

Session 10

I. PRAYER/REVIEW

A. Structure of the Old Testament (English Bible)

Old Testament (39)		
Narrative (17)	Poetry (5)	Prophecy (17)
Torah (5)	Experience	Major (5)
History (12)	Wisdom	Minor (12)

B. Flow of the Old Testament (9 Movements)

#1 “Prologue”	Genesis 1-11
#2 “Patriarchs”	Genesis 12-50, Job
#3 “Redemption”	Exodus, Leviticus
“Wanderings”	Numbers, Deuteronomy
#4 “Conquest”	Joshua
#5 “Apostasy”	Joshua, Ruth
#6 “Kingship: United”	1-2 Samuel, 1 Kings (1-2 Chronicles) (Selected Poetic Books)
#7 “Kingship: Divided”	1-2 Kings (2 Chronicles) (Selected Prophetic Books)
#8 “Exile”	Ezekiel, Daniel (Jeremiah)
#9 “Return from Exile”	Ezra, Nehemiah, Esther, Haggai, Zechariah, Malachi

II. STRUCTURE OF THE NEW TESTAMENT

New Testament (27)		
Narrative (5)	Epistolary (21)	Apocalyptic (1)
Gospels (4)	Pauline (13)	Revelation (1)
Acts (1)	General (8)	[Daniel]

III. OVERVIEW OF THE FOUR (4) GOSPELS

A. Charted

Comparison of the 4 Gospels				
<u>Gospel</u>	<u>Presentation of Christ</u>	<u>Primary Addressees</u>	<u>Apostolic Viewpoint</u>	<u>Highlights</u>
Matthew	Prophesied King of Israel	Jews	Matthew (Levi)	Long Discourses
Mark	Obedient Servant of YHWH	Romans	Peter	Miracles
Luke	Perfect Son of Man	Greeks	Paul (Mary, others)	Parables
John	Divine Son of God	All	John	Personal Interviews

B. The Gospels: Distinctives

1. Definition: Gospel

- Gospel translates the Greek word, “euangelion,” which means “good news.”
- Isaiah 52:7
*How beautiful upon the mountains are the feet of him who brings **good news**, who publishes peace, who brings **good news** of happiness, who publishes salvation, who says to Zion, “Your God reigns.”*
- 1 Thessalonians 1:5
*...because our **gospel** came to you not only in word, but also in power and in the Holy Spirit and with full conviction...*

2. Classification

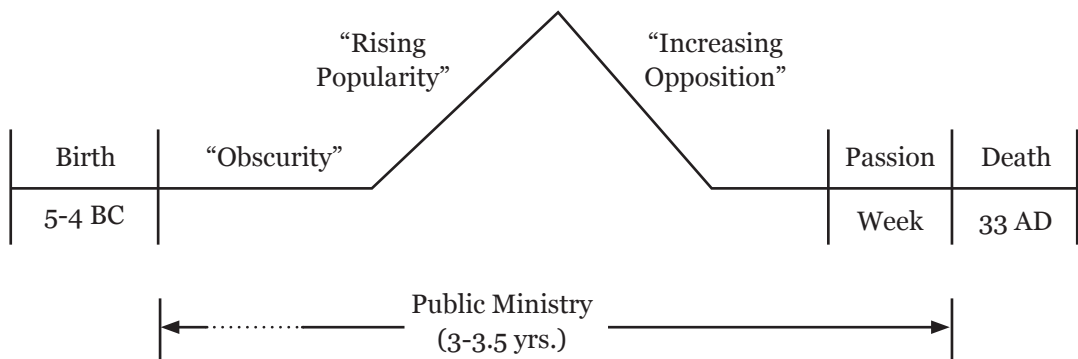
- a. Synoptic (“viewed together”) gospels:
 - Matthew, Mark, Luke (similar, yet different)
- b. Other gospel:
 - John (much unique material)

3. Reasons for four gospels

- a. Each gospel writer viewed the life of Christ through a particular lens (or theological purpose).
- b. Collectively the gospels present a fuller, more complete picture of Jesus: His identity, His life, His death and burial, His resurrection.

IV. THE LIFE OF JESUS (THE) CHRIST (OR MESSIAH)

A. Thematic Overview



B. Three Phases of "Life of Christ"

1. "Obscurity"
 - a. Pre-birth ("logos" or Word, Jn. 1:1-18)
 - b. Parentage, Infancy, Childhood (Matt. 1-2; Lk. 1-2)
 - c. Beginning of His Ministry
 - (1) John the Baptist (Mk. 1:1-8, others)
 - (2) Baptism of Christ (Matt. 3, Mk. 1, Lk. 3, Jn. 1)
 - (3) Temptation of Christ (Matt. 4, Mk. 1, Lk. 4)

2. “Rising Popularity”

- a. Miracles: authenticate the messenger (from God)
- b. Teaching: authenticate the message (from God)

3. “Increasing Opposition”

- a. Denouncing hypocrisy
- b. Conflict with religious leadership
- c. Neglect of “traditions”

V. TWENTY-FIVE (25) KEY EVENTS: “LIFE OF CHRIST”

A. Preview (Pre-birth to Ancestry)... John 1:1-18

B. Early Years: John the Baptist... Luke 1:5-25

C. Early Years: Jesus Christ

- 1. “The Virgin Birth of Christ”... Luke 2:8-38

D. Public Ministry: John the Baptist

- 2. “The ministry of John the Baptist”... Luke 3:1-18 (Matt. 3:1-12, Mk. 1:1-8)

E. Public Ministry Ends (John) and Begins (Jesus)

- 3. “The Baptism of Jesus”... Matthew 3:13-17 (Mk. 1:9-11, Lk. 3:21-23)
- 4. “The Temptation of Jesus”... Matthew 4:1-11 (Mk. 1:12-13, Lk. 4:1-13)
- 5. The Cleansing of the Temple (1st)... John 2:13-25

Insight:

Take a month and devote your Bible reading to the “Life of Christ.” Select a passage(s) to read and consider for each day.

F. Galilean Ministry

6. “The Rejection at Nazareth”... Luke 4:16-30
7. “Healing the Leper”... Mark 1:40-45 (Matt. 8:1-4; Lk. 5:12-16)
8. “Healing the Paralytic Man”... Mark 2:1-12 (Matt. 9:2-8; Lk. 5:17-26)
9. “Healing a Withered Hand”... Mark 3:1-6 (Matt. 12:9-14; Lk. 6:6-11)
10. “Sermon on the Plain”... Luke 6:20-49 (Matt. 5-7)
11. “The Blasphemy of the Pharisees”... Matthew 12:22-37 (Mk. 3:22-30; Lk. 11:14-26)
12. “The Parables of Jesus”... Mark 4:1-34 (Matt. 13:1-53; Lk. 8:4-18)

G. Broader Galilean Region Ministry

13. “The Feeding of the 5000”... John 6:1-14 (Matt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17)
14. “The Confession of Peter”... Matthew 16:13-20 (Mk. 8:27-30; Lk. 9:18-21)
15. “The Transfiguration”... Matthew 17:1-13 (Mk. 9:2-13; Lk. 9:28-36)

H. Later Judean Ministry

I. In/Around Perea Ministry

16. “The Raising of Lazarus”... John 11:17-46

J. Formal Presentation to Israel

17. “Triumphal Entry”... Luke 19:29-44 (Matt. 21:1-11; Mk. 11:1-11; Jn. 12:12-19)
18. “The Final Teaching in the Temple”... Luke 20:1-19 (Matt. 21:23-26; Mk. 11:27-12:44)

K. Prophecies/Teaching Prior to Death

19. “The Olivet Discourse”... Mark 13:1-37 (Matt. 24:1-25:46; Lk. 21:5-36)

20. “Upper Room Discourse”... John 13-17

L. Death of Christ

21. “Trial Before Caiaphas”... Mark 14:55-65 (Matt. 26:59-68; Lk. 22:63-71; Jn. 18:19-24)

22. “The Mockery of Jesus”... Matthew 27:27-30 (Mk. 15:16-19)

23. “The Crucifixion of Jesus” ... Matthew 27:27-66 (Mk. 15:33-41; Lk. 23:26-49; Jn. 19:17-37)

M. Resurrection and Ascension

24. “The Resurrection of Jesus”... Luke 24:1-10 (Matt. 28:1-10; Mk. 16:1-8; Jn. 20:1-10)

25. “The Ascension of Jesus”... Luke 24:50-53 and Acts 1:6-11 (Mk. 16:19-20)

VI. MISSION OF JESUS (THE MESSIAH-KING)

A. Theological Perspective

It has been universally admitted by writers of prominence (e.g. Neander, Hagenbach, Schaff, Kurtz, etc.) whatever their respective views concerning the Kingdom itself, that the Jews, including the pious, held to a personal coming of the Messiah, the literal restoration of the Davidic throne and kingdom, the personal reign of Messiah on David’s throne, the resultant exaltation of Jerusalem and the Jewish nation, and the fulfillment of the Millennial descriptions of that reign.

(George N. H. Peters, *Theocratic Kingdom*, 1:183)

B. Announcement (of the Messiah-King)

1. To Mary

Luke 1:31-33

And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³² He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, ³³ and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”

Seven facts:

- a. Son
- b. Jesus (“Lord is salvation”)
- c. Great
- d. Son of the “Most High” (Heb. El Elyon)
- e. Throne of His father David

2 Samuel 7:16 (Davidic Covenant)

And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.

Psalms 89:3-4, 28-29

You have said, “I have made a covenant with my chosen one; I have sworn to David my servant: ⁴ ‘I will establish your offspring forever, and build your throne for all generations.’”

My steadfast love I will keep for him forever, and my covenant will stand firm for him.²⁹ I will establish his offspring forever and his throne as the days of the heavens.

- f. Reign over the house of Jacob “forever”
- g. Kingdom will never end

2. Response of Mary (“Magnificat”)

Luke 1:46-55

My soul magnifies the Lord,⁴⁷ and my spirit rejoices in God my Savior,⁴⁸ for he has looked on the humble estate of his servant. For behold, from now on all generations will call me blessed;⁴⁹ for he who is mighty has done great things for me, and holy is his name.⁵⁰ And his mercy is for those who fear him generation to generation.⁵¹ He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts;⁵² he has brought down the mighty from their thrones and exalted those of humble estate;⁵³ he has filled the hungry with good things, and the rich he has sent away empty.⁵⁴ He has helped his servant Israel, in remembrance of his mercy,⁵⁵ as he spoke to our fathers, to Abraham and to his offspring forever.

3. Response of Zechariah (father of John the Baptist)

Luke 1:68-79

Blessed be the Lord God of Israel, for he has visited and redeemed his people⁶⁹ and has raised up a horn of salvation for us in the house of his servant David,⁷⁰ as he spoke by the mouth of his holy prophets from of old,⁷¹ that we should be saved from our enemies and from the hand of all who hate us;⁷² to show the mercy promised to our fathers and to remember his holy covenant,⁷³ the oath that he swore to our father Abraham, to grant us⁷⁴ that we, being delivered from the hand of our enemies, might serve him without fear,⁷⁵ in holiness and righteousness before him all our days.⁷⁶ And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways,⁷⁷ to give knowledge of salvation to his people in the forgiveness of their sins,⁷⁸ because of the tender mercy of our God, whereby the sunrise shall visit us from on high⁷⁹ to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Note: four reasons to praise God (vv. 68-75)

Note: two roles for the child (John) (vv. 76-77)

C. Forerunner of the Messiah (i.e. John)

Matthew 3:1-2

In those days John the Baptist came preaching in the wilderness of Judea, ² “Repent, for the kingdom of heaven is at hand.”

Isaiah 40:3

A voice cries: “In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God.”

Malachi 3:1

Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts.

D. Announcements (Preaching) by Christ

Mark 1:36-38

And Simon and those who were with him searched for him, ³⁷ and they found him and said to him, “Everyone is looking for you.” ³⁸ And he said to them, “Let us go on to the next towns, that I may preach there also, for that is why I came out.”

Matthew 4:17

From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

Matthew 10:7

“And proclaim as you go, saying, ‘The kingdom of heaven is at hand.’”

Luke 10:9

“Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’”

E. Validations of Jesus' Preaching (signs and wonders)

1. Purpose for signs

John 3:1-2

*Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. ² This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these **signs** that you do unless God is with him."*

2. Display of signs

Matthew 4:23-24

*And he went throughout all Galilee, **teaching** in their synagogues and **proclaiming** the gospel of the kingdom and **healing** every disease and every affliction among the people. ²⁴ So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics, and paralytics, and he **healed** them.*

Matthew 9:35

*And Jesus went throughout all the cities and villages, **teaching** in their synagogues and **proclaiming** the gospel of the kingdom and **healing** every disease and every affliction.*

Matthew 10:1-8

*And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and **to heal every disease and every affliction**. ² The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; ⁴ Simon the Zealot, and Judas Iscariot, who betrayed him. ⁵ These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, ⁶ but go rather to the lost sheep of the house of Israel. ⁷ And **proclaim** as you go, saying, "The kingdom of heaven is at hand." ⁸ **Heal** the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay."*

THE TWELVE APOSTLES		
Matthew 10:1-4	Mark 3:13-19	Luke 6:12-16
Simon (Peter)	Simon (Peter)	Simon (Peter)
his brother Andrew		his brother Andrew
James son of Zebedee	James son of Zebedee	James
his brother John	John (Sons of Thunder)	John
	Andrew ¹	
Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew
Matthew the tax collector ²	Thomas	Thomas
Thomas	Matthew	Matthew
James son of Alphaeus	James son of Alphaeus	James son of Alphaeus
Thaddaeus	Thaddaeus	
Simon the Cananaean	Simon the Cananaean	Simon the Zealot ³
		Judas son of James ⁴
Judas Iscariot	Judas Iscariot	Judas Iscariot
1. Mark prefers to keep the three most prominent disciples together in his list (i.e., Peter, James, and John) while Matthew and Luke prefer to keep the brothers Peter and Andrew together in their lists. 2. We might expect Matthew to mention his profession of tax collector. 3. Cananaean is the Aramaic word for “Zealot.” Luke translates the Aramaic into Greek. 4. It seems that Thaddaeus (Mark and Matthew) and Judas son of James (Luke) are the same person. Five of the names in the list are qualified by additional names – e.g., James son of Zebedee. The name Judas Iscariot suggests that there was another Judas—Judas son of James. Perhaps Mark and Matthew referred to the other Judas—Judas son of James. Perhaps Mark and Matthew referred to the other Judas as Thaddaeus because of the stigma associated with Judas. Why Luke did not do so is hard to tell.		

• From *Baker Illustrated Bible Handbook*, 511.

Luke 10:1, 8-9

After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go.

*“Whenever you enter a town and they receive you, eat what is set before you. ⁹ **Heal** the sick in it and **say** to them, ‘The kingdom of God has come near to you.’”*

F. Limitations of Jesus’ Preaching

Matthew 10:5-7

*These twelve Jesus sent out, instructing them, “Go **nowhere among the Gentiles** and enter no town of the Samaritans, ⁶ but go rather to the **lost sheep of the house of Israel**. ⁷ And proclaim as you go, saying, ‘The kingdom of heaven is at hand.’”*

Matthew 15:24

*He answered, “I was sent only to the **lost sheep of the house of Israel**.”*

G. Offer and Rejection of the Kingdom

1. Kingdom pronouncement

Luke 17:21

“...nor will they say, ‘Look, here it is!’ or ‘There!’ for behold, the kingdom of God is in the midst of you.”

2. Kingdom insight

“It was received as a promise by Abraham through faith; it was established in history at Sinai subject to Israel’s willingness to obey God; it was terminated on earth because of Israel’s sin; its restoration on earth is foretold by the prophets in connection with Israel’s repentance; and the initial demand of its announcement in the gospel period was, “The kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:15). In this demand, no room was left for any separation of the Kingdom from its King; although this is precisely what the religious leaders of our Lord’s day (and also some today) have thought to do.”

(Alva J. McLain, Greatness of the Kingdom, 304)

3. Kingdom reality: rejection of the King is also rejection of the kingdom offered.

a. Zechariah 9:9

*Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, **your king** is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.*

b. Mark 11:9-10

*And those who went before and those who followed were shouting, “Hosanna! Blessed is he who comes in the name of the Lord! ¹⁰ Blessed is the **coming kingdom** of our father David! Hosanna in the highest!”*

Matthew 21:4-5

*This took place to fulfill what was spoken by the prophet, saying, ⁵ “Say to the daughter of Zion, ‘Behold, **your king** is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.’”*

John 19:14-15

*Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “**Behold your King!**” ¹⁵ They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”*

N.B. The King appeared; the kingdom was formally offered/presented in the Triumphal Entry. The religious leadership and the people have chosen Caesar. Now, the greater theological question (which has been proposed since the Fall of man) is simply this, “Who has the right to rule?”

VII. A SHORTER HISTORY OF CHRIST: GOSPEL OF MARK

A. Reading Challenge (for Session 10): MarkB. Charted

GOSPEL OF MARK			
<u>The Servant</u>		<u>The Sacrifice</u>	
1	10	11	16
• Presentation (1-2) • Opposition (2-8) • Instruction (8-10)		• Rejection (11-15) • Resurrection (16)	
Sayings and Signs		Suffering	
Galilee and Perea		Judea and Jerusalem	
3-3.5 years		8 days	
ca. AD 29-33			

(Taken from Wilkinson and Boa, *Talk Thru the Bible*, 318)C. Core Message (of the Gospel of Mark)

Mark 1:1

The beginning of the gospel of Jesus Christ, the Son of God.

Mark 15:39

*And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was the Son of God!"*D. Distinctive Features

1. Actions of Jesus prominent

(Greek word, "euthus," occurs more than 40 times; usually translated "immediately")

- Miracles of Jesus prominent
 (Eighteen of the recorded thirty-five miracles of Christ found in Mark; clearly demonstrated the power (authority) of Jesus over Satan, his demons, sickness, disease, nature, so forth)

MIRACLES OF CHRIST (18 in Gospel of Mark)	
• Healings Mark 1:29-31 Mark 1:40-45 Mark 1:1-12 Mark 3:1-6 Mark 5:25-29 Mark 7:31-37 Mark 8:22-36 Mark 10:46-52	• Exorcisms Mark 1:23-27 Mark 5:1-20 Mark 7:24-30 Mark 9:14-29
• Raising the Dead Mark 5:22-24, 35-43	• Over Nature Mark 4:35-41 Mark 6:35-44 Mark 6:45-52 Mark 8:1-9 Mark 11:12-14

- “Messianic Secret” proclaimed
 (Jesus often tells people to not reveal his true identity)
- Passion week prominent
 (The passion of Christ’s arrest, suffering, and death comprise about 20% of the gospel)
- Cross and discipleship prominent
 (cf. Mk. 8:34-38; 9:35-37; 10:42-45)
- Emotional responses prominent
 (Amazement, great fear, scornful laughter, astonishment are all ascribed to people; Jesus is shown to have compassion, anger, grief, sorrow, indignation, so forth)

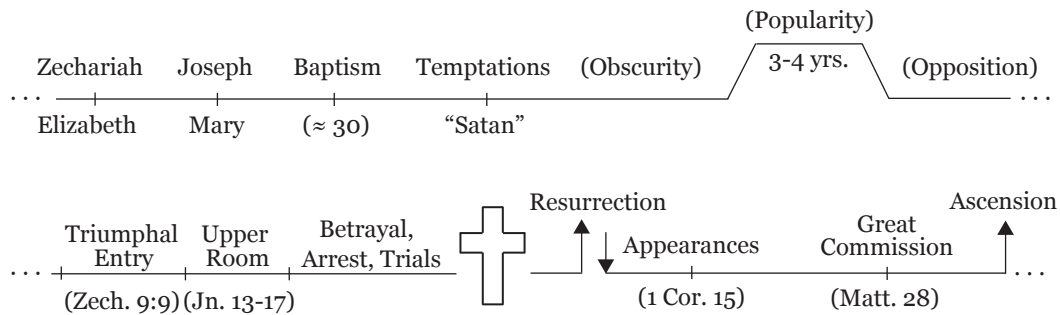
7. Resurrection account brief

(Shortest account of all gospels; Mark contains a “disputed” ending; Mark 16:9-20 not found in the most reliable Greek manuscripts)

“For even the Son of Man did not come to be served, but to serve, and give his life as a ransom for many.”

(Mark 10:45 NIV)

VIII. MOVEMENT #10: “LIFE OF CHRIST” TIMELINE



IV. FOR SESSION 11: “CHURCH AGE”

A. Minimal Reading: Acts 1 - 2; Galatians

B. Maximum Reading: Acts 1 - 7; Galatians; I John

C. Personal Project: Take a person through the “Timeline” for this session (review previous Movements as well). Draw and explain this as best you can.