



An Introduction to the
The Gospels

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- **New Testament Background**
 - **The Synoptic Gospels**
 - **The Gospel According to Matthew**
 - **The Gospel According to Mark**
 - **The Gospel According to Luke**
 - **The Gospel According to John**

New Testament Background

Gal 4:4 But when *the fullness of the time came*, God sent forth His Son, coming into being out of a woman, having come under Law

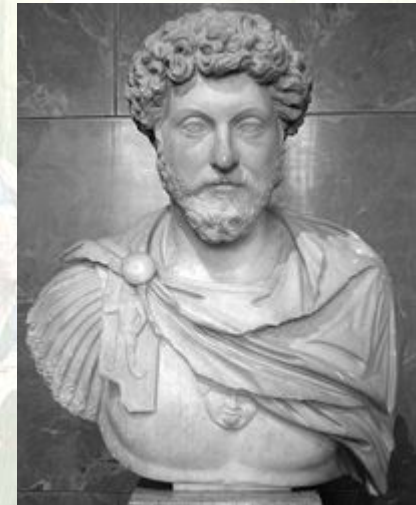
- The fullness of time had a long preparation, it had to do with the political, economical, religious and social aspects of the civilization that was to witness the physical manifestation of the Messiah.
- Behind the curtain, God was coordinating human history and events to culminate in the proper conditions for Jesus' ministry and spreading of the Gospel.
- **The Political New Testament Background:**
 - The Romans governed the world providing the empire with:
A tremendous infrastructure within the empire.
They had a good systems oh highways linking the empire
These roads or highways allowed for trade and communication within the empire.
Pax Romana. The Roman peace contributed to the expansion of Christianity.

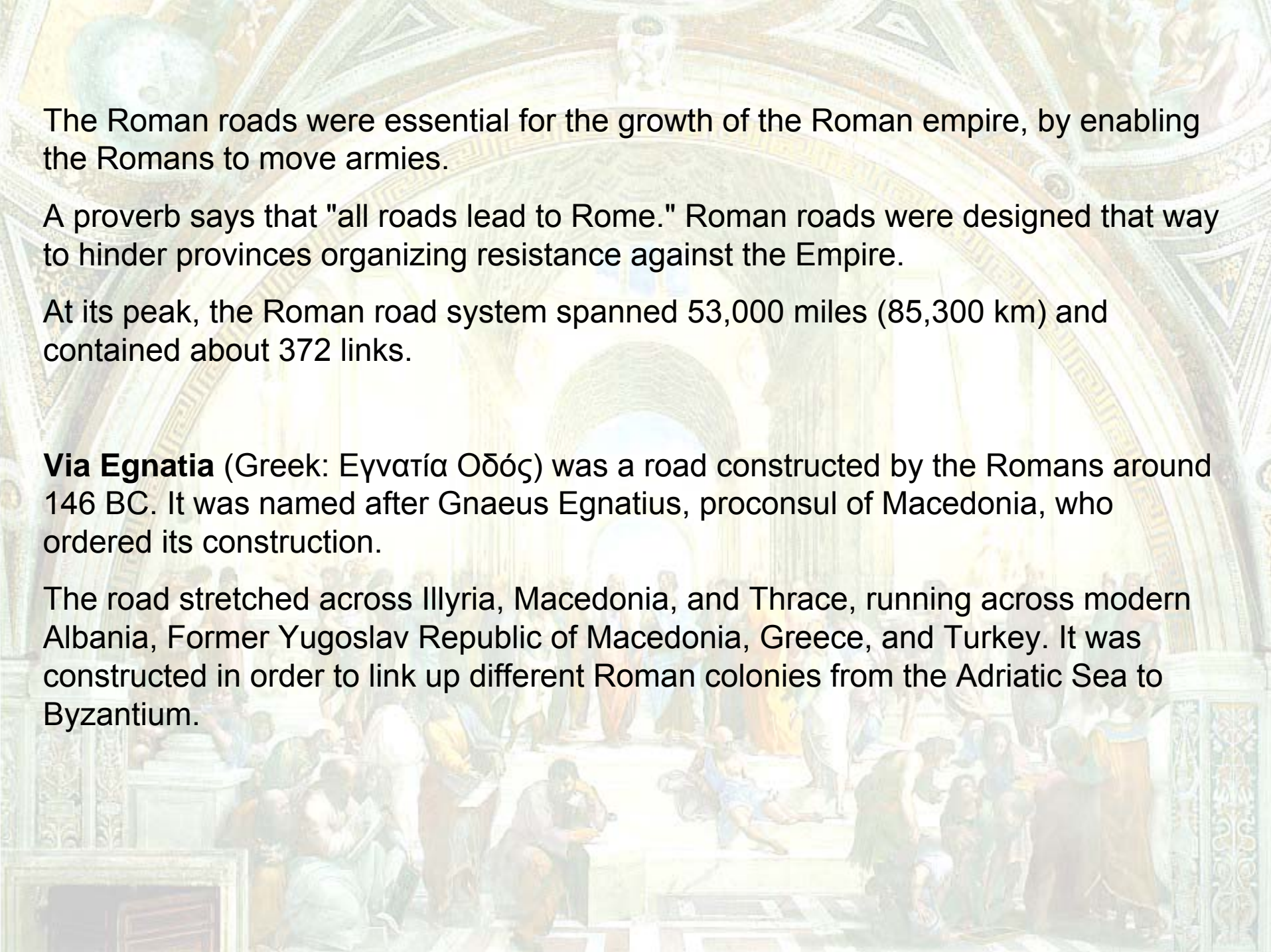
Pax Romana (27 BCE-180 CE), Latin for "the Roman peace", was the long period of relative peace experienced by the Roman Empire.

The term stems from the fact that Roman rule and its legal system pacified regions, sometimes forcefully, which had suffered from the quarrels between rival leaders. It was Augustus Caesar who led Rome into the **Pax Romana**.

Pax Romana was an era of relative tranquility in which Rome endured neither major civil wars, such as the perpetual bloodshed of the third century AD, nor serious invasions, such as those of the Second Punic War three centuries prior.

This period is considered to have lasted from 27 BC, when Augustus Caesar declared an end to the great Roman civil wars of the first century, until either 180 AD, when emperor Marcus Aurelius died, or the death of his son, Commodus, in 192 AD.





The Roman roads were essential for the growth of the Roman empire, by enabling the Romans to move armies.

A proverb says that "all roads lead to Rome." Roman roads were designed that way to hinder provinces organizing resistance against the Empire.

At its peak, the Roman road system spanned 53,000 miles (85,300 km) and contained about 372 links.

Via Egnatia (Greek: Εγνατία Οδός) was a road constructed by the Romans around 146 BC. It was named after Gnaeus Egnatius, proconsul of Macedonia, who ordered its construction.

The road stretched across Illyria, Macedonia, and Thrace, running across modern Albania, Former Yugoslav Republic of Macedonia, Greece, and Turkey. It was constructed in order to link up different Roman colonies from the Adriatic Sea to Byzantium.





3rd Century BCE

Alexander's empire was divided at first into four major portions:

Cassander ruled in **Macedon**,
Lysimachus in **Thrace**,
Seleucus in **Mesopotamia** and **Persia**,
and **Ptolemy I Soter** in the **Levant** and **Egypt**.

By 270 BC, the Hellenistic states were consolidated, with

The Antigonid Empire in Macedonia and Greece;

The **Seleucid Empire** in **Mesopotamia and Persia**;

The **Ptolemaic kingdom** in Egypt, **Palestine** and Cyrenaica

2nd century BCE

According to 1 Maccabees, Antiochus IV Epiphanes attempted to suppress the practice of basic Jewish religious law, resulting in a Jewish revolt against Seleucid rule

164 BCE The Jews under Judah Maccabee rebel against the Seleucid (Syrian-Greek) king Antiochus IV Epiphanes and create an independent kingdom

1st century BCE

63 BCE The Romans intervene in a civil war in Judaea, which becomes a Roman province

- **The Economical background of the New Testament**

- There was a large rich class (patricians) enjoying most of the benefits of an ***agrarian economy***.
- There was no middle class. ***Plebeians*** were average working citizens of Rome farmers, bakers, builders or craftsmen – who worked hard to support their families and pay their taxes.
- Slavery had a long history in the ancient world and was practiced in Ancient Egypt and Greece, as well as Rome. Most slaves during the Roman Empire were foreigners and, unlike in modern times, Roman slavery was not based on race.
- Slaves in Rome might include prisoners of war, sailors captured and sold by pirates, or slaves bought outside Roman territory. In hard times, it was not uncommon for desperate Roman citizens to raise money by selling their children into slavery.
- There was a huge surge on trade:
 - One empire with an universal currency
 - Roman Peace
 - good roads that linked the empire from one end to another
 - all these factors contributed to the rise of materialism

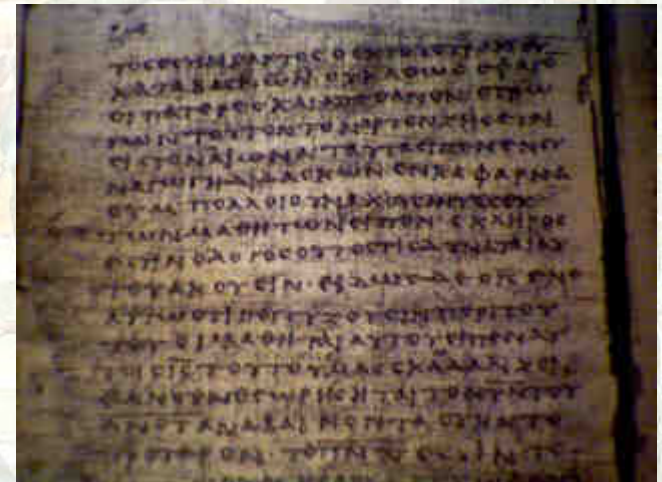
The Social Background

- The surge of entertainment (Roman theaters, gladiators...)
- Common universal language “Greek” (koine) that provided an excellent vehicle to express the message of the gospel.



- Most of the apostolic preaching was done in Greek.

- The New Testament was written in Greek



•The Religious Background

•Before the John the Baptist there had been silence from heaven. About 400 years of silence.

-In 70 A.D. General Titus destroyed the second temple.



In Rome the Arch of Titus still stands, depicting the enslaved Judeans and objects from the Temple being brought to Rome.

-The Hebrew Diaspora spread thought the entire world

-The Hebrews spread the belief in one God & the law in their synagogues.

-All these factor contributed for the spread of the gospel

Synoptic Gospel Outlines

<u>Narrative</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>
Jesus' background	1:1 - 4:11	1:1-13	1:1 - 4:13
Jesus teaches in Galilee	4:12 - 9:17	1:14 - 3:19	4:14 - 7:10
Jesus' Sermon	5:1 - 7:27		6:20-49
Jesus' Prophetic Mission	9:18 - 12:50	3:19-35	7:11-50
Jesus Uses Parables	12:46 - 13:52	3:31 - 4:34	8:1-21
Who is Jesus?	13:53 - 18:25	4:35 - 9:50	8:22 - 9:50
Jesus Journeys to Judea	19:1 - 20:34	10:1-52	9:51 - 19:27
Jesus at Jerusalem	21:1 - 25:46	11:1 - 13:37	19:28 - 21:38
Jesus' last days	26:1 - 27:66	14:1 - 15:47	22:1 - 23:56
Resurrection reports	28:1-20	16:1-8 (9-20)	24:1-53

The Synoptic Gospels

- The first three gospels are called the Synoptic gospels because they cover the earthly ministry of our Lord Jesus
- Out of a total of 1,071 verses, Matthew has 387 in common with Mark and the Gospel of Luke, 130 with Mark alone, 184 with Luke alone; only 370 being unique to itself.
- in contrast with the Fourth Gospel, they present, as embodying a common tradition, the same general view of the life and teaching of Jesus during His earthly ministry, and of His death and resurrection. This the reason why they many similarities
- For example: (Contemporary English Version)

Mat 10:22 Everyone will hate you because of me. But if you remain faithful until the end, you will be saved.

Mar 13:13 Everyone will hate you because of me. But if you keep on being faithful right to the end, you will be saved.

Luk 21:17 Because of me, you will be hated by everyone.

Topic
Christ

Synoptic
God-Man

John
God-Man

Perspective

Historical

Theological

Original Material

Mathew 42%
Mark 59%
Luke 7%

92%

Chronology

1 Passover mentioned

4 Passovers mentioned

Geography

Concentrated in
Galilee

Concentrated in
Judea

Type of message

Public

Private

Teaching method

Parables

Allegories

Emphasis

Ethical & practical

The Person of Jesus

**Relationship with other
gospels**

Complementary

Supplementary

- The question of the relations between the three is called the Synoptic problem
- Most Protestant and some Roman Catholic scholars agree that Matthew and Luke were written later than Mark, which they followed closely.
- Matthew then divided Mark into five portions and used them in order, separating them by other material.
- Luke divided the book only in two, nine chapters being inserted between.
- Mark, however, only accounts for half of the other two Gospels.
- Matthew and Luke each have about 100 verses in common, most of them sayings (notably the Beatitudes); **to explain this agreement, scholars assume that there was a primitive document, which they call Q.**
- It consisted largely of sayings of Jesus and was circulated in forms varying from place to place. Matthew and Luke are said to have used different versions of Q.
- This leaves a good third each in Matthew and Luke that cannot be explained by a common origin; there is no one widely accepted theory on the source or sources for these portions.
- The traditional Roman Catholic view is that Matthew (in an Aramaic version) preceded Mark and Luke, but that Matthew's Greek translation of his Aramaic Gospel may have come after Mark and Luke

Of the hypotheses which seek to account for these resemblances and differences, the following are the most important.

(1) **Oral Gospel:**

The hypothesis of oral tradition: This theory has rather fallen into disfavor among recent critics. Dr. Stanton, e.g., says, "The relations between the first 3 Gospels cannot be adequately explained simply by the influence of oral tradition" (Gospels as Historical Documents, II, 17; similarly Moffatt, in the work quoted 180 ff).

This theory assumes that each of the evangelists wrote independently of the others, and derived the substance of his writing, not from written sources, but from oral narratives of sayings and doings of Jesus, which, through dint of repetition, had assumed a relatively fixed form.

The teaching of the apostles, first given in Jerusalem, repeated in the catechetical schools (compare Lk 1:4, the Revised Version (British and American)), and entrusted to the trained memories of the Christian converts, is held to be sufficient to account for the phenomena of the 3 Gospels. The oral Gospel took its essential form in Palestine, and written editions of it would by and by appear in more or less complete form (Lk 1:1). The first distinguished advocate of the oral hypothesis was Gieseler (1818). It was upheld in Britain by Alford and Westcott, and is today advocated, with modifications, by Dr. A. Wright in his Synopsis of the Gospels in Greek (2nd edition, 1908).

2) **Mutual Use**:

As old as Augustine, this hypothesis, which assumes the use of one of the Gospels by the other two, has been frequently advocated by scholars of repute in the history of criticism.

There have been many variations of theory. Each of the 3 Gospels has been put first, each second, and each third, and each in turn has been regarded as the source of the others. In fact, all possible permutations (6 in number) have been exhausted.

As the hypothesis has few advocates at the present day, it is not necessary to give a minute account of these permutations and combinations.

Two of them which may be regarded as finally excluded are (a) those which put Luke first; and (b) those which put Mark last (the view of Augustine; in modern times, of F. Baur and the Tübingen school).

3) Hypothesis of Sources:

This is theory which may be said to hold the field at the present time. The tendency in criticism is toward the acceptance of two main sources for the Synoptic Gospels.

(a) One source is a Gospel like, if not identical with, the canonical Gospel of Mark.

As regards this 2nd Gospel there is a consensus of opinion that it is prior to the other two, and the view that the 2nd and 3rd used it as a source is described as the one solid result of literary criticism.

Eminent critics of various schools of thought are agreed on this point (compare W.C. Allen, *Matthew*, Pref. vii; F.C. Burkitt, *Gospel History and Its Transmission*, 37).

It has been shown that most of the contents of Mark have been embodied in the other two, that the order of events in Mark has been largely followed by Matthew and Luke, and that the departures from the style of Mark can be accounted for by the hypothesis of editorial amendment.

(b) The other source (now commonly named Q) is found first by an examination of the matter not contained in the 2nd Gospel, which is common to Matthew and Luke.

Influence of Oral Instruction:

The Christian church in its earlier form arose out of the teaching, example and influence of the apostles at Jerusalem. It was based on apostolic testimony as to the life, character, teaching, death and resurrection of Jesus Christ.

That testimony told the church what Jesus had done, what He had taught, and of the belief of the apostles as to what He was, and what He continued to be.

We read that the early church "continued steadfastly in the apostles' teaching and fellowship" (Acts 2:42).

The "teaching" consisted of reminiscences of the Lord, of interpretations of the facts about Jesus and of agreements between these and the Old Testament.

The first instruction given to the church was oral. Of this fact there can be no doubt.

How long oral teaching continued we may not say, but it is likely that it continued as long as the apostles dwelt together at Jerusalem. To them an appeal could constantly be made.

There was also the strictly teaching given to the converts, and this teaching would be given after the manner to which they had been accustomed in their earlier education.

Jesus' Ministry

	<u>Place</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
Jesus Baptized	Jordan river	3:13-17	1:9-11	3:21-22	1:29-34
Temptation	Desert	4:1-11	1:12-13	4:1-13	
First miracle	Cana				2:1-11
Jesus & Nicodemus	Judea				3:1-21
Samaritan woman	Samaria				4:5-42
Healing of official's son	Cana				4:46-54
The people try to kill Jesus	Nazareth			4:16-36	
The calling of 4 fishermen	Sea of Galilee	4:18-22	1:16-20	5:1-11	
Healing of Peter's mother in-law	Capernaum	8:14-15	1:29-31	4:38-39	
Jesus preaches in Galilee	Galilee	4:23-25	1:35-39	4:42-44	
Matthew follows Jesus	Capernaum	9:9-13	2:13-17	5:27-32	
Choosing of 12 disciples	Galilee	10:2-4	3:13-19	6:12-15	
Sermon of the Mount	Galilee	5:1-7:29		6:20-49	
Woman anoints Jesus	Capernaum			7:36-50	
Jesus travels again through Galilee	Galilee			8:1-3	
Kingdom Parables	Galilee	13:1-52	4:1-34	8:4-18	
Jesus quiets the storm	Sea of Galilee	8:23-27	4:35-41	8:22-25	
Jairus's daughter raised to life	Capernaum	9:18-26	5:21-43	8:40-56	

Jesus' Ministry

	<u>Place</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
Jesus send out the 12	Galilee	9:35-11:1	6:6-13	9:1-6	
John the Baptist beheaded	Machaerus in Judea	14:1-12	6:14-29	9:7-9	
Jesus feeds the 5000	Bethsaida	14:13-21	6:30-44	9:10-17	6:1-14
Jesus walks in water	Sea of Galilee	14:22-32	6:47-52		6:16-21
Jesus feeds the 4000	Sea of Galilee	15:32-39	8:1-10		
Peter's confesses Jesus As the Son of God	Caesarea	16:13-20	8:27-30	9:18-21	
Jesus predicts his death	Caesarea	16:21-26	8:31-37	9:22-25	
Transfiguration	Mount Hermon	17:1-13	9:2-13	9:28-36	
Jesus pays his temple taxes	Capernaum	17:24-27			
Jesus attends the feast of Tabernacles	Jerusalem				7:10-52
Healing of man born blind	Jerusalem				9:1-41
Visit to Mary & Martha	Bethany			10:38-42	
Lazarus's resurrection	Bethany				11:1-44
Last trip to Jerusalem	Border road			7:11	
Blessing of children	Transjordan	19:13-15	10:13-16	18:15-17	
Healing of Bartimaeus	Jericho	20:29-34	10:46-52	18:35-43	
Jesus to Zacchaeus	Jericho			19:1-10	

The Gospel According to Matthew

Internal Evidence

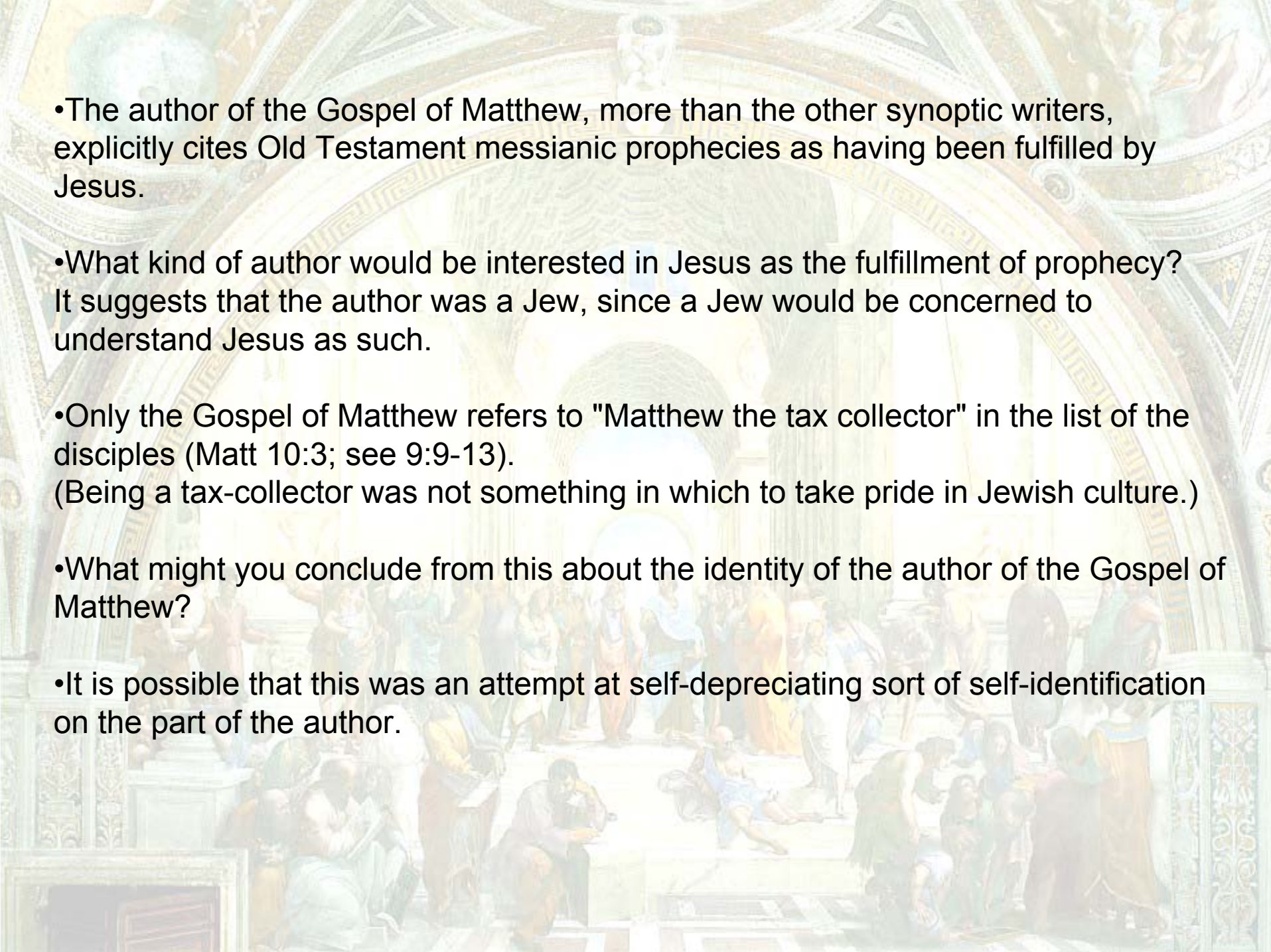
The Gospel of Matthew is anonymous: there is no internal, direct evidence for authorship. Sometime early in the second-century the Gospel of Matthew was designated as such. As far as internal, indirect evidence is concerned, three data should be noted.

Much of the teaching material *unique* to the Gospel of Matthew is only fully understandable by and of interest to a Jewish readership.

Matt 5:17-20	Sayings relating to Jesus' view of the Law in relation to the Kingdom of Heaven
Matt 5:33-37	Jesus' teaching about the taking of oaths
Matt 6:1-4	Jesus' teaching about almsgiving
Matt 6:16-18	Jesus' teaching about fasting
Matt 22:1-14	Jesus' parable speaking to Israel's status upon its rejection of Jesus
Matt 23	An extended version of Jesus' evaluation of the Pharisees

What does this suggest about the identity of the author of the Gospel of Matthew?

It suggests that he was a Jew, because a gentile would tend not to be interested in such teaching tradition.

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- The author of the Gospel of Matthew, more than the other synoptic writers, explicitly cites Old Testament messianic prophecies as having been fulfilled by Jesus.
 - What kind of author would be interested in Jesus as the fulfillment of prophecy? It suggests that the author was a Jew, since a Jew would be concerned to understand Jesus as such.
 - Only the Gospel of Matthew refers to "Matthew the tax collector" in the list of the disciples (Matt 10:3; see 9:9-13).
(Being a tax-collector was not something in which to take pride in Jewish culture.)
 - What might you conclude from this about the identity of the author of the Gospel of Matthew?
 - It is possible that this was an attempt at self-deprecating sort of self-identification on the part of the author.

External Evidence

The earliest piece of external, direct evidence for the authorship of the Gospel of Matthew derives from Papias (60-130), as quoted by Eusebius.

Papias makes the following obscure statement about the origin of the gospel (*H.E.* 3. 39. 16):

"Matthew composed the sayings in the Hebrew language and everyone interpreted as he was able."

There are other early sources that also claim that Matthew wrote a gospel in Hebrew or Aramaic.

Irenaeus (130-200) (*Adv. Haer.* 3.1.1; also quoted by Eusebius, *H.E.* 5.8.2): *"Now Matthew brought forth among the Hebrews a written gospel in their language, while Peter and Paul were preaching in Rome and founding the church."*

By "Hebrews" Irenaeus probably meant Palestinian Jews.

The language that Jews in Palestine would have spoken was Aramaic, although many Jews had a literary knowledge of Hebrew.

Date:

There is little in the gospel itself to indicate with clarity the date of its composition. The majority of scholars date the gospel between the years 70 and 100. The writings of Ignatius possibly reference, but do not quote, the Gospel of Matthew, suggesting the gospel was completed at the latest c. 110.

Purpose: To demonstrate to the Jews that Jesus was the Messiah prophesied in the Old Testament

Key Words

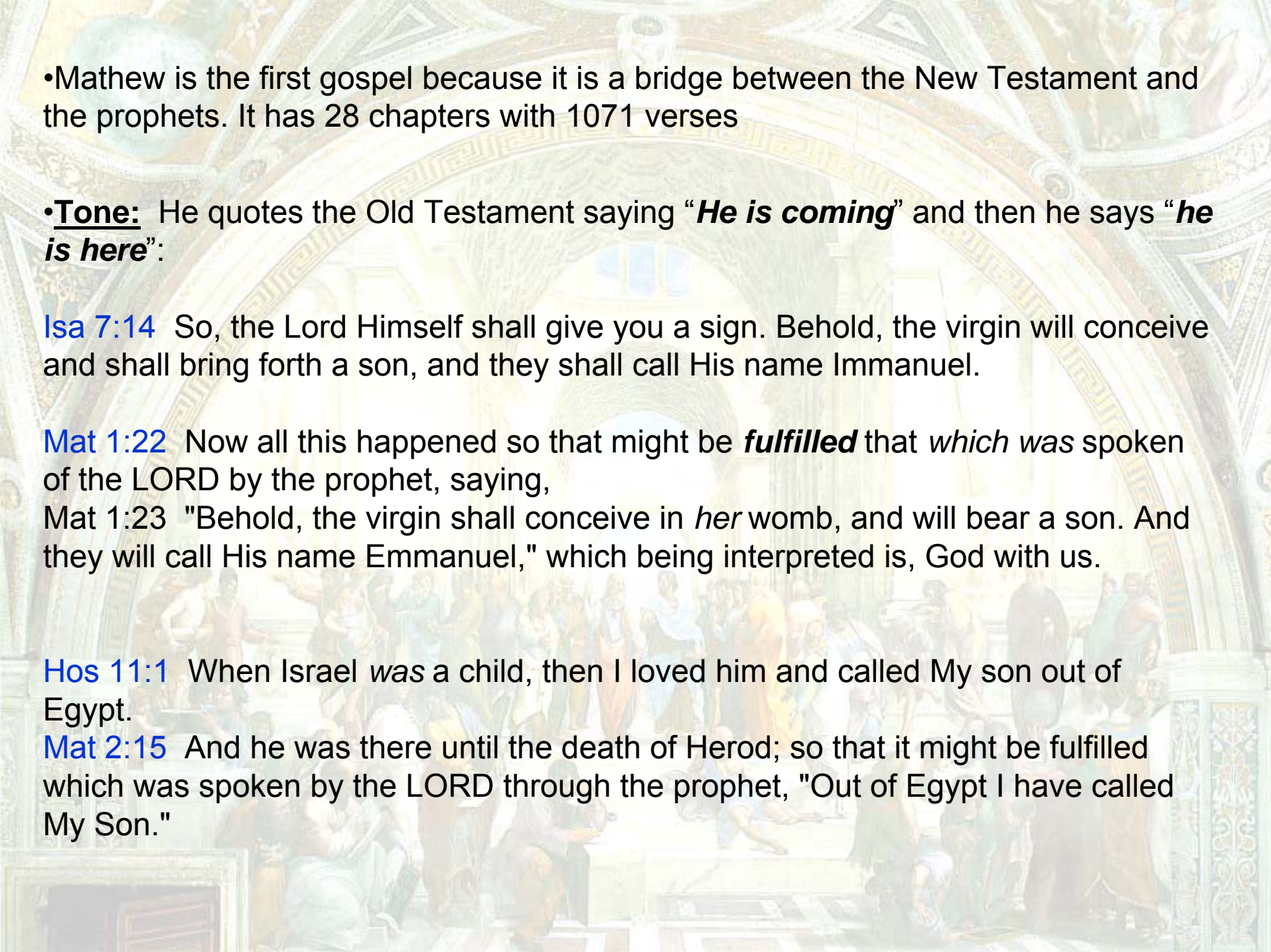
Kingdom of God, mentioned 5 times, **The Law**, 9 times, **Son of David**, 9 times, **Prophets**, 17 times, **Christ**, 17 times, **Father**, 44 times, **Kingdom of heaven**, 31 times, **Kingdom**, 55 times, **Jesus**, 170 times

Key Text

Mat 28:18 *And Jesus came and spoke to them, saying, All authority is given to Me in Heaven and in earth.*

Mat 28:19 *Therefore go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,*

Mat 28:20 *teaching them to observe all things, whatever I commanded you. And, behold, I am with you all the days until the end of the world. Amen.*



- Mathew is the first gospel because it is a bridge between the New Testament and the prophets. It has 28 chapters with 1071 verses

- **Tone:** He quotes the Old Testament saying “***He is coming***” and then he says “***he is here***”:

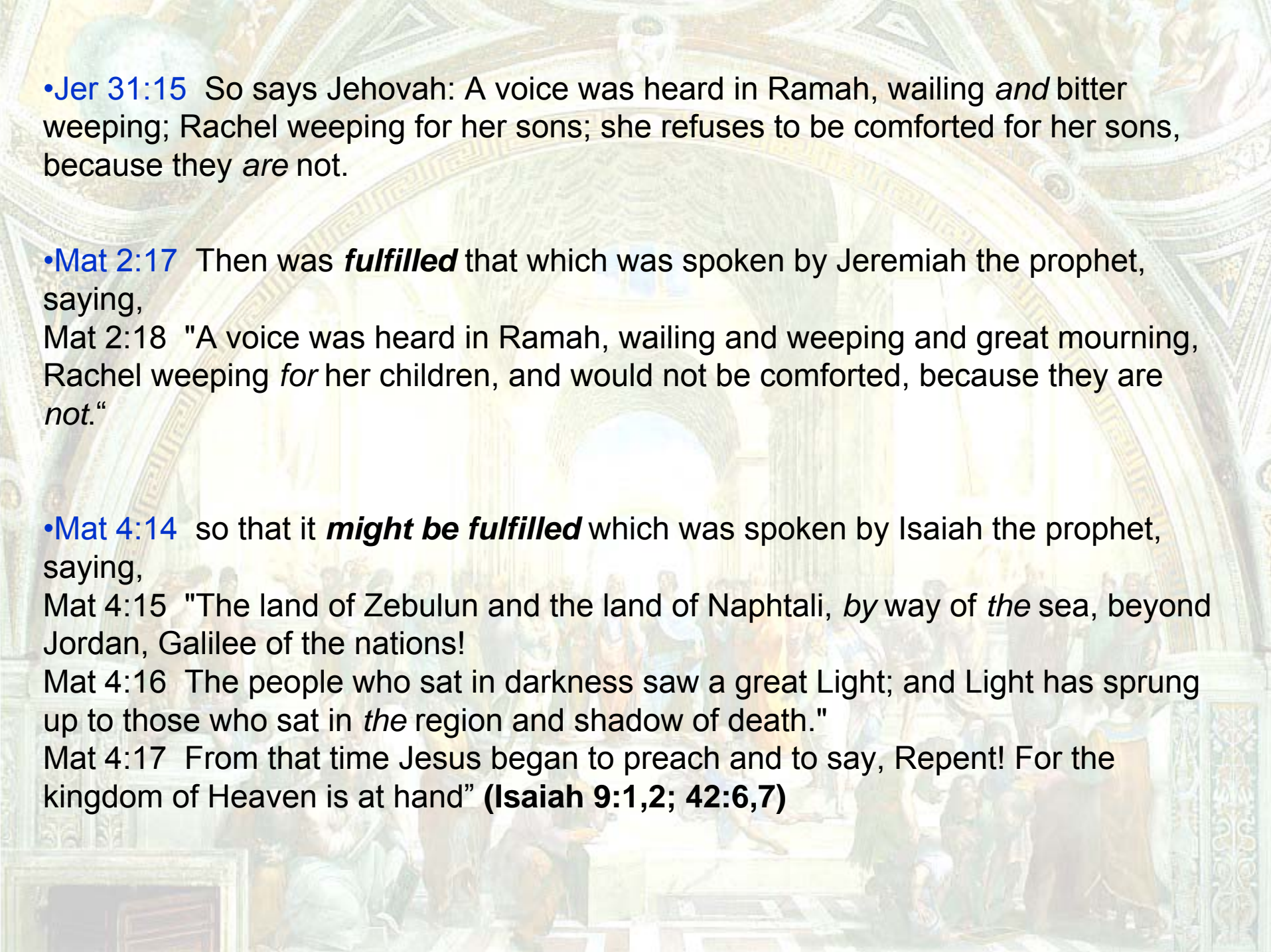
Isa 7:14 So, the Lord Himself shall give you a sign. Behold, the virgin will conceive and shall bring forth a son, and they shall call His name Immanuel.

Mat 1:22 Now all this happened so that might be ***fulfilled*** that *which* was spoken of the LORD by the prophet, saying,

Mat 1:23 "Behold, the virgin shall conceive in *her* womb, and will bear a son. And they will call His name Emmanuel," which being interpreted is, God with us.

Hos 11:1 When Israel was a child, then I loved him and called My son out of Egypt.

Mat 2:15 And he was there until the death of Herod; so that it might be fulfilled which was spoken by the LORD through the prophet, "Out of Egypt I have called My Son."



• **Jer 31:15** So says Jehovah: A voice was heard in Ramah, wailing *and* bitter weeping; Rachel weeping for her sons; she refuses to be comforted for her sons, because they *are* not.

• **Mat 2:17** Then was ***fulfilled*** that which was spoken by Jeremiah the prophet, saying,
Mat 2:18 "A voice was heard in Ramah, wailing and weeping and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are *not*."

• **Mat 4:14** so that it ***might be fulfilled*** which was spoken by Isaiah the prophet, saying,
Mat 4:15 "The land of Zebulun and the land of Naphtali, *by way of the sea, beyond Jordan, Galilee of the nations!*
Mat 4:16 The people who sat in darkness saw a great Light; and Light has sprung up to those who sat in *the* region and shadow of death."
Mat 4:17 From that time Jesus began to preach and to say, Repent! For the kingdom of Heaven is at hand" (**Isaiah 9:1,2; 42:6,7**)

• **Isa 53:4** Surely He has borne our griefs, and carried our sorrows; yet we esteemed Him stricken, smitten of God, and afflicted.

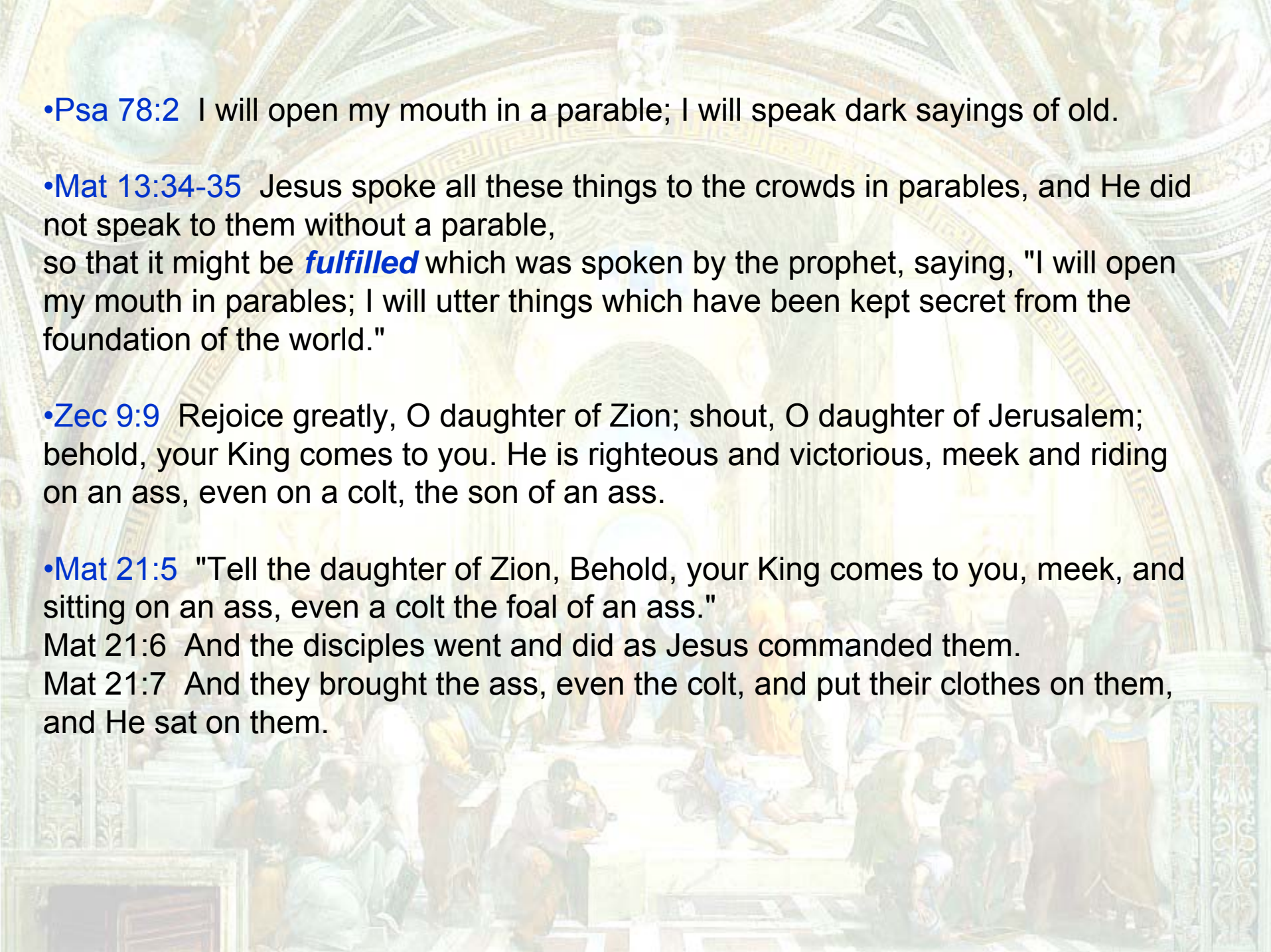
• **Mat 8:16-17** And evening coming on, they brought to Him many who had been possessed with demons. And He cast out the spirits with a word, and healed all who were sick so that it might be **fulfilled** which was spoken by Isaiah the prophet, saying, "He took *on Himself* our weaknesses and bore *our* sicknesses."

• **Mat 12:13-21** Then He said to the man, Stretch out your hand. And he stretched *it* out, and it was restored whole like the other. Then the Pharisees went out and held council against Him, as to how they might destroy Him.

But when Jesus knew *it*, He withdrew Himself from there. And great crowds followed Him, and He healed them all. And He warned them that they not make Him known,

so that it might be fulfilled which was spoken by Isaiah the prophet, saying, "Behold My Child whom I have chosen; My Beloved, in whom My soul is well pleased. I will put My Spirit on Him, and He shall declare judgment to the nations. He shall not strive, nor cry, nor shall any one hear His voice in the streets. He will not break a bruised reed, and He will not quench a smoking wick, until He sends out judgment to victory. And in His name the nations shall trust."

(Isaiah 42:1-4)



•Psa 78:2 I will open my mouth in a parable; I will speak dark sayings of old.

•Mat 13:34-35 Jesus spoke all these things to the crowds in parables, and He did not speak to them without a parable, so that it might be **fulfilled** which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

•Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, your King comes to you. He is righteous and victorious, meek and riding on an ass, even on a colt, the son of an ass.

•Mat 21:5 "Tell the daughter of Zion, Behold, your King comes to you, meek, and sitting on an ass, even a colt the foal of an ass."

Mat 21:6 And the disciples went and did as Jesus commanded them.

Mat 21:7 And they brought the ass, even the colt, and put their clothes on them, and He sat on them.

Content:

- In comparison to Mark, which has few parables, Matthew includes at least 17 parables.
- Mark puts emphasis on what Jesus did, but Matthew sees as very important what Jesus said.
- Matthew sees Jesus as One who did “mighty works”. All told, he records about 20 miracles.
- $\frac{3}{4}$ of them as being works of healing. And he reports these miracles as fulfillment of prophecy (8:17; 12:15-21)
- Matthew was responsible for the first collection or handbook on the teaching of Jesus. His account of Jesus' teaching is arranged in five sections which focus on the kingdom of God:
 - (1) the Sermon on the Mount or the Law of the Kingdom comprise chapters 5-7;
 - (2) his missionary instructions to his disciples on the duties of the leaders of the kingdom in chapter 10;
 - (3) the Parables of the Kingdom in chapter 13;
 - (4) the themes of "greatness" and "forgiveness" in the kingdom in chapter 18; and
 - (5) the "coming of the King" in chapters 24-25.

•Matthew quotes 53 times the Old Testament. Its content indicates that 42% of its material is original.

•Matthew presents Jesus as the King of the Jews:

a. He offers Jesus' genealogy (1:1-17)

b. The visit of the wise men (2:1-12)

c. His triumphal entry to Jerusalem (21:5)

d. The inscription on the cross

Mat 27:37 And they put up over His head His accusation, written, THIS IS JESUS THE KING OF THE JEWS.

Peculiarities

Matthew mentions the kingdom of god five times and kingdom of heaven 30 times!

He includes Jesus' five sermons:

Mat 5:2 And He opened His mouth and taught them, saying,

Mat 5:3 Blessed *are* the poor in spirit! For theirs is the kingdom of Heaven.

Mat 5:4 Blessed *are* they that mourn! For they shall be comforted.

Mat 5:5 Blessed *are* the meek! For they shall inherit the earth.

Mat 5:6 Blessed *are* they who hunger and thirst after righteousness! For they shall be filled.

Mat 5:7 Blessed *are* the merciful! For they shall obtain mercy.... (5:1-7:29)



2. The commission of the 12 disciples (10:1-42)

3. Parables of the kingdom (13:1-53)

4. The meaning of faith (18:1-35)

Mat 18:1 At that hour the disciples came to Jesus, saying, Who is the greater in the kingdom of Heaven?

Mat 18:2 And Jesus called a little child to Him and set him in their midst,

Mat 18:3 and said, Truly I say to you, Unless you are converted and become as little children, you shall not enter into the kingdom of Heaven.

Mat 18:4 Therefore whoever shall humble himself like this little child, this one is the greater in the kingdom of Heaven.

Mat 18:5 And whoever shall receive one such little child in My name receives Me.

5. The sermon of mount Olive (24:1-25:46).

Mat 24:3 And as He sat on the Mount of Olives, the disciples came to Him privately, saying, Tell us, when shall these things be? And what *shall be* the sign of Your coming, and of the end of the world?

Outline

I. The Birth and Early Years of Jesus (chs. 1–2:23)

II. The Beginnings of Jesus' Ministry (3:1—4:11)

III. Jesus' Ministry in Galilee (4:12—14:12)

The Beginning of the Galilean Campaign (4:12–25)

The Sermon on the Mount (chs. 5–7)

A Collection of Miracles (chs. 8–9)

The Commissioning of the 12 Apostles (ch. 10)

Ministry throughout Galilee (chs. 11–12)

The Parables of the Kingdom (ch. 13)

Herod's Reaction to Jesus' Ministry (14:1–12)

IV. Jesus' Withdrawals from Galilee (14:13—17:20)

V. Last Ministry in Galilee (17:22—18:35)

VI. Jesus' Ministry in Judea and Perea (chs. 19–20)



VII. Passion Week (chs. 21–27)

The Entry of Jesus into Jerusalem as King (21:1–11)

The Cleansing of the Temple (21:12–17)

The Last Controversies with the Jewish Leaders (21:18—23:39)

The Olivet Discourse (chs. 24–25)

The Anointing of Jesus' Feet (26:1–13)

The Arrest, Trials and Death of Jesus (26:14—27:66)

VIII. The Resurrection (ch. 28)

The Earthquake and the Angel's Announcement (28:1–7)

Jesus' Encounter with the Women (28:8–10)

The Guards' Report and the Jewish Elders' Bribe (28:11–15)

The Great Commission (28:16–20)

The Gospel of Mark

Why read this book?

The gospel of Mark is a fast paced account of the earthly ministry of Jesus.

Who wrote this book?

John Mark, the son of a Jerusalem widow whose home was a meeting place for early believers (Acts 12:12). Mark most likely recorded the events as he heard them firsthand from Peter (companion of Peter. 1Pe. 5:13). He was also cousin of Barnabas (Col. 4:10).

In A.D. 112, Papias cited Mark as “the interpreter of Peter”.

A comparison of Peter’s sermon in Acts 10:34-43 with Mark’s gospel shows the former to be an outline of the life of Jesus which Mark has given in much greater detail.

When was it written?

Possibly as early as A.D 50. Others place it around A.D 65, closer to the time Peter was executed, but before Jerusalem was destroyed by the legions of Titus in A.D 70.

To Whom was it written?

The Roman Empire, the dominant world power, had begun to persecute Christians. Mark wanted to encourage suffering believers by showing Jesus as the suffering servant who came to die to save the entire world.

- **External Evidence**

The earliest piece of external, direct evidence comes to us from Papias, bishop of Hierapolis, (c. 60-130) who quotes "the Presbyter" (elder) (Eusebius, *H.E.* 3.39.15)

Eusebius quotes from what he identifies as the five treatises written by Papias, entitled, *Interpretation of the Oracles of the Lord*, which are no longer extant: *"And the Presbyter used to say this, Mark became Peter's interpreter and wrote accurately all that he remembered, not, indeed, in order, of the things said and done by the Lord. For he had not heard the Lord, nor had followed him, but later on, followed Peter, who used to give teaching as necessity demanded but not making, as it were, an arrangement of the Lord's oracles, so that Mark did nothing wrong in thus writing down single points as he remembered them. For to one thing he gave attention, to leave out nothing of what he had heard and to make no false statements in them."*

Three claims are made in this quotation from Papias:

- A. Mark wrote the gospel identified in Eusebius' day (and ours) as the Gospel of Mark.
- B. Mark obtained his information from Peter, not being an eyewitness himself.
- C. The gospel written by Mark lacks "order," reflecting the piecemeal and occasional nature of Peter's use of the gospel tradition in his preaching.

What to look for in Mark:

The humanity of Jesus, who was both the son of God and the son of Man. Watch for the emotional impact of his actions-packed Gospel.

More miracles are found in this book (at least 20 situations) as well as narrations about demonic activity (1:34,39; 3:15,22; 5:12; 6:13;9:38; 16:9,17).

More than 40% of Mark focuses on the suffering and sacrifice of Christ's final week on earth.

Christ is presented as an active, busy servant. The Greek word for “εὐθέως eutheōs” appears 28 times in this gospel, and is defined by **Thayer** as:

1) straightway, *immediately*, forthwith

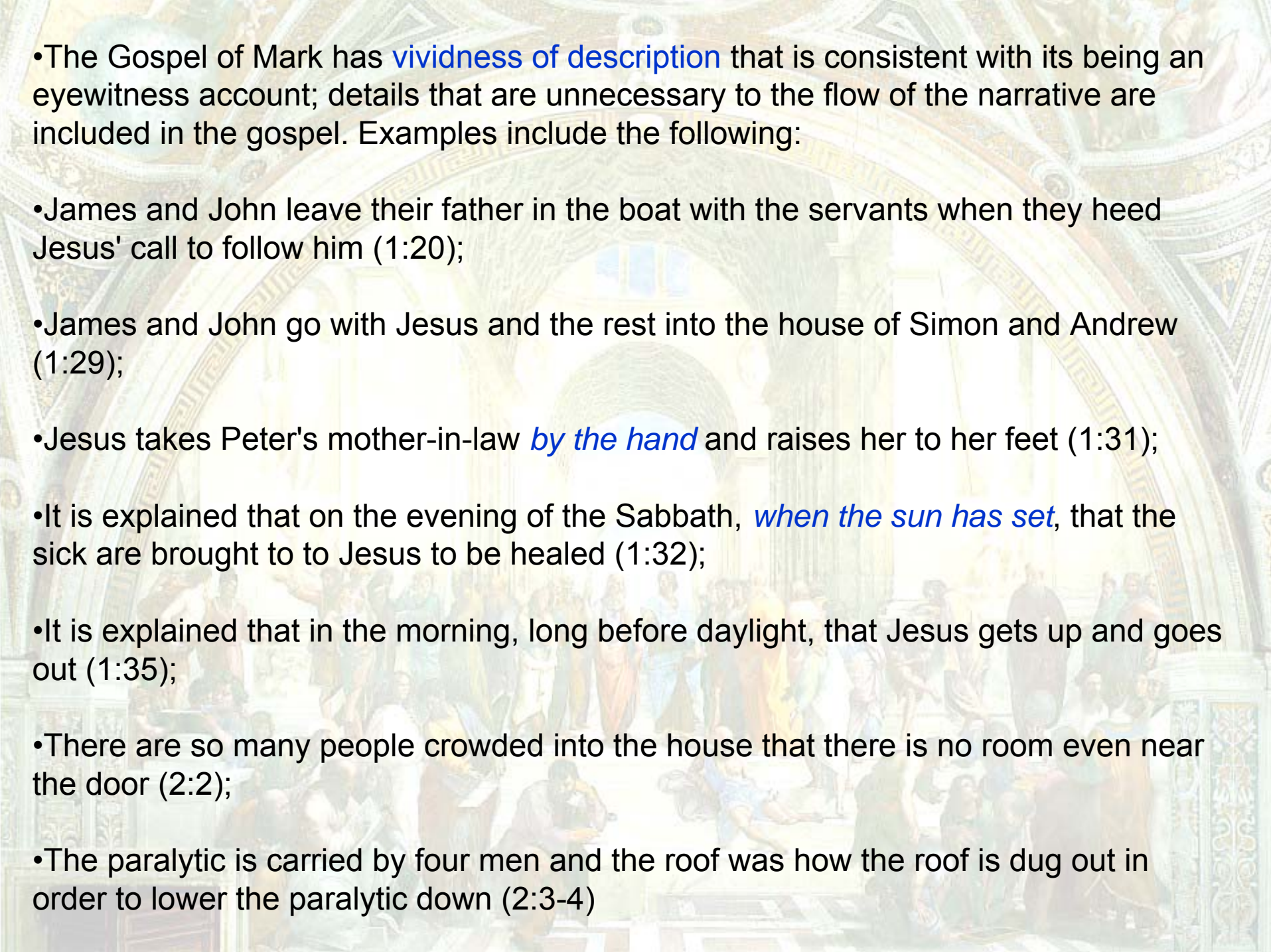
For example:

Mar 1:10 And *immediately* coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him.

Mar 1:11 And there came a voice from Heaven, *saying*, You are My beloved Son, in whom I am well pleased.

Mar 1:12 And *immediately* the Spirit drove Him into the wilderness.

Mar 14:43 And *immediately*, while He still spoke, Judas, being one of the Twelve, came, and with him a great crowd with swords and clubs, from the chief priests and the scribes and the elders.

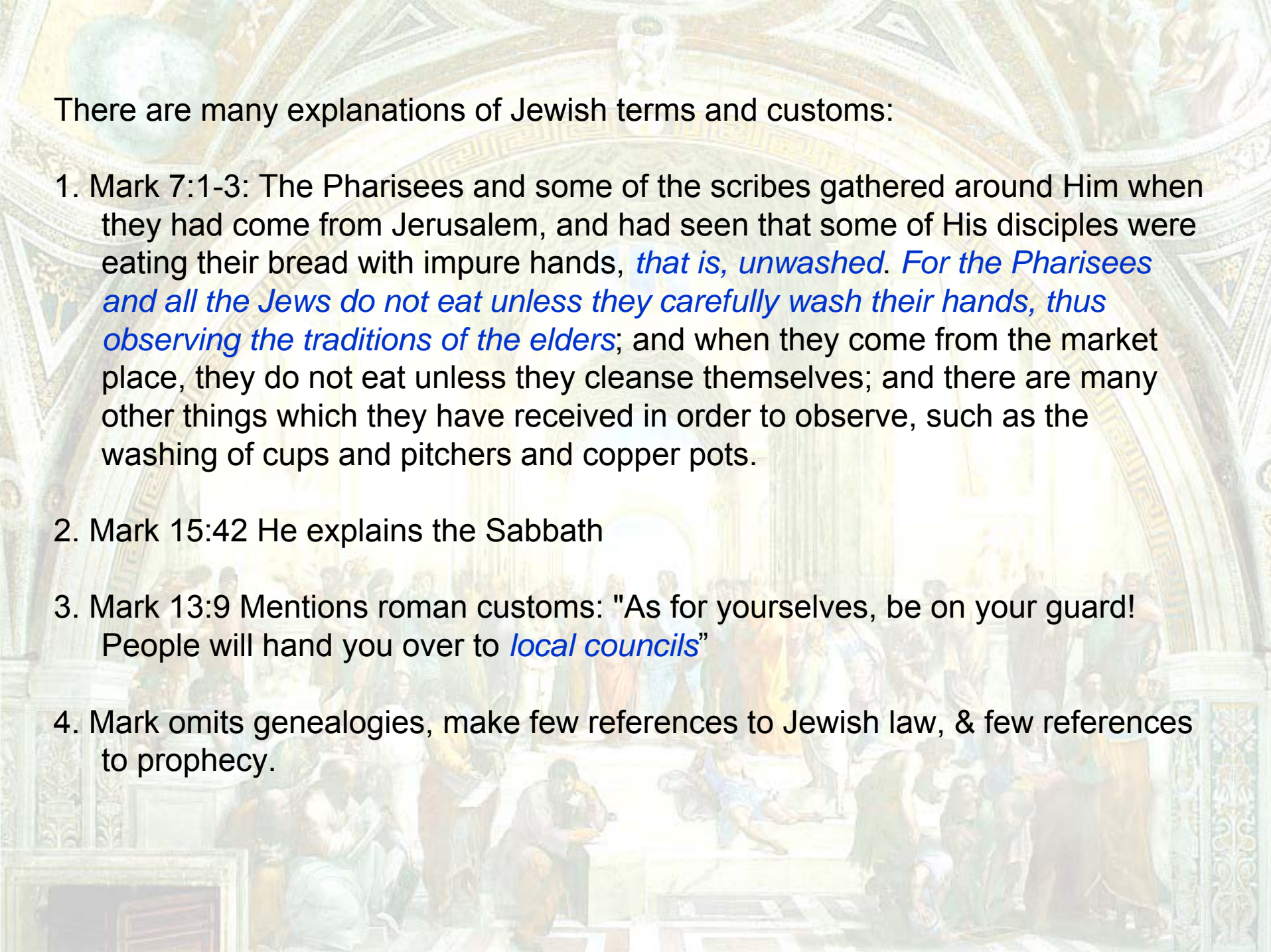
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- The Gospel of Mark has **vividness of description** that is consistent with its being an eyewitness account; details that are unnecessary to the flow of the narrative are included in the gospel. Examples include the following:
 - James and John leave their father in the boat with the servants when they heed Jesus' call to follow him (1:20);
 - James and John go with Jesus and the rest into the house of Simon and Andrew (1:29);
 - Jesus takes Peter's mother-in-law **by the hand** and raises her to her feet (1:31);
 - It is explained that on the evening of the Sabbath, **when the sun has set**, that the sick are brought to to Jesus to be healed (1:32);
 - It is explained that in the morning, long before daylight, that Jesus gets up and goes out (1:35);
 - There are so many people crowded into the house that there is no room even near the door (2:2);
 - The paralytic is carried by four men and the roof was how the roof is dug out in order to lower the paralytic down (2:3-4)

Audience

Since Mark elaborated in Jewish customs we think that he was addressing a gentile audience.

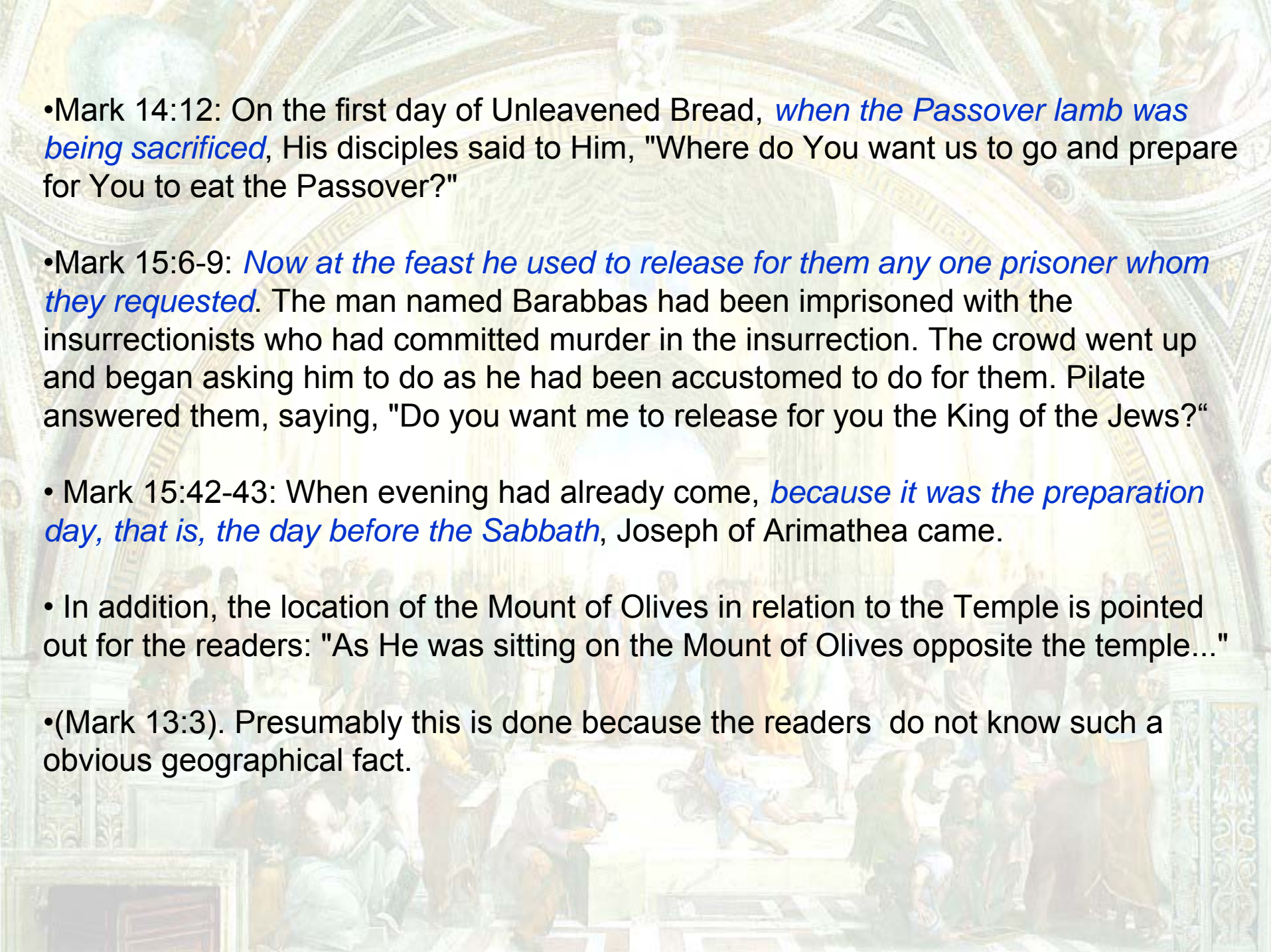
For Example: Translation of Jewish Words

1. Mark 3:17 He gives the translation of "*the names Boanerges*, which is, the Sons of Thunder"
2. Mark 5:41 "And He took the child's hand and said to her, *Talitha koumi*; (which interpreted is, Little girl, I say to you, Arise!)"
3. Mark 10:46: Then they came to Jericho, and as he was leaving Jericho with his disciples and a large crowd, a blind beggar named *Bartimaeus*, the son of Timaeus, was sitting by the road.
4. Mark 15:22: Then they brought Him to the place *Golgotha*, which is translated, Place of a Skull.
5. Mark 15:34: At the ninth hour Jesus cried out with a loud voice, "*Eloi, Eloi, Lama Sabachthani*," which is translated, "My God, My God, Why have you forsaken me?"



There are many explanations of Jewish terms and customs:

1. Mark 7:1-3: The Pharisees and some of the scribes gathered around Him when they had come from Jerusalem, and had seen that some of His disciples were eating their bread with impure hands, *that is, unwashed. For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders*; and when they come from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.
2. Mark 15:42 He explains the Sabbath
3. Mark 13:9 Mentions roman customs: "As for yourselves, be on your guard! People will hand you over to *local councils*"
4. Mark omits genealogies, make few references to Jewish law, & few references to prophecy.

- 
- Mark 14:12: On the first day of Unleavened Bread, *when the Passover lamb was being sacrificed*, His disciples said to Him, "Where do You want us to go and prepare for You to eat the Passover?"
 - Mark 15:6-9: *Now at the feast he used to release for them any one prisoner whom they requested*. The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection. The crowd went up and began asking him to do as he had been accustomed to do for them. Pilate answered them, saying, "Do you want me to release for you the King of the Jews?"
 - Mark 15:42-43: When evening had already come, *because it was the preparation day, that is, the day before the Sabbath*, Joseph of Arimathea came.
 - In addition, the location of the Mount of Olives in relation to the Temple is pointed out for the readers: "As He was sitting on the Mount of Olives opposite the temple..."
 - (Mark 13:3). Presumably this is done because the readers do not know such a obvious geographical fact.

- **Key Word**

immediately (The Greek word for “εὐθέως, eutheōs”) appears 28 times in this gospel

- **Key Text**

Mar 10:45 For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

- **Key Chapter**

Chapter 8. In reference to Peter’s confession “you are the Christ..”

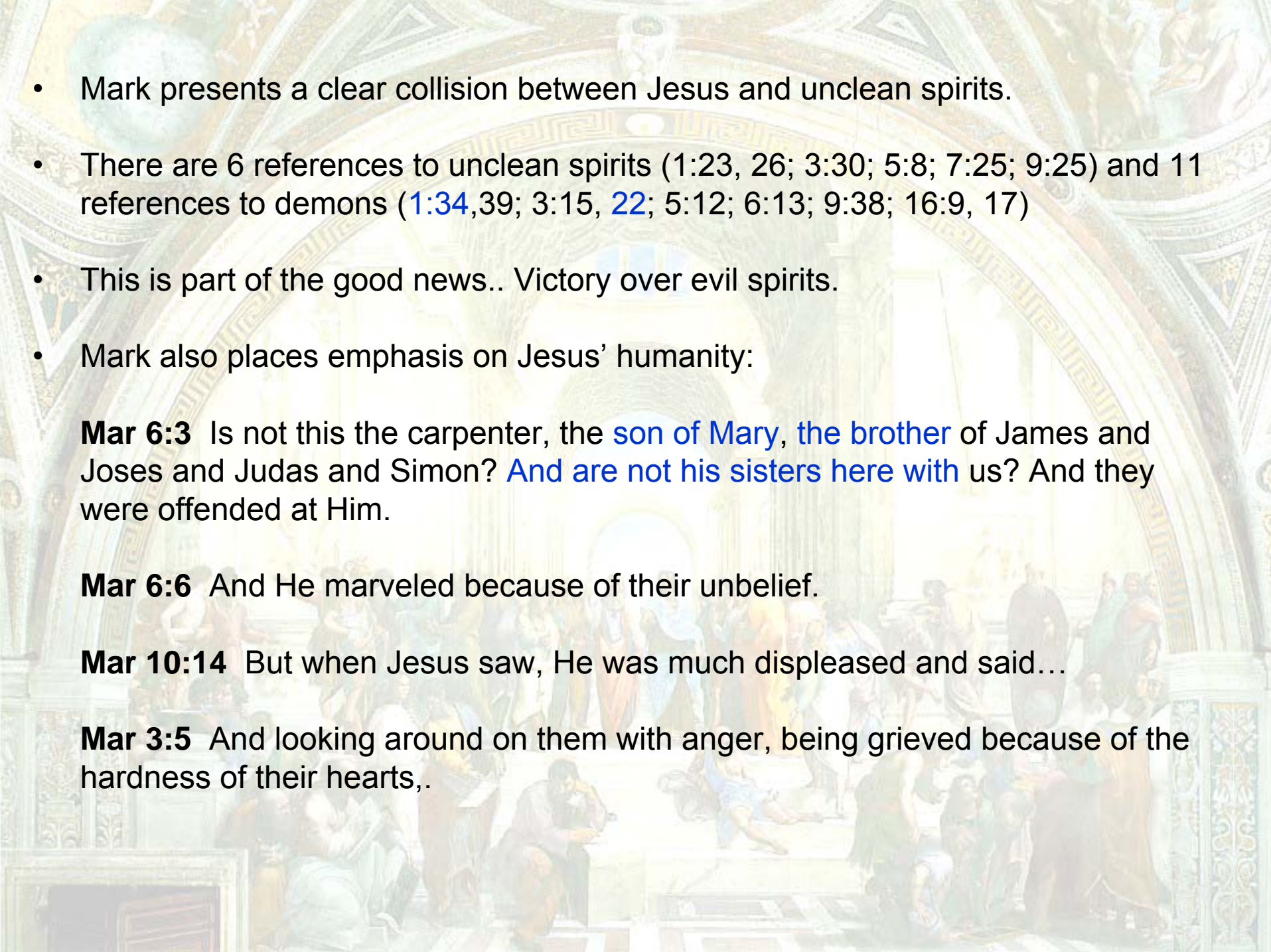
- **Mark describes 23 personal reactions:**

1. Mark 1:27 “*They all were amazed*, so as to question among themselves, saying, What is this?”

2. Mark 3:5 And looking around on them *with anger, being grieved* because of the hardness of their hearts, He said..“

3. Mark 4:41 " *And they feared exceedingly* and said to one another, What kind of man is this, that even the winds and the sea obey Him?"

- Mark places 40% of his gospel on Jesus’ last 8 days of life where service and sacrifice is maximized.

- 
- Mark presents a clear collision between Jesus and unclean spirits.
 - There are 6 references to unclean spirits (1:23, 26; 3:30; 5:8; 7:25; 9:25) and 11 references to demons (1:34,39; 3:15, 22; 5:12; 6:13; 9:38; 16:9, 17)
 - This is part of the good news.. Victory over evil spirits.
 - Mark also places emphasis on Jesus' humanity:

Mar 6:3 Is not this the carpenter, the son of Mary, the brother of James and Joses and Judas and Simon? And are not his sisters here with us? And they were offended at Him.

Mar 6:6 And He marveled because of their unbelief.

Mar 10:14 But when Jesus saw, He was much displeased and said...

Mar 3:5 And looking around on them with anger, being grieved because of the hardness of their hearts,.

•Christ's hypostatic is complete when Mark mentions Jesus' Deity:

Mar 1:1 The beginning of the gospel of Jesus Christ, *the Son of God*

Mar 15:39 And when the centurion, who stood across from him, saw that He cried out so, *and expired*, he said, *Truly this man was Son of God.*

Mar 3:11 And unclean spirits, when they saw Him, *they fell down before Him and cried*, saying, *You are the Son of God!*

•In the four Gospel Christ refer to himself more 82 times as “*the son of man*”
Why?

•He identified himself as the fulfillment of Daniel's prophecy!

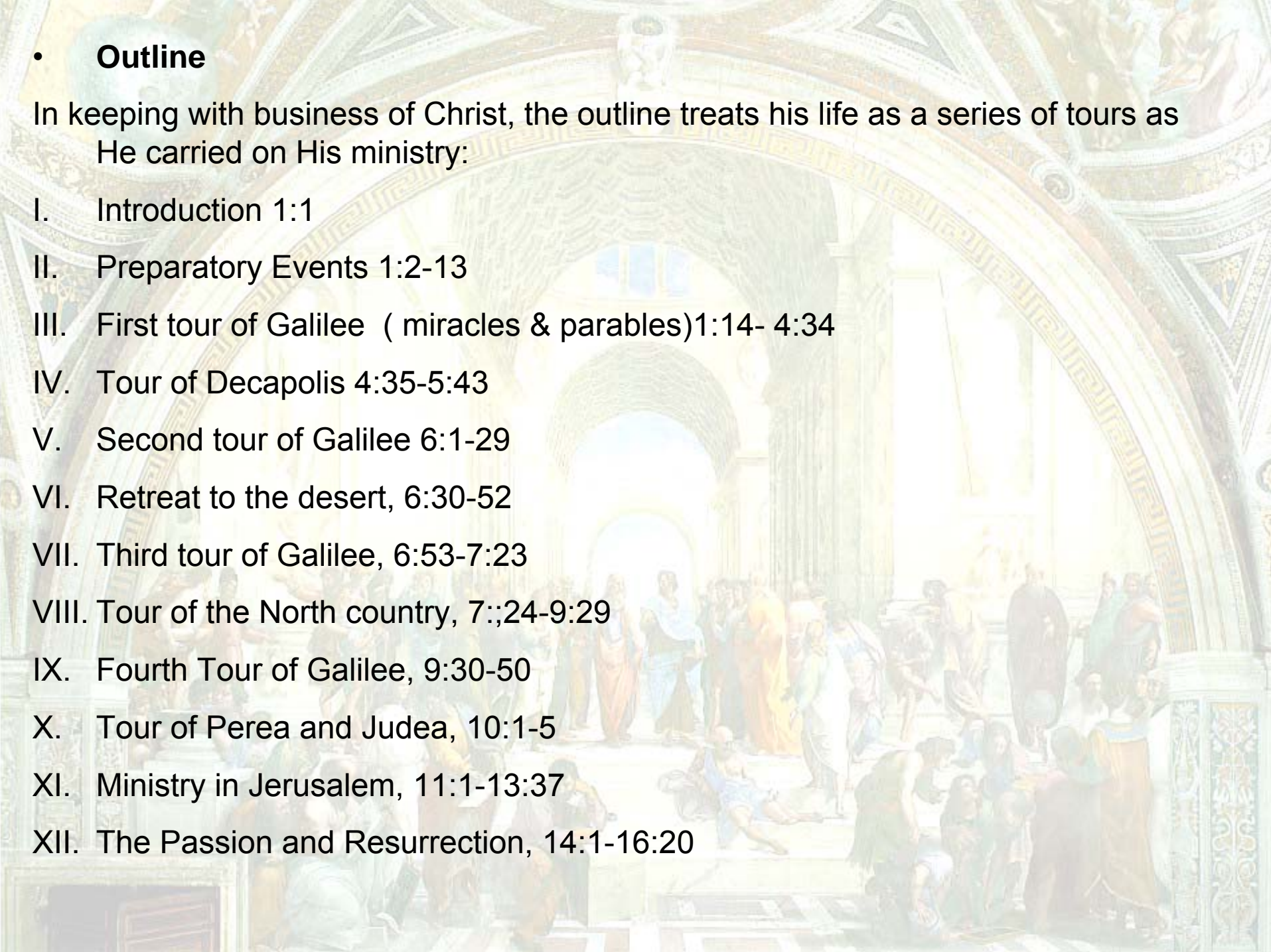
Dan 7:13 I saw in the night visions, and behold, *One like the Son of man* came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.

Dan 7:14 And *dominion* and *glory* was given Him, and a *kingdom*, that all peoples, nations and languages, should serve Him. *His dominion is an everlasting* dominion which shall not pass away, and His kingdom that which shall not be destroyed.

- **Outline**

In keeping with business of Christ, the outline treats his life as a series of tours as He carried on His ministry:

- I. Introduction 1:1
- II. Preparatory Events 1:2-13
- III. First tour of Galilee (miracles & parables) 1:14- 4:34
- IV. Tour of Decapolis 4:35-5:43
- V. Second tour of Galilee 6:1-29
- VI. Retreat to the desert, 6:30-52
- VII. Third tour of Galilee, 6:53-7:23
- VIII. Tour of the North country, 7:24-9:29
- IX. Fourth Tour of Galilee, 9:30-50
- X. Tour of Perea and Judea, 10:1-5
- XI. Ministry in Jerusalem, 11:1-13:37
- XII. The Passion and Resurrection, 14:1-16:20



The Gospel of Luke

- **Why read this book?**

Just as a witness at a trial does more than confirm the story of another witness, Luke enlarges the story of Jesus.

Of all the gospel writers Luke gives us the greatest variety of teaching, parables and events from the life of Jesus.

- **Who Wrote this book?**

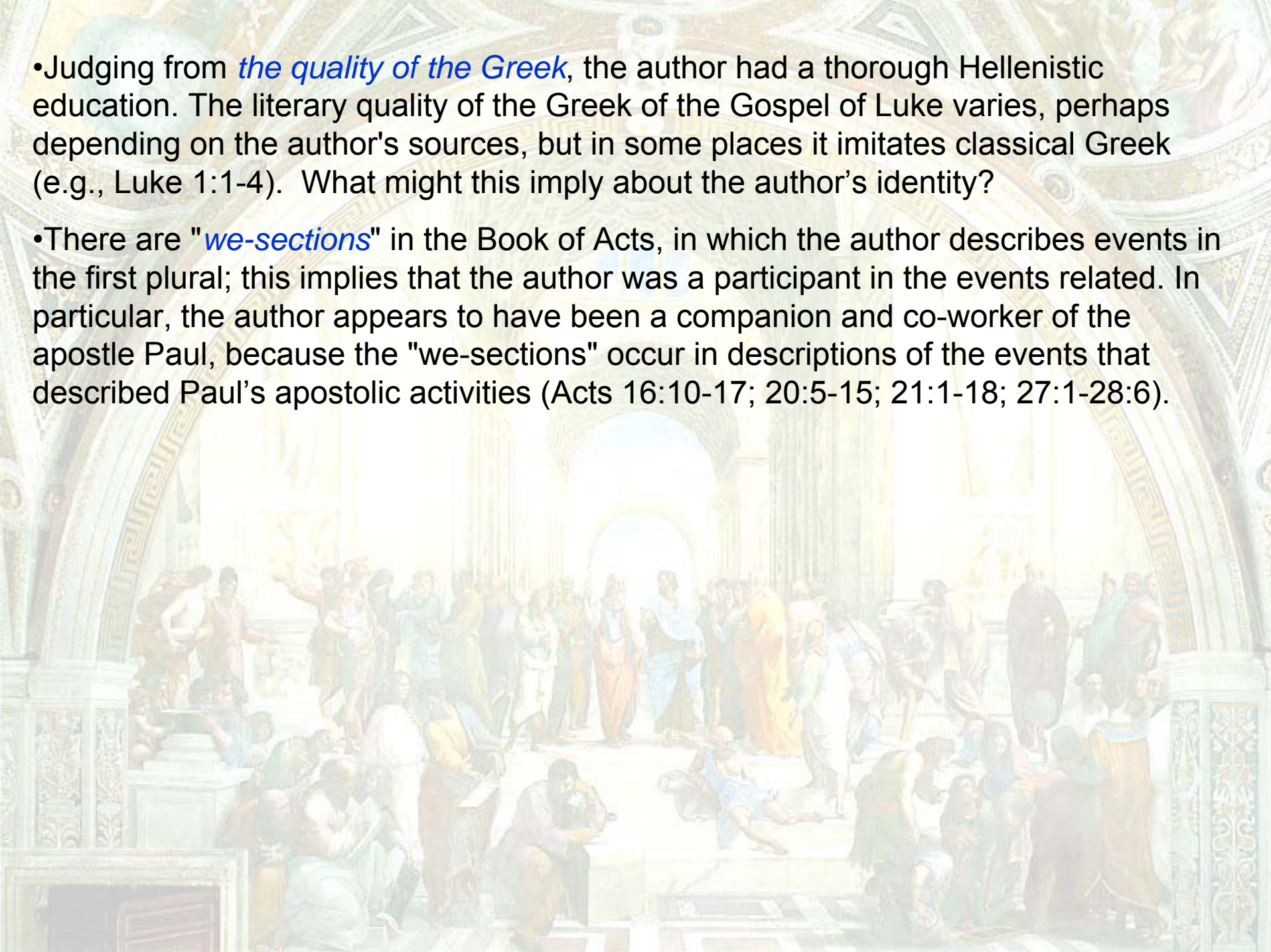
Luke, a companion of Paul the apostle (Philemon 24). Luke, who also wrote Acts, was probably a gentile medical doctor (Col. 4:14).

- **External Evidence**

Historically this Gospel was attributed to Luke:

- a. Papias, one of the early Church Fathers attributed this Gospel to Luke(A.D.148)
- b. Justin Martyr, another church leader from the second century (A.D. 150) attributes this gospel to Luke.

- Judging from *the quality of the Greek*, the author had a thorough Hellenistic education. The literary quality of the Greek of the Gospel of Luke varies, perhaps depending on the author's sources, but in some places it imitates classical Greek (e.g., Luke 1:1-4). What might this imply about the author's identity?
- There are "*we-sections*" in the Book of Acts, in which the author describes events in the first plural; this implies that the author was a participant in the events related. In particular, the author appears to have been a companion and co-worker of the apostle Paul, because the "we-sections" occur in descriptions of the events that described Paul's apostolic activities (Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:6).





To Whom was it Written?

Luke wrote to Theophilus, probably a gentile who was likely either a new believer. His name means Lover of God, leading some to think the book was written in general to people who loved God.

When was it Written?

Possibly A.D. 59 to 63, although some think it may have been 15 to 20 years later.

What to look for in Luke:

Watch for the ways Luke elaborates on the accounts of Matthew and Mark, for example in the incidents that demonstrates Jesus' interest for the non-Jewish world and the poor.

Content

Luke addressed his Gospel primarily to Greek readers and presented Jesus as the Son of Man, the ideal human being. Why?

The Greek had long sought after the “perfect man”, Luke's work was designed to fulfill that quest.



•**Theme**

Luk 1:1 Since many took in hand to draw up an account concerning the matters which have been borne out among us,

Luk 1:2 even as those who from *the* beginning delivered to us, becoming eye-witnesses and ministers of the Word,

Luk 1:3 it seemed good to me also, following all things accurately from the very first, to write to you in order, most excellent Theophilus,

•**Key Word**

Jesus “*son of man*” which appears 26 times!

•**Key Text**

Luk 19:10 For the *Son of Man* has come to seek and to save that which was lost.

•**Key Chapter**

Chapter 15. Jesus is always looking for the lost:

The parable of the lost sheep

The parable of the lost coin

The parable of the prodigal son

• Jesus is always compassionated and merciful as opposed to the behavior of the Pharisees:

The Parable of the moneylender

The parable of the good Samaritan

The Parable of Pharisee and the other a tax-collector (18:9-14)

• Jesus is presented as a friend of tax collectors and sinners (7:30-35)

15 times Jesus addressed the people as friends (φίλος, philos)

• Doctor Luke, presents a strong interest for humanity:

1. Women are mentioned 13 times (Mary, Martha, 10:38-42).
2. The resurrection of the widow's son, 7:11-17
3. Children, 9:46-48
4. Zaccheus story, 19:1-10
5. Disciples in the Emmaus road, 24:13-35

• Luke mentions four hymns:

1. The song of Mary, 1:46-56
2. The song of Zacharias, 1:67-79
3. The angelical choir, 2:13-14
4. The song of Simeon, 2:25-32



- Luke mentions Jesus' emotions:

- He was hungry, 4:2

- surprise by the centurion's faith, 7:9

- cried at Jerusalem, 19:41

- The title "**teacher**" appears 11 times in this gospel (twice in Matthew, 7 times in Mark and John)

- Luke makes sure that reader captures the predominance of the Holy Spirit during through the gospel:

1. Mary conceives by the power of the Holy spirit, 1:35.

2. John the Baptist is filled with the Holy Spirit while in his mother's womb, 1:15

3. Elizabeth was filled with the Holy Spirit, 1:41

4. The Holy Spirit revealed to Simeon the identity of the Messiah, 2:25-35

5. Jesus is filled with the Holy Spirit. 4:1

6. Jesus promises the believers the indwelling of the Holy Spirit, 11:13

Historical Reliability of Luke

Luke mentions places, Governors, religious leaders of the time:

- **Luk 2:1** And it happened in those days that a decree went out from *Caesar Augustus* that all the world should be taxed.
- **Luk 1:5** *In the days of Herod, the king of Judea*, there was a certain priest named Zacharias, of *the* course of Abijah. And his wife was of the daughters of Aaron, and her name was Elizabeth
- **Luk 3:1** And *in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee*, and his brother Philip tetrarch of Iturea and *the* Trachonitus country, and Lysanias the tetrarch of Abilene-
- **Luk 3:2** *Annas and Caiaphas being the high priests--* the Word of God came to John the son of Zacharias in the wilderness.

Parables

Matthew

Mark

Luke

Lamp under a bowl

5:14-16

4:21-22

8:16, 11:33-36

Wise and foolish builders

7:24-27

6:46-49

New cloth/old garment

9:16

2:21

5:36

New wine/old wineskins

9:17

2:22

5:37-38

Sower and the soils

13:3-8, 18-23

4:3-8, 14-20

8:5-8, 11-15

Weeds

13:24-30, 36-43

Mustard Seed

13:31-32

4:30-32

13:18-19

Yeast

13:33

13:20-21

Hidden Treasure

13:44

Valuable Pearl

13:45-46

Net

13:47-50

Owner of a House

13:52

Lost Sheep

18:12-14

15:4-7

Unmerciful Servant

18:23-35

Workers in the vineyard

20:1-16

Two sons

21:28-32

Tenants

21:33-44

12:1-11

20:9-18

Weeding Banquet

22:2-14

Fig Tree

24:32-35

13:28-31

21:29-33

Faithful/wise servant

24:45-51

12:42-48

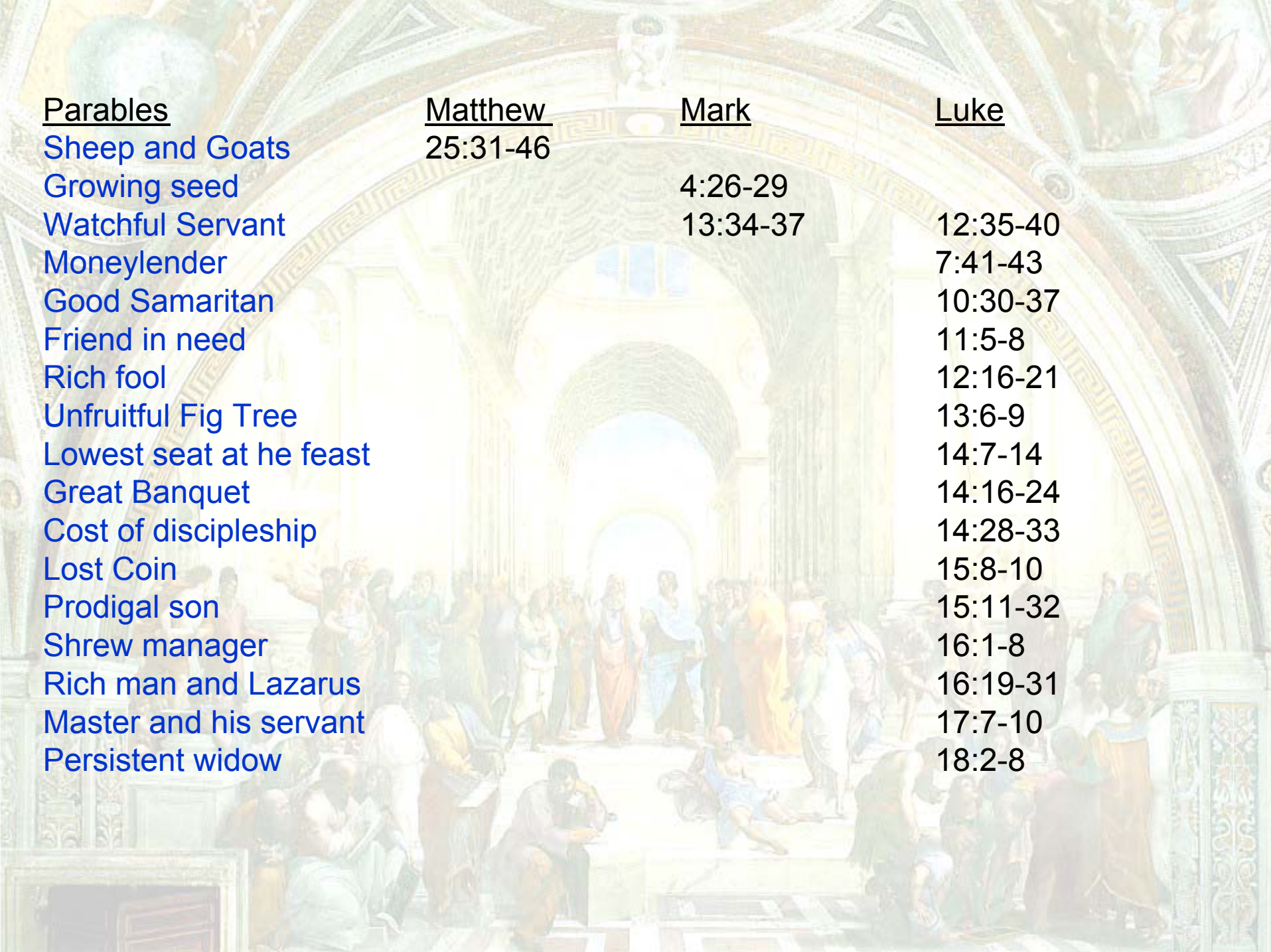
Ten virgins

25:1-13

Talents

25:14-30

19:12-27



Parables

Sheep and Goats

Growing seed

Watchful Servant

Moneylender

Good Samaritan

Friend in need

Rich fool

Unfruitful Fig Tree

Lowest seat at the feast

Great Banquet

Cost of discipleship

Lost Coin

Prodigal son

Shrew manager

Rich man and Lazarus

Master and his servant

Persistent widow

Matthew

25:31-46

Mark

4:26-29

13:34-37

Luke

12:35-40

7:41-43

10:30-37

11:5-8

12:16-21

13:6-9

14:7-14

14:16-24

14:28-33

15:8-10

15:11-32

16:1-8

16:19-31

17:7-10

18:2-8

The Gospel of John

- **Why read this book?**

To reveal that Jesus is the true God

- **To Whom was it Written?**

Non-Jewish followers of Jesus, particularly those struggling with predominant Greek philosophies of the day. These taught that salvation comes through special knowledge and that Jesus was divine but not truly human.

- **Who Wrote this book?**

John the apostle, one of the twelve original disciples of. He was the “beloved disciple” (13:43) & knowledgeable of the Jewish life:

1. He knew the prophecies of the Old Testament. 1:23
2. He knew the racial tension between Jews & Samaritans. 4:6-26

- He was an Eyewitness

Joh 12:3 Then Mary took a pound of ointment of pure spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair. *And the house was filled with the odor of the ointment.*

- He was one of the pillars of the primitive church. Gal 2:9

- To him was revealed the *things to come* of our species. Rev. 22:8

External Evidence

- a. [Irenaeus](#), c. 130–202) was bishop of Lugdunum in Gaul, which is now Lyon, France. He was a disciple of Polycarp who in turn was a disciple of John. He attributes the 4th gospel to John.
- b. Polycarp (155) was a Christian bishop of Smyrna (now Izmir in Turkey) in the second century. He died a martyr when he was stabbed after an attempt to burn him at the stake failed. It is recorded that "He had been a disciple of John." The options for this John are e.g. John the son of Zebedee traditionally viewed as the author of the Fourth Gospel.

Date

There are two dates:

- It was written in A.D. 65
 - John wrote independently from the gospels.
 - This gospel is similar to the Roman epistle (written in A.D. 56)
 - The verse 5:1,2 describes an intact Jerusalem. Which was destroyed in A.D. 70.
- This position places the letter in the year A.D. 85.
 - Clement the bishop of Rome from roughly 88-98, and historian from the early church stated that gospel of John was a supplementary gospel. Therefore it was written at the end of the 1st century..
 - John presents a mature theology with respect to salvation, regeneration and election.

Tone

The gospel of Matthew has a *Jewish-Prophetic* tone.

The Gospel of Mark has *Gentile-practical* tone.

The Gospel of Luke has *Gentile-Historical* tone.

The Gospel of John has a *spiritual-private* tone.

Key Verse

Joh 20:31 But these are written so that you might *believe* that Jesus is the Christ, the Son of God, and that *believing* you might have *life* in His name.

Key Words

Believe, which appears 52 times,

Purpose

John's purpose is to demonstrate that Jesus is the Son of God (John 20:31)

John places emphasis on three words: "*miracles*" which appears 9 times, "*believe*" & "*life*" (44 times).

A good understanding of these three words will give us a clear interpretation of this gospel.

Miracles

John plays with the number seven, given us seven miracles:

1. The miracle of transforming water into wine (2:1-11) was a miracle of **transformation of elements**.
2. The healing of the centurion's son (4:46-54) demonstrates **Jesus' power over distance**.
3. The healing of the paralytic (5:1-13, had an infirmity thirty-eight years) shows **Jesus' power over time**.
4. The feeding of the 5,000 **was a miracle of multiplication** (6:1-14)
5. Jesus walked in water showing **his power over natural laws** (6:15-21)
6. The healing of the blind man from birth (9:1-7) **shows the mercy of God**.
7. Lazarus's resurrection from the dead shows **Jesus' power over death** (11:38-44)

Believe (πιστεύω, *pisteuo*)

Appears 98 times in this gospel, and it means to think to be true, to be persuaded of, to credit, place confidence in of the thing believed.

•Along with the word believe, John employs a number of synonyms to clarified his meaning.

Some of them are:

Joh 1:12 But as many as *received* Him, He gave to them authority to become the children of God, to those who believe on His name,

Joh 4:14 but whoever *drinks* of the water that I shall give him shall never thirst,

Joh 6:35 And Jesus said to them, I am the bread of life. He who *comes* to Me shall never hunger

Joh 6:51 I am the Living Bread which came down from Heaven. If anyone *eats* of this Bread, he shall live forever.

Joh 10:9 I am the door. If anyone *enters* in by Me, he shall be saved and shall go in and out and find pasture.

The Seven I am's

Joh 6:35 And Jesus said to them, *I am* the bread of life

Joh 8:12 Then Jesus spoke again to them, saying, *I am* the Light of the world.

Joh 10:7 Then Jesus said to them again, Truly, truly, I say to you, *I am* the door of the sheep.

Joh 10:11 *I am* the Good Shepherd.

Joh 11:25 Jesus said to her, *I am* the Resurrection and the Life!

Joh 14:6 Jesus said to him, *I am* the Way, the Truth, and the Life; no one comes to the Father but by Me.

Joh 15:1 *I am* the True Vine

Personal Interviews

1. Andrew after his conversion he become a personal worker, always bringing someone else to Jesus, first his brother Simon, then the Greek visitors in Jerusalem. (1:35-42; 6:8,9; 12:20,22)
2. When Peter meet Jesus the prophecy of his new name was given. He was unstable (Simon); he would become firm (Cephas). (1:42; 6:68,69; 13:36,38).
3. The encounter with Nicodemus. 3:1; 7:50,51; 19:39-42.
4. The encounter with Philip (1:43-46; 6:5-7; 14:8-12)
5. The woman of Samaria (4:1-42)
6. The blind man (Chapter 9)
7. Martha and Mary (11:1-46)
8. Thomas (11:16; 14:5-7; 20:24-28)
9. Pilate (18:28-19:16).

Christ's Teaching

- **Joh 10:27** My sheep hear My voice, and I know them, and they follow Me.
Joh 10:28 And I give to them *eternal life*, and *they shall never ever perish*, and not anyone shall pluck them out of My hand.
Joh 10:29 My Father who gave *them* to me is greater than all, and *no one is able to pluck them out of My Father's hand*.

Is this in reference to Eternal Security?

- **Joh 14:16** And I will pray the Father, and He shall give you another *Comforter*, so that *He may be with you forever*,

Comforter in the original (παράκλητος, paraklētos). Thayer Definition:

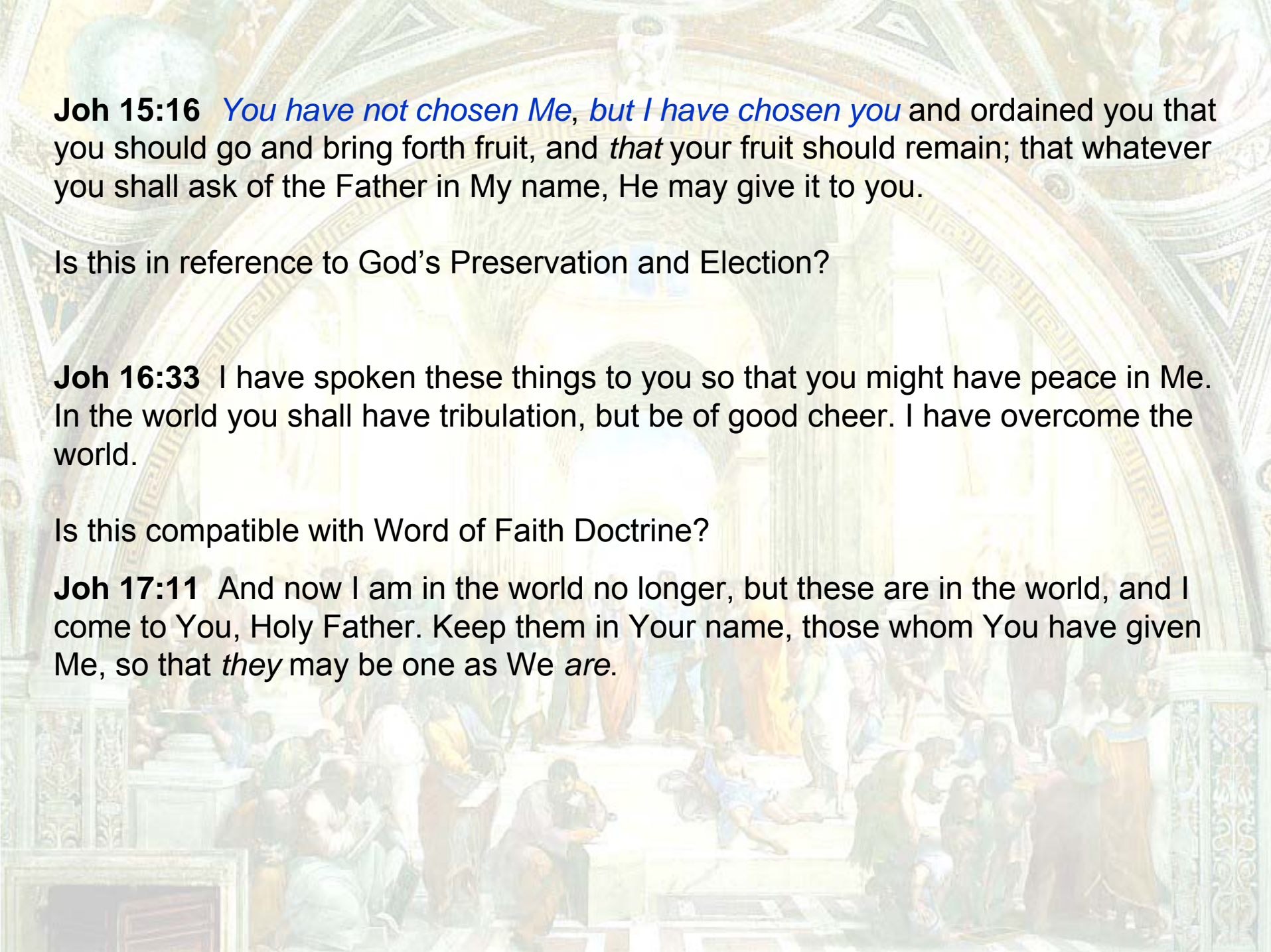
-summoned, called to one's side, especially called to one's aid

1a) one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate

1b) one who pleads another's cause with one, an intercessor

There are only four references to the *comforter* in the New Testament (Joh. 14:16; Joh. 15:26; Joh. 14:26; and Joh. 16:7).

The Muslims use this verse in reference to Muhammad. The Bible clearly points to the person of the Holy Spirit



Joh 15:16 *You have not chosen Me, but I have chosen you* and ordained you that you should go and bring forth fruit, and *that* your fruit should remain; that whatever you shall ask of the Father in My name, He may give it to you.

Is this in reference to God's Preservation and Election?

Joh 16:33 I have spoken these things to you so that you might have peace in Me. In the world you shall have tribulation, but be of good cheer. I have overcome the world.

Is this compatible with Word of Faith Doctrine?

Joh 17:11 And now I am in the world no longer, but these are in the world, and I come to You, Holy Father. Keep them in Your name, those whom You have given Me, so that *they* may be one as *We are*.

The Last Week

Event	Day	Matthew	Mark	Luke	John
Triumphal entry to Jerusalem	Sunday	21:1-11	11:1-11	19:29-44	12:12-19
Jesus curses the Fig tree	Monday	21:18-22	11:12-14		
Jesus clears the Temple	Monday	21:12-13	11:15-18	19:45-48	
Jesus' authority Questioned	Tuesday	21:23-27	11:27-33	20:1-8	
Jesus teaches in the Temple	Tuesday	21:28-23:39	12:1-44	20:9-21:4	
Jesus' feet anointed	Tuesday	26:6-13	14:3-9		12:2-11
The plot against Jesus	Wednes,	26:14-16	14:10-11	22:3-6	
The last supper	Thursday	26:17-29	14:12-25	22:7-38	13:1-38
Jesus comforts his Disciples	Thursday				14:1-16:33
Jesus' prayer Gethsemane	Thursday	26:36-46	14:32-42	22:40-46	17:1-26
Jesus' arrest & Trial	Friday	26:47-27:26	14:43-15:15	22:47-23:25	18:2-19:16
Crucifixion & death	Friday	27:27-56	15:16-41	23:26-49	19:17-37
Burial of Jesus	Friday	27:57-66	15:42-47	23:50-56	19:38-42

Resurrection Appearances

Event	Place	Day	Matthew	Mark	Luke	John	Acts	1 Cor
Empty tomb	Jerusalem	Sunday	28:1-8	16:1-8	24:1-12	20:1-10		
Mary Magdal.	Jerusalem	Sunday		16:9-11		20:11-18		
Other women	Jerusalem	Sunday	28:9-10					
2 Disciples	Emmaus	Sunday		16:12-13	24:13-32			
To Peter	Jerusalem	Sunday			24:34:00			15:05
10 Disciples	Jerusalem	Sunday			24:36-43	20:19-25		
11 disciples upper room	Jerusalem	Following Sunday		16:14		20:26-31		15:05
to 7 disciples fishing	Sea of Galilee	some time later				21:1-14		
to 11 disciples on a mountain	Galilee	some time later	28:16-20	16:15-18				
to more than 500	?	some time later						15:06
To James	?	some time later						15:07
To disciples in His ascen.	Mount of Olives	40 days after resu.			24:36-51		1:3-9	15:07
To Paul	Damascus	years later					9:1-19 22:3-16 26:9-18	9:01