



Life of Christ

(A Harmony of the Gospels)



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Summary: Why Four Gospels?

Independent & Interrelated Eyewitness Accounts

- The four Gospels are all independent, eyewitness accounts of the life of Jesus. None of them serve as a single record of the entire life of Jesus. By comparing the four, we can compile a relatively accurate chronology of the Life of Jesus. Yet why are there four?
- The Gospels were all written by different individuals, to different audiences, for different purposes. They each portray Christ in their own light, thus uniquely contribute to our portrait of Jesus.
- The differences between the Gospels argue against collusion and argue for historicity. Though the four Gospels were written independently, they are also interdependent, i.e., they harmonize and interlace. In other words, “in the mouth of two or three witnesses every word shall be established.” Yet God gave us four witnesses.
- There is the danger of overestimating the church’s conscious intention in the ordering of the four-Gospel canon, though, as stated by D. Moody Smith, the final order “projects a kind of intention that can scarcely be ignored.” As to the order of the four Gospels, John is treated as the climax of the four, although different from the preceding three (the Synoptics). There is no set order in patristic lists or discussions, but the order that is now standard in printed Bibles predominated in Greek manuscripts. Irenaeus (died c. AD 200) treated the common order of Matthew-Mark-Luke-John as the chronological order of composition, but this may be no more than a supposition on his part. His repeated treatment of the Gospels also made use of other orders (notably Matthew-Luke-Mark-John). The priority of Matthew may well be due to its popularity in the early centuries (especially in the West). The commission at the end of Matthew (28:20) is in part fulfilled by the subsequent Gospels (and letters), through which the nations will be taught “to observe all that [Jesus has] commanded.” The positioning of Mark after Matthew gives Mark the appearance of being a digest of Matthew... The preface to Luke (1:1–4) is a possible explanation for its canonical placement after Matthew and Mark. Its non-pejorative reference to previous “attempts” (epecheirēsan) at writing an account of what Jesus said and did can be understood in canonical context as referring to the Gospels of Matthew and

Mark. We could perhaps even go as far as to suggest that Luke's reference to "eyewitnesses and ministers of the word" (Luke 1:2) has in mind Matthew and Mark in turn. The association of the first Gospel with Matthew, one of the Twelve, assumes that the writer was an eyewitness to many of the events narrated in that Gospel. While unrelated to authorship, the designation "minister/servant" (*hypēretēs*) is applied to (John) Mark in Acts 13:5 in his assistant role on an early mission trip. (Köstenberger)

- John is placed last, and its self-reference to "this book" (20:30) can be taken as an implicit acknowledgement of other books, namely the three preceding Gospels. John 21:25 makes an appropriate ending not only to this one Gospel with its selective focus on a few, larger cameos ("I suppose the world itself could not contain the books that would be written") but to the four-Gospel collection as a whole. (Köstenberger)

General Overview of the Content of the Gospels:

- In a sequential reading of the four Gospels in their common order, Matthew provides an account of the infancy of Jesus (chs. 1–2). He gives special prominence to the teaching of Jesus, especially in what are often identified as five great discourses, namely Matthew 5–7, 10, 13, 18, and 24–25. At the very end of this Gospel, the risen Jesus commands his followers to disciple all the nations by "teaching them all that I have commanded you" (28:20). Mark has the appearance of abbreviating Matthew, with a strong concentration on the cross of Jesus.¹⁷ The rejection and suffering of Jesus are anticipated as early as Mark 2:20 (cf. 3:6). Mark does not feel the need to provide any information about the early years of Jesus and so begins at the equivalent of Matthew 3, the preparatory ministry of John, while omitting the teaching of Jesus. In effect, this brings the miracles of Jesus into greater focus. (Köstenberger)
- The Gospel of Luke looks like a recombination and adjustment of the preceding two Gospels with a more even balance of miracles and teaching. To say that is not to propound a theory of Gospel origins—namely, that Luke made use of Matthew and Mark in composing his story of Jesus—but to suggest that this is the impression created in the mind of the reader. Luke gives his own version of the infancy narratives (chs. 1–2). The story of Jesus as told by Luke begins and ends in the temple in Jerusalem

(1:5–23; 22:53), and Jesus’s final long journey to Jerusalem dominates the central portion of the Gospel (9:51–21:38), not unlike Mark’s account of Jesus’s way to the cross following Peter’s confession. The appearances of the risen Christ occur in and around Jerusalem (ch. 24). (Köstenberger)

- In John’s Gospel, Jesus makes a series of trips to Jerusalem (chs. 2, 5, 7, 12). There are instances where John can be understood as presupposing his readers’ familiarity with the Synoptic tradition, if not with one or several of the written Gospels.¹⁸ In terms of John’s theological method, we can speak of John’s “transposition” of Synoptic material, by which we mean that John was likely familiar with at least written Mark, and possibly Luke(-Acts) and even Matthew. However, rather than following these earlier Gospels, he probed the deeper theological implications of various Synoptic motifs in addition to drawing on his eyewitness recollection. This suits John’s fourth position in the lineup of Gospels. (Köstenberger)
- John 2–11 are organized around a select series of “signs” and teaching related (more or less directly) to them. There is a closer coordination of miracle and teaching (“sign” and discourse) than in the preceding Gospels (e.g., in John 6 the feeding of the 5,000 leads on to the claim by Jesus to be “the bread of life”).²¹ The Johannine “signs” have an embedded Christological symbolism, establishing a closer connection between miracle (or prophetic sign-act) and dominical teaching.²² The focus upon fewer miracles compared to the preceding Gospels makes it look as if the fourth Evangelist is giving a highly selective sampling of the revelatory actions of Jesus (John 20:31). John’s longer discourses supply a profound recasting of dominical teaching such as is appropriate for those who have read and digested the preceding three Gospels.²³ Before this is attributed to imaginative creativity on John’s part, it would be well to note the suggestion of J. A. T. Robinson that “the process may be one of deepening truth rather than falsification or fiction.”²⁴ Robinson lodges the claim that the Johannine presentation of the teaching material of Jesus “could be both the most mature and the most faithful to the original truth about Jesus.”²⁵ The idiolect of the Johannine portrait of Jesus is not without connection with the way Jesus speaks in the Synoptics, with the so-called “Johannine thunderbolt” in Matthew 11:27 (and the parallel in Luke 10:22)

being the famous example (cf. Mark 13:32; John 3:35; 10:15).²⁶ The Christian reader is in a position to appreciate what is said by and about Jesus in John's Gospel after having learned about Jesus's story through reading the first three Gospels. (Köstenberger)

- In John's Gospel, there are seven positive references to Jesus as the "Son of God" (1:49; 3:18; 5:25; 10:36; 11:4, 27; 20:31), and one that is disparaging (19:7). Likewise, there are seven uses of the title in 1 John (3:8; 4:15; 5:5, 10, 12, 13, 20), clustered toward the end of the letter. The tally of seven instances in each case is hardly accidental and suggests the presence of numerical symbolism as a way of underlining its thematic significance.²⁷ Of course, the Synoptics, likewise, portray Jesus as the Son of God, but there it is usually others rather than Jesus himself who designate him as such.²⁸ The significance of this listing is that recognition of his divine sonship is not a natural human accomplishment but comes only by special revelatory insight.²⁹ On the other hand, in John's Gospel Jesus regularly refers to himself as the Son. Even more often, he speaks of the Father in an absolute sense that implies his own unique sonship (e.g., 5:17; 11:41; 16:32). (Köstenberger)
- The effect of placing the Gospels side by side, with the three Synoptic Gospels next to each other, is that each must now be read in the light of the other three. We should allow for a measure of historical contingency in the process that gave us such canonical aggregations,³⁰ but that does not mean that the four-Gospel collection is without hermeneutical significance. One obvious alternative (that was not taken up) was to conjoin Luke and Acts "as one unit in a mutually interpretive two-part treatise."³¹ There are some Gospel orders in which Luke is placed fourth;³² however, Luke is not placed next to Acts in any extant old manuscript. This lack of proximity in the canonical arrangement is a statement about the differing contexts in which each volume should be read. (Kostenberger)

Provenance of the Four Gospels

Acts 1-6 The Background for Matthew's Gospel

Setting to the Gospel of Matthew (Acts 1-6)

- Need for the Gospel of Matthew: *The Spread of the Gospel in and around Jerusalem to an audience almost exclusively Jewish, made it a necessity to define & defend the idea that Jesus was the Messiah. The Apostolic devotion to “prayer and the ministry of the Word” (Acts 6:7) resulted in greater saturation of teaching. The book of Matthew was one result...*
- Testimony of Early Church Fathers (Justin, Irenaeus, Clement of Alexandria, Tertullian, Origen, Eusebius, & Papias): *The Gospel of Matthew was the first Gospel written, within only a few years of the Resurrection. It was penned by Matthew because he was the most educated of the Apostles, and most qualified to write. However, the content represents the collective memory of all 12 Apostles.*
- Function of the Gospel of Matthew: *Becomes the Christian Manifesto, the embodiment of “the Apostle’s Doctrine” (Acts 2:41). This helped maintain theological unity in the Church & guide its mission. Matthew probably became the handbook for the Apostle Paul, while debating in the synagogues (Acts 17:1-2). It serves as the perfect beginning for the N.T.*

Subject of the Gospel of Matthew (Matt. 1:1)

- *Jesus is Messiah, the Son of David, & the Son of Abraham (Matt. 1:1)*
- *Jesus demonstrated His Messiahship by fulfilling of O.T. prophecy, performing miracles, and resurrecting from the dead!*

Structure of the Gospel of Matthew:

- The most important feature of the book's structure is its arrangement on a principle of alternating sections of narrative and discourse. Matthew's material is not arranged chronologically, but thematically. Six such sections exist. Each of these sections ends with the formula “when Jesus had finished these sayings” (see Mt 7:28; 11:1; 13:53; 19:1; 26:1). The total length is consistent with a standard 30ft. scroll.

- *Narrative of Jesus' early years (Mt 1–4) and his inaugural demands for those who wish to live in the kingdom of God (the Sermon on the Mount in Mt 5–7)*
- *The miracles of Jesus as he travels about (Mt 8–9) and the discourse about how his disciples are to conduct themselves on their travels (Mt 10)*
- *Jesus' conflicts with the Jews, especially Pharisees (Mt 11–12) and his parables about entering the kingdom (Mt 13)*
- *Shift to focusing exclusively on the 12 disciples (Mt 14–17) and a discourse about the duties of discipleship within the new community (Mt 18)*
- *Events surrounding Jesus' final journey to Jerusalem (Mt 19–23) and His ultimate return from heaven (the Olivet Discourse in Mt 24–25);*
- *The events of His Passion & Resurrection (Mt 26–28), and climaxing with His final "discourse," i.e., the Great Commission (Matt. 28:19-20)*

Sketch of Messiah in the Gospel of Matthew:

- The interlinking of narrative and teaching also characterizes Matthew's portrait of Jesus, which presents a multitude of obvious connections between Jesus' words and his deeds. In other words, Jesus is the best example for living the Christian life. There is no temptation nor struggle that we have experienced that Jesus Himself has not experienced first.
- *If Jesus indirectly exhorts others to be meek (Mt 5:5), he himself is such (Mt 11:29; cf. Mt 21:5).*
- *If he enjoins mercy (Mt 5:7), he himself is merciful (Mt 9:27; 15:22; 20:30).*
- *If he congratulates those oppressed for God's cause (Mt 5:10), he himself suffers and dies innocently (Mt 27:23).*
- *Jesus further demands faithfulness to the law of Moses (Mt 5:17–20) and faithfully keeps that law during his ministry (Mt 8:4; 12:1–8, 9–14; 15:1–20).*
- *He recommends self-denial in the face of evil (Mt 5:39) and does not resist the evils done to him (Mt 26:67; 27:30).*
- *He calls for private prayer (Mt 6:6) and subsequently withdraws to a mountain to pray alone (Mt 14:23).*
- *Jesus, moreover, advises his followers to use certain words in prayer ("thy will be done," Mt 6:10; "lead us not into*

temptation,” Mt 6:13) and he uses those words in Gethsemane (Mt 26:41–42).

- *He rejects the service of mammon (Mt 6:19), and he lives without concern for money (Mt 8:20).*
- *He commands believers to carry crosses (Mt 16:24), and he does so himself, both figuratively and literally (Mt. 27:29-34).*
- ***Moral of the Story: Read Matthew 5:20, 48; 7:21-23. Entrance into His Kingdom CANNOT be achieved, it must be received by calling upon Him for mercy, because He lived the life you cannot live. He offers you entrance if you ask Him!***

[Material Largely Taken from: Ryken, L., Wilhoit, J., Longman, T., Duriez, C., Penney, D., & Reid, D. G. (2000). In Dictionary of biblical imagery (electronic ed., p. 543). Downers Grove, IL: InterVarsity Press.]

Provenance of Mark: (David Alan Black)

Introduction:

- Peter and Paul both ministered faithfully during the AD 60s, yet both suffered martyrdom by AD 68.
- While Paul conducted a 4th MJ around the Mediterranean, Peter largely centered himself in the city of Rome.
- From Rome Peter would minister to those there (resulting in the Gospel of Mark), as well as write to churches he had earlier planted in Asia Minor (resulting in 1-2 Peter).
- Largely debated, yet possible to reconstruct due to a statement made by the ECF Clement of Alexandria (AD 150-215). Clement states...
- *“Mark, the follower of Peter, while Peter was publicly preaching the gospel at Rome in the presence of some of Caesar’s knights and uttering many testimonies about Christ, on their asking him to let them have a record of the things that had been said, wrote the gospel that is called the Gospel of Mark from the things said by Peter...”*
- From this it can be surmised that the Gospel of Mark is so named because Mark was the penman to Peter's public lectures in Rome.

- John Mark was the son of Mary (Ac 12:12; cf Mk 15:41), relative of Barnabas (Col 4:10), helper on 1st MJ yet turned back (Ac 12:25; 13:5).
- His proposed presence on the 2nd MJ caused a dispute between Paul & Barnabas and led to their split (15:36-40).
- Later, however, Paul admitted that Mark was "profitable for the ministry" (2 Tim. 4:11), probably due to the fact that Mark had proven himself while ministering with Peter (1 Peter 5:13). Tradition states Mark later suffered a martyr's death in Alexandria.
- Clement's comment concerning the provenance of the Gospel of Mark reveals that Christians existed within the Praetorian guard. Paul's words in Philippians 1:13 confirms this.
- Apparently, these men of the Praetorian desired to hear personally from the most immanent of the Apostles, Peter himself.
- Since it was the custom for public men to have their speeches recorded by shorthand writers, Mark arranged for shorthand writers of Greek to take down Peter's words just as he uttered them.
- NT scholar David Alan Black conjectures that Peter used the two books of Matthew & Luke as his guides as Peter personally reminisced concerning the life of Christ.
- Though this reconstruction is speculative at points, it is entirely consistent with the historic and patristic evidence we possess, and it also helps explain peculiarities of Mark. Here are some examples:
- Very little peculiar material; ca. 93% of Mark in either Matthew or Luke.
- Mark's (i.e., Peter's) penchant for vivid, eyewitness details, often going beyond Mt & Lk.
- The episodic character of Mark's Gospel, which lacks many components of a carefully crafted book or treatise. ("immediately" [εὐθέως] about 36 times in the book – moving quickly from event to event)
- Peter's predisposition toward Matthew (using his terminology, etc.) more often than that of Luke.

- Black suggests, “Peter, of course, would have known the Gospel of Matthew almost, if not entirely, by heart, and therefore he tended to follow it more closely, but adding Luke’s extra details wherever he could.”
- If the original audience consisted of Romans, it helps explain elements such as the continual explanation of Hebrew elements in the book, the few references to OT, or the descriptions of Israel’s geography.

Content of Mark

Key Verse: Mark 10:45

- *"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."*

Simple Outline:

1. Jesus offers Himself as the Sovereign of Israel (1:1-9:50).
2. Jesus offers Himself as the Savior of the World (10:1-16:20)

The Sovereign Servant:

- *Taking Mark 10:45 as a key verse, Mark emphasizes the actions or service of Jesus. Yet the term “authority” occurs 10 times in the book and forms one of its major themes.*
 1. *Authority in Teaching (1:22)*
 2. *Authority over Demons (1:27; 6:7)*
 3. *Authority over Sin (2:10)*
 4. *Authority over Sickness (3:15)*
- *Recognizing the source of Christ's authority is the core issue in the book (cf. 8:5-13 vs. 11:27-33).*

The Suffering Servant: (10:45; 8:31)

- *Clear parallels back to the "Servant songs" of Isaiah.*
- *Ironic that Peter, who vehemently denied the suffering of Christ (8:31-33), would later be the most deliberate in recounting them (cf. 1 Pt. 1:11; 2:21-25).*

Practical Lesson

Connecting Strength & Service:

- *Strength & Service were viewed as opposites in the Greco-Roman world, as they often are in the modern world.*
- *Jesus told His disciples not to be like the Gentiles who lord over their subjects (Read Luke 22:24-27).*
- *The average man who comes in the power seizes the opportunity to make life good for himself, rather than those beneath him (cf. 1 Kings 12).*
- *Yet Jesus points us to His own example of selfless service and noble sacrifice.*
- *Whatever strength or capability God gives us ought be used for the good of those around us. A true leader serves his subjects (cf. 2 Sam. 5:12).*
- *The true test of a king is to look at those living in his realm, beneath his authority. What is life like for them?*
- *Look at man's wife, kids, employees etc. are they flourishing? Are they growing in their own talents and abilities? Are they joyful and productive because they are cared for? Are they given a place in the kingdom? If not, why not?*
- *Men, quit serving yourselves, begin serving those around you. Start with your wife, kids, grand-kids, friends, neighbors, or co-workers.*

Thought Exercise:

- *Name the ten wealthiest men in the world.*
- *Name the last ten Heisman trophy winners.*
- *Name the last ten winners of the Miss America contest.*
- *Name eight people who have won the Nobel or Pulitzer prize.*
- *How about the last ten Academy Award winners for best picture or the last decade's worth of World Series winners?*
- *Surprising how quickly we forget, isn't it? These are the best in their fields. But the applause dies. Awards tarnish. Achievements are forgotten.*

Yet on the other hand:

- *Think of three people you enjoy spending time with.*

- Name ten people who have taught you something worthwhile.
- Name five friends who have helped you in a difficult time.

What Really Matters?

- Loving other people!
- Serving other people!

Provenance of Luke

Context:

1. Paul's Trial before Governor Felix (Acts 24)
2. Paul's Imprisonment in Caesarea for two years (Acts 24:27)
 - Felix procrastinated politically and spiritually.
 - Felix hoped for a bribe from Paul [*due to the mention of alms (v. 17)?*]

Paul sits in prison for two years from AD 57-59.

- What was Felix up to?
- What was Paul up to?

Felix's Actions

- Felix faces political turmoil leading up to the Jewish Revolt in AD 66.
- Josephus describes how Felix violently put down a volatile situation brewing in Caesarea.
- Jews and Gentiles were arguing over rights for equal citizenship, and things got violent.
- Felix allowed his troops to slaughter and spoil, and Felix was recalled to Rome to answer for his actions.
- Running low on favor with the Jews, Felix decided to keep Paul imprisoned in order to court their favor (Acts 24:27).

Paul's Actions

- Paul was never one to waste time or opportunity.

- Paul orchestrates the writing of the Gospel of Luke.

Gospel of Luke

1. Authorship
2. Purpose
3. Content

Authorship: External Evidence

- *Strong, uncontested testimony from early church that Luke the physician and travel companion to Paul is the author.*

Authorship: Internal Evidence

- 1) *not an eyewitness, but knew of other accounts, and had access to eyewitnesses (Luke 1:1-4).*
- 2) *scholar/historian & accomplished writer fits well with Luke as a physician (Col. 4:14).*
- 3) *clearly same man who wrote Acts [“we” sections = Luke] – all point to Luke.*

Purpose of Luke:

- *Paul saw need for a more Gentile telling of Jesus’ life/ministry. He assigned Luke to research/pen that Gospel.*
- *Luke is more Gentile oriented than Matthew’s gospel, which Paul had used throughout his travels.*

Audience: "Most Excellent Theophilus"

- *Generic title for all believers?*
- *Sponsor of work? former owner of Luke?*
- *Roman Official overseeing trials?*
- *Personal Reader being catechized (Lk. 1:4)?*

Purpose of Luke:

- *Historic?*
- *Apologetic?*

- *Evangelistic & Didactic?*

Content of Luke

1. Introduction to Christ (1:1-4:30)
2. Authentication of Christ (4:31-9:50)
3. Rejection of Christ (9:51-23:56)
4. Vindication of Christ (24:1-53)

One of the most distinguishing characteristics of Luke is the emphasis on *Gentiles*.

- *The words of Simeon & John the Baptist in chapters 2-3*
- *The words of Jesus at Nazareth in chapter 4*
- *The faith of the centurion in chapter 7*
- *The parable of the Good Samaritan in chapter 10*
- *The parable of the Great Supper in chapter 14*
- *The Great Commission to "all nations" in chapter 24*

Unique Features:

- *Most comprehensive and historic of Gospels. Luke & Acts make up 27% of the New Testament.*
- *Much focus: real humanity of Jesus (prayer life, family, relationship to disciples, temptation).*
- *Gospel of human interest/emotion (songs, rejoicing), compassion (focus on blind, poor, outcasts, women, children), and conversion (Zacchaeus & Thief).*

Key Theme of Luke

- The Key concepts of Luke are found in the key verse of the book, Luke 19:10.
- Luke 19:10, *"The Son of Man has come to seek and to save that which was lost."*

Lost & Found:

Mankind is Lost:

- *"All we like sheep have gone astray; we have turned everyone to his own way..." (Is. 53:6)*

Christ Came to Seek & Save

- *Implies Initiative & Incarnation*
- *Communicates Compassion*
- *Brings Belonging*

Provenance of John

Authorship of the Gospel of John

1) **Internal Evidence**

- a) The author identifies himself as “the disciple Jesus loved” (21:20, 24; frequently referred to as “the disciple whom Jesus loved”), a prominent figure in the Johannine narrative (13:23; 19:26; 20:2; 21:7, 20).¹⁸ Although this disciple’s identity is elusive, he leaves sufficient clues in the narrative to ascertain it beyond reasonable doubt. The first such clues appear in 1:14 and 2:11. The author uses the first person in 1:14, “we have observed his glory,” revealing that he is an eyewitness to the accounts contained in his Gospel. The “we” of 1:14 refers to the same people as does 2:11, Jesus’s disciples.¹⁹ Thus the writer is an apostle, an eyewitness, and a disciple of Jesus.
- b) An examination of the phrase “the disciple Jesus loved” later on in the Gospel offers further clues to his identity.²⁰ The expression first appears in 13:23 at the Last Supper where only the Twelve are gathered (Matt 26:20; Mark 14:17; Luke 22:14), indicating that “the disciple Jesus loved” must have been one of the Twelve.²¹ Since the author never refers to himself by name, he cannot be any of the named disciples at the Last Supper: Judas Iscariot (13:2, 26–27), Peter (13:6–9), Thomas (14:5), Philip (14:8–9), or Judas the son of James (14:22).
- c) The writer offers more clues to his identity in the final chapter of the Gospel, where he mentions “the disciple, the one Jesus loved” as one of seven other apostles: “Simon Peter, Thomas (called ‘Twin’), Nathanael from Cana of Galilee, Zebedee’s sons, and two others of his disciples” (21:2; see 21:7). In addition to Peter and Thomas who have already been eliminated (see

above), Nathanael is also ruled out as a possible author since, as previously noted, the author remains unnamed in John's Gospel.

- d) Thus, the author must be either one of "Zebedee's [two] sons" or one of the "two other of [Jesus's] disciples." Of the two sons of Zebedee, James and John, James can safely be ruled out since he was martyred in the year 42 (see Acts 12:2). The remaining three possibilities are John the son of Zebedee and the "two other disciples." These latter two could be Matthew (Levi), Simon the Zealot, James the son of Alphaeus, Bartholomew, or Thaddaeus.²² Matthew is an unlikely candidate since a Gospel is already attributed to him.²³ Simon the Zealot, James the son of Alphaeus, Bartholomew, and Thaddaeus are unlikely candidates as well due to their historical obscurity and lack of historical support (see "External Evidence" below). This leaves John the son of Zebedee as the most plausible option.

2) **External Evidence**

- a) During the second half of the second century, Irenaeus (ca. AD 130–200) attributed John's Gospel to John the apostle: "John the disciple of the Lord, who leaned back on his breast, published the Gospel while he was a resident at Ephesus in Asia" (*Haer.* 3.1.2).
- b) Clement of Alexandria (ca. AD 150–215) followed suit: "John, last of all ... composed a spiritual Gospel" (quoted by Eusebius, *Eccl. Hist.* 6.14.7). From this point forward, the church unanimously attributed authorship to the apostle John for almost eighteen centuries with virtually no dissent.
- c) Source for above material: Köstenberger, Andreas J., L. Scott Kellum, and Charles L. Quarles. *The Cradle, the Cross, and the Crown: An Introduction to the New Testament*. Nashville, TN: B&H Academic, 2016.

Purpose Statement

Read John 20:30-31

Purpose of John

1. Put Forward the Claims of Christ
2. Present the Miraculous Signs of Christ
3. Promote Belief in Christ

The Gospel of "Belief"

- The verb "believe" appears 98 times in the Gospel of John.
- The Gospel of John not only illustrates what true belief is, but also unveils the true nature of unbelief.
- The necessity of believing the claims of Christ is universal and timeless.
- However, it is helpful to attempt to understand the original setting in which John was written in order to better grasp its contents.
- The purpose statement of John seems to be contradicted by his book. Rather than promoting believe, the greater the sign in the ministry of Jesus the greater the blindness on the part of the religious leaders. Also make a new one in John 11 where Nicodemus is told to search the Scriptures and he does. The Old Testament required responses towards someone claiming to be a prophet of God. If he does miracles, then check the scripture if he's consistent with the scripture in Val Verde. This is the Berean thing. But note the danger of ignorance. Sanhedrin said no prophet arises from Galilee. They assumed that on incomplete knowledge. It cost them heavily!
- The Gospel of John has a heavy emphasis on believing without seeing. This seems to meet a specific need for John's audience which was a generation that needed to believe on Christ without having seen him.
- The early chapters of John include conspicuous examples of belief, from unexpected or insignificant or even despised individuals. But then later in the Gospel of John we have stunning examples of unbelief from significant and important individuals

Survey of 1st Century

- 33 A.D. Death, Resurrection, & Ascension of Christ.
- 33-62 A.D. Events of the book of Acts.
- Stunning Spread of Christianity.
- Growing Divide between Christians and Jews.
- 66-70 A.D. First Jewish Revolt & Destruction of Jerusalem.
- 70-80 A.D. Jochanan Ben Zachai Codifies Judaism Absent the Temple.
- 80-85 A.D. Gamaliel Amends the 12th Benediction.

- 85-95 A.D. John Writes the Gospel of John to Encourage True Believers & Warn Counterfeit Christians.
- How does John do this?

John's Strategy

- John Uniquely Contributes to the Synoptic Portrait of Christ by...
- Contributing 92% Unique Material & Syncing with Synoptics.
- Strategically Surveying Several Significant Signs of Christ, and their implications.

Structure of John

- John Masterfully Illustrates the Nature of True Belief (John 1-4), as well as the True Nature of Unbelief (John 5-12).

John's Stakes

- The Stakes are Eternally High (John 3:16-36; 20:30-31).
- What has Christ done to make His claims so clear & compelling that rejecting them appropriately merits eternal condemnation?
- Answer = Signs & Scripture.

Significance of Signs

- "Sign" (19x in John)
- A miraculous event that defies the laws of nature (John 3:2).
- A mark of authentication for a true prophet (John 2:13-3:2; cf. Ex. 3-4) (i.e., "Signature" 2 Thess. 3:17)
- There is a Limitation to Signs, however (cf. Deut. 13 & 18).
- Therefore, Signs must be Corroborated by Scripture!

Stamp of the Scriptures

- Searching the Scriptures:
- A Remnant of Faithful Jews Recognized Jesus as Messiah, because of the Scriptures (John 1:19-28, 45).
- Jesus urged His audiences to search the Scriptures in order to authenticate His claims (John 3:10, 33; John 5:39-47).

Positive Examples

1. Faithful Remnant (John 1)

2. Samaritan Woman (John 4)
3. Man Born Blind (John 9)
4. Nicodemus (John 3:1-13; 7:45-52; 19:39)

Negative Examples

1. Rebellious Sanhedrin (John 11:47-54)
2. Cowardly Rulers (John 12:37-43)

Unmasking Unbelief: Unbelief is not a matter of ignorance, but of either rebellion or cowardice.

Harmony of the Life of Christ:

Years of Obscurity:

- 1) Pre-existence (John 1:1-18)
- 2) John's Birth (Luke 1:5-25)
- 3) Jesus' Birth Announced (Luke 1:26-38)
- 4) Mary Visits Elizabeth (Luke 1:39-56)
- 5) Birth of John the Baptist (Luke 1:57-80)
- 6) Joseph Learns of Mary's Pregnancy (Matt. 1:18-25)
- 7) Migration to Bethlehem & Nativity Scene (Luke 2:1-7)
- 8) Genealogies of Messiah (Matt. 1:1-17; Luke 3:23-38)
- 9) Visit from the Shepherds (Luke 2:8-20)
- 10) From Bethlehem to the Temple (Luke (2:21-39)
- 11) Back to Bethlehem and the Visit of the Magi (Matt. 2:1-12)

- 12) From Bethlehem to Egypt Fearing Herod (Matt. 2:13-23)
- 13) Joseph takes family back to Nazareth (Matt. 2:19-23)
- 14) Jesus Visits Temple at 12 for Bar-Mitzvah (Luke 2:41-50)
- 15) Jesus returns to Nazareth and grows up, staying c. 18 years in Nazareth before hearing of John's Baptism (Luke 2:51-3:3)

Year of Inauguration:

- 1) Introduction: it is interesting to note that we only have 52 separate days of Jesus' ministry recorded in the Scripture. If only we had the entirety of 3 years!
 - a) John begins His ministry (Matt. 3:1-12; Mark 1:1-8; Luke 3:1-18)
 - b) Jesus Obediently responds to the message of John and Journeys 75 miles to Beth-bara where He is baptized (Matt. 3:13-17; Mark 1:9-11; Luke 3:21)
 - c) Jesus is driven into Judean Wilderness by the Spirit after His baptism and is tempted 40 days (Matt. 4:1-11; Mark 1:12; Luke 4:1-13)
 - d) Jesus returns from the wilderness and John announces Him as Messiah (John 1:19-34), giving Jesus His first few disciples (John 1:35-41).
 - e) A few days later, Jesus takes His first 5 disciples with Him to attend a family wedding in Cana of Galilee (John 2:1-12) and does 1st miracle.
 - f) Jesus relocates His family to Capernaum (John 2:12)
 - g) Then Jesus Journeys down to Jerusalem for Passover and cleanses the Temple for the 1st time, followed by a miracle ministry (John 2:13-25)
 - h) This prompts Nicodemus to question Jesus concerning His messiahship (John 3:1-21)

2) Early Judean Ministry (approx. 8 months)

- a) Jesus Begins Baptizing disciples and collecting the disciples of John, which causes some rivalry among John's disciples leading John to affirm Jesus as Messiah and retire (John 3:22-36)
- b) After some months, John is arrested, prompting Jesus to go to Galilee (Matt. 4:12; Mark 1:14; Luke 4:14; John 4:1-3). cf. Matt. 14:3-5; Mark 6:17-20; Luke 3:19-20.
- c) From Judea Jesus Passes through Samaria, leads a mini revival, which gives Him standing in Samaria (John 4)

3) Early Galilean Ministry (total Galilean ministry approx. 18 months)

- a) From Samaria Jesus arrives at Cana and heals a Nobleman's son performing His 2nd Miracle in Galilee (John 4:43-53)
- b) Jesus begins teaching openly going synagogue to synagogue (Matt. 4:17; Mark 1:14; Luke 4:14; John 4:43-45).
- c) Jesus ends up in Nazareth where He is rejected (Luke 4:15-30), prompting Him to double His efforts centering at Capernaum (Luke 4:31; Matt. 4:13-16).

Year of Popularity:

1) Introduction:

- a) At Capernaum Jesus calls 4 disciples (Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11).
- b) Jesus performs many miracles like the catch of fish (Luke 5:4), healing demoniac (Mark 1:21-28; Luke 4:33-37) and Peter's mother-in-law (Matt. 8:14-15; Mark 1:29-31; Luke 4:38-39).

- c) Then Jesus takes His first of three tours through Galilee going to every synagogue before returning back to Capernaum (Matt. 4:23; Mark 1:35-39; Luke 4:42).
- d) While on this tour, a leper is cleansed (Matt. 8:2; Mark 1:40; Luke 5:12).
- e) When back at Capernaum the Paralytic is healed (Matt. 9:2; Mark 2:1-12; Luke 5:17-26).
- f) Jesus then calls Matthew (Matt. 9:9; Mark 2:13; Luke 5:27).
- g) Jesus journeys to Jerusalem for 2nd Passover (the Feast of Purim?), where He heals the lame man at Bethsaida, prompting His discourse on divinity (John 5).
- h) While in Jerusalem, Jesus' disciples pluck and eat grain on Sabbath prompting debate (Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5).
- i) Jesus heals the man with withered hand the next Sabbath in order to press the issue (Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11).
- j) After infuriating the Pharisees in Jerusalem, Jesus departs again for Galilee healing many (Matt. 12:15-21; Mark 3:7-12).
- k) Recognizing the growing opposition, Jesus will gather His disciples and choose 12 to be Apostles (Matt. 10:2-4; Mark 3:13-19; Luke 6:12-16).
- l) Jesus then sits and teaches the Sermon on the Mount (Matt. 5-7), probably (debated?) one in the same as Luke 6:17ff.
- m) From the mount He returns to Capernaum and heals the centurion's servant (Matt. 8:5-13; Luke 7:1-10).
- n) From Capernaum to Nain, Jesus raises a widow's son, performing first resurrection from the dead (Luke 7:11-17).

- o) The raising of widow's son (or John hearing of Jesus' claims in Luke 4:18-21) prompts delegation from John the Baptist to ask Jesus about Messiahship (Luke 7:16-18).
 - p) Jesus conducts His second tour of Galilee (Luke 8:1-3).
 - q) Jesus is invited into a home of a Pharisee (b/c of raising of widow's son?) and is anointed by a sinful woman (Luke 7:36-50).
 - r) Sometime while Jesus is touring Galilee, John's disciples find Him and ask John's question, which prompts Jesus to teach the crowds concerning John (Matt. 11:2-19; Luke 7:18-35).
 - s) Sometime on this tour Jesus denounces the cities of Chorazin, Capernaum, and Bethsaida (Matt. 11:20-30).
- 2) The Busy Day: (somewhere at the end of 2nd Galilean Tour)
- a) Jesus performs messianic sign of healing deaf and dumb demoniac (Matt. 12:22-45; Mark 3:31-35; Luke 11:14-36).
 - b) This leads to blasphemous accusation by the Pharisees and ensuing discussion on the unpardonable sin because the Pharisees demanded another sign (Matt. 12; Mark 3:20-30).
 - c) Even Jesus' own family opposes Him believing Him insane (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21).
 - d) Jesus teaches the famous kingdom parables yet prompts his disciples to ask why He is teaching in parables (Matt. 13; Mark 4).
 - e) At the end of the busy day, Jesus crosses the Galilee and stills the storm (Matt. 8:18-27; Mark 4:35-41; Luke 8:22).
- 3) Jesus concludes His 2nd Tour of Galilee and heads back to Capernaum.
- a) On the other side of Galilee Jesus heals the demoniac of Gadara (Matt. 8:28-9:1; Mark 5:1-21; Luke 8:26-39).

- b) Jesus attends Matthew's feast, prob at Capernaum (Matt. 9:10-17; Mark 2:15-22; Luke 5:29).
- c) Jesus heals Jairus' daughter and heals woman with issue of blood (Matt. 9:18-26; Mark 5:22-43; Luke 8:41-56).
- d) Jesus heals two blind men and another demoniac (Matt. 9:27-34), but the blasphemous accusation is repeated (Matt. 9:34).

Year of Opposition:

1) Introduction

- a) Either on a mission or perhaps a reprieve, Jesus goes to Nazareth where He is rejected again. He will never return to Nazareth (Matt. 13:54-58; Mark 6:1-6).
- b) Recognizing time is short, Jesus regroups for a third & final tour of Galilee, but He sends out the 12 in pairs to speed up the process (Matt. 9:35-11:1; Mark 6:6-13; Luke 9:1-6).
- c) Word reaches Jesus of the death of John the Baptist (Matt. 14:1-12; Mar 6:14-16; Luke 9:7-9), after which Jesus clearly begins to seek seclusion, yet is frustrated in the effort.

2) First Attempt to Retreat from public notice fails.

- a) A crowd follows Jesus and He feeds 5,000 men on the plain of Bethsaida (Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-13).
- b) Jesus refuses to be made king (Matt. 14:22; Mark 6:45; John 6:14).
- c) Jesus retreats to pray, sending disciples across the sea and walks on water to meet them (Matt. 14:24; Mark 6:47; John 6:16).
- d) Crowded reception at Gennesaret, just south of Capernaum (Matt. 14:34-36; Mark 6:53-56) and crowds from the

feeding of the 5,000 find Jesus in Capernaum synagogue where Jesus delivers the Bread of Life discourse (John 6:22-59).

- e) Yet the people refuse Jesus' spiritual mission, which leads to the collapse of the Galilean ministry (John 6:60-71).
- f) Jesus tests His disciples, and Peter utters his 1st great confession (John 6:67-69).
- g) The Pharisees send a delegation to rebuke Jesus concerning ceremonial defilement and Jesus denounces them (probably at Magdala?) (Matt. 15:1-20; Mark 7:1-23).
- h) The fallout with this delegation from the Pharisees results in Jesus no longer walking openly in Judea (John 7:1).

3) Second attempt to retreat from public notice fails:

- a) Jesus goes to Phoenicia (Mark 7:24), well outside Jewish territory, but Jesus is known & sought out by a woman with an ailing daughter.
- b) Jesus heals the Syro-Phoenician woman's daughter and cannot be hid (Matt. 15:21-28; Mark 7:25-30).

4) Third attempt to retreat from public notice fails:

- a) Jesus goes into the Decapolis.
- b) Yet Jesus heals a deaf and dumb man and ends up feeding 4,000 people (Matt. 15:29-38; Mark 7:31-8:9).

5) Fourth attempt to retreat from public notice fails:

- a) Jesus takes a foray back into Galilee crossing the sea and coming to Dalmanutha (which we don't know where this is... but that is kind of the point!).
- b) Even here Jesus is confronted again by Pharisees, who demand a sign (Matt. 15:39; Mark 8:13-21). This confrontation evidences profoundly that the Pharisees track

His every move, even when Jesus is outside Jewish territory!

- c) Jesus gets back in the boat and heads to Bethsaida, warning the disciples of the leavening effect of the Pharisees doctrine, which will ultimately poison the nation against them (Matt. 16:5-12; Mark 8:13-21).
- 6) Fifth and final attempt to retreat from public notice is successful:
- a) Arriving at Bethsaida, Jesus quietly heals a blind man (Mark 8:22-26) and immediately goes north to the regions of Caesarea Philippi.
 - b) Finally, alone with the 12, Jesus questions them concerning His identity, praises Peter's confession, and begins to foretell His coming death, the disciples are scandalized, Peter rebukes Jesus, who then explains the true nature of discipleship (Matt. 16:13-21; Mark 8:27-31; Luke 9:18-22).
 - c) Jesus bolsters the disciple's struggling faith with the Transfiguration (Matt. 17:1-13; Mark 9:2-13; Luke 9:28-36), leading to questions about Elijah (Matt. 17:9-13; Mark 9:9-13; Luke 9:36).
 - d) Jesus heals demoniac boy, which faithless disciples could not (Matt. 17:14-21; Mark 9:14-29; Luke 9:37-45), and then begins trek back to Galilee further announcing His coming death (Matt. 17:22; Mark 9:30; Luke 9:43).
- 7) Final events in Galilee
- a) Arriving at Capernaum, Jesus pays the Temple Tax (Matt. 17:24-27) to avoid more controversy.
 - b) Jesus then confronts the ambition of His disciples and gives discourses on humility, forgiveness, and true discipleship (Matt. 18; Mark 9:33-50; Luke 9:46-62).

- c) Jesus undergoes final departure from Galilee and travels through Samaria toward Jerusalem for Feast of Tabernacles (Matt. 19:1; Mark 10:1; Luke 9:51-56; John 7:1-10).
 - d) Jesus receives bitter counsel from His unbelieving brothers (John 7:1-10). warns His disciples of true discipleship (Luke 9:57-62), and experiences rejection in Samaria (Luke 9:51-56), cf. John 7:10 for route.
- 8) Jesus Arrives in Jerusalem for Feast of Tabernacles
- a) His presence creates debate and division (John 7:11-57).
 - b) The scribes and Pharisees bring Jesus an adulteress trying to snare Him (John 8:1-11), Jesus shames the crowd, then announces Himself as the Light of the world, rebukes the religious leaders and escapes a stoning (John 8:12-59).
 - c) Jesus heals the man born blind, infuriates the rulers and gives the discourse on the Good Shepherd, which denounces the leadership and divides the crowds (John 9:1-10:21).
- 9) Late Judean Ministry (approx. 2 months from Oct.-Dec.)
- a) Jesus campaigns in Judea, outside Jerusalem in between Feast of Tabernacles and Feast of Dedication... mainly recorded in Luke 10-13.
 - b) Jesus sends out the 70 to saturate Judea (Luke 10).
 - c) Jesus receives the lawyer (Luke 10:35-37).
 - d) Jesus visits Mary, Martha, and Lazarus in Bethany (Luke 10:38-42).
 - e) Jesus speaks parables, instructs on Prayer, and confronts hypocrisy, warns of the cost of discipleship, teaches on repentance, performs healings, & announces the way into the kingdom, as He returns to Jerusalem for the Feast of Dedication (Luke 11-13:22).

- f) Jesus goes back to Jerusalem for the Feast of Dedication, where He is confronted and challenged to publicly claim to be Messiah so His enemies could arrest Him (John 10:22-39). Jesus once again out maneuvers His enemies.
- g) Jesus escapes Jerusalem and goes over Jordan to Perea, where He stays until just before the Final Passover, where He is crucified (John 10:40-42).

10) Perea Ministry: (Lasts 3 1/2 months)

- a) Jesus will receive many new believers (John 10:40-42).
- b) Luke 13:22 probably describes Jesus' journey to Jerusalem for the Feast of Dedication (John 10:22-42), but then Luke 13:23 picks up the story with Jesus back in Perea.
- c) While Jesus teaches in Perea, the Pharisees attempt to lure Him back into Judea to arrest Him (Luke 13:23-35).
- d) Jesus dines with a chief Pharisee, heals a man on the Sabbath and teaches in Parables (Luke 14:1-24).
- e) The crowds follow Jesus as He leaves the house, and He warns them of the cost of discipleship (Luke 14:25).
- f) Jesus receives crowds, the Pharisees protest, Jesus speaks three parables on lost things (Luke 15), then He teaches lessons to both His disciples and the Pharisees (Luke 16).

11) Setting the Stage for the Passion Week:

- a) The raising of Lazarus grand stands the power and verifies the claims of Jesus, but also solidifies resistance against Him (John 11).
- b) Jesus retreats to Ephraim, on the border between Judea and Samaria (John 11:54). Probably at Ophrah (cf. 1 Sam. 13:15-18, 22-23; 1 Kings 15:6-7), a 15 miles trip from Bethany. Here He stalls for a few weeks before Passover.

- c) He commences His final journey toward Jerusalem (cf. Luke 17:11) but goes north on central ridge route to Galilee through Samaria ending in the Jezreel Valley. Jesus is able to do this due to His good standing in Samaria, which He established in John 4. He takes this route in order to travel with pilgrims back to Jerusalem. Yet Jesus acts boldly and openly on this trip, gathering much attention, in order to telegraph that He is coming to Jerusalem.
- d) He heals the 10 lepers (Luke 17), teaches the parables of Luke 17:20-18:14), teaches on divorce (a hot topic always!) (Matt. 19; Mark 10), invites children to Himself (Matt. 19; Mark 10; Luke 18), receives the rich young ruler and continues to foretell His death (Matt. 20:17-19; Mark. 10:32-34; Luke 18:31-34).
- e) Jesus must rebuke the ambition of James and John (Matt. 20; Mark 10).
- f) Jesus heals blind Bartimaeus and visits Zacchaeus at Jericho (Matt. 20; Mark 10; Luke 19), and finally arrives at Bethany, but stops short of entering Jerusalem (John 12:1-6). Bethany is just beyond a Sabbath day's journey from Jerusalem. Thus, the city of Jerusalem knows Jesus won't enter Jerusalem until after the Sabbath, i.e., on Sunday morning. Jesus is orchestrating the triumphal entry!

Passion Week

1) Introduction:

- a) Six days before Passover, Jesus arrives at Bethany and is anointed by Mary (John 11:55-12:11; Matt. 26:6-13; Mark 14:3-9).
- b) Arriving on a Friday, anointing takes place on Sabbath...

2) Sunday (on the morrow, John 12:12-19)

- a) Just prior to entry, Jesus prophesies and weeps over the city (Luke 19:41-44).

- b) Triumphal entry (Matt. 21; Mark 11; Luke 19).
 - c) Following entry Jesus looks around at the Temple and returns to Bethany, not staying in Jerusalem for the night (Mark 11:11).
- 3) Monday (morning on the morrow Mark 11:12)
- a) Jesus journeys from Bethany to Jerusalem and curses the Fig tree (Mark 11:12-14; Matt. 21:18).
 - b) Upon entering Jerusalem, He goes to the Temple and casts out the money changers. This is the 2nd Temple Cleansing (Mark 11:15-19; Matt. 21:12; Luke 19).
 - c) This results in a complete freeze on Temple commerce (Mark 11:16), and a total domination of the Temple Mount (Luke 19:47-48; 21:37-38).
 - d) This cleansing obviously leads to a plot by the leadership to arrest and kill Jesus (Matt. 21:15-16; Mark 11:18; Luke 19:47).
 - e) Using the crowds, which gathered for healing and teaching, Jesus avoids arrest (Matt. 21:14; Luke 19:47-48; 21:37-38).
 - f) Refusing to stay in the city, Jesus withdraws to Mt. Olivet for the night (Luke 21:37, Mark. 11:19).
- 4) Tuesday:
- a) 12th of Nissan, early in the morning, Jesus returns to the Temple Mount to teach (Luke 21:38).
 - b) On the way, Peter notices the withered Fig Tree (Mark 11:20-26; Matt. 21:19-22).
 - c) While Jesus teaches on the Temple Mount, the religious leaders confront Him and question His authority (Matt. 21:23-27; Mark 11:27; Luke 20:1-8).

- d) Jesus responds with three rapid fire parables on the two sons, the husbandmen, and the marriage feast (Matt. 21:28-22:14; Mark. 12:1; Luke 20:9). All of these parables serve the primary function of exposing the evil of the Pharisees & publicly denouncing their authority (You're Fired!).
- e) Next, the Pharisees, Herodians, and Sadducees all attempt to publicly entangle Jesus in His speech. They ask Him concerning the hot topic issues of the day, Tribute to Caesar, the Resurrection, and the Greatest Commandments (Matt. 22:15-40; Mark 12:13-34).
- f) Jesus then poses His own question (Matt. 22:41-46; Mark 12:35-37; Luke 20:41-44).
- g) After silencing His enemies, Jesus warns the multitudes by denouncing the scribes and Pharisees (Matt. 23:1-39; Mark 12:38-40; Luke 20:45-47).
- h) Then noticing those giving in the treasury, Jesus praises the widow with the two mites (Mark 12:41-44; Luke 21:1-4).
- i) During this teaching, certain Greeks seek Jesus (John 12:20-36), and Jesus contemplates His coming death, and then hears a voice from heaven.
- j) After this long day of teaching and debating, Jesus departs from the Temple (John 12:36; Matt. 24:1 Mark 13:1), but John records the people's response (John 12:36-50).
- k) Sometime on this day Jesus teaches on the end times (Luke 21), which will prompt further questions from Peter, James, John, and Andrew (Matt. 24:1-4).
- l) Leaving the Temple, Jesus goes to Olivet, where He is questioned by 4 disciples and Jesus gives the Olivet Discourse (Matt. 24-25; Mark 13).
- m) Immediately following the discourse, Jesus warns them of His death in two days (Matt. 26:1-2).

- n) At that very time, the rulers are conspiring to take Him, but not on a feast day because of the multitudes (Matt. 26:3-5; Mark 14:1-2; Luke 22:1-2).
 - o) While they conspire, Satan enters Judas (Luke 22:3-6), who was previously rebuked by Christ at His anointing (John 12:4-8), cf. Matthew and Mark's order are recounting the event as a flashback...
 - p) Judas then goes to the rulers and covenants with them to betray Christ (Matt. 26:14-15; Mark 14:10-11).
- 5) Wednesday: cf. arguments for "silent Wednesday"
- a) 13th of Nissan, disciples ask where to prepare for the last supper (Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13).
 - i) Note this takes place "for the sake of" the first day of unleavened bread, not "on" this day (Matt. 26:17; Mark 14:12; Luke 22:7).
 - ii) Note the "last supper" is not the same as the Passover seder (John 13:1), rather it was a Galilean tradition from the school of Shammai, which ate a "last supper" as a mock seder, then would fast for 24 hours till sundown on the 14th of Nissan.
 - b) Jesus and His disciples eat the "last supper" (Matt. 26:20; Mk 14:17; Lk. 22:14-18) on Wednesday at Sundown on the 14th of Nissan.
 - c) Contention arises among the disciples about who would be greatest among them in the kingdom (Luke 22:24-30), so Jesus washes their feet (John 13:1-20).
 - d) Jesus then intentionally exposes Judas to prompt the betrayal. "What you do, do quickly" (Matt. 26:21-25; Mk. 14:18-21; Lk 22:21-23; John 13:21-35).
 - e) With Judas gone, Jesus institutes the Lord's Supper (Matt. 26:26-29; Mk 14:22-25; Lk 22:19-20).

- f) Jesus warns Peter of his denial (Matt. 26:31-35; Mk. 14:27-31; Lk 22:19-20; John 13:36-38).
- g) Upper Room Discourse (John 14-16) and High Priestly Prayer (John 17), on the way to the garden (Jn. 14:31).
- h) The garden agony (Matt. 26:36-46; Mk. 14:26, 32-42; Lk 22:39-46; John 18:1).
- i) Betrayal and arrest (Matt. 26:47-56; Mark 14:43-52; Lk 22:47-53; John 18:2-12).
- j) The Six Trials of Jesus:
 - i) Three Jewish Trials: 1st before Annas (John 18:12-14), then Caiaphas (Matt. 26:57-68), and then the Sanhedrin (Matt. 27:1-2; Lk. 22:66).
 - ii) Three Roman Trials: 1st before Pilate (John 18:28-38), then Herod Antipas (Lk. 23:6-12), and then Pilate again (John 18:39-19:16).
 - iii) Pilate attempts to release Jesus and condemn Barabbas (Matt. 27:15-25; Mark 15:6-20; Luke 23:13-25; John 18:39-40), but the crowd condemns Jesus.
 - iv) Pilate attempts to conjure pity by scourging Jesus (Matt. 27:26-28; John 19:1-11), but nothing works, and the crowd threatens to report Pilate to Caesar (cf. Jn. 19:12-16), so Pilate delivers Jesus over to be crucified.

6) Thursday Morning-Twilight 14th of Nissan

- a) Suicide of Judas (Matt. 27:3-10), probably before crucifixion, but after conviction.
- b) Crucifixion 9am-3pm on 14th of Nissan, Passover, before the seder that night (John 19 note) (Matt. 27:31-56; Mark 15:20-41; Lk 23:26-49).
 - i) Jesus hangs for the first three hours on the cross & utters His first 3 of 7 statements: 1) To His heavenly

Father on behalf of His tormentors: “Father, forgive them...” 2) To the repentant thief: “Today you shall be with me in paradise” 3) To his mother and to John: “Woman, behold thy son...” (9am-noon, Mt 27:35-44; Mk 15:24-32; Lk 23:33-43; Jn 19:18-27)

ii) Then darkness descends for the final three hours while Jesus hangs silent until near the end when He utters His final 4 statements from the cross: 1) In agony, “My God, why...” 2) To those standing by: “I thirst!” (Jesus had something more to say, but His mouth and throat were so parched by the ordeal of crucifixion that He did not have the physical strength to say it; thus this request for moisture for His lips.) 3) To a breathlessly waiting world, a cry of sublime victory: “It is finished.” 4) Having completed the awful task: “Father, into thy hands...”; the Prince of Life lays down His physical life for three dark days. (noon-3pm, Mt 27:45-50; Mk 15:33-37; Lk 23:44-46; Jn 19:28-30).

c) Physical phenomena at the death of Jesus (Mt 27:51-56; Mk 15:38-41; Lk 23:50-54) Including the rending of the veil in the temple; tremors in the earth that split rocks; the resuscitation (return to mortal life) of some who had (recently?) died and been buried in the regions of Jerusalem. These physical signs drew many onlookers to faith, including a centurion (Roman soldier given leadership over 100 troops) who had been assigned to the detail conducting this crucifixion.

d) Burial on Thursday before sundown (John 19:31-42; Matt. 27:57-61; Mk 15:42-47; Lk 23:50-56), before the beginning of the High Sabbath.

7) Evening of 14th-Morning of Sunday the 17th

a) Corresponding to Feast of First-fruits, Jesus is in the grave.

b) A watch is set at the tomb (Matt. 27:62-66).

c) The women purchase and prepare the spices (Mk. 16:1).

8) Sunday the 17th of Nissan

a) Resurrection occurs early in the morning before sunup.

b) Women visit the tomb (Matt. 28:1; Mk. 16:1-4; Lk 24:1-3; John 21:1-2), but Mary Magdalene peels off to inform the disciples of the stone rolled away.

c) Angelic visitation to the other women (Matt. 28:5-7; Mk 16:5-7; Lk. 24:4-8), and they go to inform the disciples of the resurrection.

d) Peter and John run to investigate the empty tomb (Lk. 24:12; John 20:3-10).

e) Mary Magdalene returns to the tomb, Jesus appears 1st to her (Mk. 16:9; John 20:11-18).

f) Guards report what happened to the Sanhedrin (Matt. 28:11-15).

g) Jesus appears on the road to Emmaus (Mk. 16:12-13; Lk 24:13-35).

h) Jesus appears sometime that day to Peter & James His brother.

i) Jesus appears in the Upper Room without Thomas (John 20; Mk 16:14; Lk 24:36-49).

j) Jesus appears in the Upper Room with Thomas (John 20:26-29).

k) Jesus appears to the seven on the Galilee (John 21).

l) Jesus appears on Mt. Olivet or Arbel? (Matt. 28:16-20; Mk. 16:15-18).

m) Jesus ascends into glory (Mk. 16:19-20; Lk 24:50-53).

Appendix: Concerning the Day on which Jesus was Crucified (Bookman)

- There are 3 positions embraced by Bible believers; the following is a summary of the arguments for and against each position.

I. The Wednesday Crucifixion (Scroggie)

1a. An overview of the week

SATURDAY NISAN 10	SUNDAY Nisan 11	MONDAY Nisan 12	TUESDAY Nisan 13	WEDNESDAY NISAN 14	THURSDAY Nisan 15	FRIDAY Nisan 16	SATURDAY Nisan 17	SUNDAY Nisan 18
Triumphal Entry	Cleanses, controls temple	Confronts enemies, woes, Olivet Discourse	Passover, Arrest, Trials (early Friday morning)	Trials, crucifixion, burial	Body lays in the tomb	Body embalmed	Rises from the dead after exactly 72 hours	OR Rises early on this, the first day of the week

2a. ARGUMENTS for this position (W. G. Scroggie)

- 1.) Matthew 12:40 - 3 full days & 3 full nights (72 hours)
- 2.) Too many events between Christ's death at 3 pm & His burial at 6 pm (Scroggie lists 20); better - Jesus died & was buried late Wednesday, His body left in the tomb on Thursday (Passover Sabbath), and then embalmed on Friday (day b/w the Sabbaths)
- 3.) Fits typology - Christ presented as Lamb on Nisan 10 (Saturday) at Triumphal Entry
- 4.) No silent days in week

3a. CRITIQUE of this position

- 1.) This view concludes either that Jesus rose on Saturday, or that He rose on the *fourth* day; NT says He rose on *third* day (Mt 16:21; 17:23; 20:19; 27:4; Lk 9:22; 18:33; 24:7,21,46; Jn 2:19-22; Ac 10:40; 1 Cor 15:4)

2.) "Three days and three nights" (Mt 12:40) is an idiomatic expression - means the third day (See under Friday consideration.)

3.) If "three days and three nights" = exactly 72 hours, Jesus must have risen no later than 6 pm on Saturday; why have Christians always celebrated resurrection on Sunday, if it occurred on Saturday?

4.) Many of the events between death and burial happened simultaneously - involved different persons, groups of persons.

5.) Places Triumphal Entry on Saturday (Sabbath) - unlikely because then Jesus riding on donkey was violation of Levitical law (Deut 5:14), as was cutting of palm branches (cf Num 15:32-36).

II. The Thursday Crucifixion

1a. An overview of the week

SATURDAY Nisan 9	SUNDAY NISAN 10	MONDAY Nisan 11	TUESDAY Nisan 12	WEDNESDAY Nisan 13	THURSDAY NISAN 14	FRIDAY Nisan 15	SATURDAY Nisan 16	SUNDAY Nisan 17
Feast at which Mary anoints Jesus, in Bethany	Triumphal Entry	Cleanses, controls temple	Confronts enemies, woes, Olivet Discourse	Passover, Arrest, Trials (early Friday morning)	Trials, crucifixion, burial	Body lays in the tomb, 3 full nights, 2 full days & part of the 3rd day		Rises from the dead early in the day

2a. **ARGUMENTS** for this position (B. F. Westcott, Roy Aldrich)

1.) Body in tomb for three nights, two days and part of third day

2.) Triumphal entry on Nisan 10 (Sunday) fulfills typology

3.) No silent day in week

4.) John 19:31 - "sabbath" refers to Friday, Nisan 15, the day after Passover - which was the day of Unleavened Bread, a day when no one was to work (Lev 23:7). [The point - the mention of "sabbath" in Jn 19:31 is not a reference to the seventh day of the week, but to this day on which no work was to be done.)

5.) Mt 28:1 - "sabbaths" is plural, indicating 2 Sabbaths in a row that week (i.e., Day of Unleavened Bread, followed by weekly sabbath).

3a. **CRITIQUE of this view**

1.) "Three days & three nights" (Mt 12:40) - refers to "the third day" (see below)

- 2.) No evidence that the day of Unleavened Bread, because it was a day when no work was to be done, was referred to as a "sabbath"
- 3.) Plural of "sabbath" in Mt 28:1 -1/3 of the uses of the term in the NT are plural; Mt 12:1-12, both singular & plural used of same day.
- 4.) Must take Jn 19:14 - "preparation of the Passover" - to mean Wednesday, the day before the Passover; that expression always means Friday, the preparation for the weekly sabbath. (cf. Mk 15:42; the "day of preparation" is said to be "the day before the sabbath")
- 5.) Jn 19:31, 42 specifically state that the Pharisees hurried to have Jesus in the tomb on the "day of preparation" so that He would not be on the cross "on the sabbath"

III. The Friday Crucifixion

1a. An overview of the week

SATURDAY Nisan 8	SUNDAY Nisan 9	MONDAY Nisan 10	TUESDAY Nisan 11	WEDNESDAY Nisan 12	THURSDAY Nisan 13	FRIDAY NISAN 14	SATURDAY Nisan 15	SUNDAY Nisan 16
Feast at which Mary anoints Jesus, in Bethany	Triumphal Entry	Cleanses, controls temple	Confronts enemies, woes, Olivet Discourse	Silent day, no record in the Gospels	Passover, Arrest, Trials (early Friday morning)	Trials, crucifixion, burial	Body lays in the tomb	Rises from the dead early in the day

or (Hoehner)

SATURDAY Nisan 8	SUNDAY Nisan 9	MONDAY Nisan 10	TUESDAY Nisan 11	WEDNESDAY Nisan 12	THURSDAY Nisan 13	FRIDAY NISAN 14	SATURDAY Nisan 15	SUNDAY Nisan 16
Arrival in Bethany	Many to Bethany to see Jesus & Lazarus	Triumphal Entry	Cleanses, controls temple	Confronts enemies, woes, Olivet Discourse	Passover, Arrest, Trials (early Friday morning)	Trials, crucifixion, burial	Body lays in the tomb	Rises from the dead early in the day

2a. ARGUMENTS for this position

- 1.) Jesus prophesied that He would rise on the *third* day (Mt 16:21; 17:23; 20:19; 27:64; Mk 9:31; 10:34; Jn 9:22; 18:33; 24:7; 24:21; 24:26; cf. Ac 10:40; 1 Cor 15:4); and the Gospels give the impression that He did rise on third day.
- 2.) Jesus' body was laid in the tomb on evening of the day of preparation (i.e., preparation for the Sabbath), which is called the day before the Sabbath (Mt 27:62; 28:1; Mk 15:42; Lk 23:54, 56; Jn 19:31, 42).
- 3.) The women returned home and rested on the Sabbath (Lk 23:56), and then returned to the tomb early on the first day of the week (Sunday) and found it empty (Mt 28:1; Mk 16:1,2; Lk 24:1; Jn 20:1). In Jewish culture,

a dead body could be attended to for 3 days (start counting with day of death), by the end (sundown) of the 3rd day, the body must be in the sealed tomb/grave.

4.) On the day Jesus rose from the dead, He walked with 2 disciples on the road to Emmaus (Lk 24:13); they said it was the third day since their Master was crucified (Lk 24:21).

3a. **CRITIQUE of this view -**

1.) Mt 12:40 - no three days and three nights

BUT -

a.) NT speaks of resurrection on the 3rd day (Mt 16:21; 17:23; 20:19; 27:64; Lk 9:22; 18:33; 24:7,21,46; Ac 10:40; 1 Cor 15:4; Jn 2:19-22); Compare "after three days" (Mt 27:63; Mk 8:31; 9:31; 10:34) - must be equivalent to "on the third day"

b.) Mt 27:63 - Pharisees remember that Jesus predicted He would rise "after 3days," and ask for soldiers to guard tomb "until the third day."

c.) In OT, "3 days and 3 nights" = on the 3rd day. See Gen 42:17-18 – Joseph put his brothers "in prison for three days. Now Joseph said to them on the third day. . . ." 1 Kgs 20:29 – Israel and Syria "camped one over against the other *seven days*. And it came about that *on the seventh day*, the battle was joined." 2 Chron 20:5, 12 – Rehoboam said, "'Return to me again *in three days*.' . . . So Jeroboam and all the people came to Rehoboam *on the third day* as the king had directed, saying 'Return to me on the third day.'" (2 Chron. 20:5, 12) Esther said, "Go, assemble all the Jews who are found in Susa, and fast for me; do not eat or drink *for three days, night or day*. I and my maidens also will fast in the same way. . . . Now it came about *on the third day* that Esther put on her royal robes" (Esther 4:16, 5:1) and ate at a banquet that day. 1 Samuel 30:12,13 – "[The Egyptian] had not eaten bread or drunk water *for three days and three nights*... And he said, '...my master left me behind when I fell sick *three days ago*.'"

d.) Jewish literature: Rabbi Eleazar ben Azariah (lived ca AD 100, counted the 10th in descent from Ezra) stated: "A day and

night are an Onah [i.e., 'a portion of time'], and the portion of an Onah is as the whole of it" (JT, Shabbath 9:3; BT, Pesachim 4a). The point he is making is that the Jews' habit was to count *any portion* of a day as a whole day.

2.) Necessitates a "silent day" on Wednesday (unless Triumphal Entry is placed on Monday (as per Hoehner)

BUT

- a) given the logistical preparation which had to be made in order for Jesus to be arrested in the middle of the night (600 soldiers – Jn 18:3), tried before the Sanhedrin (again, near 70 men assemble in the middle of the night in a culture where little happens at night), and then tried before Pilate very early in the morning on the pavement of his residence – all before 6 am (Jn 19:14), and
- b) given that the preparation for all of that could not begin until late on Tuesday night (Lk 22:1-6),
- c) the narrative is more coherent if that day is available for all of that activity. In short, the day is "silent" in that nothing that occurred that day is recorded in the Gospels; it is not silent in the sense that nothing significant happened on that day, or even that the day is superfluous to the Gospel record of that final week.

