

The Gospels

Aim of Course

Part 1 To get an overview of all four gospels

Part 2 To look in detail at John's gospel

- To familiarise with the gospel
- To understand its message
- To be able to use it in preaching and teaching

Part 1 - The Four Gospels (6 Sessions)

- Gospel records
- Historical evidence
- Comparison of four gospels
- New Testament times and places
- Teaching of Jesus
- Parables
- Identity of Jesus
- Miracles
- Crucifixion events
- Characters and institutions

Part 2 -John's Gospel

Main sections

- **Prologue (1:1-18)**
- **Public ministry in north with excursions to Jerusalem and Judea (Ch 1-6)**
- **Public ministry in south in Jerusalem and Judea (Ch 7-12)**
- **Private ministry (Ch 13-17)**
- **Arrest, crucifixion and resurrection (Ch 18-25)**

John's Gospel

1:1-51

- Prologue - the Word (1:1-18)
- John the Baptist
- Call of disciples

2:1-25 Galilee - Jerusalem

- Wedding at Cana
- Passover - Jesus clears the temple

3:1-36 Jerusalem & Judea

- Nicodemus
- The groom and his friends

4:1-54 Samaria - Galilee

- Samaritan Woman
- Official's son healed

5:1-47 Jerusalem

- Feast of the Jews (Passover?)
- Healing at the pool
- Discourse

6:1-71 Galilee

- Passover
- Feeding of five thousand
- Walking on the water
- Discourse in Synagogue at Capernaum

7:1-8:59 Jerusalem

- Feast of Tabernacles
- Temple Discourse
- Woman caught in adultery

9:1-10:42

- Healing of Blind Man
- Discourse
- Feast of Dedication
- Discourse in Solomon's Colonnade

11:1-12:11 Bethany

- Death and resurrection of Lazarus
- Jesus anointed at Bethany

12:12-50 Jerusalem

- Triumphal Entry
- Discourse and Comment

13:1-14:31 Last Supper

- Just before Passover
- Washing disciples' feet
- Questions and answers

15:1-16:3

- Discourse

17:1-26

- Prayers

18:1-19:42 Arrest and Crucifixion

- Arrest
- Trial
- Crucifixion
- Burial

20:1-21:25 Resurrection

- Empty tomb
- Appearances

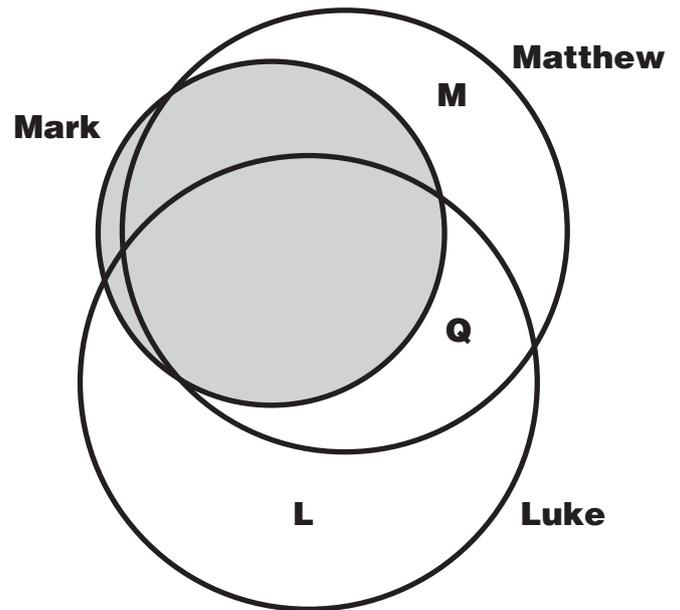
Synoptic Gospels

Matthew, Mark and Luke contain much of the same material and describe the events of the life of Jesus in a similar way and because they can be compared and grasped so easily they are called the "synoptic gospels"

Mark has 661 verses of which 606 verses appear in Matthew and 380 verse appear in Luke (the verses are not always exactly the same and appear to be abridged in Matthew). Only 31 verses in Mark have no parallel.

Matthew has 1068 verses. About 250 verses are paralleled in Luke but not in Mark - these are sometimes called "Q". About 300 verses of Matthew have no parallel ("M")

Luke has 1149 verses of which about 520 verses have no parallel ("L")



Origins of Synoptic Gospels

The events of the life of Jesus and his teaching would originally have been transmitted orally but soon his followers would have found the need to write down this material - especially for the "second generation" of Christians who had never seen Jesus. There may well have been other written documents before the gospels as we know them were put together.

Scholars generally believe that Mark was written first and that Matthew and Luke had access to Mark as they were writing their gospel. They probably also had access to another document "Q" which has the material common to Matthew and Luke but not to Mark. The Mark element contains more of the events of Jesus's life, the Q content more of his teaching. Matthew and Luke also gathered their own information ("M" and "L" from their research and incorporated this into their gospels.

John and the Synoptics

John's gospel was written independently and approaches the life of Jesus from a different angle. There is no birth narrative, no parables, few miracles but there are long discourses by Jesus and comment by the author.

Synoptics

- Birth of Jesus (Mt 1-2, Lk 1-2)
- John the Baptist and Jesus tempted in the desert (Mt 3-4, Mk 1, Lk 3-4)
- Jesus in Galilee and the North - Call of disciples, miracles, teaching, parables, mission of the twelve. Climax in the confession of Peter and the transfiguration (Matt 4-18, Mk 1-9, Lk 4-9)
- Journey to Jerusalem - Mission of the seventy two. Discourses, parables, healings and events along the way. (Mt 19-20, Mk 10, Lk 9-19)
- Entry to Jerusalem, cleansing of temple, disputes with Jewish leaders, end-time discourse. Last Supper, arrest, trial, death, resurrection, appearances, commission ascension. (Mt 21-end, Mk 11-end, Lk 19-end)

John

- Prologue - The Word. (1)
- John the Baptist, call of disciples, wedding (1-2)
- Jerusalem - Nicodemus, Samaria (3-4)
- Galilee - Cana (4)
- Jerusalem - healing and discourse (5)
- Galilee - Feeding of 5000, walk on water, discourse (6)
- Jerusalem - Tabernacles - Temple discourse, blind man, discourse. Dedication - discourse (7-10)
- Bethany - Lazarus, plot, anointing (11-12)
- Entry to Jerusalem, discourse (12)
- Last Supper - Wash feet, discourse, prayer (13-17)
- Arrest, trial, death, resurrection, appearances (18-end)

Historical Evidence

This chart is included to provide some compact data for discussion. It is a time chart covering the first 400 years of the Christian era.

• New Testament events

Jesus lived from around 4 BC to AD 30 and the book of Acts brings us up to near AD 70.

• New Testament books

The earliest book of the New Testament is Galatians (AD 48) followed by most of Paul's other letters in the next 10 years. Most scholars agree that the gospels and Acts were written in their present form around AD 60-90 based on earlier written or oral accounts.

• Papyri

These papyrus documents and fragments (P52 etc.) still actually exist in libraries and are dated reliably. They are included to illustrate that we have very early sections of the New Testament to compare with later copies. P52 is in Manchester, UK.

• Codices (plural of codex)

These are books containing the New Testament and a Greek translation of the Old Testament (which was originally written in Hebrew and Aramaic).

• Translations

The existence of translations is important because they are based on earlier manuscripts and support the transmission of the text.

• Christian writers

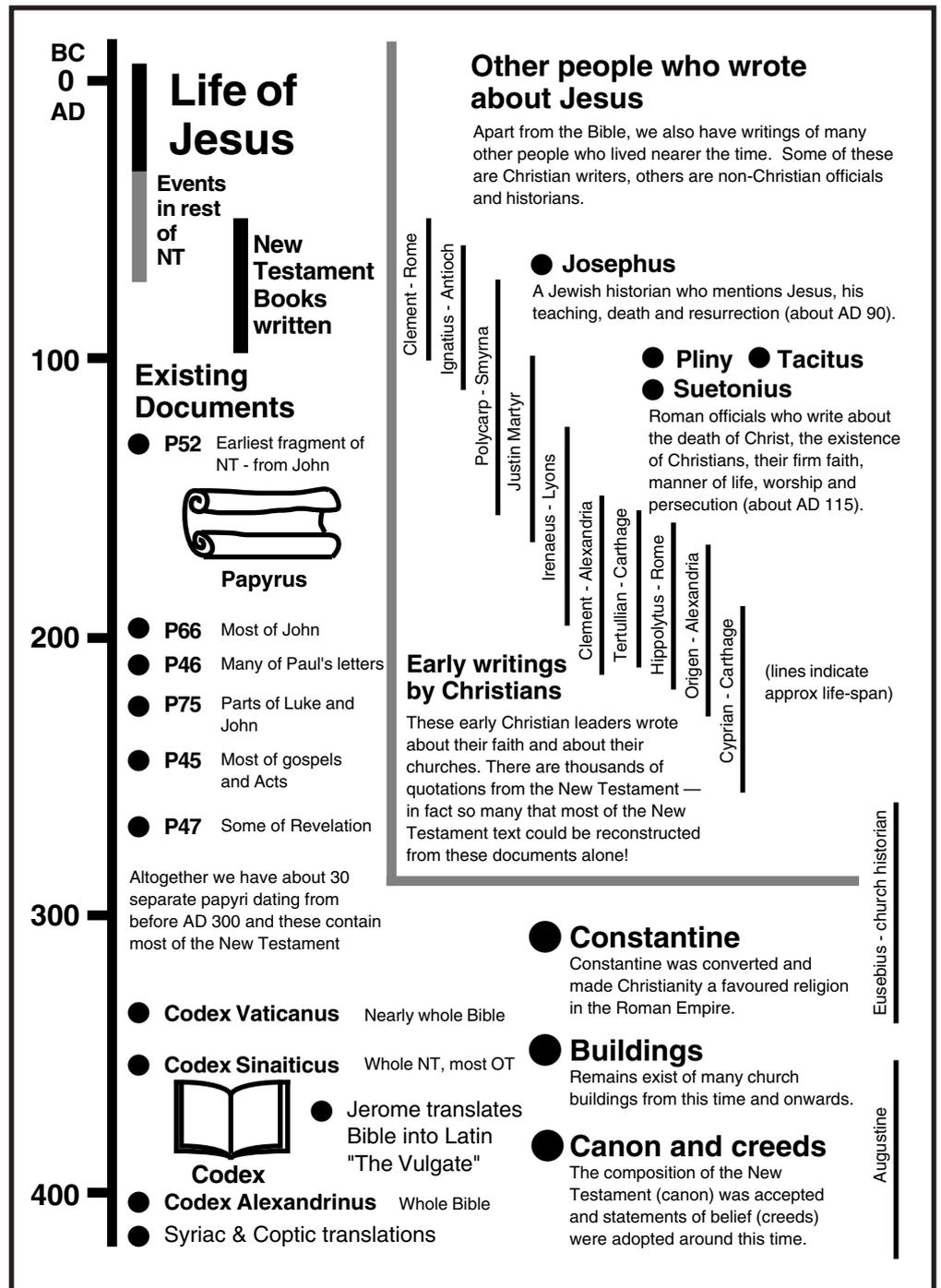
The long list of early Christian leaders with their approximate life span is to illustrate the continuity of Christian writing over the centuries. Some of these writers were prolific.

• Other evidence

The non-Christian authors give very early independent evidence for the existence of Christians and after AD 300 there is plenty of archeological, documentary and historical evidence.

• Copying errors?

Some think that the Bible has been copied over and over again and so has been changed or has lots of mistakes.



Other people who wrote about Jesus

Apart from the Bible, we also have writings of many other people who lived nearer the time. Some of these are Christian writers, others are non-Christian officials and historians.

- **Josephus**
A Jewish historian who mentions Jesus, his teaching, death and resurrection (about AD 90).
- **Pliny** ● **Tacitus**
● **Suetonius**
Roman officials who write about the death of Christ, the existence of Christians, their firm faith, manner of life, worship and persecution (about AD 115).

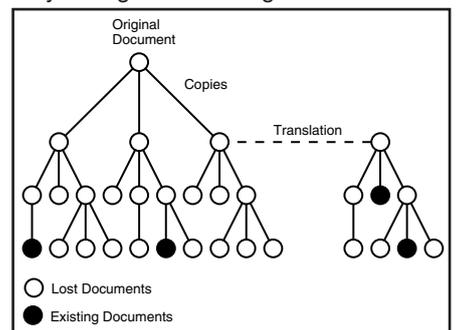
These early Christian leaders wrote about their faith and about their churches. There are thousands of quotations from the New Testament — in fact so many that most of the New Testament text could be reconstructed from these documents alone!

(lines indicate approx life-span)

Eusebius - church historian
Augustine

Note that:

- (a) Copying was done very carefully.
- (b) The copy chain was branching and the existing copies have come via different routes from the original document. Mistakes can often be tracked down.
- (c) There are only a small number of uncertain words and these do not significantly change the message of the Bible.



Gospel Comparison

	Matthew	Mark	Luke	John
Theme	Jesus the Messiah	Jesus the Servant	Jesus the Son of Man	Jesus the Son of God
Author	Matthew (Levi), one of the twelve apostles. He was a tax collector before he followed Jesus.	John Mark. He accompanied Paul on his first missionary journey (Acts 13:13). He probably got much of his material from Peter.	Luke was a doctor (Col 4:14) and a Gentile Christian. He was a close friend of Paul. He also wrote Acts which is a sequel to the gospel.	John the apostle, son of Zebedee, brother of James.
Date	AD 60-65	AD 55-60 It was written from Rome.	AD 60 It was written from Rome or Caesarea.	AD 85-90 after the destruction of Jerusalem.
Purpose	To prove that Jesus is the Messiah and King	To present the person, work and teaching of Jesus.	To present an accurate account of the life of Christ - the perfect human and the saviour (1:1-4)	To prove that Jesus is the Son of God and the importance of faith.
Audience	Written for Jews	Written for Christians in Rome. So brief, practical and explains Jewish practices.	Written to "Theophilus" (Lover of God). To Gentiles - explains Jewish customs.	Written for those searching for truth and for new Christians.
Key phrases	Son of David Kingdom of heaven Fulfilled	Immediately	Preach the gospel Salvation	Faith - believe Eternal life
Key verse	"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. (5:17)	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." (10:45)	Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save what was lost." (19:9-10)	Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. (20:30-31)
Features	Uses messianic language and Old Testament references. Sermon on the Mount.	Mark records more miracles than other gospels. Stresses the works of Jesus more than his teaching. The parallel passages contain more detail in Mark - eg people's feelings and reactions to situations.	Most comprehensive gospel. Gives details about medical conditions. More emphasis on history and dates, prayer, miracles, angels, place of women, human relationships, compassion, and poetic songs of praise. The good news is for everyone - poor, Gentiles, sinners, Samaritans etc. Section of journey to Jerusalem special to Luke (9-19)	Only a selection of the life of Jesus to bring home the main point that he is the Son of God. Miracles selected that match up with the teaching. Long discourses largely related to the person of Jesus - who he is.

Gospel Comparison- Feeding of 5000

Matthew

When Jesus heard what had happened, he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns. When Jesus landed and saw a large crowd, he had compassion on them and healed their sick.

As evening approached, the disciples came to him and said, "This is a remote place, and it's already getting late. Send the crowds away, so they can go to the villages and buy themselves some food." Jesus replied, "They do not need to go away. You give them something to eat."

"We have here only five loaves of bread and two fish," they answered. "Bring them here to me," he said. And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. The number of those who ate was about five thousand men, besides women and children.

Mark

Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, "Come with me by yourselves to a quiet place and get some rest." So they went away by themselves in a boat to a solitary place. But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them. When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things. By this time it was late in the day, so his disciples came to him. "This is a remote place," they said, "and it's already very late. Send the people away so they can go to the surrounding countryside and villages and buy themselves something to eat." But he answered, "You give them something to eat." They said to him, "That would take eight months of a man's wages ! Are we to go and spend that much on bread and give it to them to eat?" "How many loaves do you have?" he asked. "Go and see." When they found out, they said, "Five--and two fish." Then Jesus directed them to have all the people sit down in groups on the green grass. So they sat down in groups of hundreds and fifties. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to his disciples to set before the people. He also divided the two fish among them all. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces of bread and fish. The number of the men who had eaten was five thousand.

Luke

When the apostles returned, they reported to Jesus what they had done. Then he took them with him and they withdrew by themselves to a town called Bethsaida, but the crowds learned about it and followed him. He welcomed them and spoke to them about the kingdom of God, and healed those who needed healing.

Late in the afternoon the Twelve came to him and said, "Send the crowd away so they can go to the surrounding villages and countryside and find food and lodging, because we are in a remote place here." He replied, "You give them something to eat." They answered,

"We have only five loaves of bread and two fish--unless we go and buy food for all this crowd." (About five thousand men were there.) But he said to his disciples, "Have them sit down in groups of about fifty each." The disciples did so, and everybody sat down. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke them. Then he gave them to the disciples to set before the people. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over.

John

Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias), and a great crowd of people followed him because they saw the miraculous signs he had performed on the sick. Then Jesus went up on a mountainside and sat down with his disciples. The Jewish Passover Feast was near.

When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?" He asked this only to test him, for he already had in mind what he was going to do. Philip answered him, "Eight months' wages would not buy enough bread for each one to have a bite!"

Another of his disciples, Andrew, Simon Peter's brother, spoke up, "Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?" Jesus said, "Have the people sit down." There was plenty of grass in that place, and the men sat down, about five thousand of them. Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish. When they had all had enough to eat, he said to his disciples, "Gather the pieces that are left over. Let nothing be wasted." So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten. After the people saw the miraculous sign that Jesus did, they began to say, "Surely this is the Prophet who is to come into the world."

Synoptic Gospel Comparison

Matthew

Going on from that place, he went into their synagogue, and a man with a shriveled hand was there. Looking for a reason to accuse Jesus, they asked him, "Is it lawful to heal on the Sabbath?" He said to them, "If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath." Then he said to the man, "Stretch out your hand." So he stretched it out and it was completely restored, just as sound as the other. But the Pharisees went out and plotted how they might kill Jesus.

While he was saying this, a ruler came and knelt before him and said, "My daughter has just died. But come and put your hand on her, and she will live." Jesus got up and went with him, and so did his disciples. Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak.

She said to herself, "If I only touch his cloak, I will be healed."

Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed from that moment.

When Jesus entered the ruler's house and saw the flute players and the noisy crowd, he said, "Go away. The girl is not dead but asleep." But they laughed at him. After the crowd had been put outside, he went in and took the girl by the hand, and she got up.

News of this spread through all that region.

Mark

Another time he went into the synagogue, and a man with a shriveled hand was there. Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath. Jesus said to the man with the shriveled hand, "Stand up in front of everyone." Then Jesus asked them, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" But they remained silent. He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your hand." He stretched it out, and his hand was completely restored. Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus.

When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake. Then one of the synagogue rulers, named Jairus, came there. Seeing Jesus, he fell at his feet and pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live." So Jesus went with him. A large crowd followed and pressed around him. And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. When she heard about Jesus, she came up behind him in the crowd and touched his cloak, because she thought, "If I just touch his clothes, I will be healed." Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?" "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who touched me?'" But Jesus kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering." While Jesus was still speaking, some men came from the house of Jairus, the synagogue ruler. "Your daughter is dead," they said. "Why bother the teacher any more?" Ignoring what they said, Jesus told the synagogue ruler, "Don't be afraid; just believe." He did not let anyone follow him except Peter, James and John the brother of James. When they came to the home of the synagogue ruler, Jesus saw a commotion, with people crying and wailing loudly. He went in and said to them, "Why all this commotion and wailing? The child is not dead but asleep." But they laughed at him. After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. He took her by the hand and said to her, "{Talitha koum}!" (which means, "Little girl, I say to you, get up!"). Immediately the girl stood up and walked around (she was twelve years old). At this they were completely astonished. He gave strict orders not to let anyone know about this, and told them to give her something to eat.

Luke

On another Sabbath he went into the synagogue and was teaching, and a man was there whose right hand was shriveled. The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath. But Jesus knew what they were thinking and said to the man with the shriveled hand, "Get up and stand in front of everyone." So he got up and stood there. Then Jesus said to them, "I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?" He looked around at them all, and then said to the man, "Stretch out your hand." He did so, and his hand was completely restored. But they were furious and began to discuss with one another what they might do to Jesus.

Now when Jesus returned, a crowd welcomed him, for they were all expecting him. Then a man named Jairus, a ruler of the synagogue, came and fell at Jesus' feet, pleading with him to come to his house because his only daughter, a girl of about twelve, was dying. As Jesus was on his way, the crowds almost crushed him. And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped. "Who touched me?" Jesus asked. When they all denied it, Peter said, "Master, the people are crowding and pressing against you." But Jesus said, "Someone touched me; I know that power has gone out from me." Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. Then he said to her, "Daughter, your faith has healed you. Go in peace." While Jesus was still speaking, someone came from the house of Jairus, the synagogue ruler. "Your daughter is dead," he said. "Don't bother the teacher any more." Hearing this, Jesus said to Jairus, "Don't be afraid; just believe, and she will be healed." When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child's father and mother. Meanwhile, all the people were wailing and mourning for her. "Stop wailing," Jesus said. "She is not dead but asleep." They laughed at him, knowing that she was dead. But he took her by the hand and said, "My child, get up!" Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat. Her parents were astonished, but he ordered them not to tell anyone what had happened.

NT Times and Places

Birth of Jesus

Info in Matt 2:1 and Luke 2:1-3 limit the possible dates. Estimates for the birth year vary from around 9-4 BC. There is no record of his birthday!

Ministry of Jesus

He was "about 30" when he began his ministry (Lk 3:23). Luke again gives us a very detailed history in Luke 3:2. At date of around AD 27 fits well with the data.

Estimates of the length of his ministry have varied from 1 to 3 years. The 3 year theory is based on the Passovers and other feasts mentioned in John's gospel.

Some have identified three main years as:

- The year of inauguration
- The year of popularity
- The year of opposition

The early part of his ministry was in the north and Galilee with occasional trips to Jerusalem for major feasts. Later he moves south and ministers in Jerusalem and around Judea.

Using this a possible reconstruction is:

AD 27

Baptism and temptation
 Mar/Apr Passover (Jn 1:13, 4:45)
 Jerusalem and Samaria
 Galilee and the North

AD 28

Mar/Apr Feast (Passover?) (Jn 5:1)
 Jerusalem
 Galilee and the North

AD 29

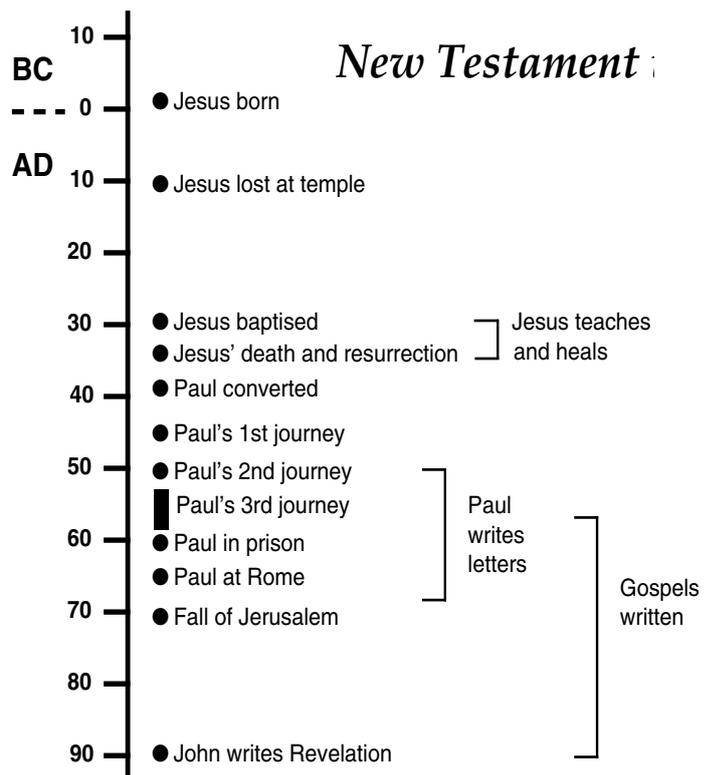
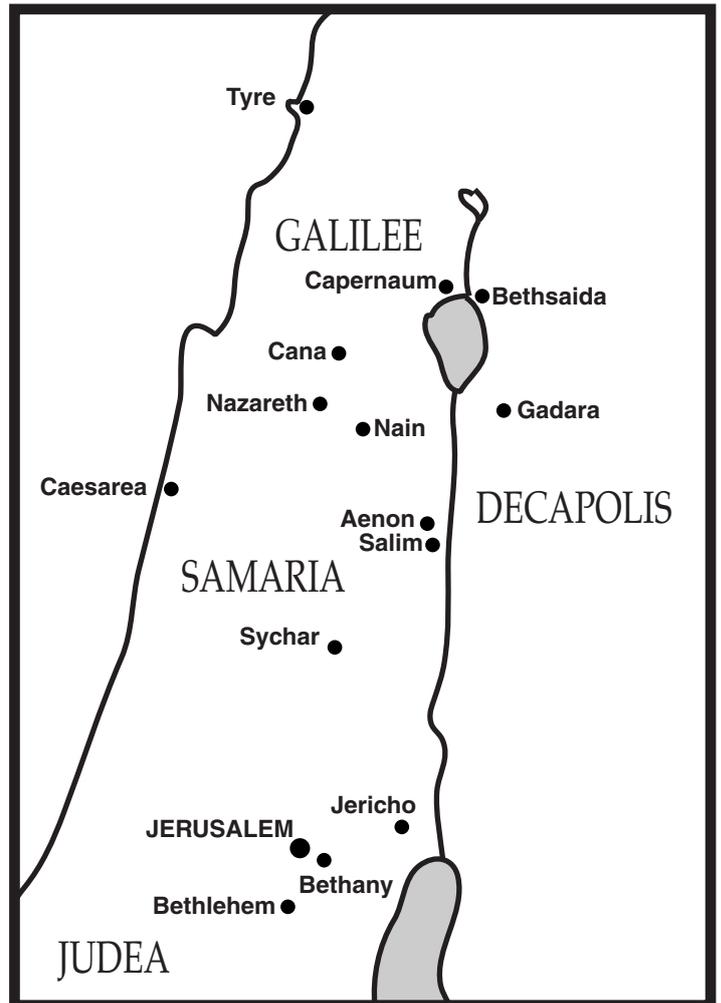
Mar/Apr Passover (Jn 6:4)
 Galilee and North
 Travelling South

Sep/Oct Tabernacles (Jn 7:2)
 Judea and Jerusalem

Nov/Dec Dedication (Jn 10:22)
 Judea and Jerusalem

AD 30

Mar Apr Passover (Jn 11:55 etc.)
 7 April Crucifixion
 Resurrection and ascension
 (Some people date the crucifixion in AD 33)



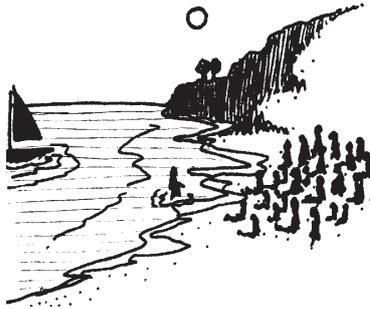
Teaching of Jesus

• Love

Jesus taught about God's love for us and portrayed God as seeking lost mankind. He commanded us to love God and everybody in the world – including our enemies! There is no place for hate or revenge in the Kingdom of God and he laid down clear guidelines for peace and reconciliation through love, apology and forgiveness. We are to forgive as God forgives us. He made a special point of extending the forgiveness of God to those whom society considered particularly wicked. He also condemned social injustice and discrimination.

• Humility

Jesus was a humble man and encouraged humility in his disciples. He condemned pride, arrogance, self-righteousness and judgment of others. Humility before God should lead to repentance.



• Wealth

Jesus himself did not have a home or any wealth. He promoted a simple, generous way of life and warned of the dangers of greed, materialism, and accumulating wealth in this life — it is far better to store treasure in heaven!

• Sex

Jesus upheld marriage as God's institution and the appropriate setting for sexual relationships. He denounced divorce and strongly condemned adultery and immoral acts and thoughts.

• Challenge

Jesus's demands of discipleship were very challenging — everything must be subordinate to obediently serving God. His disciples should not be ashamed of him and could expect the same treatment from the rest of the world as he received — “deny yourself, take up your cross and follow me”.

• Prayer

For Jesus, prayer was a living, two-way, intimate and personal relationship with his father and he inspired his disciples to develop a similar relationship. He encouraged them to worship God, to pray for God's will to be done and to ask for forgiveness. He urged them to ask God persistently for things.

• Faith

Jesus encouraged his disciples to have absolute trust in God and not to be afraid or anxious — he offered refreshment and rest for those weary of life. With faith the impossible can be achieved and faith in Jesus is the way to eternal life.

• Politics

Jesus concentrated on changing mankind from inside the individual and did not express any strong political views. He taught that we should pay our taxes and comply with the law. He was more interested in the Kingdom of God.

• The Future

He prepared his disciples for difficult times of persecution ahead. He spoke about the signs of the end of the age, his second coming, the resurrection of the dead, the final judgment of all mankind, rewards for the righteous, punishment for the wicked and final destinations in heaven or hell.

Manifesto

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour.”

“The time has come. the Kingdom of God is near. Repent and believe the good news!”

Parables

Story telling using familiar events and situations of life was a major way that Jesus communicated “he did not say anything to them without using a parable” (Matt 13:34-35)

- The wise and foolish builders (Mt 7:24-27; Lk 6:47,49).
- Two debtors (Lk 7:41-47).
- The rich fool (Lk 12:16-21).
- The servants waiting for their lord (Lk 12:35-40).
- Barren fig tree (Lk 13:6-9).
- The sower (Mt 13:3-9,18-23; Mk 4:1-9,14-20; Lk 8:5-8,11-15).
- The weeds (Mt 13:24-30,36-43).
- Seed growing secretly (Mk 4:26-29).
- Mustard seed (Mt 13:31-32; Mk4:30-32; Lk 13:18-19).
- Yeast (Mt 13:33; Lk 13:20-21).
- Hid treasure (Mt 13:44).
- Pearl of great price (Mt 13:45-46).
- Fishing net (Mt 13:47-50).
- Unmerciful servant (Mt 18:23-35).
- Good Samaritan (Lk 10:30-37).
- Friend at midnight (Lk 11:5-8).
- Good shepherd (Jn 10:1-16).
- Great supper (Lk 14:15-24).
- Lost sheep (Mt 18:12-14; Lk 15:3-7).
- Lost piece of money (Lk 15:8-10).
- The prodigal and his brother (Lk 15:11-32).
- The unjust steward (Lk 16:19-31).
- Rich man and Lazarus (Lk 16:19-31).
- Importunate widow (Lk 18:1-8).
- Pharisee and tax collector (Lk 18:9-14).
- Labourers in the vineyard (Mt 20:1-16).
- The pounds (Lk 19:11-27).
- The two sons (Mt 21:28-32).
- Wicked farmers (Mt 21:33-44; Mk 12:1-12; Lk 20:9-18).
- Marriage of the king's son (Mt 22:1-14).
- Fig tree in leaf (Mt 24:32; Mk 13:28-29).
- Man taking a far journey (Mk 13:34-37).
- Ten virgins (Mt 25:1-13).
- Talents (Mt 25:14-30).
- The vine (Jn 15:1-5).



Interpreting Parables

- Who was Jesus talking to?
- Why was he telling this parable?
- What is the main immediate point of the parable? Like a joke it is a story with an unexpected turn. Do you get it?
- What is the response expected of the parable?
- Avoid too much allegorical analysis. In a true allegory every detail in the story corresponds to something else. Some parables have some allegory but it is not expected that every detail has significance and so they are not complete allegories.
- Is it a parable (story) or a metaphor or simile?

Miracles

Healing Miracles

- Demoniac in the synagogue healed (Mk 1:23-26; Lk 4:33-36)
- Heals Simon's wife's mother (Mt 8:14-15; Mk 1:29-31; Lk 4:38-39)
- Heals diseases in Galilee (Mt 4:23-24; Mk 1:34)
- Miracles at Jerusalem (Jn 2:23)
- Cleanses the leper (Mt 8:1-4; Mk 1:40-45; Lk 5:12-16)
- Heals the paralytic (Mt 9:1-8; Mk 2:1-12; Lk 5:17-26)
- Heals the crippled man (John 5:1-16)
- Restores the withered hand (Mt 12:9-13; Mk 3:1-5; Lk 6:6-11).
- Heals multitudes from Judah, Jerusalem, and coasts of Tyre and Sidon (Lk 6:17-19).
- Heals the centurion's servant (Mt 8:5-13; Lk 7:1-10)
- Heals demoniacs (Mt 8:16-17; Lk 4:40-41).
- Raises the widow's son (Lk 7:11-16).
- Heals in Galilee (Lk 7:21-22).
- Heals a demoniac (Mt 12:22-37; Mk 3:20-30; Lk 11:14-15,17-23).
- Healing of the diseased in the land of Gennesaret (Mt 14:34-36).
- The demoniacs in Gadarenes healed (Mt 8:28-34; Mk 5:1-20; Lk 8:26-39).
- Raises Jairus' daughter (Mt 9:18-19,23-26; Mk 5:22-24,35-43; Lk 8:41-42,49-56).
- Heals the woman with the issue of blood (Mt 9:20-22; Mk 5:25-34; Lk 8:43-48).
- Opens the eyes of two blind men in the house (Mt 9:27-31).
- A demon cast out and a mute man cured (Mt 9:32-33).
- Heals sick in Galilee (Mt 14:14).
- The daughter of the Syrian Phoenician healed (Mt 15:21-28; Mk 7:24-30).
- Healing of the lame, blind, mute, and maimed, near the Sea of Galilee (Mt 15:30).
- One deaf and mute cured (Mk 7:31-37).
- One blind cured (Mk 8:22-36).
- Child healed (Mt 17:14-21; Mk 9:14-29; Lk 9:37-43)
- The ten lepers cured (Lk 17:11-19).
- Opening the eyes of one born blind (Jn 9).
- Raising of Lazarus (Jn 11:1-54).
- Woman with the spirit of infirmity cured (Lk 13:10-17)
- The dropsy cured (Lk 14:1-6).
- Two blind men cured near Jericho (Mt 20:29-34; Mk 10:46-52; Lk 18:35-43). Healing of Malchus's ear (Lk 22:49-51).

Other miracles

- First miraculous catch of fishes (Lk 5:1-11)
- Water made wine (Jn 2:1-11)
- Stills the storm (Mt 8:23-27; Mk 4:35-41; Lk 8:22-25; Mt 14:32).
- Five thousand fed (Mt 14:15-21; Mk 6:35-44; Lk 9:12-17; Jn 6:5-14).
- Walking on the sea (Mt 14:22-33; Mk 6:45-52; Jn 6:14-21).
- Four thousand fed (Mt 15:32-39; Mk 8:1-9).
- Piece of money in the fish's mouth (Mt 17:24-27).
- The fig tree cursed (Mt 21:17-22; Mk 11:12-24, 20-24).
- Second catch of fishes (Jn 21:6).

Crucifixion Events

Last Supper

Gethsemane

Arrest

Before the High Priest

Peter's denial

Mockery at High Priest's house

Before the Council

Before Pilate (Friday approx 6.00am)

Before Herod

Before Pilate

Scourged and mocked in Praetorium

Carry the Cross and Simon of Cyrene

Lament over Jerusalem

Crucifixion (9.00am)

- "Father forgive them, for they do not know what they are doing." (Lk 23:34)

Cast lots for clothes

Mocked by passers by, chief priests, soldiers, thief

The penitent thief

- "I tell you the truth, today you will be with me in paradise" (Lk 23:43)

Jesus looks after his mother

- "Dear woman here is your Son" and to the other disciple "Here is your mother." (Jn 19:26-27)

Darkness over the land (12.00 noon)

- "My God, my God, why have you forsaken me?" (Mt 27:46)

- "I am thirsty." (Jn 19:28)

- "It is finished." (Jn 19:30)

- "Father into your hands I commit my spirit." (Lk 23:46)

Death of Jesus (3.00pm)

Soldier pierces the side of Jesus

Body of Jesus laid in tomb

Empty Tomb(Sunday)

Appearances of Jesus

Ascension

Characters and Institutions

Mary and Joseph

John the Baptist

12 Apostles

Core group

Simon Peter

James

John

Others

Andrew

Philip

Bartholomew

Matthew

Thomas

James(son of Alpheus)

Thaddeus (Judas Son of James)

Judas Iscariot

Other disciples

The Seventy-two

Mary Magdalene (delivered of 7 demons)

Mary mother of James

Joanna

Salome

Joseph of Arimathea

Bethany Family

Mary

Martha

Lazarus

Herod

This was the Jewish royal family in Israel around the time of Jesus

1) Herod the Great (40BC - 4 BC)

A powerful ruler called "The King of the Jews" who built the temple in Jerusalem. This was the Herod who talked with the Wise Men and killed the children. On his death the kingdom was divided according to his will between his three sons - Judea and Samaria to Archelaus, Galilee and Peraea to Antipas, and NE territories to Philip

2) Herod Archelaus (4 BC - AD 6)

Eventually deposed and Judea became a Roman province.

3) Herod Antipas or Herod the Tetrarch (4 BC - 39AD)

This was the Herod who divorced his first wife and married his brothers wife Herodias and who eventually had John the Baptist executed.

High Priest

Joseph called Caiaphas was Jewish high priest from AD 18 to 36. His father in law Annas was the previous high Priest (AD 6 to 15) and is still around at the trial of Jesus.

Sanhedrin

Traditionally this originated as the 70 elders with Moses. At the time of Jesus it was the Jewish ruling council in Jerusalem with considerable political and religious powers. It was comprised of the High Priests, Elders, Scribes, Pharisees and Sadducees

Pharisees

The Pharisees emerged in the second century BC with strong political and religious views. They believed that the problems Israel had encountered in the past were because

they had disobeyed God's laws. They set about to analyse God's laws and "put a hedge around them" by expanding them so that they would be protected. This resulted in lots of rules to live by. Unfortunately in doing so they lost the spirit of the Law and became self-righteous and legalistic. Jesus was very tough with them - see Matt 23. There were around 6000 Pharisees in the time of Jesus.

Teachers of the Law (Scribes)

These were not a sect of a political party. They were experts in the Jewish law and were called lawyers, teachers or Rabbis. They gathered pupils around them and instructed them in the law and they lectured in the temple. They were honoured by the people. They are often with the pharisees in questioning Jesus. Jesus often addresses them together.

Sadducees

The sadducees were priests and although they were smaller in number than the Pharisees they were more influential. They were very conservative in their belief and used only the written Pentateuch (Gen, Ex, Lev, Num, Duet) for their source of the law. And so they did not accept the extensions of the law which the Pharisees advocated. They did not believe in resurrection of the dead, rewards, retributions, angels or demons. They believed in free choice rather than fate.

Zealots

These were Jewish patriots fiercely opposed to Roman rule in Israel. They were strongly political and religious and were looking for a political Messiah who would bring freedom again to the Jews.

The Temple

At the time of Jesus there was a magnificent temple in Jerusalem. This was built by Herod the great commencing in 19 BC. The main structure was built in about 10 years but work continued until AD 64!

The outer **Court of the Gentiles** had columns and porticoes and was used for scribes teaching, merchants and money changers. Then there was the **Women's Court** which contained the chest for gifts towards temple expenses. Inside this was the **Court of Israel** for men only. Inside this was the **Priest's Court** which men could enter at the Feast of Tabernacles to process around an altar of unhewn stone. Inside here was **Holy place** and **Holy of Holies** similar to Solomon's temple. The Holy of Holies however was empty because the ark of the covenant had been lost years before.

The structure was made of cream stone and gold and was magnificent and was barely finished (AD 64) before it was destroyed by the Romans in AD 70.

The Synagogue

The idea of the Synagogue probably began during the exile when the Jews were in Babylon when they had no access to the Temple. Jews outside Jerusalem met on the sabbath at the local Synagogue for readings from the Law and the Prophets and prayer. The leaders sat in front of a chest which contained scrolls of the Law. The Synagogue was also the local School

Romans

Caesar Augustus (27 BC - AD 14)

Caesar Tiberius (AD 14-37)

Pontius Pilate - Appointed as Roman governor in Judea AD 26.

John's Gospel Summary Chart

	Narrative	Healing & Miracles	Discourse	
1	John the Baptist Call disciples		Prologue	
2	Passover Clearing of Temple	Water to Wine		Public ministry in north, excursions to Judea & Jerusalem
3	Nicodemus		You must be born again Comments on John the Baptist	
4	Jesus and Samaritan woman	Official's son healed	Living water, true worship, the harvest	
5	Feast - Passover?	Healing of paralytic at pool of Bethesda	Sabbath, equal with God, judgement, eternal life, witnesses	
6		Feeding of 5000 Calming of Storm	Synagogue Discourse - Bread of life, Peter's confession	
7	Feast of Tabernacles Attempted arrests	Sep/Oct	Temple Discourse - Origin and destination, living water,	
8	Woman caught in adultery		Light of the world, witnesses, identity, discipleship, who is your father	Public ministry in south Jerusalem & Judea
9		Healing of man born blind	Light of the world, spiritual blindness	
10	Feast of Dedication	Nov/Dec	Good shepherd, the gate I and the Father are one	
11		Raising of Lazarus from the dead	I am the resurrection and life	
12	Anointing of Jesus Entry into Jerusalem		The son of man glorified, heart troubled, voice from heaven, sons of light	
13	Last Supper - Passover Washing disciples' feet	Mar/Apr	Last Supper Discourse Questions and Answers	Private Ministry
14			• Departure Going but not leaving The Holy Spirit, prayer His destination	
15			• Love	
16			The true vine - remaining in him - joy Love for each other Reaching the world, persecution	
17			• Glorification Prayer for his mission and disciples	
18	Arrest and trial Annas, Caiaphas, Pilate			Death & resurrection
19	Flogging, sentence crucifixion, burial			
20	Jesus appears to Mary, disciples, Thomas Peter and others at Sea of Galilee	Resurrection		
21				