BACKGROUND

All of Jesus' earthly ministry (except for a trip to Tyre and Sidon Matt. 15:21) was spent in the region known as Palestine. The word Palestine derives from the term "Philistine". The Philistines were the people who lived in the coastal lowlands bordering the southeastern shore of the Mediterranean Sea. The boundaries of Old Testament Palestine varied with political events. By the time of Jesus, Palestine was ruled by the Romans and had come to include some areas east of the Jordan River. New Testament Palestine contained about 10,000 square miles, which is a little larger than the state of Vermont. From north to south, Palestine measures only about 150 miles; while the east-west width varies from 28 miles across the northern part to 54 miles in the south.

Palestine can be divided into four geographic regions: the coastal plain along the Mediterranean Sea; the hill country which forms the central core of Palestine; the Jordan River Valley which extends from north to south, cutting a deep gorge through the hills; and finally, the plateau east of the Jordan River. Palestine is bordered on the west by the Mediterranean and on the north by mountains, while the country to the east and south is mostly desert.

The Mediterranean coastline of Palestine consists mainly of sand hills and low cliffs. The current flows northward, and a sea wind usually blows from the west. There are very few harbors. For these reasons, the Israelites were never a seafaring people like the Phoenicians. The two most prominent parts in New Testament times were Caesarea and Joppa. Joppa was 35 miles from Jerusalem, and served as its port. Peter raised Dorcas to life at Joppa (Acts 9:30ff.), and it was there he saw the vision which showed him that the gospel was also for the Gentiles (Acts 10:1ff.). Caesarea was built by Herod the Great. It was the Roman military capital and the Roman governor lived there, Cornelius lived there (Acts 10), and so did Philip the evangelist (Acts 8:40). Paul preached to King Herod Agrippa II there; and it was in Caesarea that Paul was imprisoned for two years. Stretching inland from the coast about a dozen miles is the coastal plain. The southern coastal plain is where the Philistines once lived. The road from Palestine to Egypt, the invasion route of many conquerors, was on this plain.

The central hill country is where Jesus spent almost all of his career. Most of the population of Palestine lived in the hill country. The Romans had divided Palestine into three administrative areas - Galilee, Samaria, and Judea - and these will now be discussed.

Galilee was the section of Palestine which was furthest north. The highest mountains in Palestine (about 4,000 feet) are in northern Galilee, while southern Galilee features lower hills and plains. Galilee was the home country of Jesus and all of his apostles (except Judas Iscariot). Nazareth, the boyhood home of Jesus was in Galilee, as was Cana, where he performed his first miracle (John 2:11). Jesus made his headquarters at Capernaum during his ministry (Matt. 4:13, 9:1).

On the eastern border of Galilee stands the Sea of Galilee, a lake fourteen miles long and nine miles wide at its widest point. A thriving fishing industry was carried on here (at least half of Jesus' twelve disciples seem to have been fishermen). Nine cities with more than 15,000 people stood on the lake's banks. Tiberias, which was built by Herod Antipas for his capital, was one of these. The Sea of Galilee is subject to sudden, violent storms because of cold northeast winds which sweep through the ravines until colliding with warm air over the lake. (See Mark 4:35-41, 6:45-52; Matt. 14:22-34; John 6:15-21).

South of Galilee was Samaria. It is rougher and hillier than Galilee, and farming was not so easy. Samaria comprised most of the territory occupied by the kingdom of Israel (the ten northern tribes). After the Israelites were carried into captivity by the Assyrians in 722 B.C., various peoples were imported. These newcomers intermarried with the Israelites who were left, resulting in a mixed race. By the time of Christ, as a result of various incidents, the Jews and Samaritans hated each other passionately. Therefore, the events involving Jesus and the Samaritan woman in John 4 are truly remarkable.

Judea formed the southern section of Palestine. The hills of central Judea were too rocky for much farming, but the foothills and valleys toward the coast were fertile. Western Judea was

watered by moisture from the Mediterranean, but eastern Judea (on the other side of the hills) was a hot, dry desert. Southern Judea was a wilderness area, but fertile.

Jesus, of course, was born in the Judean town of Bethlehem. Bethany, the home of Mary, Martha, and Lazarus was in Judea. Jerusalem, though, was the center of Jewish life. It was at an elevation of 2,550 feet, hence the Biblical statements about "going up to Jerusalem". Jerusalem was the seat of Judaism, the site of the temple, and the home of the high priest. In Matthew 24, among other places, Jesus predicted the total destruction of Jerusalem, which the Roman army accomplished in A.D. 70. The last week of Jesus' life was spent in and near Jerusalem.

The most outstanding physical feature of Palestine is the Jordan River Valley. This valley is part of a great geological fault which extends all the way into eastern Africa. The Jordan River rises on the slopes of Mount Hermon and flows into the Dead Sea, about a hundred miles south. The Jordan is an incredibly winding river. Because of this winding, the total length of the river is about 220 miles. The word "Jordan" means "the descender". The river is only about 100 feet wide, but it has cut a valley which in the south is 14 miles wide. The Jordan is the lowest river on earth. At the sea of Galilee, about thirty miles from its source, the Jordan is already 696 feet below sea level. No large city has ever been built on the Jordan because of the heat and swampy conditions. However, some farming was carried on there of crops which would not grow in the cooler highlands. In the gospels, the Jordan River is associated with the ministry of John the Baptist and the baptism of Jesus.

East of the Jordan River is a plateau area. This area was added to Palestine by the Romans. In the northern part of this plateau, were ten Greek cities called the Decapolis. Jesus became popular here because of his healings (Matt. 4:24,25; Mark 5:1-20, 7:31-37). The southern part of the plateau was called Peraea. Jesus did much teaching in Peraea (Mark 10:1-33). In the gospels, when the phrase "beyond the Jordan" is used, Peraea is being referred to (John 1:28, 10:40, 11:54). The Jews often took the long way from Judea to Galilee by going through Peraea (or vice versa - see Matt. 19:1) in order to avoid Samaria.

A NOTE ON THE LANGUAGE OF THE NEW TESTAMENT

During the classical period, the Greek language was divided into several dialects of three great families--the Doric, Aeolic, and the Ionic. In the 5th century before Christ, a branch of the Ionic, the Attic, gained supremacy. This was the language of Athens in her glory. It was especially used as the language of prose literature. It was the language of Thucydides, Plato, and Demosthenes.

There were several reasons for the dominance of the Attic dialect. The genius of the Athenian writers, the political and commercial importance of Athens, and military conquest spread the influence of the language afar.

Even after Athens was conquered herself, first by Sparta and then by Philip of Macedonia, the language survived. Although not originally a Greek Kingdom, Macedonia adopted the dominant civilization of the day, which, in this case, was that of Athens.

Alexander the Great, Philip's son, had Aristotle, the great Greek philosopher, as his tutor. Alexander rapidly became master of the entire eastern world and the Attic dialect of the Greek language went with it. When Alexander died suddenly in 323 B.C., the Kingdom fell apart, but the Hellenization (adoption of Greek culture and language) continued.

When Rome conquered the eastern part of the Mediterranean world (two centuries before Christ), it made no effort to suppress the language. Again, the conqueror was conquered as far as language and culture was concerned. The administration of this eastern portions of the Roman Empire was done in Greek, not Latin. For this reason primarily, Greek had become a world language. Even in Rome herself there was a large contingent of Greek speaking citizens. It is therefore not surprising that the Apostle Paul wrote the letter to the Romans in Greek.

There were, however, costs to the language during this process of socio-political and economic transition. The influence of the other dialects, the slight influence of foreign languages, and differences in the people who now used the language had caused a change in the language itself. It began as the language of a small city-state which was strong in patriotism and literary tradition. It became, after the time of Alexander, the medium of communication between peoples of the most diverse character, separated ethnically and geographically.

A transition in the language occurred which resulted in what is call 'koine' or "common". This language prevailed from about 300 (Robertson says 330) B.C. to A.D. 500.

The New Testament was written during the Koine' period. The Septuagint, a Greek translation of the Hebrew Old Testament, was in 'Koine' Greek. So were the writings of the so-called 'church fathers'. The former work was from Alexandria in the centuries just preceding the advent of Christ, and the latter was the work of men in the early part of the second century after Christ. Both of these differ slightly from the New Testament, linguistically. It has been a relatively recent discovery that has brought to light the very real and obvious differences in the language of the New Testament and the language of the prose writers of the same period. The discovery of the 'non-literary papyri' in Egypt has revealed that the language of the New Testament was the common, everyday language of the people. It was not an imitation of the Attic of the classical period, a practice common to Greek prose writers of the New Testament period. It was not artificial, but the common (thus Koine') language of the Greek speaking world, and, indeed, the whole world (virtually) SPOKE Greek. There were also some Semitic influences for obvious reasons. The New Testament writers were almost all Jews, and were themselves influenced by the Septuagint, which was, in turn, influenced by the Hebrew Scriptures it translated. The exact nature of the language, unlike that of English, and the fact that it is now a dead language, makes study of the language a must for every independent student of the New Testament.

By choosing this language to convey the message of salvation to a lost and dying world, God lifted it to a new and lofty stature. A dead language (no longer in popular use) has been immortalized by its use to discuss the eternal.¹

OUTLINE OF MATTHEW

Theme: The Messiah and the new people of God

I. THE NATIVITY OF THE MESSIAH (1:1-2:23)

- A. His genealogy (1:1-17)
- B. His birth (1:18-25)
- C. The worship of Him by the Magi (2:1-12)
- D. The flight into Egypt for protection from Herod the Great (2:13-18)
- E. The return and residence in Nazareth (2:19-23)

II. THE MINISTRY OF THE MESSIAH IN WORDS AND WORKS (3:1-25:46)

- A. Narrative (3:1-4:25)
 1. The preparatory ministry of John the Baptist (3:1-17)
 - a. His preaching (3:1-12)
 - b. His baptism of Jesus (3:13-17)
 2. The temptation of Jesus by Satan (4:1-11)
 3. Beginnings of Messianic preaching and miracle-working in Galilee, with the call of Simon Peter, Andrew, James, and John (4:12-25)
- B. First discourse: the Sermon on the Mount (5:1-7:29)
- C. Narrative (8:1-9:34)
 1. The cleansing of a leper- (8:1-4)
 2. The healing of a centurion's servant (8:5-13)
 3. The healing of Peter's mother-in-law and others (8:14-17)
 4. The cost and urgency of discipleship (8:18-22)
 5. The stilling of the storm (8:23-27)
 6. The deliverance of two Gadarene demoniacs (8:28-34)
 7. The forgiveness and healing of a paralytic (9:1-8)
 8. The call of Matthew and Jesus' eating with publicans and sinners (9:9-13)
 9. The question about fasting - (9:14-17)
 10. The healing of a woman with constant hemorrhaging and the raising of a ruler's deceased daughter (9:18-26)
 11. The healing of two blind men (9:27-31)
 12. The deliverance of a dumb demoniac (9:32-34)
- D. Second discourse: the commission and instruction of the twelve disciples for their mission throughout Galilee (9:35-11:1)
- E. Narrative (11:2-12:50)
 1. The testimony of Jesus to John the Baptist (11:2-15)
 2. Jesus' condemnation of the unrepentant (11:16-24)
 3. His thanksgiving to the Father and invitation to the weary (11:25-30)
 4. His lordship over the Sabbath (12:1-14)
 - a. His defense of the disciples' plucking and eating grain on the Sabbath (12:1-8)
 - b. His healing a withered hand on the Sabbath (12:9-14)
 5. His withdrawal and further healings (12:15-21)
 6. His delivering a blind and dumb demoniac and defense of His exorcisms (12:22-37)
 7. His refusal to give any sign except that of Jonah, condemnation of self-righteousness, and identification of His true spiritual Kindred (12:38-50)
- F. Third discourse: seven parables about the Kingdom (13:1-52)
 1. The seed and the soils (more commonly, the sower) (13:1-9)
 2. The reasons for parabolic teaching: baffling of unbelievers and illumination of believers (13:10-17)
 3. The interpretation of the seed and the soils (13:18-23)
 4. The wheat and the tares (13:24-40)
 5. The grain of mustard seed (13:31, 32)
 6. The leaven and the fulfillment of Scripture by the Parabolic method (13:33-35)

7. The interpretation of the wheat and the tares (13:36-43)
 8. The buried treasure (13:44)
 9. The costly pearl (13:45, 46)
 10. The dragnet with good and bad fish and a final statement about understanding the parables (13:47-52)
- G. Narrative (13:53-17:27)
1. The rejection of Jesus at Nazareth (13:53-58)
 2. The death of John the Baptist (14:1-12)
 3. The feeding of the five thousand (14:13-21)
 4. Jesus' and Peter's walking on the water (14:22-36)
 5. Ceremonial versus moral and ethical defilement (15:1-20)
 6. The deliverance of the demonized daughter of a Canaanite woman and other healings (15:21-28)
 7. The feeding of the four thousand (15:32-39)
 8. Another refusal to give any sign except that of Jonah (16:1-4)
 9. A warning against Phariseeism and Sadduceeism (16:5-12)
 10. Peter's confession of Jesus' messiahship and the blessing of Peter - (16:13-20)(Promise of establishment of church, bgg)
 11. Prediction by Jesus of His suffering, death, and resurrection; a rebuke of Peter for trying to dissuade Jesus; and a call to cross-bearing discipleship (16:24-28)
 12. The transfiguration of Jesus (17:1-13)
 13. The healing of a demonized boy (17:14-21)
 14. Another prediction by Jesus of His death and resurrection (17:22, 23)
- H. Fourth discourse: humility and forgiveness, with the parable about the two servant debtors (18:1-35)
- I. Narrative (19:1:22-46)
1. The questions of divorce and remarriage (19:1-12)
 2. Jesus' blessing the children (19:13-15)
 3. The rich young ruler. and the cost and reward of discipleship (13:16-30)
 4. The parable of the employer and the laborers (20:1-16)
 5. Another prediction by Jesus of His death and resurrection (20:17-19)
 6. The request for positions of honor by the mother of James and John for her sons (20:20-28)
 7. The healing of two blind men near Jericho (20:29-34)
 8. Triumphal entry (21:1:11)
 9. The cleansing of the Temple (21:12-17)
 10. The cursing and withering of the fig tree (21:18-22)
 11. The challenge to Jesus' authority (21:23-27)
 12. The parable of the obedient and disobedient sons (21:28-32)
 13. The parable of the wicked tenants (21:33-46)
 14. The parable of the royal marriage feast and wedding garment (22:1-14)
 15. The question about paying taxes to Caesar (22:15-22)
 16. The question of the Sadducees about the resurrection (22:23-33)
 17. The question about the identity of the greatest commandment (22:34-40)
 18. Jesus' question about the Messiah's Davidic descent and lordship (22:41-46)
- J. Fifth discourse (23:1-25:46)
1. Woes against the scribes and Pharisees (23:1-39)
 2. The Olivet Discourse (24:1-25:46)
 - a. A preview of events leading up to and including the return of Christ (24:1-31)
 - b. Exhortations to watchfulness, with the parables of the fig tree, the thief, the faithful and unfaithful servants, the ten virgins, and the talents (24:32-25:30)
 - c. The judgment of the sheep and the goats (25:31-46)

III. THE DEATH AND RESURRECTION OF THE MESSIAH (26:1-28:20)

- A. Another prediction by Jesus of His death, the plot of the Sanhedrin, and the anointing of Jesus in Bethany, with the resultant bargain by Judas Iscariot to betray Jesus (26:1-16)
- B. The Last Supper (26:17-35)
- C. Jesus' Praying in Gethsemane (26:36-46)
- D. The arrest (26:47-56)
- E. The trial (26:57-27-26)
 - 1. The hearing before Caiaphas, with Peter's denial (26:57-75)
 - 2. The condemnatory decision of the Sanhedrin (27:1, 2)
 - 3. The hearing before Pontius Pilate, with the suicide of Judas and the release of Barabbas (27:3-26)
- F. The crucifixion and death of Jesus (27:27-56)
- G. The burial (27:57-66)
- H. The resurrection (28:1-15)
- I. The great commission (28:16-20)

***Outline taken from A Survey of the New Testament by Robert H. Gundry, Zondervan Publishing House, Grand Rapids, Michigan, 1970.

OUTLINE OF MARK

Theme: The redemptive activity of Jesus

INTRODUCTION:

- A. The ministry of John the Baptist (1:1-8)
- B. The call of Simon, Andrew, James and John (1:16-20)
- C. The temptation of Jesus (1:12,13)

I. THE REDEMPTIVE ACTIVITY OF JESUS IN AND AROUND GALILEE (1:14-9:50)

- A. The first preaching (1:14,15)
- B. The call of Simon, Andrew, James and John (1:16-20)
- C. A group of miracles (1:21-3:35)
 - 1. Exorcism in the synagogue at Capernaum (1-21-28)
 - 2. The healing of Peter's mother-in-law and others (1:29-39)
 - 3. The cleansing of a leper (1:40-45)
- D. A group of controversies (2:1-3:35)
 - 1. The forgiveness and healing of a paralytic (2:1-12)
 - 2. The call of Levi (Matthew) and Jesus' eating with publicans and sinners (2:13-17)
 - 3. The question about fasting (2:18-22)
 - 4. The plucking and eating of grain on the Sabbath (2:23-27)
 - 5. The healing of a withered hand on the Sabbath (3:1-6)
 - 6. Jesus' withdrawal and choice of The Twelve (3:7-19a)
 - 7. The charges that Jesus was insane and possessed by Beelzebub (3:19b-35)
- E. A group of Parables (4:1-34)
 - 1. The seed and the soils (more commonly, the sower) 4:1-20)
 - 2. The lamp (4:21-25)
 - 3. The growing grain (4:26-29)
 - 4. The mustard seed and others (4:30-34)
- F. More miracles (4:35-5:43)
 - 1. The stilling of the storm (4:35-41)
 - 2. The exorcism of Legion from the Gergasene demoniac (5:1-20)
 - 3. The healing of the woman with a constant hemorrhage and the raising of Jairus' daughter (5:21-43)
- G. Rejection at Nazareth (6:1-6)
- H. The mission of The Twelve throughout Galilee (6:7-13)
 - 1. The beheading of John the Baptist (6:14-29)
- J. The feeding of the five thousand (6:30-44)
- K. Jesus' walking on the water (6:45-52)
- L. Ministry at Gennesaret with controversy over ceremonial defilement (6:53-7:23)
- M. More miracles (7:24-8:26)
 - 1. Exorcism of a demon from the daughter of a Syro-Phoenician woman (7:24-30)
 - 2. The healing of a deaf-mute (7:31-37)
 - 3. The feeding of the -four thousand (8:1-10)
 - 4. The demand of the Pharisees for a sign in the midst of miracles (8:11-21)
 - 5. The healing of a blind man (8:22-26)
- N. Peter's confession of Jesus' Messiahship (8:27-30)
- O. Peter's concept of Jesus' Messiahship and discipleship corrected by Jesus' prediction of suffering, death, and resurrection (8:31-9:1)
- P. The transfiguration (9:2-13)
- O. The exorcising of a demon from a boy- (9:14-29)
- R. Another prediction by Jesus of His death and resurrection (9:30-32)
- S. Jesus' making a child an example of His disciples (9:33-50)

II. THE REDEMPTIVE ACTIVITY OF JESUS ON THE WAY TO JERUSALEM THROUGH TRANS-JORDAN AND JUDEA (10:1-52)

- A. The question of divorce (10:1-12)
- B. Jesus' blessing of children (10:13-16)
- C. The rich young ruler- (10:17-31)
- D. Another prediction by Jesus of His death and resurrection (10:32-34)
- E. The request of James and John for places of honor and Jesus' reply concerning self-sacrificial service (10:35-45)
- F. The healing of blind Bartimaeus (10:46-52)

III. THE REDEMPTIVE ACTIVITY OF JESUS DURING THE WEEK OF HIS PASSION, DEATH, AND RESURRECTION (11:1-16:8)

- A. The triumphal entry (11:1-11)
- B. The Cursing of the barren fig tree (11:12-14)
- C. The cleansing of the Temple (11:15-19)
- D. The withering of the fig tree (11:20-26)
- E. Debates in the Temple (11:27-12:44)
 - 1. The demand for a sign from Jesus (11:27-33)
 - 2. The parable of the vineyard (12:1-12)
 - 3. The question about paying taxes to Caesar (12:13-17)
 - 4. The question about the resurrection (12:18-27)
 - 5. The question about the most important commandment (12:28-34)
 - 6. Jesus' question about the Messiah's Davidic descent and lordship (12:35-37)
 - 7. Jesus' warning against the scribes (12:38-40)
- B. The widow's mite versus large gifts from the rich (12:41 -44)
- F. The Olivet Discourse (13:1-37)
- G. The Sanhedrin's plot against Jesus (14:1,2)
- H. The anointing of Jesus by Mary of Bethany (14:3-9)
 - 1. The bargain of Judas Iscariot to betray Jesus (14:10,11)
- J. The Last Supper (14:12-31)
- K. Jesus' praying in Gethsemane (14:32-52)
- L. The arrest of Jesus (14:43-52)
- M. The trial of Jesus (14:53-15:20)
 - 1. The hearing before the Sanhedrin, with Peter's denials (14:53-72)
 - 2. The hearing before Pontius Pilate, with the release of Barabbas (15:1-20)
- N. The crucifixion, death, and burial of Jesus (15:21-47)
- O. The resurrection of Jesus (16:1-8)

***Outline taken from A Survey of the New Testament by Robert H. Gundry, Zondervan Publishing House, Grand Rapids, Michigan, 1970.

NOTE: Verses 9-20 of Mark 16 are left out of this outline. However, evidence shows that the verses ought to remain in the text. you may extend the outline as follows:

- P. Jesus' appearance to Mary Magdalene and the two on the road, the subsequent reports, and the others' unbelief. (16:9-13)
- Q. The Great Commission and the Ascension 16: 14-20)

(bgg)

OUTLINE OF LUKE

Theme: The historical certainty of the Gospel

Prologue: Dedication to Theophilus and statement of purpose to write an orderly account of historical trustworthiness (1:1-4)

I. THE NATIVITY AND CHILDHOOD OF JOHN THE BAPTIST AND JESUS (1:5-2:25)

- A. The annunciation of John the Baptist's birth to Zechariah and Elizabeth (1:5-2:25)
- B. The annunciation of Jesus' birth to Mary (1:26-38)
- C. The visit of Mary to Elizabeth and the magnificat (1:39-56)
- D. The birth, circumcision, and naming of John the Baptist, and the Benedictus (1:67-79)
- E. John the Baptist's growing up in the wilderness (1:80)
- F. The birth of Jesus (2:1-7)
- G. The visit of the shepherds (2:8-20)
- H. The circumcision and naming of Jesus (2:21)
 - 1. The presentation in the Temple, with the Nunc Dimittis of Simeon and the adoration of Anna (2:22-40)
- J. Jesus' visit to the Temple at the age of twelve (2:41-52)

II. THE BEGINNINGS OF JESUS' MINISTRY (3:1-4:13)

- A. The preparatory ministry of John the Baptist (3:1-20)
 - B. The baptism of Jesus (3:21,22)
 - C. The genealogy of Jesus (3:28-38)
 - D. The temptation of Jesus (4:1-13)

III. THE GALILEAN MINISTRY (4:14-9:50)

- A. The rejection of Jesus in Nazareth (4:14-30)
- B. An exorcism in the synagogue at Capernaum (4:31-37)
- C. The healing of Peter's mother-in-law and further miracles and preaching (4:38-44)
- D. A miraculous catch of fish and the call of Simon Peter, James, and John to discipleship (5:1-11)
- E. The cleansing of a leper (5:12-16)
- F. The forgiveness and healing of a paralytic (5:17-26)
- G. The call of Levi Matthew and Jesus' eating with publicans and sinners (5:27-32)
- H. Remarks about fasting (5:33-39)
 - 1. Jesus' defense of His disciples' plucking and eating grain on the Sabbath (6:1-5)
- J. The healing of a withered hand on the Sabbath (6:6-11)
- K. The choice of the twelve (6:12-16)
- L. The Sermon on "a level place" (on the mount) (6:17-49)
- M. The healing of a centurion's servant (7:1-10)
- N. The raising from the dead of a widow's son (7:11-17)
- O. The question of John the Baptist and Jesus' answer and tribute to him (7:18-35)
- P. Jesus' anointing by and forgiveness of the sinful woman (7:36-50)
- Q. Preaching with financial support from certain women (8:1-3)
- R. The parable of the seed and the soils (more commonly, the sower) and of the lamp (8:4-18)
- S. The attempt by the family of Jesus to see Him, and His remark about His true spiritual kin (8:19-21)
- T. The stilling of the storm (8:22-25)
- U. the deliverance of the Gergasene demoniac (8:26-39)
- V. The healing of the woman with the constant hemorrhage and the raising of Jairus' daughter from the dead (6:40-56)

- W. The mission of The Twelve (9:1-6)
- X. The guilty fear of Herod Antipas over the death of John the Baptist (9:7-9)
- Y. The feeding of the five thousand (9:10-17)
- Z. Peter's confession of Jesus' messiahship and the prediction by Jesus of His death and resurrection, with a call to cross-bearing discipleship (9:18-27)
- AA. The transfiguration (9:28-36)
- BB. The deliverance of a demonized boy (9:37-45)
- CC. Remarks on humility (with a child as an example) and tolerance (9:46-50)

IV. THE LAST JOURNEY TO JERUSALEM (9:51-19:27)

- A. Jesus' determination to go to Jerusalem and the inhospitality of a Samaritan village (9:51-56)
- B. Remarks on discipleship to would-be disciples (9:57-62)
- C. The mission of the seventy (10:1-24)
- D. The parable of the good Samaritan (10:25-37)
- E. Entertainment of Jesus by Mary and Martha (10:38+42)
- F. Teaching about prayer, including the Lord's prayer and the parable of the host whose guest arrived at midnight (11:1-13)
- G. Polemical episodes (11:36-12:12)
 - 1. Defense against the charge of Satanic empowerment, refusal to give any sign except that of Jonah, and the parable of the lamp (11:33-36)
 - 2. Expose of the Pharisees and lawyers (scribes) (11:37-54)
 - 3. Warning against Phariseism (12:1-12)
- H. Remarks on covetousness, anxiety, trust, and eschatological watchfulness, including the parable of the rich fool (12:13-59)
- I. The call to repentance, including the parable of the fig tree (13:1-9)
- J. The healing on a Sabbath of a woman bent over (13:10-17)
- K. The parables of the mustard, leaven, and narrow door (13:18-30)
- L. Jesus' refusal to panic in the face of Herod Antipas and the lamentation over Jerusalem (13:31-35)
- M. The Sabbath healing of a man with dropsy (14:1-6)
- N. The parable about invitations to the marriage feast (14:7-14)
- O. The parable of the great banquet (14:15-24)
- P. The parables of the tower-builder and the King who goes to Liar (14:25-35)
- 0. Three parables in defense of welcoming sinners (15:1-32)
 - 1. The parable of the lost sheep (15:1-7)
 - 2. The parable of the lost coin (15:8-10)
 - 3. The parable of the prodigal son and the elder brother (15:11-32)
- R. Two parables about the use of money (16:1-31)
 - 1. The parable of the unjust steward, with further comments to the Pharisees (16:1-18)
 - 2. The parable of the rich man and Lazarus (16:19-31)
- S. Remarks on forgiveness, faith, and sense of duty (17:1-10)
- T. The healing of ten lepers and the gratitude of one, a Samaritan (17:11-19)
- U. The coming of God's Kingdom and the Son of Man, including the parable of the widow and the unjust judge (17:20-18:8)
- V. The parable of the Pharisee and the publican (18:9-14)
- W. Jesus' welcoming little children (18:15-17)
- X. The rich young ruler (18:18-30)
- Y. Prediction by Jesus of His death and resurrection (18:31-34)
- Z. The healing of a blind man near Jericho (18:35-43)
- AA. The conversion of Zacchaeus, (careful of use of the word "conversion", bgg) (19:1-10)
- BB. The parable of the pounds (19:11-27)

- V. PASSION WEEK AND THE DEATH, RESURRECTION, POST RESURRECTION MINISTRY, AND ASCENSION OF JESUS IN AND AROUND JERUSALEM (19:28-24:53)
 - A. Passion week and the death of Jesus (19:28-23:56)
 - 1. The triumphal entry, including the cleansing of the Temple (19:28-48)
 - 2. Theological debate in the Temple precincts (20:1-21:4)
 - a. The challenge of Jesus' authority (20:1-8)
 - b. The parable of the wicked tenants of the vineyard (20:9-18)
 - c. The question about paying taxes to Caesar (20:19-26)
 - d. The Sadducees' question about the resurrection (20:27-40)
 - e. Jesus' question about the Messiah's Davidic ancestry and lordship (20:41-44)
 - f. Warning against the scribes (20:45-47)
 - g. The widow's two copper coins (21:1-4)
 - h. The Olivet Discourse (21:5-38)
 - 3. The Sanhedrin's plot to Kill Jesus and the bargain with Judas Iscariot (22:1-6)
 - 4. The Last Supper (22:7-38)
 - 5. Jesus' praying in Gethsemane (22:39-46)
 - 6. The arrest (22:47-53)
 - 7. The trial (22:54-23:25)
 - a. The nighttime hearing in the high priest's house, with Peter's denials of Jesus (22:54-65)
 - b. The early morning condemnation by the Sanhedrin (22:66-71)
 - c. The first hearing before Pilate (23:1-5)
 - d. The hearing before Herod Antipas (23:6-12)
 - e. The second hearing before Pilate, with Pilate's grudging release of Barabbas and delivering up of Jesus for crucifixion (23:13-25)
 - 8. The crucifixion (23:26-49)
 - a. The carrying of Jesus' cross by Simon of Cyrene and the lament of the women (23:26-31)
 - b. The crucifixion and mocking of Jesus (23:32-38)
 - c. The repentant criminal (23:38-43)
 - d. The death of Jesus (23:44-49)
 - 9. The burial (23:50-56)
 - B. The resurrection (24:1-12)
 - C. The post resurrection ministry (24:13-49)
 - 1. The walk to Emmaus with Cleopas and another disciple (24:13-35)
 - 2. The appearance in Jerusalem (24:36-43)
 - 3. Jesus' teaching about himself from the Old Testament and the Great Commission (24:4-49)
 - D. The ascension (24:50-53)

***Outline taken from A Survey of the New Testament by Robert H. Gundry, Zondervan Publishing House, Grand Rapids, Michigan, 1970.

OUTLINE OF JOHN

Theme: Believing in Jesus as the Christ and Son of God for eternal life

PROLOGUE: Jesus Christ the revelatory Word (Logos) of God (1:1-18)

I. THE FAITH-PRODUCING IMPACT OF JESUS' INITIAL MINISTRY (1:19-4:42)

A. Narrative (1:19-2:25)

1. The testimony of John the Baptist and the making of the first disciples (1:19-51)
2. The turning of water to wine at a wedding in Cana (2:1-12)
3. The cleansing of the Temple and the performing of miraculous signs in Jerusalem (2:13-25)

B. Discourse (3:1-4:42)

1. The new birth, in conversation with Nicodemus (3:1-21)
2. The superiority, of Jesus, as testified by John the Baptist during their concurrent baptizing ministries (3:26-36)
3. The water of life, in conversation with the Samaritan woman, with her resultant conversion (again, watch this use of the word "conversion" bgg) and that of her fellow townspeople (4:1-42)

II. THE AUTHORITY OF JESUS' LIFE-GIVING WORDS (4:43-5:,47)

A. Narrative (4:43-5:18)

1. The healing of an official's son (4:43-5:54)
2. The healing on a Sabbath of the invalid by a pool in Jerusalem (5:1-9a)

B. Discourse: the authority of Jesus' words (5:9b-47)

III. THE GIVING OF JESUS' BODY' AND BLOOD FOR THE LIFE OF THE WORLD (6:1-71)

A. Narrative: the feeding of the five thousand and the walking on the water (6:1-21)

B. Discourse: the bread of life (6:22-71)

IV. THE ILLUMINATION OF MANKIND BY JESUS, WITH THEIR RESULTANT DIVISION INTO UNBELIEVERS, DESTINED FOR JUDGMENT, AND BELIEVERS, DESTINED FOR ETERNAL LIFE (7:1-8:59)

A. Narrative: the attendance of Jesus at the Festival of Tabernacles and division of opinion about Him (7:1-52)

B. Discourse: the light of the world and the true children of Abraham (8:12-59)

V. THE TENDER CONCERN OF JESUS, IN CONTRAST TO THE CRUELTY OF THE JEWISH RELIGIOUS AUTHORITIES (9:1-10:39)

A. Narrative: the healing of the blind man and his excommunication from the synagogue (9:1-41)

B. Discourse: the good shepherd, hirelings, thieves, and robbers (10:1-39)

VI. THE GIFT OF LIFE THROUGH THE DEATH OF JESUS (10:40-12:50)

A. Narrative: (10:40-12:19)

1. The raising of Lazarus, with the consequent plot of the Sanhedrin to Kill Jesus (10:40-11:57)
2. The anointing of Jesus by Mary of Bethany, and the plot of the Sanhedrin to Kill Lazarus
3. The triumphal entry (12:12-19)

B. Discourse: the dying grain of wheat which springs to fruitful life (12:20-50)

VII. THE DEPARTURE AND RETURN OF JESUS (13:1-20:29)

A. Discourse: (13:1-17:26)

1. The cleansing of the disciples and their menial service toward one another, as signified by Jesus' washing of their feet (13:1-20)
2. The announcement of betrayal and dismissal of Judas Iscariot. (13:21-30)
3. The advantages to the disciples of Jesus' departure and the coming of the Paraclete (Comforter, Counsellor) (the Upper Room Discourse) (13:31-16:33)
4. The high priestly prayer of Jesus for His disciples (17:1-26)

B. Narrative: (18:1-20:29)

1. The arrest (18:1-11)
2. The hearings before Annas and Caiaphas, with Peter's denials (18:12-27)
3. The hearing before Pilate (18:28-19:16)
4. The crucifixion and burial (19:17-42)
5. The empty tomb and two resurrection appearances, first to Mary Magdalene and then to the disciples (20:1-29)

CONCLUSION: The purpose in the writing of the fourth gospel, inspiration (wrong word, should read "instillation", bgg) of life-bringing faith in Jesus as the Christ, the Son of God (20:30,31)

EPILOGUE: (21:1-25)

A. Narrative: a third resurrection appearance to the disciples, with a miraculous catch of fish and breakfast on the shore of the Sea of Tiberias Galilee. (21:1-14)

B. Discourse: The recommission of Peter (21:15-23)

FINAL AUTHENTICATION: (21:24,25)

***Outline taken from A Survey of the New Testament by Robert H. Gundry, Zondervan Publishing House, Grand Rapids, Michigan, 1970.

COMPARATIVE ANALYSIS THE FOUR GOSPELS

MARK

1. Introduction: before the Ministry, 1:1-13
2. The Galilean Ministry, 1:14-8:26
3. The Journey to Jerusalem, 8:27-10:52
4. Jerusalem: Death and Resurrection, 11:1-16:8
5. Epilogue, 16:9-20

MATTHEW

1. Introduction: The Genealogy and Infancy of Jesus, 1:1-2:23
2. Preparation for Ministry, 3:1-4:11
3. The Galilean Ministry, 4:12-18-35
4. The Journey to Jerusalem, 19:1-20-20:34
5. Jerusalem: Death and Resurrection, 21:1-28:20

LUKE

1. Preface, 1:1-4
2. Introduction: the Infancy and Genealogy of Jesus, 1:5-2:52
3. Preparation for Ministry, 3:1-4:13
4. The Galilean Ministry, 4:14-S. 50
5. The Journey to Jerusalem, 9:51-19:27
6. Jerusalem: Death and Resurrection, 19:28-24:53

JOHN

1. Prologue, 1:1-18
2. Early Ministry in Judea, 1:19-51
3. Begins Work in Galilee, 2:1-12
4. Ministry Again in Judea and Samaria, 2:13-4:42
5. Return to Galilee, 4:35-54
6. Ministry Again in Jerusalem, 5:1-47
7. The Great Galilean Ministry, 6:1-7:1
8. The Later Ministry in Judea, 7:2-12:50
9. Jerusalem: The Last Hours, 13:1-17:26
10. Jerusalem: Death and Resurrection, 18:1-20:30
11. The appendix, 21:1-25

THE EARTHLY LIFE OF JESUS THE MESSIAH

I. The earthly life of Jesus may be conveniently arranged into ten divisions. They are:

Epoch I - The Early Years (30 years)

Epoch II - The Inauguration (probably several months)

Epoch III - The Early Judean Ministry (9 months)

Epoch IV - The Galilean Ministry, Part I (4 months)

Epoch V- The Galilean Ministry, Part II (11 months)

Epoch VI- The Period of Retirement (6 months)

Epoch VII - The Later Judean Ministry (3 months)

Epoch VIII- The Perean Ministry (about 13 weeks)

Epoch IX- The Crucifixion Week (8 days)

Epoch X- The Burial, Resurrection, and Ascension (41)days

II. For a resume of Political conditions see Introduction.

EPOCH ONE - THE EARLY YEARS

I. JESUS - ETERNALLY PREEXISTENT - JOHN 1:1-18

The story of Jesus has no beginning in time because of His eternal preexistence, i.e., "...*He was in the beginning with God...*" When history began, Jesus already was. This is a statement of His divinity. Add to this the direct statement of John: "...*and the Word was God.*" (vs. 1), and the Scriptural claim of the deity of Jesus is apparent. His role in creation is stated here and in several other passages--see vs. 10; I Cor. 8:6; Col. 1:16, 17; Heb. 1:2. His claims of deity and pre-existence are replete in the Gospel of John. "*Before Abraham was, I AM.*" (John 8:58) and "*I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.*" (John 16:28) are examples.

II. HIS PHYSICAL ANCESTORS - Mt. 1:1-17; Lk. 3:23-38; ROM. 1:3

Several theories have been advanced in explanation of the differences contained in the two genealogical listings in Matthew and Luke. The assumption is made that Matthew gives Joseph's lineage, indicating the legal status of Jesus as of Davidic ancestry, and that Luke gives the genealogy of Mary, showing Jesus' fleshly Davidic ancestry. This, however may be impossible to prove to the satisfaction of every inquirer.

The theory is based on the supposition that in Luke 3:23, Joseph is connected with the parenthetical statement and that Jesus is said to be the son of Heli. Heli, according to the theory, is actually Jesus' grandfather and the father of Mary. Another theory is that Joseph's father, Jacob (Matthew 1:16) died and Heli, his brother, married Joseph's mother according to the Jewish Levirate law.

The various theories are interesting and some are feasible. It may be impossible for us to determine exactly why the differences exist. Be it understood, however, that Jesus fulfilled the Messianic ancestral criteria both on Joseph and Mary's side of the family (Luke 1:32f).

III. THE DATE OF HIS BIRTH (probably 5 B.C.)

In Luke 1:5, we learn that Herod the Great was king (cf. Mt. 2:1-23). Mt. 2:22 states that he was the father of Archelaus. Herod the Great died in A.U.C. 750, shortly after March 13th. A.U.C. is from *ab urbe condicione*, "from the founding of the city" of Rome. In A.D. 526 Dionysus Exiguus calculated the year of His birth as A.C.U. 754, but, Jesus was born before Herod died, probably in A.C.U. 749 or 5 B.C. Jesus was born several months before Herod's death either in early 4 B.C. (between January and March 13th) or in late 5 B.C. (several months earlier than March 13th).

IV. THE EVENTS OF HIS BIRTH

- A. Birth of John the Baptist announced - Lk. 1:5-24.
- B. Birth of Jesus announced - Lk. 1:26-38.
- C. Explanation to Joseph - Mt. 1:18-25.
- D. Mary's visit to Elizabeth
 - 1. Hill country - Judea - Lk. 1:39
 - 2. Elizabeth and Zechariah -- Levites of Aaron Lk. 1:5
 - a. Mary her "cousin" (Lk. 1:36, cf. v. 58, 2:44; 21:16)
 - b. Jesus of Judah, David - Heb. 7:14; Rom. 1:3; Acts 2:30
 - c. Genealogies of Joseph's line - cf. II, page 31
 - 3. Birth of John the Baptist - Lk. 1:57-60 and the return of Mary to Nazareth - Lk. 1:56.
- E. The birth of Jesus - Mt. 1:18-2:23; Lk. 1:26-56; 2:1-40
 - 1. Journey from Nazareth to Bethlehem - Lk. 2:4
 - 2. Angels announce to shepherds - Lk. 2:8-20
 - 3. Appearance of the star to the wise men -- beginning of their journey - Mt. 2:1-12
- F. Eight day, circumcised - Lk. 2:21
- G. Fortieth day, dedication to the Lord - Lk. 2:22-38; Lev. 12:2-6
- H. Return to Bethlehem

- I. Some time later the wise men arrive - Mt. 2:11-12
- J. Flight into Egypt - Mt. 2:13-15 (4 B.C.). Joseph was warned of Herod's plot to destroy the Messiah (by the massacre of all male children two years old and under in Bethlehem and all that region).
- K. Return and settlement at Nazareth of Galilee - Mt. 2:19-23; Lk. 2:39-40
 - 1. Death of Herod - around mid-March 4 B.C. - Mt. 2:19-20 - Accession of Archelaus - Mt. 2:22
 - 2. His boyhood at Nazareth - Lk. 2:39; Mt. 2:19-23
 - 3. Visit to the Temple at age 12 - Lk. 2:41-52 (early April A.D. 7 (or 8)).

ADDENDUM: THE BEGINNING OF JOHN'S MINISTRY - Mk. 1:1; Lk. 3:1-2

Mark 1:1 states *"The beginning of the gospel of Jesus Christ the Son of God."* Luke gives a historical/political backdrop for the beginning of the gospel as it was heralded by John. John is described as the one who came in fulfillment of the prophecies of *"one crying in the wilderness, Make ready the way of the Lord..."* (Isa. 40:3). He was the forerunner of the Messiah (cf. Mal. 3:1).

John's message was *"Repent, for the Kingdom of heaven is at hand!"* Mark states in 1:4 *"John came baptizing in the wilderness and preaching the baptism of repentance for the remission of sins."* This was an announcement designed to prepare Jesus' way as the promised prophet/priest/King. The ecclesiastical pride and civil tyranny of the day made the Isaiah Prophecy all the more appropriate when it stated *"Every valley will be filled and every mountain and hill brought low; and the crooked places will be made straight and the rough ways made smooth..."* (Isa. 40:4; Lk. 3:5). It was John's task to prepare the hearts of the people to receive the Lord, the Christ (The Anointed One). This took strong preaching and John fulfilled his calling admirably. Luke adds in his account the fifth verse of Isa. 40:3-5, *"And all flesh shall see the salvation of God,"* emphasizing (as he does throughout his gospel) the universality of the gospel. Luke's account does not pinpoint just who received the greatest condemnation but a parallel passage in Mt. 3:10 states, *"But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, O brood of vipers! Who has warned you to flee from the wrath to come? Therefore bear fruits worthy of repentance, and do not think to say to Yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones. find even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire."* This Kind of preaching caused the rulers to send men inquiring as to who John claimed to be (John 1:19-27). When John only claimed to be the voice crying in the wilderness, they asked why he baptized if he was not Christ, Elijah, nor the Prophet (see Acts 3:22). John indicated that his baptism was preparatory to the coming of the One Who would baptize with the Holy Spirit and fire.

John presented a very simple ethic to the people when they asked what it was that they should do. To the multitude he said, *"He who has two tunics, let him give to him who has none; and he who has food, let him do likewise."* To the tax collectors he said, *"Collect no more than what is appointed for you."* And to the soldiers he said, *"Do not intimidate anyone or accuse falsely, and be content with your wages."* (Lk. 3:10-14).

It was John's full preaching of the truth that caused his death. Having rebuked Herod (Antipas) for his unlawful marriage to Herodias, his brother Philip's wife, John was thrown in prison and subsequently beheaded at the request of Salome, Herodias' daughter.

John's peculiar garb (of camel's hair with a leathern girdle) was undoubtedly similar to his prototype's (Elijah). His diet may well have been similar (locusts and wild honey).

He attracted a great following so that it could be said in hyperbolic figure that *"all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins."* (Mk. 1:5). His baptism became invalid at the death of Jesus when baptism into Christ's death replaced it (Acts 19:1-5; Rom. 6:4f).

A NOTE ON THE CHRONOLOGY OF HIS LIFE

	In Bethlehem --Mt. 1:18-2:23; Lk. L,2
About 30 years	In Egypt -- Mt. 2:14 ff
	In Nazareth -- Lk. 3:23
	Forty days' temptation -- Mt. 4:2
	Three days gathering disciples - Jn. 1:29, 35, 43
About 4 months	Wedding feast the next day -- Jn. 2:1-11
	"Not many days" at Capernaum -- Jn. 2:12
	The FIRST Passover -- April, 27 A.D. -- Jn. 2:13
One year	"4 months till harvest" Dec. 27 A.D. -- Jn. 4:35
One year	The SECOND Passover ("feast") - April A.D. 28 -- Jn. 5:1
	The THIRD Passover -- April, A.D. 29 - Jn. 6:4
One year	Feast of Tabernacles -- Oct., A.D. 29 - Jn. 7:2
	Feast of Dedication Dec., A.D. 29 - Jn. 10:22
	The FOURTH Passover -- April 6, A.D. 30 - Mt. 26:2
43 days	Crucifixion -- April 7, A.D. 30
	Resurrection -- April 9, A.D. 30
	Ascension -- May 10, A.D. 30
Total --	About 3.5 years

EPOCH TWO -- THE INAUGURATION

A.D. 27

I. HIS BAPTISM - Mt. 3:13-17; Mt. 1:9-1; Lk. 3:21-22; Jn. 1:32-34

A. Date - Probably about A.D. 27

1. From late 5 B.C. to late A.D. 27 would make Him 30 years old.
 - a. Lk. 3:23 - Jesus was about 30 years old when He began to preach.
2. See Lk. 3:1-2. John the Baptist began to preach in about A.D. 26.
 - a. Augustus Caesar died August 19, A.D. 13.
 - b. Tiberius became a co-regent (joint ruler) in A.D. 11 two years before Augustus died.
 - c. The 15th year following A.D. 11 would be A.D. 26 when John the Baptist began to preach in the wilderness.
 - d. Jesus began His ministry the following year. (McGarvey, page 82)

B. The place - Jordan River, Bethany, Beyond Jordan. Jn. 1:28; Mt. 3:13; Mk. 1:9

C. Why was Jesus baptized? John's baptism was (as mentioned above) one of "*repentance unto the remission of sins.*" But, Jesus had no sins to be remitted. And John, recognizing the station of Jesus knew this and said to Jesus, "*I have need to be baptized by You, and You are coming to me?*" (Mt. 4:14). Jesus answered, "*Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.*" McGarvey states that the baptism of John although not a part of the Law of Moses, was indeed a requirement and ordinance of God, and that Jesus' refusal would be tantamount to disobedience to God. This may very well be so but may not be all. This act may well serve to state and emphasize Jesus' humanity and His unity with mankind. "God with us" is the meaning of one of His names, and may indicate unity as well as proximity. By being baptized as others were. Jesus stated that He would walk the path that other men had to walk being fully obedient to God the Father in all things, and, that He would be conscious of and compassionate toward the problems of human existence.

II. THE TEMPTATION -- Mt. 4:1-11; Mk. 1:12-13; Lk. 4:1-12 Jesus was led of the Spirit into the wilderness in order to be tempted by the devil (Mt.4:1). After He had fasted forty days and nights, the devil came to Him and tempted Him. Jesus, in every case, used the Scriptures to answer and resist the temptation. Note the devil's subtle use of Scripture in his tempting of Jesus. Old Testament quotations: Deut. 8:3; Psalm 91:11-12; Deut. 6:16; Deut. 6:13-14; Deut. 5:7

III. JOHN IDENTIFIES JESUS AS GOD'S SON -- Jn. 1:19-34

IV. THE FIRST DISCIPLES - Jn. 1:35-51

A. Andrew, Peter, and Probably John

1. Jn. 1:35 - The FIRST day after- the identification of God's Son by John the Baptist.
2. Bethany beyond Jordan

B. Philip and Nathanael on the following day. Jn. 1:43

1. In Galilee

V. CHANGING WATER INTO WINE - Jn. 2:1-11

A. The day following the call of Philip and Nathanael. Jn. 2:1

VI. HIS FIRST RESIDENCE AT CAPERNAUM - Jn. 2:12

A. Accompanied by His mothers brothers, and disciples.

B. There "not many days."

C. Time - A.D. 27, some time before the Passover (late March or early April)

EPOCH THREE -- EARLY JUDEAN MINISTRY

April to December, A.D. 27

I. CLEANSING OF THE TEMPLE (Passover, April 9, A.D. 27) Jn. 2:13-22

II. DIALOGUE WITH NICODEMUS -- Jn. 3:1-21

- A. The new birth -- Jn. 3:1-15
- B. Central fact of the gospel -- Jn. 3:16-21

III. MINISTRY IN JUDEA -- Jn. 3:22-4:42

- A. Probably from April to December -- Jn. 4:35
- B. Dispute about purifying -- Jn. 3:25
- C. John put into prison -- Jn. 3:24 with Matt. 4:12

IV. DEPARTURE FOR GALILEE -- Mt. 4:12; Mk. 1:14; Lk. 3:19-20; Jn. 4:1-3

- A. The woman at the well -- Jn. 4:3-42
- B. To Galilee two days later -- Jn. 4:43

EPOCH FOUR -- EARLY GALILEAN MINISTRY

(About Dec. 15 to about May 1st, A.D. 28)

Mt. 4:12-17; Mk. 1:14-15; Lk. 4:14-15; Jn. 4:43-45

I. HEALING OF THE NOBLEMAN'S SON AT CANA -- Jn. 4:46-54

II. FIRST REJECTION AT NAZARETH -- Lk. 4:16-31; Mt. 1:13-16

III. TEACHING BESIDE THE SEA; CALLING OF THE FOUR FISHERMEN -- Lk. 5:1-11; Mt. 4:18-22; Mk. 1:16-20

- A. Sea of Galilee or Genessaret -- Lk. 5:1; Mk. 1:16

IV. HEALING AT CAPERNAUM ON THE SABBATH

- A. Man with unclean demon -- Mk. 1:21-28; Lk. 4:31-37
- B. Simon's mother-in-law -- Mt. 8:14-15; Mk. 1:29-30; Lk. 4:38-39
- C. Healing of various others -- Lk. 4:40-41; Mk. 1:32-34; Mt. 8:16-17

V. PREACHING THROUGHOUT GALILEE -- Mt. 4:23-25; Mk. 1:5-39; Lk. 4:42-44

- A. Cleansing of a leper -- Mk. 1:40-45; Lk. 5:12-16; Mt. 8:2-4
 - 1. Withdrawal to the wilderness -- Lk. 5:18; Mk. 1:45

VI. PARALYTIC LET DOWN THROUGH THE ROOF -- Mt. 9:1-2; Mk. 2:1-12; Lk. 5:17-26

- A. At Capernaum -- Mk. 2:1; Mt. 9:1 -- "His own city"

VII. CALL OF MATTHEW THE PUBLICAN -- Lk. 5:27-29; Mt. 9:9; Mk. 2:13-14

- A. At Capernaum on the way to the Sea of Galilee -- Mk. 2:13
- B. Matthew's feast -- Mk. 2:15-17; Mt. 9:10-13; Lk. 5:29-32
- C. Controversy about fasting -- Mt. 9:14-17; Mk. 2:18-22; Lk. 5:33-39

VIII. IN JUDEA FOR THE FEAST, PROBABLY THE PASSOVER -- Jn. 5:1-47

- A. Healing at Pool of Bethesda
 - 1. spring, A.D. 28
- B. Through the grain fields -- Mt. 12:1-8; Mk. 2:23-28; Lk. 6:1-5

IX. HEALING THE MAN WITH A WITHERED HAND -- Mt. 12:9-14; Mk. 3:1-6; Lk. 6:1-11

- A. Probably Galilee
- B. Counsel with the Herodians to Kill Him -- Mk. 3:6; Mt. 12:14-15

X. TEACHING AND HEALING BY THE SEA -- Mk. 3:7-12; Mt. 12:15-21

XI. APPOINTMENT OF THE TWELVE - Mt- 10:1-4; Mk. 3:13-19; Lk. 6:12-16

- A. In the hills near Capernaum -- Mk. 3:13-19; Lk. 6:12
- B. Four lists of Apostles compared:

MAT. 10:2-4	MARK 3:16-19	LUKE 6: 14-16	ACTS 1:13-26
Simon Peter	Simon Peter	Simon Peter	Peter
Andrew	Andrew	Andrew	Andrew
James of Zebedee	James of Zebedee	James	James
John	John	John	John
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Bartholomew
Thomas	Thomas	Thomas	Thomas
Matthew	Matthew	Matthew	Matthew
James of Alphaeus	James of Alphaeus	James of Alphaeus	James of Alphaeus
Simon the Canaanean	Simon the Canaanean	Simon the Zealot	Simon the Zealot
Judas Iscariot	Judas Iscariot	Judas Iscariot	Matthias (Who Replaced Judas Iscariot)
Thaddaeus	Thaddaeus	Judas of James	Judas of James

XII. SERMON ON THE MOUNT -- Mt 5:1-8:1; Lk. 6:17-49

EPOCH FIVE -- THE LATER GALILEAN MINISTRY

(Approximately eleven months; from about the first part of May, A.D. 28 to about April 1, A.D. 29)

I. HEALING OF THE CENTURION'S SLAVE -- Mt. 8:5-10; Lk. 7:1-10

A. Capernaum

II. RAISING OF THE WIDOW'S SON AT NAIN -- Lk. 7:11-17; cf. Ma. 11:1

III. MESSENGERS FROM JOHN -- Mt. 11:2-19; Lk. 7:12-35

A. May or June, (A.D. 28 -- Galilee

B. Upbraiding of the cities -- Mt. 11:20-30

C. Jesus' Invitation -- Mt. 11:25-30

IV. SUPPER IN THE HOME OF SIMON THE PHARISEE -- Lk. 7:36-50

V. PREACHING THROUGHOUT VILLAGES AND CITIES -- Lk.8:1-2; Mt. 11:1

VI. BLASPHEMY AGAINST THE SPIRIT -- Mt. 12:22-37; Mk. 3:19-30

VII. "SHOW US A SIGN" -- Mt. 12:38-45

A. Mother and brothers without -- Mt. 12:46-50; Mk. 3:31-35; Lk. 8:19-21

VIII. PARABLES BY THE SEA -- Mt. 13:1-53; Mk 4:1-34; Lk. 8:19-21

A. Sower - Mt. 13:1-23

B. Tares - Mt. 13:24-30, 36-43

C. Mustard Seed - Mt. 13:31-32

D. Leaven - Mt. 13:33

E. Treasure Hidden in a Field - Mt. 13:44

F. Pearl of Great Price - Mt. 13:45

G. The Net - Mt. 13:47-50

H. Lamp Under a basket - Mt. 4:21-22

I. Self-growing Seed - Mk. 4:26-29

J. Scribe Who Brings Out Treasures New and Old - Mt. 13:52

IX. THE SCRIBE WHO WANTED TO FOLLOW HIM -- Mt. 8:18-22; cf. Lk. 9:57-62

X. STILLING OF THE TEMPEST -- Mt. 8:23-27; Mk. 4:35-41; Lk. 8:22-25

XI. DEMONIACS OF GERGESA (OR GADARA) -- Mt. 8:28-34; 9:1; Mk. 5:1-21; Lk. 8:26-40

XII. RAISING OF JAIRUS' DAUGHTER -- Mt. 9:18-26; Mk. 5:21-43; Lk. 8:40-56

XIII. HEALING OF THE WOMAN WITH AN ISSUE OF BLOOD -- Mt. 9:20-22; Mk. 5:25-34; Lk. 8:43-48

XIV. HEALING OF TWO BLIND MEN -- Mt. 9:27-31

XV. HEALING OF DUMB DEMONIAK -- Mt. 9:32-34

XVI. DEPARTURE FROM CAPERNAUM; LAST VISIT TO NAZARETH -- Mt. 13:54-58; Mk. 6:1-6

XVII. JESUS' PREACHING TOUR IN GALILEE -- Mt. 9:35-11:1; Mk. 6:6-13; Lk. 9:1-6

- A. Sending of the Twelve -- Mk. 6:7-13; Mt. 10:1-42; Lk. 9:1-6
- B. Killing of John the Baptist -- Mk. 6:14-29; Lk. 9:7-9; Mt. 14:1-12
 - 1. Spring, A.D. 29, shortly before Passover – Jn. 6:4
 - 2. See Jn. 3:24; Mt. 4:12
- C. Withdrawal to a lonely place -- Mt. 14:12-13; Mk. 6:30-32; Lk. 9:10; Jn. 6:1-3

XVIII. FEEDING OF THE 5,000 (NEAR BETHSAIDA-JULIUS) -- Mt. 14:12-21; Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14

- A. Passover near (April 16, A.D. 29)

XIX. REJECTION OF POLITICAL CROWN AND RETREAT – Mt. 14:22-33; Mk. 6:45-56; Jn. 6:15-24

- A. Walking on the sea -- Mt. 14:22-33; Mk. 6:45-52; Jn. 6:16-21
- B. Healing at Gennesaret -- Mt. 14,34-36; Mk. 6:53-56
- C. Discourse on the Bread of Life -- Jn. 6:25-71
 - 1. At Capernaum -- Jn. 6:24, 25, 59
 - 2. Day after feeding of the 5,000 – Jn. 6:22

XX. TRADITION OF THE ELDERS TRANSGRESSED – Mt. 15:1-20; Mk. 7:1-23; Jn. 7:1

EPOCH SIX -- PERIOD OF RETIREMENT
(6 months: - From about Mid-April to about Oct. 10th, A.D. 29)

I. RETIREMENT TO PHONECIA -- Mt. 15:21-28; Mk. 7:24-30

- A. Through Tyre and Sidon
- B. Healing of Syro-phonician woman's daughter

II. PREACHING IN THE DECAPOLIS REGION -- Mt. 15:29-38; Mk. 7:31-8:9

- A. Healing of a deaf-stammerer and others - Mt. 15:29-31; Mk. 7:32-37
- B. Feeding of the 4,000 -- Mk. 8:1-9; Mt. 15:32-39
- C. Visit to Magadan (Dalmanutha) -- Mt. 15:39; Mk. 8:10
 - 1. More demands for a sign from heaven – Mt. 15:39-16:4; Mk. 8:11-13
- D. Removal from western shore of the Sea of Galilee; The leaven of the Pharisees -- Mt. 16:4-12; Mk. 8:14-21
- E. Healing of a blind man at Bethsaida-Julias -- Mk.22-26

III. TO CAESAREA-PHILIPPI – Mt. 16:13; Mk. 8:27

- A. The Good Confession -- Mt. 16:13-20; Mk. 8:27-30; Lk. 9:18-21
- B. Prophecy of His death -- Mt. 16:21-28; Mk. 8:31-9:1; Lk. 9:22-27
- C. The Transfiguration -- Mt. 17:1-13; Mk. 9:2-13; Lk. 9:28-36
- D. Healing of an epileptic boy -- Mt. 17:14-21; Mk. 9:14-29 Lk. 9:37-43

IV. THROUGH GALILEE TO CAPERNAUM

- A. Another prediction of His death – Mt. 17:22-23; Mk. 9:30-32; Lk. 9:43-45
- B. The half-shekel tax -- Mt. 17:24-27
- C. Various teachings
 - 1. Humility -- Mt. 18:1-5; Mk. 9:33-37; Lk. 9:46-48
 - 2. The unknown miracle worker -- Mk. 9:38-41; Lk. 9:49-50
 - 3. Offences -- Mt. 18:6-14; Mk. 9:42-50
 - 4. Reconciliation -- Mt. 18:15-35
- D. His unbelieving brothers -- Jn. 7:2-9

V, TOWARD JERUSALEM FOR THE FEAST OF TABERNACLES (end of Sept., A.D. 29)

- A. Through Samaria -- Lk. 9:51-56; Jn. 7:10-13
- B. The man who wanted to follow Him -- Lk. 9:57-62 (cf, Mt. 8:18-27)

EPOCH SEVEN -- LATER JUDEAN MINISTRY
(Three months from early October to late December, A.D. 29)

I. THE FEAST OF THE TABERNACLES -- Jn. 7:11-52

II. THE ADULTRESS -- Jn. 7:53-8:11

III. DISPUTE WITH THE PHARISEES -- Jn. 8:12-59

- A. The Light of the World
- B. Escape from the Temple

IV. HEALING OF THE MAN BORN BLIND -- Jn. 9:1-41

V. THE GOOD SHEPHERD -- Jn. 10:1-21

VI. SENDING AND RETURN OF THE SEVENTY -- Lk. 10:1-24

VII. THE GOOD SAMARITAN -- Lk. 10:25-37

VIII. MARY AND MARTHA -- THE GOOD PART -- Lk. 10:38-42

IX. DISCOURSE ON PRAYER -- Lk. 11:1-13

- A. The Lord's Model Prayer

X. HEALING OF A BLIND AND DUMB DEMONIAK -- Lk. 11:14-36

- A. Blasphemy against the Spirit
- B. Reply to demands for a sign
- C. A lamp under a bushel

XI. THE MORNING MEAL WITH A PHARISEE -- Lk. 11:37-54

- A. Denunciation of the Scribes and Pharisees

XII. VARIOUS TEACHINGS -- Lk. 12:1-59; 13:1-9

- A. Concerning Hypocrisy -- 12:1-3
- B. Worldly Anxiety -- 12:4-12, 22-31
- C. Covetousness -- 12:13-21
- D. Watchfulness -- 12:35-40, 54-56
- E. Faithfulness -- 12:41-48
- F. Jesus, the Cause of Division -- 12:49-53
- G. Discerning the Times -- 12:54-56
- H. On Being Agreeable -- 12:57-59
- I. Repentance -- 13:1-7
- J. Fruitfulness -- 13:6-9

XIII. HEALING OF THE WOMAN BENT OVER -- Lk. 13:10-21

XIV. THE FEAST OF DEDICATION -- Jn. 10:22-39

- A. Solomon's Portico, December, 19 or 20, A.D. 29
- B. Attempt to stone Him
- C. Attempt to arrest Him

EPOCH EIGHT -- THE PERAEAN MINISTRY
(Three months, from about Dec. 20, A.D. 29 to March 31, A.D. 30)

- I. ESCAPE TO BETHABARA -- the week of Dec. 20. A.D. 29, -- Jn. 10: 40-42; Mt. 19:1; Mk. 10:1
 - A. Journeying toward Jerusalem -- Lk. 13:22
- II. THE NARROW GATE -- Lk. 13:22-30
 - A. Warning from Herod Antipas -- Lk. 13:31-35
- III. DINING WITH A PHARISEE -- Lk. 14:1-24
- IV. THE COST OF DISCIPLESHIP -- Lk. 14:25-35
- V. TEACHING IN PERAEA
 - A. Parable of the Lost Sheep -- Lk. 15:1-7
 - B. Parable of the Lost Coin -- Lk. 15:8-10
 - C. Parable of the Lost (Prodigal) Son -- Lk. 15:11-32
 - D. Parable of the Shrewd Manager -- Lk. 16:1-18
 - E. Story of the Rich Man and Lazarus -- Lk. 16:19-31
 - F. The Unworthy Servants -- Lk. 17:1-10
- VI. RAISING OF LAZARUS -- Jn. 11:1-46 Bethany
 - A. Caiaphas' prophecy of His sacrificial death -- Jn. 11:45-53
 - B. Escape to Ephraim -- Jn. 11:54
 - C. Along the borders of Samaria and Galilee, journeying toward Jerusalem. -- Lk. 17:11
- VII. HEALING OF THE TEN LEPERS -- Lk. 17:11-19
- VIII. CONCERNING THE TIME OF THE COMING KINGDOM -- Lk. 17:20-37
- IX. PARABLE OF THE IMPORTUNATE WIDOW -- Lk. 18:1-8
- X. CONCERNING DIVORCE -- Mt. 19:1-12 (cf. Lk. 16:18)
- XI. BLESSING THE LITTLE CHILDREN -- Mt. 19:13-15; Mk. 10:13-16, Lk. 18:15-17
- XII. THE RICH YOUNG RULER -- Mt. 19:16-22; Mk. 10:17-22; Lk. 18:18-23
- XIII. THE DANGERS OF RICHES, THE REWARDS OF DISCIPLESHIP -- Mt. 19:23-30; Mk. 10:22-31; Lk. 18:24-30
- XIV. LABORERS IN THE VINEYARD -- Mt. 20:1-16
- XV. PROPHECY OF HIS DEATH -- Mt. 20:17-19; Mk. 10:32-34; Lk. 18:31-34
 - A. En route to Jerusalem -- Lk. 18:31; Mk. 10:33

XVI. AMBITION REBUKED -- Mt. 20:20-28; Mk. 10:35-45

XVII. BLIND BARTIMAEUS AND HIS COMPANION: Jericho, late March, A.D. 20 -- Mt. 20:29-34; Mk. 10:46-52; Lk. 18:35-43

XVIII. ZACCHAEUS THE PUBLICAN -- Lk. 19:1-10 Jericho

A. The Healing of Bartimaeus as Jesus left Jericho -- Mt. 20:29; Mk. 10:46-52; Lk. 18:38-43

XIX. PARABLE OF THE POUNDS -- Lk. 19:11-28

A. Near Jerusalem (v.11) circ. March 31, A.D. 30

EPOCH NINE -- THE CRUCIFIXION WEEK
Eight Days

Friday Eve, March 31, A.D. 30

I. ARRIVAL AT BETHANY

A. Dinner with Simon the Leper -- Mt. 26:6-13; Mk. 14:3-9; Jn. 11:55-12:11
1. Anointing for burial

Sunday, April 2

I. TRIUMPHAL ENTRY INTO JERUSALEM -- Mt. 21:1-11; Mk. 11:1-11; Lk. 19:28-44; Jn. 12:12-19

A. Inspection of the temple, return to Bethany -- Mk. 11:11

Monday, April 3

I. CURSING OF THE BARREN FIG TREE -- Mt. 21:18-19; Mk. 11:12-14

II. SECOND CLEANSING OF THE TEMPLE -- Mt. 21:12-17; Mk. 11:15-19; Lk. 19:45-48

III. TEACHING AND HEALING IN THE TEMPLE -- Lk. 21:37-38 -- Bethany at night

Tuesday, April 4

I. TO JERUSALEM

A. Fig tree observed -- Mt. 21:20-22; Mk. 11:20-26
B. Questioned about His authority to cleanse the Temple -- Mt. 21:23-27; Mk. 11:27-33; Lk. 20:1-8

TEACHING AT JERUSALEM

I. In the Temple

A. Parable of the two sons -- Mt. 21:28-32
B. Parable of the Wicked Husbandman -- Mt. 21:33-46; Mk. 12:1-12; Lk. 20:9-19
C. Parable of the Wedding of a King's Son -- Mt. 22:1-14
D. Dilemma on Paying Taxes -- Mt. 22:15-22; Mk. 12:13-17; Lk. 20:20-26
E. Question about the Resurrection -- Mt. 22:23-33; Mk. 12:18-27; Lk. 20:27-40
F. The Greatest Commandment -- Mt. 22:34-40; Mk. 12:28-34
G. Jesus' question to the Jews -- Mt. 22:41-46; Mk. 12: 35-37; Lk. 20:41-44
H. Denunciation of the Scribes and Pharisees -- Mt. 23:1-39; Mk. 12:38-40; Lk. 20:45-47
I. The Widow's Mites -- Mk. 12:41-44; Lk. 21:1-4
J. Request to Philip from the Greeks -- Jn. 12:20-50

II. From the Temple to the Mount of Olives - Mt. 24:3

- A. Destruction of the Temple Foretold -- Mt. 24:1-28; Mk. 13:1-23; Lk. 21:5-24
- B. Second Coming of Christ -- Mt. 24:29-51; Mk. 13:24-37; Lk. 21:25-36
- C. Parable of the Ten Virgins -- Mt. 25:1-13 (Preparedness)
- D. Parable of the 5, 2 and 1 Talents -- Mt. 25:14-30 (Diligence)
- E. Judgment Scene -- Mt. 25:31-46

III. Judas' Conspiracy -- Mt. 26:1-5; 14-16; Mk. 14:1-2; Lk. 22:1-6

Wednesday, April 5

(Nothing Recorded)

Thursday, April 6

I. PREPARATION FOR THE PASSOVER -- Mt. 26:17-19; Mk. 14:12-16; Lk. 22:7-13

II. (SUNDOWN) THE LAST SUPPER -- Mt. 26:20; Mk. 14:17; Lk. 22:14-18

- A. Ambition among the twelve -- Lk. 22:24-30
- B. Washing of the disciples' feet -- Jn. 13:1-20
- C. The traitor identified -- Mt. 26:21-25; Mk. 14:18-21; Lk. 22: 21-23; Jn. 13:21-35
- D. Lord's Supper Instituted -- Mt. 26:26-29; Mk. 14:22-25; Lk. 22:19-20
- E. Singing of Hymn(s), Leaving the Upper Room Mt. 26:30; Lk. 14:26
- F. Simon Peter's Denial Predicted -- Mt. 26:31-35; Mk. 14:27-31; Lk. 22:31-38; Jn. 13:36-38
- G. Jesus' Farewell Discourse -- Jn. 14:1-31
- H. Walking toward Gethsemane (His discourse continues) -- Jn. 15:1-16:33
 - 1. His intercessory prayer -- Jn. 17:1-26
 - 2. Across the Brook of Kidron to Gethsemane -- Jn. 18:1
 - 3. Followed by an unidentified youth -- Mk. 14:50-52

III. THE AGONY IN THE GARDEN -- Mt. 26:36-46; Mk. 14:32-42; Lk. 22:39-46

- A. Betrayed, arrested and forsaken by His disciples -- Mt. 26:47-53; Mk. 14:43-52; Lk. 22:47-53; Jn. 18:2-12

Pre-dawn Hours, Friday, April 7

I. THE TRIAL - PHASE I : Preliminary Interrogation before the Jewish Authorities

- A. Before Annas -- Jn. 18:13-23
- B. Before Caiaphas -- Mt. 26:57-75; Mk. 14:53-72; Lk. 22:5:65; Jn. 18:24-27
 - 1. Peter's denial
- C. (near dawn) Examination and Formal Condemnation by the Sanhedrin -- Mt. 27:1; Mk. 15:1; Lk. 22:66-71

II. JUDAS' SUICIDE -- Mt. 27:3-10; Ac. 1:16-19

III. (about 6:00 a.m.) THE TRIAL - PHASE II : Examination by the Roman Authorities

- A. Before Pilate -- Mt. 27:2, 11-14; Mk. 15:2-5; Lk. 23:1-5; Jn. 18:28-38
- B. Before Herod -- Lk. 23:6-12
- C. Resumption of His trial before Pilate -- Mt. 27:15-30; Mk. 15:6-19; Lk. 23:13-25; Jn. 18:39-19:16

IV. THE VIA DOLOROSA -- Mt. 27:31-32; Mk. 15:20-21; Lk. 23:26-32; Jn. 19:17

V. (9:00 a.m.) THE CRUCIFIXION -- Mt. 27:33-56; Mk. 15:22-41; Lk. 23:33-49; Jn. 19:16-30

- A. The two thieves
- B. "Father, forgive them, for they know not what they do." -Lk. 23:34
- C. The seamless tunic
- D. The superscription of Pilate
- E. Mocking Him
- F. "Today shalt thou be with Me in Paradise," -- Lk. 23:43
- G. "Behold, thy son." "Behold, thy mother," -- Jn. 19:26-27
- H. (noon to 3:00 p.m.) Three hours of darkness -- Mk. 15:33-34
 - 1. "Eli! Eli! lama sabachthani?" -- Mt. 27:45; Mk. 15:34; (cf. Psalm 22:2)
 - 2. "I thirst." -- Jn. 19:28
 - 3. "It is finished." -- Jn. 19:30
 - 4. "Father, into Thy hands I commend my spirit." Lk. 23:46
 - 5. Earthquakes, resurrection of many dead saints Mt. 27:52-53
 - 6. Testimony of the centurion -- Mt. 27:54; Lk. 23:47
 - 7. Mournful return of the multitude to Jerusalem -- Lk. 23:48

His last seven recorded utterances.

EPOCH TEN -- RESURRECTION AND ASCENSION

(April 7 - May 18 A.D. 30)

Friday Afternoon, April 7

I. BURIAL BY JOSEPH OF ARIMATHEA AND NICODEMUS -- Mt. 27:57-61; Mk. 15:42-47; Lk. 23:50-56; Jn. 19:31-42. (Spices prepared -Mk. 16:1; Lk. 23:56. cf. II Chr. 16:14)

Saturday, April 8

A. Guard posted -- Mt. 27:62-66

II. THE RESURRECTION OF CHRIST – Mt. 28:1-8; Mk. 16:1-8; Lk. 24:1-8; Jn. 20:1

A. Report of the women; Visit of Peter and John -- Lk. 24:9-12; Jn. 20:2-10; Mk. 16:10

B. The Post-resurrection appearances

- 1. Mary Magdalene -- Mk. 16:9-1; Jn. 20:11-18
- 2. Joanna, Mary mother of James and the other women -- Mt. 28:9-10 (Report of the Roman guard -- Mt. 28:11-15)

Sunday Afternoon

- 3. The two disciples going to Emmaus – Mk. 16:12-13; Lk. 24:13-35
- 4. Peter -- I Cor. 15:5; Lk. 24:34

Sunday Evening

5. The ten Disciples – Mk. 16:14; Lk. 24:36-43; Jn. 20:19-25

Sunday, April 16 A.D. 30

6. The eleven -- I Cor. 15:5; Jn. 20:26-31

(Sometime between April 16 and May 18)

- 7. The seven by the sea -- Jn. 21:1-23
- 8. The five hundred -- A mountain in Galilee -- I Cor. 15:6; Mt. 28:16-20; Lk. 16:15-18
- 9. James -- I Cor. 15:7
- 10. Final instructions to the Apostles -- Ac. 1:3-8; Lk. 24:44-49

11. (Saul of Tarsus -- I Cor. 15:8; Acts E3, 22, 26, Near Damascus, Syria, about A.D. 34)

May 18, A.D. 30

III. THE ASCENSION - Acts 1:9-12; Mk. 16:19-20; Lk. 24:50-53; (Mount Of Olives)

IV. EPILOGUE -- Jn. 21:24-25; Jn. 20:30-31

¹ Source used in this section: Machen, J. Gresham New Testament Greek For Beginners, Toronto: The Macmillan Company.

PRINCIPLE SOURCES USED IN MAKING THIS OUTLINE

Edersheim, Alfred. The Life and Times of Jesus the Messiah, Grand Rapids: Eerdmans Publishing Co., 1971

Foster, R.C. Introduction and Early Ministry, Grand Rapids: Baker Book House, 1966.

Foster, R.C. The Middle Period, Grand Rapids: Baker Book House, 1968.

Foster, R.C. The Final Week. Grand Rapids: Baker Book House, 1962.

Gundry, Robert H., A Survey of the New Testament, Zondervan Publishing House, Grand Rapids, Michigan, 1970.

Hurlbutt, J.L. A Bible Atlas. New York, Rand McNally Publishing Co., 1954.

McGarvey, J.W. and Pendleton, P.Y. The Fourfold Gospel. Cincinnati, Standard Publishing Foundation, 1963.

Compilation by Jay Bowman, David R. Ward, and Byron G. Gage. The major portion of this study guide is the work of Jay Bowman.

Copyright © 2000 by Byron G. Gage and Jay Bowman