

Through the Bible

OT:

9/4 Law (Gen-Deut)
9/11 History (Josh-Est)
9/18 Poetry (Job-Song)
9/25 Prophecy (Isa-Mal)
10/2 OT Narrative
10/9 OT Recap

NT:

10/16 Gospels (Matt-Acts)
10/23 Pauline Epistles (Rom-Phm)
10/30 Catholic Epistles (Heb-Jude)
11/6 Apocalyptic (Dan, Rev)
11/13 NT Narrative
11/20 NT Recap

5. Gospels (Matt-Acts)

Author

- **Matthew:** Matthew the tax collector, also known as Levi, one of Jesus' twelve apostles.
- **Mark:** John Mark, a companion of the apostles Peter and Paul, cousin of Barnabas. Mark abandoned Paul and Barnabas on Paul's 1st missionary journey (Acts 13:13). Barnabas wanted to give Mark a second chance on the next missionary journey, but Paul didn't agree. So Barnabas took Mark west and Paul took Silas North (Acts 15:36-40). Later Paul and Mark reconciled and Paul spoke highly of him (Colossians 4:10, 2 Timothy 4:11). Additional mentions: Acts 12:12, 25, 13:5, 13, 15:37-39, Col 4:10, Philem 1:24, 2 Tim 4:11, 1 Pet 5:13.
- **Luke:** Luke, a gentile, Christian, physician, and missionary companion of the apostle Paul. Author of the books of Luke and Acts. Other mentions: Colossians 4:14; Philemon 24; 2 Timothy 4:11.
- **John:** John, the son of Zebedee, brother of James, fisherman, one of Jesus' twelve apostles, "the disciple whom Jesus loved." Author of 1, 2, and 3 John, and the Book of Revelation.
- **Acts:** Luke, a gentile, Christian, physician, and missionary companion of the apostle Paul. Author of the book of Luke, the prequel to Acts. Other mentions: Colossians 4:14; Philemon 24; 2 Timothy 4:11.

Date

- **Matthew:** Early 60s according to early 2nd century Christians, after 70s according to modern secular scholars because it predicts the destruction of Jerusalem in 70.
- **Mark:** Earliest gospel written. Late 50s to mid 60s. Early tradition said just before or after Peter's death in 65.
- **Luke:** Before 64. Because Acts was written before 64 and Luke was written first.
- **John:** Probably before 70. Because the destruction of the temple isn't mentioned. But between 65-95 is possible.
- **Acts:** Before 64. Story ends abruptly with Paul's house arrest without mentioning significant historical events after 64 like the Jewish revolt against Rome or the fall of Jerusalem.

Audience

- **Matthew:** Jewish-Christians. Matthew focused on OT fulfillment. Probably written in Palestine, Syria, or Alexandria.
- **Mark:** Gentile-Christians. Mark explained Jewish customs (7:3-4) and translated Aramaic expressions (5:41, 15:34). They were probably persecuted since Mark referenced persecution and being hated for the gospel (4:17, 8:34-38, 10:30, 13:9, 13:13). Probably written from Rome with Peter.
- **Luke:** Dedicated to an unknown person named Theophilus. Gentile audience, that doesn't ignore the OT. Luke probably used first-hand accounts and written works like Matthew, Mark, and an unknown work named "Q", which stands for "Quelle", the German word for "source."
- **John:** Written to the broad Christian community. Written from Ephesus according to tradition.
- **Acts:** Dedicated to an unknown person named Theophilus. Tracks the reception of the Gospel from Jew to Gentile. Luke was a first-hand witness to many events, and recorded first-hand witness accounts for others.

Purpose

- **Matthew:** To identify, defend, and promote Jesus of Nazareth as the Davidic Messiah who fulfilled the OT.
- **Mark:** To report the good news about Jesus and to call others to follow him with devotion and sacrifice.

- Luke: A detailed biography that confirms certainty of belief in Jesus Christ.
- John: To strengthen believers and evangelize. Also teaches theology, identity of Jesus as God, and anti-gnostic ideas that humans are divine souls trapped in an evil body.
- Acts: The sequel to the Gospel, the start of the church, and report the continuing spread of belief in Jesus to the ends of the earth.

Apparent Contradictions:

- | | | |
|---------------------------------|---------------------------------|--|
| 1. Different genealogies | 8. The fig tree timing | 15. Judas's death |
| 2. Jesus's early life | 9. Peter's denial rooster crows | 16. Number of angels at the tomb |
| 3. The Calling of Disciples | 10. Day of the crucifixion | 17. Women witnesses of the resurrection |
| 4. Sermon on the mount location | 11. Who carried the cross? | 18. Time of women's visit to the tomb |
| 5. The Centurion's servant/son | 12. Time of the crucifixion | 19. Jesus's resurrection appearances |
| 6. Feeding 5,000 vs. 4,000 | 13. Jesus's last words | 20. Final instructions for the disciples |
| 7. Cleanse the temple timing | 14. Who was at the crucifixion? | |

Explanation:

- Either some Gospels give more info than others (1 vs. 2 angels).
- OR a similar event happened more than once (sermon on mount vs. plain).
- Different but complementary testimony means independent witnesses.

Text Criticism:

Not included until 4th-5th century:

- | | |
|---|---|
| 1. Matthew 16:2b-3 (Signs of end times) | 6. Luke 22:43-44 (Sweating blood) |
| 2. Matthew 17:21 (Exorcism by prayer/fasting) | 7. John 5:4 (Angel stirring the water) |
| 3. Mark 7:16 (ears to hear) | 8. John 7:53-8:11 (Woman caught in adultery) |
| 4. Mark 16:9-20 (Longer ending) | 9. Acts 8:37 (Confession of the Ethiopian Eunuch) |
| 5. Luke 17:36 (Two in the field) | 10. Acts 15:34 (Short addition about Silas) |

Explanation:

- Maybe original, but lost from the early copies we happen to have.
- Maybe oral tradition or theological clarification added later to make it official.
- The Church has historically accepted them and they don't change doctrine.

Synoptics: "to see at a glance"	Matthew	Mark	Luke
1. Introduction	1-3	1	1-3
2. Ministry in Galilee	4-13	2-5	4-9
3. Broader ministry	14-16	6-8	10-13
4. Travel to Jerusalem	17-20	9-10	14-18
5. In Jerusalem	21-25	11-13	19-21
6. Death/Resurrection	26-28	14-16	22-24

Matthew

Introduction (1-3)

1. The genealogy and birth of Jesus are recounted, emphasizing His royal lineage and divine origin.
2. Wise men visit the young Jesus, and the family flees to Egypt to escape Herod's massacre.
3. John the Baptist prepares the way for Jesus, who is baptized and affirmed by God as His Son.

Ministry in Galilee (4-13)

4. Jesus is tempted in the wilderness, begins His ministry in Galilee, and calls His first disciples.
- 5-7. Sermon on the mount: Beatitudes, righteousness, prayer, trust in God, false teaching.
- 8-13. Calming a storm, healing, forgiving sins, commissions the 12, the Sabbath, parables of the kingdom.

Broader ministry (14-16)

14. Jesus feeds 5,000, walks on water, and heals those who touch His garment, revealing His divine power.
15. Jesus teaches about inner purity, heals a Gentile woman's daughter, and miraculously feeds 4,000.
16. Peter confesses Jesus as the Messiah, and Jesus predicts His suffering, death, and resurrection.

Travel to Jerusalem (17-20)

- 17-18. Jesus is transfigured, heals a demon-possessed boy, teaches about humility, faith, forgiveness, conflict.
19. Jesus teaches on marriage, divorce, children, and the difficulty for the rich to enter the kingdom.
20. Jesus foretells His death, teaches about serving others, and heals two blind men in Jericho.

In Jerusalem (21-25)

21. Jesus enters Jerusalem triumphantly, cleanses the temple, and teaches about faith and authority.
- 22-23. Jesus teaches about taxes, the greatest commandment, condemns hypocrisy of the religious leaders.
- 24-25. Jesus foretells the destruction of the temple, sings of the end times, parables to prepare for His return.

Death/Resurrection (26-28)

26. Jesus is anointed, celebrates the Last Supper, prays in Gethsemane, is arrested, and faces trial.
27. Jesus is condemned, crucified, buried, and a guard is set at the tomb.
28. Jesus rises from the dead, appears to His disciples, and commissions them to spread the gospel.

Key Points:

- Call everyone to repentance.
- Demonstrate Jesus as the Davidic Messiah.
- Jesus is the new Moses, fulfilling the Law.
- Jesus's ministry fulfills the Old Testament.
- Jesus's teachings transform how people live.
- The kingdom of heaven has arrived in Jesus.
- Confirm Jesus's identity as Immanuel: God with us.

Mark

Introduction (1)

1. John the Baptist prepares the way for Jesus, who begins His ministry, calls disciples, and performs healings.

Ministry in Galilee (2-5)

2. Jesus forgives sins, heals a paralytic, calls Levi, and teaches about fasting and the Sabbath.
3. Jesus heals on the Sabbath, appoints the twelve apostles, and is accused of being possessed by a demon.
4. Jesus teaches in parables, calming a storm and demonstrating His authority over creation.
5. Jesus heals a demon-possessed man, raises a girl from the dead, and heals a woman with bleeding condition.

Broader ministry (6-8)

6. Jesus is rejected in His hometown, sends out the twelve, and feeds 5,000 before walking on water.
7. Jesus teaches about inner purity, heals a Syrophenician woman's daughter, and a deaf and mute man.
8. Jesus feeds 4,000, heals a blind man, and Peter confesses Him as the Christ before Jesus predicts His death.

Travel to Jerusalem (9-10)

9. Jesus is transfigured, heals a boy with a demon, and teaches about humility and service.
10. Jesus teaches on divorce, blesses children, challenges the rich young ruler, and predicts His death.

In Jerusalem (11-13)

11. Jesus enters Jerusalem, cleanses the temple, and teaches about faith using the fig tree as an example.
12. Jesus teaches in parables, answers questions about taxes, resurrection, and the greatest commandment.
13. Jesus foretells the destruction of the temple and His return, urging watchfulness and readiness.

Death/Resurrection (14-16)

14. Jesus celebrates the Last Supper, prays in Gethsemane, is arrested, and put on trial.
15. Jesus is condemned, crucified, and buried in a tomb.
16. Jesus rises from the dead, appears to His disciples, and commissions them to preach the gospel.

Key points:

- Tells the succinct story of Jesus.
- Identifies Jesus as the beloved Son of God.
- Jesus brings God's kingdom to earth.
- Jesus is a suffering Messiah, not a conquering one.
- Following Jesus means dying to self in sacrificial love.
- Jesus is King with authority over all.
- Ends abruptly after Jesus's death and resurrection.

Luke

Introduction (1-3)

1. The births of John the Baptist and Jesus are foretold, and Jesus is born in Bethlehem.
2. Jesus is presented at the temple, and as a boy, He amazes the teachers with His wisdom.
3. John the Baptist preaches repentance, and Jesus is baptized and begins His ministry.

Ministry in Galilee (4-9)

4. Jesus is tempted in the wilderness, rejected in Nazareth, and begins teaching and healing.
5. Jesus calls His first disciples, heals the sick, and teaches about the kingdom of God.
6. Jesus teaches the Beatitudes, love for enemies, and the importance of bearing good fruit.
7. Jesus heals a centurion's servant, raises a widow's son, and forgives a sinful woman.
8. Jesus teaches in parables, calms a storm, and heals a demon-possessed man and a sick woman.
9. Jesus sends out the twelve, feeds 5,000, is transfigured, and teaches about discipleship.

Broader ministry (10-13)

10. Jesus sends out 72 disciples, teaches the parable of the Good Samaritan, and visits Mary and Martha.
11. Jesus teaches about prayer, casts out demons, and condemns the hypocrisy of the Pharisees.
12. Jesus teaches about avoiding hypocrisy, trusting in God's provision, and being prepared for His return.
13. Jesus teaches about repentance, healing, and the kingdom of God using parables.

Travel to Jerusalem (14-18)

14. Jesus teaches about humility, the cost of discipleship, and God's invitation to the kingdom.
15. Jesus tells the parables of the lost sheep, coin, and prodigal son, illustrating God's love for sinners.
16. Jesus teaches about wealth, stewardship, and the consequences of ignoring the needy.
17. Jesus teaches about forgiveness, faith, gratitude, and the coming of the kingdom of God.
18. Jesus teaches about prayer, humility, the kingdom of God, and predicts His death.

In Jerusalem (19-21)

19. Jesus enters Jerusalem, teaches the parable of the minas, and weeps over the city's future.
20. Jesus teaches in the temple, answering challenges about His authority and the resurrection.
21. Jesus foretells the destruction of the temple and the signs of His return, urging vigilance.

Death/Resurrection (22-24)

22. Jesus celebrates the Last Supper, prays in Gethsemane, is arrested, and put on trial.
23. Jesus is crucified, dies, and is buried, while a centurion and a criminal recognize His innocence.
24. Jesus rises from the dead, appears to His disciples, and ascends to heaven.

Key points:

- Accurately reports historical events.
- Jesus is the messianic King bringing God's rule and salvation to all.
- Focus on the poor, oppressed, and outcasts.
- Teaches radically different priorities: generosity, service, peace, forgiveness.
- Parables emphasize God's kingdom, trusting in God, saving the lost, and justice.
- The rejection of the Messiah leads to destruction.
- Disciples restored and commissioned.

John

1. Introduction (1)
2. Four locations (2-4)
3. Four feasts (5-10)
4. Raising Lazarus (11-12)
5. Last Supper (13-17)
6. Death/Resurrection (18-21)

Introduction (1)

1. Jesus is introduced as the Word made flesh, and John the Baptist testifies about Him.

Four locations (2-4)

- 2a. Wedding: Jesus performs His first miracle turning water into wine and cleanses the temple in Jerusalem.
- 2b. Temple: Jesus cleanses the temple in Jerusalem (either flash-forward, or a different time).
3. Night: Jesus teaches Nicodemus about being born again and God's love for the world (underlying conflict).
4. Jacob's Well: Jesus speaks with a Samaritan woman, offering her living water, and heals a nobleman's son.

Four feasts (5-10)

5. Sabbath: Jesus heals a man at the pool of Bethesda and teaches about His authority as God's Son.
6. Passover: Jesus feeds 5,000, walks on water, and teaches about being the bread of life.
- 7-9. Tabernacles: living water, woman caught in adultery, light of the world, healed blind man.
10. Hanukkah: Jesus teaches about being the good shepherd who lays down His life for His sheep.

Raising Lazarus (11-12)

11. Jesus raises Lazarus from the dead, foreshadowing His own resurrection.
12. Jesus enters Jerusalem, predicts His death, and teaches about the necessity of His sacrifice.

Last Supper (13-17)

13. Jesus washes His disciples' feet and teaches about love and servanthood at the Last Supper.
14. Jesus comforts His disciples, promising the Holy Spirit and teaching about His unity with the Father.
15. Jesus teaches about abiding in Him, the vine, and the necessity of love and obedience.
16. Jesus warns His disciples about persecution and promises the coming of the Holy Spirit.
17. Jesus prays for His disciples, for their unity, and for all believers to be one with God.

Death/Resurrection (18-21)

18. Jesus is betrayed, arrested, tried, and denied by Peter.
19. Jesus is condemned, crucified, and buried in a garden tomb.
20. Jesus rises from the dead, appears to His disciples, and commissions them to spread the gospel.
21. Jesus appears to His disciples by the Sea of Galilee and reinstates Peter after his denial.

Key points:

- God sent Jesus out of love for the world.
- Jesus is the Messiah, fully human and the eternal Son of God.
- Jesus's signs show fulfillment of the old and usher in the new.
- Jesus lays down His life to open a way for all.
- His kingdom is not of this world, but transforms this world.
- Believers enter new life now, experiencing the power of obedience.
- Jesus sends His followers to love others as He was sent by the Father to love.

<u>7 Titles</u>	<u>7 Signs</u>	<u>7 “I am the”</u>	<u>7 I AM [ἐγώ εἰμι]”</u>	<u>7 Risen Jesus Moments</u>
Lamb of God (1:29)	water to wine (2)	bread of life (6:35)	“I am [messiah] (4:26)	Mary Magdalene (20:11-18)
Son of God (1:34)	healing sick boy (4)	light of the world (8:12)	“I am, do not be afraid” (6:20)	Disciples hiding (20:19-23)
Rabbi (1:38)	healing paralyzed man on Sabbath (5)	gate for the sheep (10:7)	“if you do not believe I am, you will die in your sins” (8:24)	Doubting Thomas (20:24-29)
Messiah (1:41)	feeding 5,000 (6)	good shepherd (10:11)	“I am [the Son of Man]” (8:28)	Disciples at sea (21:1-14)
Jesus of Nazareth (1:46)	healing blind man (9)	resurrection (11:25)	“before Abraham was, I am” (8:58)	Restoration of Peter (21:15-19)
King of Israel (1:49)	raising Lazarus (11)	way, truth, & life (14:6)	“you may believe I am” (13:19)	The disciple Jesus loved (21:20-23)
Son of Man (1:51)	Jesus’s resurrection (20)	true vine (15:1)	“I am [Jesus of Nazareth]” (18:5)	You and me (20:30-31)

Acts

1. Introduction (1-2)
2. Jerusalem (3-7)
3. Judea & Samaria (8-12)
4. Ends of the Earth (13-20)
5. Trial In Jerusalem (21-23)
6. Journey to Rome (24-28)

Introduction (1-2)

1. Jesus ascends to heaven, and the apostles choose Matthias to replace Judas.
2. The Holy Spirit descends at Pentecost, and Peter preaches, leading many to repentance.

Jerusalem (3-7)

3. Peter and John heal a lame man at the temple and preach about Jesus' resurrection.
4. Peter and John are arrested, but they boldly testify about Jesus before the religious leaders.
5. Ananias and Sapphira die for lying to the Holy Spirit, and the apostles continue to perform miracles.
6. The church appoints seven deacons, and Stephen is falsely accused of blasphemy.
7. Stephen gives a speech recounting Israel's history and is stoned to death.

Judea & Samaria (8-12)

8. The church faces persecution, and Philip preaches in Samaria and to an Ethiopian eunuch.
9. Saul is converted on the road to Damascus, and Peter heals Aeneas and raises Dorcas from the dead.
10. Peter receives a vision and preaches to Cornelius, marking the inclusion of Gentiles in the church.
11. Peter defends the inclusion of Gentiles, and Barnabas brings Saul to Antioch, first called Christians.
12. Peter is miraculously freed from prison, and Herod dies after failing to give glory to God.

Ends of the Earth (13-20)

13. Paul and Barnabas are sent on their first missionary journey, preaching the gospel to Jews and Gentiles.
14. Paul and Barnabas face opposition but continue to preach and establish churches in various cities.
15. The Jerusalem Council resolves the issue of whether Gentile converts must follow the Mosaic law.
16. Paul and Silas begin Paul's second missionary journey, preaching and being imprisoned in Philippi.
17. Paul preaches in Thessalonica, Berea, and Athens, addressing the philosophers at the Areopagus.
18. Paul begins his third missionary journey, spends time in Corinth preaching and establishing a church there.
19. Paul preaches in Ephesus, many turn from idolatry, and a riot occurs over the loss of idol-makers business.
20. Paul travels to various churches, giving his farewell address to the Ephesian elders.

Trial In Jerusalem (21-23)

21. Paul is arrested in Jerusalem after being falsely accused of bringing Gentiles into the temple.
22. Paul gives his testimony to the crowd, emphasizing his conversion and call to preach to the Gentiles.
23. Paul defends himself before the Sanhedrin and is transferred to Caesarea for his protection.

Journey to Rome (24-28)

24. Paul defends himself before Governor Felix but remains imprisoned for two years.

25. Paul appeals to Caesar and defends himself before King Agrippa.
26. Paul gives his testimony to Agrippa, recounting his conversion and mission to the Gentiles.
27. Paul survives a shipwreck on his way to Rome, demonstrating God's protection.
28. Paul arrives in Rome, where he continues to preach the gospel while under house arrest.

Key points:

- Continues Jesus's work on earth through the Church.
- Provides an accurate account of the Gospel's global spread.
- God's kingdom spreads through witnesses to all people.
- The Holy Spirit indwells and empowers believers.
- Christians should expect persecution while being devoted to Christ's mission.
- Shows God's purposes triumph over opposition.
- Reconciles freedom in Christ with cultural differences.

Gospels Teaching the Trinity

- **Passages confirming Jesus is God:**
 - Matthew 1:23, 9:2, 28:9, 28:19, Mark 2:5, 14:61, Luke 5:20, 20:42, John 1:1, 5:18, 8:58, 10:30, 14:9, 20:28, Acts 20:28.
- **Passages confirming the HS is God:**
 - Matthew 28:19, Mark 13:11, Luke 3:22, 12:12, John 14:16, 14:26, 15:26, 16:13, Acts 5:3, 13:2.

- Matthew:
 - Call everyone to repentance.
 - Demonstrate Jesus as the Davidic Messiah.
 - Jesus is the new Moses, fulfilling the Law.
 - Jesus's ministry fulfills the Old Testament.
 - Jesus's teachings transform how people live.
 - The kingdom of heaven has arrived in Jesus.
 - Confirm Jesus's identity as Immanuel: God with us.
- Mark:
 - Tells the succinct story of Jesus.
 - Identifies Jesus as the beloved Son of God.
 - Jesus brings God's kingdom to earth.
 - Jesus is a suffering Messiah, not a conquering one.
 - Following Jesus means dying to self in sacrificial love.
 - Jesus is King with authority over all.
 - Ends abruptly after Jesus's death and resurrection.
- Luke:
 - Accurately reports historical events.
 - Jesus is the messianic King bringing God's rule and salvation to all.
 - Focus on the poor, oppressed, and outcasts.
 - Teaches radically different priorities: generosity, service, peace, forgiveness.
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 - Believers enter new life now, experiencing the power of obedience.
 - Jesus sends His followers to love others as He was sent by the Father to love.
- Acts:
 - Continues Jesus's work on earth through the Church.
 - Provides an accurate account of the Gospel's global spread.
 - God's kingdom spreads through witnesses to all people.
 - The Holy Spirit indwells and empowers believers.
 - Christians should expect persecution while being devoted to Christ's mission.
 - Shows God's purposes triumph over opposition.
 - Reconciles freedom in Christ with cultural differences.

Matthew

Author: Matthew the tax collector, also known as Levi, one of Jesus' twelve apostles.

Purpose: to Identify, defend, and promote Jesus of Nazareth as the Davidic Messiah who fulfilled the OT.

Content: Jesus's genealogy, birth, baptism, temptations, Galilean ministry, journey to Jerusalem, arrest, trial, crucifixion, resurrection, and ascension.

Key points: call everyone to repentance, demonstrate Jesus was the Davidic Messiah, Jesus's ministry fulfilled the OT, Jesus's teachings change the way people live, kingdom of heaven arrived in Jesus, importance of the church, confirming Jesus's identity through the death and resurrection, God with us.

Date: early 60s according to early 2nd century Christians, after 70s according to modern secular scholars because it predicts the destruction of Jerusalem in 70.

Audience: Jewish-Christians. Matthew focused on OT fulfillment. Probably written in Palestine, Syria, or Alexandria.

Mark

Author: John Mark, a companion of the apostles Peter and Paul, cousin of Barnabas. Mark abandoned Paul and Barnabas on Paul's 1st missionary journey (Acts 13:13). Barnabas wanted to give Mark a second chance on the next missionary journey, but Paul didn't agree. So Barnabas took Mark west and Paul took Silas North (Acts 15:36-40). Later Paul and Mark reconciled and Paul spoke highly of him (Colossians 4:10, 2 Timothy 4:11). Additional mentions: Acts 12:12, 25, 13:5, 13, 15:37-39, Col 4:10, Philem 1:24, 2 Tim 4:11, 1 Pet 5:13.

Purpose: To report the good news about Jesus and to call others to follow him with devotion and sacrifice.

Key points: telling the story of Jesus, follow Jesus and the pattern of His life, hope and significance in the Kingdom of God.

Date: Earliest gospel written. Late 50s to mid 60s. Early tradition said just before or after Peter's death in 65.

Audience: Gentile-Christians. Mark explained Jewish customs (7:3-4) and translated Aramaic expressions (5:41, 15:34). They were probably persecuted since Mark referenced persecution and being hated for the gospel (4:17, 8:34-38, 10:30, 13:9, 13:13). Probably written from Rome with Peter.

Luke

Author: Luke, a gentile, Christian, physician, and missionary companion of the apostle Paul. Author of the book of Acts, the sequel to Luke. Other mentions: Colossians 4:14; Philemon 24; 2 Timothy 4:11.

Purpose: A detailed biography that confirms certainty of belief in Jesus Christ.

Content: God's plan and activity, Jesus as the savior for all people, the HS, prayer, changed lives, stories of marginalized people (women, gentiles, government officials), wealth & poverty.

Key points: accurately report historical events, Jesus is God's unique Son, Jesus's mission of bringing God's salvation for all people, radically different priorities for living.

Date: Before 64. Because Acts was written before 64 and Luke was written first.

Audience: Dedicated to an unknown person named Theophilus. Gentile audience, that doesn't ignore the OT. Luke probably used first-hand accounts, and written works like Matthew, Mark, and an unknown work named "Q", which stands for "Quelle", the German word for "source."

John

Author: John, the son of Zebedee, brother of James, fisherman, one of Jesus' twelve apostles, "the disciple whom Jesus loved." Author of 1, 2, and 3 John, and the Book of Revelation.

Purpose: To strengthen believers and evangelize. Also teaches theology, identity of Jesus as God, and anti-gnostic ideas that humans are divine souls trapped in an evil body.

Key points: God the Father sent Jesus because He loved the world, Jesus was the Christ, the Son of God, Jesus fulfilled the old and brought the new, Jesus provided a way that was open to all, those who believe enter life now, Jesus sends His followers as the Father sent Him,

Date: Probably before 70. Because the destruction of the temple isn't mentioned. But between 65-95 is possible.

Audience: Written to the broad Christian community. Written from Ephesus according to tradition.

Acts

Author: Luke, a gentile, Christian, physician, and missionary companion of the apostle Paul. Author of the book of Luke, the prequel to Acts. Other mentions: Colossians 4:14; Philemon 24; 2 Timothy 4:11.

Purpose: The sequel to the gospel, report the continuing spread of belief in Jesus to the ends of the earth.

Key points: Grounded the birth and growth of the church in history, defended the gentile mission as God's plan, confidence that God's purposes triumph over all opposition, the ideal for the church in every age,

Date: Before 64. Story ends abruptly with Paul's house arrest without mentioning significant historical events after 64 like the Jewish revolt against Rome or the fall of Jerusalem.

Audience: Dedicated to an unknown person named Theophilus. Tracks the reception of the gospel from Jew to Gentile. Luke was a first-hand witness to many events, and recorded first-hand witness accounts for others.

Genealogy Differences

1. Ancestral Focus:

- **Matthew** traces Jesus' lineage through **Joseph**, his legal (adoptive) father, back to **Abraham**, emphasizing Jesus' Jewish heritage and His fulfillment of Old Testament prophecies.
- **Luke** traces Jesus' lineage through **Mary**, emphasizing His biological descent, and goes back to **Adam**, highlighting Jesus as the Savior of all humanity, not just the Jews.

2. Legal vs. Biological Lineage:

- **Matthew's genealogy** likely traces the legal royal lineage through **Joseph**, establishing Jesus' right to David's throne as the promised Messiah. Matthew emphasizes legal inheritance through Joseph, Jesus' adoptive father, connecting Him to the line of kings, including David and Solomon.
- **Luke's genealogy** is thought to trace **Mary's lineage**, giving Jesus' biological ancestry. This may explain why Luke's genealogy differs in names from David onward, especially as it traces Jesus' descent through **Nathan**, another son of David, rather than through Solomon.

3. Purpose and Audience:

- **Matthew** was writing to a predominantly Jewish audience, and he arranged the genealogy in three groups of 14 generations (from Abraham to David, from David to the Babylonian exile, and from the exile to Jesus) to show the fulfillment of Jewish expectations of the Messiah.
- **Luke**, writing to a broader Gentile audience, focuses on Jesus as the universal Savior, connecting Him to **Adam**, the father of all humanity, and emphasizing the universality of salvation.

4. Different Names:

- From **David** onward, the two genealogies diverge, likely because Matthew traces the **royal line** (through Solomon), while Luke traces a different branch of David's family (through Nathan), focusing on **biological** descent rather than royal succession.

5. Levirate Marriage Theory:

- Some scholars propose that **levirate marriage** (where a man marries his brother's widow to raise offspring for the deceased brother) could account for the difference between the genealogies. This would mean that Joseph had both a biological father (as listed in Luke) and a legal father (as listed in Matthew), due to a possible levirate marriage situation.

Conclusion

In summary, Matthew's genealogy emphasizes Jesus' **legal right** to the throne of David through Joseph, while Luke's genealogy likely emphasizes Jesus' **biological lineage** through Mary. Both genealogies, despite their differences, affirm Jesus' rightful place in David's line and His role as the Messiah.

1. Different Genealogies of Jesus (Matthew 1 vs. Luke 3)

- **Objection:**
 - **Matthew's genealogy** traces Jesus' ancestry through **David's son Solomon** (Matthew 1:6), while **Luke's genealogy** traces it through **David's son Nathan** (Luke 3:31). This results in two different sets of names between David and Joseph, Jesus' legal father.
- **Traditional Explanation:**
 - **Two genealogies for different purposes:**
 - **Matthew** presents the **legal** genealogy through Joseph, emphasizing Jesus' legal right to the throne of David as the Messiah (a focus on Jewish prophecy).
 - **Luke** presents the **biological** genealogy, possibly through **Mary**, though Joseph's name is mentioned to maintain social convention. This would explain the different lineage, tracing Jesus' human ancestry back to Adam, stressing His connection to all humanity.
 - Some scholars also argue that Matthew traces the **royal** line, while Luke traces the **priestly** or **natural** line.

2. Jesus' Birthplace and Early Life (Matthew 2 vs. Luke 2)

- **Objection:**
 - **Matthew** (2:1) says that after Jesus was born in **Bethlehem**, His family fled to **Egypt** to escape Herod, and they returned to **Nazareth** after Herod's death. However, **Luke** (2:1-7) makes no mention of the flight to Egypt, saying Jesus was born in Bethlehem and His family returned to Nazareth shortly after His birth without any reference to Egypt.
- **Traditional Explanation:**
 - **Different focuses:** The Gospels of Matthew and Luke focus on **different aspects** of Jesus' early life. Matthew emphasizes the **fulfillment of prophecy** (Hosea 11:1) by including the flight to Egypt, while Luke highlights the **Roman census** and focuses more on Jesus' immediate presentation at the Temple (Luke 2:22-39) and the family's return to Nazareth.
 - **Complementary accounts:** The events in Matthew do not contradict those in Luke. After Jesus' presentation in the Temple (Luke 2:39), the family could have fled to Egypt (as mentioned in Matthew), with Luke simply omitting that part of the narrative.

3. The Calling of Disciples (Different Sequences and Details)

- **Objection:**
 - The Gospels present the calling of Jesus' disciples with variations in the order and specific details. For example, the calling of Matthew (Levi) appears in **Matthew 9:9**, **Mark 2:14**, and **Luke 5:27-28**, with slight differences in context and description.
- **Traditional Explanation:**
 - **Different Emphases and Perspectives:** Each Gospel writer emphasizes different aspects of the disciples' calling to highlight their unique contributions and the diverse nature of Jesus' followers.
 - **Non-Linear Narratives:** The Gospels do not always follow a strict chronological order, allowing for thematic arrangement of events that best serve each writer's purpose.
 - **Complementary Accounts:** The variations provide a richer, more comprehensive understanding of the disciples' backgrounds, personalities, and the transformative impact of Jesus' call.

4. The Location of Jesus' Sermon on the Mount vs. the Sermon on the Plain (Matthew 5-7 vs. Luke 6)

- **Objection:**
 - **Matthew** (5:1-7:29) describes Jesus delivering the **Sermon on the Mount**, while **Luke** (6:17-49) refers to a similar sermon as the **Sermon on the Plain**. Critics argue that these are two conflicting accounts of the same event since they share many teachings but differ in setting.
- **Traditional Explanation:**

- **Two different sermons:** It is possible that Jesus gave **similar sermons** on different occasions. As an itinerant teacher, He likely repeated key teachings in multiple locations.
- **Geographical differences explained:** Another explanation suggests that the "mountain" in Matthew may refer to a **higher elevation** within a broader hilly region, while the "plain" in Luke refers to a **level area** within that region, meaning they could describe the same location from different perspectives.
- The differences in content between the two sermons are explained by the possibility that Jesus tailored His message to different audiences on separate occasions.

5. The Centurion's Servant vs. The Centurion's Son (Matthew 8 vs. Luke 7)

- **Objection:**
 - **Matthew** (8:5-13) states that a centurion came to Jesus asking for healing for his **servant**. However, in **Luke** (7:1-10), the centurion sends **Jewish elders** to ask Jesus on his behalf, and the person being healed is described as the centurion's **servant** as well. In **John** (4:46-54), a similar story is told about an **official's son**, leading some to argue that these are contradictory accounts.
- **Traditional Explanation:**
 - **Different interpretations of the event:**
 - Matthew could be simplifying the story by omitting the intermediaries (Jewish elders), emphasizing the centurion's **faith**. It's possible that Matthew uses a **shorthand narrative** where the centurion is depicted as personally approaching Jesus, even though he sent others in his place.
 - The **John** account (which involves a royal official's son) may describe a **different event**. While the stories are similar, John's narrative occurs in **Cana**, while Matthew's and Luke's take place in **Capernaum**. This supports the idea of multiple, similar healings.

6. The Feeding of the 5,000 and the Feeding of the 4,000

Feeding of the 5,000:

- **Recorded in:** All four Gospels (Matthew 14:13-21; Mark 6:31-44; Luke 9:10-17; John 6:1-14)
- **Number of people fed:** 5,000 men, plus women and children
- **Number of loaves:** 5 loaves of bread
- **Number of fish:** 2 fish
- **Leftover baskets:** 12 baskets
- **Location:** Near Bethsaida, a Jewish region
- **Time frame:** Earlier in Jesus' ministry

Feeding of the 4,000:

- **Recorded in:** Matthew 15:32-39 and Mark 8:1-10
- **Number of people fed:** 4,000 men, plus women and children
- **Number of loaves:** 7 loaves of bread
- **Number of fish:** A few fish
- **Leftover baskets:** 7 baskets
- **Location:** Region of the Decapolis, a Gentile area
- **Time frame:** Later in Jesus' ministry

7. Timing of the Temple Cleansing (John 2 vs. Synoptics)

- **Objection:**
 - **John** places the cleansing of the Temple at the beginning of Jesus' ministry (John 2:13-17), while **Matthew** (21:12-13), **Mark** (11:15-18), and **Luke** (19:45-46) place it near the end of His ministry, shortly before His crucifixion.
- **Traditional Explanation:**
 - **Two separate cleansings:**
 - Some scholars suggest that Jesus could have cleansed the Temple **twice**, once early in His ministry (as recorded in John) and again near the end (as recorded in the Synoptics). This

would mean there were two instances of Jesus driving out the money changers for corrupting the sacredness of the Temple.

- **Thematic placement:** Another explanation is that **John** moves the event for theological purposes, using it early in his Gospel to emphasize Jesus' role in confronting corrupt religious practices and establishing His authority from the start.

8. The Fig Tree Incident (Matthew 21 vs. Mark 11)

- **Objection:**
 - **Matthew** (21:18-19) says that when Jesus cursed the fig tree, it withered **immediately**. In **Mark** (11:12-14, 20-21), however, the fig tree withered the **next day**, leading some to claim a contradiction in the timing of the event.
- **Traditional Explanation:**
 - **Different narrative structures:**
 - The apparent discrepancy may be due to the Gospel writers' different **narrative structures**. Matthew presents the story in a more **condensed format**, summarizing the event as happening immediately for the sake of clarity. **Mark**, on the other hand, provides a more **chronological account**, describing the tree withering overnight.
 - The **key point** in both accounts is that Jesus' words had the power to cause the fig tree to wither, and the difference in the timing of how this is reported is secondary.

9. Jesus' Predictions about Peter's Denial (Matthew 26 vs. Mark 14 vs. Luke 22 vs. John 13)

- **Objection:**
 - In **Matthew** (26:34), **Luke** (22:34), and **John** (13:38), Jesus tells Peter that he will deny Him **three times before the rooster crows**. However, in **Mark** (14:30), Jesus says Peter will deny Him **three times before the rooster crows twice**. This appears to be a contradiction in the number of crowings.
- **Traditional Explanation:**
 - **Mark's account is more detailed:** The traditional explanation is that Mark includes an additional **detail** about the rooster crowing twice, while Matthew, Luke, and John provide a **simplified version** mentioning only one crowing. The accounts don't necessarily contradict, but Mark's version is considered more specific.
 - **Harmonization of the accounts:** Peter denied Jesus three times as described, and the rooster may have crowed multiple times, with only the **second crowing** marking the fulfillment of Jesus' prophecy. The other Gospel writers may have focused on the fact of the rooster's crowing, without emphasizing the number of times.

10. The Day of Jesus' Crucifixion (Synoptics vs. John)

- **Objection:**
 - The **Synoptic Gospels** (Matthew, Mark, and Luke) seem to indicate that Jesus was crucified on the day after the **Passover meal** was eaten (Mark 14:12, Luke 22:7-8), while **John** (19:14) appears to state that Jesus was crucified on the **day of preparation for the Passover**, before the meal was eaten.
- **Traditional Explanation:**
 - **Different time reckoning systems:**
 - One common explanation is that **John** uses a different method of time reckoning (following the **Roman or priestly calendar**), while the **Synoptics** follow a more **Galilean or Jewish** timekeeping system.
 - In this interpretation, Jesus celebrated the Passover meal with His disciples on Thursday night according to **Galilean custom** (as recorded in the Synoptics), while the **Judean authorities** celebrated Passover the following day (Friday), which is why John describes Jesus as being crucified on the "day of preparation."
 - This harmonizes the accounts by explaining that **Jesus and His disciples celebrated an earlier Passover**, while the official Passover lambs were being slaughtered on Friday (as John describes).

11. Who Carried the Cross? (John 19 vs. Synoptics)

- **Objection:**
 - **John** (19:17) states that Jesus carried His own cross, while **Matthew** (27:32), **Mark** (15:21), and **Luke** (23:26) say that **Simon of Cyrene** was compelled to carry the cross for Jesus.
- **Traditional Explanation:**
 - **Both accounts are true:** The traditional view is that **both Jesus and Simon** carried the cross at different points. John may be focusing on the fact that Jesus **started** carrying His own cross, but the Synoptic writers mention that **Simon was enlisted** when Jesus could no longer bear it after the initial part of the journey. This harmonizes the accounts by suggesting that Simon took over after Jesus had carried the cross for some distance.

12. The Timing of the Crucifixion (Mark 15 vs. John 19)

- **Objection:**
 - **Mark** 15:25 states that Jesus was crucified at the **third hour** (around 9:00 AM), while **John** 19:14 says Jesus was still before Pilate at the **sixth hour** (around noon).
- **Traditional Explanation:**
 - **Different timekeeping systems:**
 - **Mark** likely uses the **Jewish method of timekeeping**, where the day starts at sunrise (around 6:00 AM). Thus, Jesus would have been crucified at 9:00 AM.
 - **John** may use the **Roman method**, where the day begins at midnight, placing the trial with Pilate around 6:00 AM, followed by the crucifixion later in the morning. Alternatively, some suggest John's "sixth hour" is symbolic, emphasizing the significance of the events leading up to the crucifixion rather than providing an exact time.

13. Differences in the Last Words of Jesus on the Cross

- **Objection:**
 - Each Gospel presents a different set of Jesus' last words on the cross:
 - **Matthew and Mark:** "My God, my God, why have you forsaken me?" (Matthew 27:46; Mark 15:34).
 - **Luke:** "Father, into your hands I commit my spirit" (Luke 23:46).
 - **John:** "It is finished" (John 19:30).
- **Traditional Explanation:**
 - **Multiple statements from the cross:** The traditional explanation suggests that Jesus made **several statements** during the crucifixion, and the Gospel writers each chose to highlight different ones based on their theological focus.
 - **Matthew and Mark** emphasize Jesus' sense of abandonment and fulfillment of Psalm 22.
 - **Luke** stresses Jesus' trust in the Father even at the moment of death.
 - **John** highlights the completion of Jesus' mission as the climax of His sacrificial work.
 - **Selective reporting:** The Gospel writers do not claim to offer a verbatim, complete account of every word Jesus spoke on the cross. They focus on different aspects of the crucifixion narrative to make distinct theological points.

14. The Presence of Women at the Crucifixion (Matthew 27 vs. Mark 15 vs. Luke 23 vs. John 19)

- **Objection:**
 - The **Synoptic Gospels** mention specific women (e.g., Mary Magdalene, Mary the mother of James and Joseph, and Salome) present at the crucifixion.
 - **John** emphasizes the presence of **Mary, the mother of Jesus**, and the **Beloved Disciple**, raising questions about the exact identities and numbers of women present.

- Critics argue that these differences create confusion about who exactly was present during the crucifixion.
- **Traditional Explanation:**
 - **Different Emphases:** Each Gospel writer highlights different individuals based on their theological focus and the sources available to them. John emphasizes his personal relationship with the Beloved Disciple and Mary, the mother of Jesus, while the Synoptics focus on other key female followers.
 - **Inclusive Presence:** All accounts agree that women were present at the crucifixion, even if they mention different names. The variations do not necessarily exclude each other but rather provide a fuller picture by mentioning different participants.
 - **Multiple Witnesses:** It is plausible that multiple women from Jesus' circle attended the crucifixion, and each Gospel records the names that were most significant to their respective narratives.

15. Judas' Death (Matthew 27 vs. Acts 1)

- **Objection:**
 - **Matthew** (27:5) describes Judas as hanging himself after betraying Jesus, while **Acts** (1:18) describes him as falling headlong and his body bursting open.
- **Traditional Explanation:**
 - **Different aspects of Judas' death:**
 - A common explanation is that both accounts are true, describing **different parts of the same event**. Judas may have hanged himself, and later his body fell and burst open, possibly due to the rope breaking or his body decaying.
 - The differences reflect **different details** chosen by Matthew and Luke (the author of Acts) to emphasize particular aspects of Judas' tragic end.

16. The Number of Angels at the Empty Tomb (Matthew 28 vs. Luke 24)

- **Objection:**
 - **Matthew** (28:2-7) mentions **one angel** who rolled away the stone and spoke to the women, while **Luke** (24:4) and **John** (20:12) mention **two angels** at the tomb.
- **Traditional Explanation:**
 - **Focus on one angel:**
 - **Matthew** may have focused on the **spokesperson** angel, the one who rolled away the stone and communicated with the women. Just because he mentions only one doesn't mean there weren't two present, as Luke and John describe.
 - **Mark** (16:5) also refers to only one angel but does not deny the presence of a second angel.
 - The **presence of multiple angels** does not necessarily contradict; it reflects different details that were chosen for emphasis in each account.

17. The Role of Women in Witnessing the Resurrection

- **Objection:**
 - The Gospel accounts differ regarding the **women who visited the tomb:**
 - **Matthew** mentions **Mary Magdalene and the other Mary** (28:1).
 - **Mark** adds **Salome** (16:1).
 - **Luke** also includes **Joanna** and other unnamed women (24:10).
 - **John** focuses on **Mary Magdalene** alone (20:1).
- **Traditional Explanation:**
 - **Different witnesses mentioned for emphasis:**
 - The Gospels focus on **different individuals** without excluding the presence of others. Each writer selects the characters most relevant to their theological focus or source material.
 - It is likely that a larger group of women went to the tomb, but each Gospel highlights the key figures or focuses on the most prominent individual (e.g., Mary Magdalene).

- **No contradiction** arises since the presence of additional women does not negate the role of the specific ones mentioned in each account.

18. The Time of the Women's Visit to the Tomb (Matthew 28 vs. Mark 16 vs. Luke 24 vs. John 20)

- **Objection:**
 - **Matthew** (28:1) says the women came to the tomb "at dawn," while **Mark** (16:2) says it was "very early," **Luke** (24:1) says "at early dawn," and **John** (20:1) says it was "still dark." The exact timing seems inconsistent.
- **Traditional Explanation:**
 - **Different expressions for the same time:** These descriptions can all refer to the **same general time period**, with slight differences in how each Gospel writer chooses to describe the moment. The time frame could cover the period just before and after **sunrise**, as the women were likely traveling while it was still dark and arrived at dawn.
 - **Different perspectives:** The Gospel writers are focusing on the **transition between darkness and light**, using slightly different terms to convey the same moment.

19. Jesus' Post-Resurrection Appearances (Matthew 28 vs. Luke 24 vs. John 20-21)

- **Objection:**
 - The Gospels offer different accounts of **where and to whom** Jesus first appeared after the resurrection:
 - **Matthew** says Jesus appeared first to the women and later to the disciples in **Galilee** (28:9-10, 16).
 - **Luke** describes Jesus appearing to the disciples in **Jerusalem** (24:13-36).
 - **John** has Jesus appearing first to **Mary Magdalene** at the tomb and later to the disciples in **Jerusalem** (20:11-21:14).
- **Traditional Explanation:**
 - **Multiple appearances in different locations:** The Gospels describe **several post-resurrection appearances** of Jesus at different times and places. Matthew focuses on the **Galilee** appearance, while Luke and John emphasize the initial appearances in **Jerusalem**.
 - The appearances are not contradictory but **complementary**, reflecting different aspects of Jesus' post-resurrection encounters with His followers.
 - The variations in reporting are due to the Gospel writers focusing on events relevant to their audience and purpose.

20. The Final Instructions to the Disciples (Great Commission vs. Command to Remain)

- **Objection:**
 - In **Matthew 28:18-20**, Jesus gives the Great Commission to make disciples of all nations.
 - In **John 20:21-23**, Jesus says, "As the Father has sent me, I am sending you," which can be interpreted as a directive to continue His mission.
 - Critics question whether there is a discrepancy in the nature and scope of Jesus' final instructions.
- **Traditional Explanation:**
 - **Complementary Commands:** Both passages represent different aspects of Jesus' final instructions. Matthew emphasizes global evangelism, while John highlights the continuation of Jesus' mission and the impartation of authority through the Holy Spirit.
 - **Different Emphases:** Matthew provides a broad, mission-oriented directive suitable for a dispersed audience, while John offers a more intimate, mission-focused encouragement tailored to the immediate group of disciples.
 - **Unified Mission:** Together, these commands reinforce a unified mission of spreading Jesus' teachings and empowering believers to carry out His work, each complementing the other in scope and intent.

