

# THE GOSPELS

The word Gospel comes from the Anglo-Saxon word godspell and means “a \_\_\_\_\_ about God” or a “good story.” The latter meaning is in harmony with the Greek word translated “gospel” euangellion, which means a good message or the \_\_\_\_\_. The four gospels are fittingly named because they are the good news about the most significant events in history – the life, sacrificial death, and resurrection of Jesus Christ.

Each of the gospel accounts are named after the \_\_\_\_\_ of the book.

## **4 Gospels Establish Evidence:**

So why four gospels and not just one? Four gospels establish \_\_\_\_\_. In the Old Testament when Moses outlined the judicial process for the Jews He gave them this initiative:

### **Deuteronomy 17:1-7**

Two to three firsthand witnesses were required to establish the guilt of someone in a judicial proceeding. Four gospels or four firsthand accounts of the life and ministry of Jesus Christ would have surpassed the amount of required evidence to establish the legitimacy of something.

## **4 Gospels Give Varying Perspectives**

First of all understand that the Gospels are not designed to be an autobiography (John 21:25) on the life of Christ but rather show four \_\_\_\_\_ or \_\_\_\_\_ of His life.

**Jhn 21:25** And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

It's why each of the four writers have a particular emphasis and \_\_\_\_\_ in mind when telling their view of Christ. When the gospels are viewed this way, we see the way God beautifully orchestrated them.

Apart from the birth narratives and a few events in between, the first thirty years of his life are \_\_\_\_\_, and while his ministry was over three years long, much of the gospels focus on the \_\_\_\_\_ of his life.

**Matthew** – Presents Jesus as King writing primarily to a Jewish audience. Here's the evidence for that claim:

- **His \_\_\_\_\_**: Two gospels give the lineage of Jesus. Matthew starts with Abraham (father of the Jews) and works his way forward. Luke starts with Jesus and works his way back to Adam. Being able to \_\_\_\_\_ your lineage meant everything to the Jews.
- **The \_\_\_\_\_**: The law would not mean as much to a \_\_\_\_\_ audience as it would a Jewish audience. Matthew addresses Jesus position on the law.

### Matt 5:17-19

- **References to the Old Testament** – There are over \_\_\_\_\_ quotes and allusions to the Old Testament in Matthew. Many of these references are to Old Testament \_\_\_\_\_ and how Jesus was fulfilling them.

### Matt 21:1-5

Fulfilling – Isaiah 62:11 and Psalm 118:26

- **Using the Name of God** - Matthew changes the phrase “the Kingdom of \_\_\_\_\_” (used in the other three gospels) to “the Kingdom of \_\_\_\_\_,” respecting the Jews’ reverence for the name of the Lord. The phrase is used 32 times in the whole Bible, and it appears in \_\_\_\_\_ all 32 times.

**Mark** – presents Jesus as a \_\_\_\_\_ (Mark 10:45).

### Mrk 10:45

His audience is gentile in nature and specifically a Roman one. The evidence for that claim shows up in the language used in Mark. Latin was the language of ancient Rome and it shows us in Marks gospel.

Mrk 5:9 And he asked him, **What is thy name?** And he answered, saying, My name is **Legion**: for we are many.

Mrk 6:27 And immediately the king sent an **executioner**, and commanded his head to be brought: and he went and beheaded him in the prison,

Mrk 15:16 And the soldiers led him away into the hall, called **Practorium**; and they call together the whole band.

Mrk 15:39 And when the **centurion**, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

**Luke** – addressed a broader gentile audience. Luke was a very educated man, possibly either a gentile or Hellenized Jew and a \_\_\_\_\_.

Col 4:14 Luke, the beloved physician, and Demas, greet you.

His work of being in the medical community shows up in his writing as he documents Christ healing people \_\_\_\_\_ in his gospel letter. He authored both the gospel of Luke and the book of \_\_\_\_\_.

Matthew, Mark, and Luke are called “Synoptic Gospels” because they can be “seen together.” What that actually means is that these gospels contain many of the \_\_\_\_\_ stories and sometimes those stories are even presented in the same sequence within each of the three different synoptic gospels.

John on the other hand differs from the Synoptic Gospels in several ways: it covers a different \_\_\_\_\_ than the others; it locates much of Jesus' ministry in \_\_\_\_\_; and it portrays Jesus discoursing at length on theological matters.

**John** – heavily addresses the \_\_\_\_\_ of Christ. He states the purpose of his gospel with this statement:

Jhn 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

## The Harmony of the Gospels (non-exhaustive)

As stated earlier, the collaboration in the Gospel accounts provide the “multiple witnesses” needed to generally verify that something took place. So it only makes sense that within the four gospels, the individual writers would give their \_\_\_\_\_ of the same events, which is generally referred to as the harmony of the gospels.

Subjects	Matthew	Mark	Luke	John
<b>Pre-Christ Narratives</b>				
St. Luke's preface			1:1-4	
"God the Word"				1:1-14
<b>The Birth and Early Childhood of Christ</b>				
Birth of John Baptist foretold			1:5-25	
Annunciation of the birth of Jesus			1:26-38	
Mary visits Elizabeth			1:39-56	
Birth of John the Baptist			1:57-80	
The two genealogies	1:1-17		3:23-38	
Birth of Jesus Christ	1:18-25		2:1-7	
The watching shepherds			2:8-20	
The circumcision			2:21	
Presentation in the temple			2:22-38	
The wise men from the East	2:1-12			
Flight into Egypt, and return to Nazareth	2:13-23		2:39	
Christ in the temple with the doctors			2:40-52	
<b>The Baptism of Christ</b>				
Ministry of John the Baptist	3:1-12	1:1-8	3:1-18	1:15-31
Baptism of Jesus Christ	3:13-17	1:9-11	3:21-22	1:32-34
<b>The Temptation of Christ</b>				
The temptation	4:1-11	1:12-13	4:1-13	
<b>The Early Ministry of Christ</b>				
Andrew and another disciple and Simon Peter				1:35-42
Philip and Nathanael				1:43-51
The marriage in Cana of Galilee				2:1-11
Passover and cleansing the temple				2:12-25
Nicodemus comes to Jesus by night				3:1-21
Christ and John baptizing				3:22; 4:2
Christ at the well of Sychar				4:3-42
John the Baptist in prison	4:12; 14:3	1:14; 6:17	3:19-20	3:24
Christ returns to Galilee	4:12	1:14-15	4:14-15	4:43-45
The synagogue at Nazareth			4:16-30	
Andrew and Simon, James and John called	4:13-22	1:16-20	5:1-11	
<b>Miracles of Christ</b>				
The nobleman's son at Capernaum healed				4:46-54
The demoniac in the synagogue healed		1:21-28	4:31-37	
Simon's wife's mother healed	8:14-17	1:29-34	4:38-41	
Circuit round Galilee	4:23-25	1:35-39	4:42-44	
Healing a leper	8:1-4	1:40-45	5:12-16	
Christ stills the storm	8:18-27	4:35-41	8:22-25	
Demoniacs in the land of the Gadarenes	8:28-34	5:1-20	8:26-39	
Jairus' daughter. Woman healed	9:18-26	5:21-43	8:40-56	
Blind men and demoniac	9:27-34			
Healing the paralytic	9:1-8	2:1-12	5:17-26	
Matthew the publican	9:9-13	2:13-17	5:27-32	
"Thy disciples fast not"	9:14-17	2:18-22	5:33-39	

Subjects	Matthew	Mark	Luke	John
<b>The Feast and Miracle at Bethesda</b>				
The feast at Jerusalem				5:1
The pool of Bethesda				5:2-15
Jesus and the irate Jews				5:16-47
<b>Ministry and Parables</b>				
Plucking ears of corn on the Sabbath	12:1-8	2:23-28	6:1-5	
The withered hand. Miracles	12:9-21	3:1-12	6:6-11	
The twelve apostles	10:2-4	3:13-19	6:12-16	
The sermon on the mount	5:1-7:29		6:17-49	
The centurion's servant healed	8:5-13		7:1-10	
The widow's son at Nain			7:11-17	
Messengers from John	11:2-19		7:18-35	
Woe denounced to the cities of Galilee	11:20-24			
Call to the meek and suffering	11:25-30			
Anointing the feet of Jesus			7:36-50	
Second circuit round Galilee			8:1-3	
Parable of the sower	13:1-23	4:1-20	8:4-15	
Parable of the candle under a bushel		4:21-25	8:16-18	
Parable of the seed growing secretly		4:26-29		
Parable of the wheat and tares	13:24-30			
Parable of the grain of mustard seed	13:31-32	4:30-32	13:18-19	
Parable of the leaven	13:33		13:20-21	
On teaching by parables	13:34-35	4:33-34		
The wheat and tares explained	13:36-43			
The hid treasure, the pearl, the net	13:44-52			
His mother and His brethren	12:46-50	3:31-35	8:19-21	
Reception at Nazareth	13:53-58	6:1-6		
Third circuit round Galilee	9:35-38; 11:1	6:6		
Sending forth of the twelve	10:5-42	6:7-13	9:1-6	
Herod's opinion of Jesus	14:1-2	6:14-16	9:7-9	
Death of John the Baptist	14:3-12	6:17-29		
Feeding of the five thousand	14:13-21	6:30-44	9:10-17	6:1-15
Christ walking on the sea	14:22-33	6:45-52		6:16-21
Miracles in Gennesaret	14:34-36	6:53-56		
"The bread of life"				6:22-65
The washed hands	15:1-20	7:1-23		
The Syrophenician woman	15:21-28	7:24-30		
Miracles of healing	15:29-31	7:31-37		
Feeding of the four thousand	15:32-39	8:1-9		
The sign from heaven	16:1-4	8:10-13		
The leaven of the Pharisees	16:5-12	8:14-21		
Blind man healed		8:22-26		
<b>Outside of Galilee</b>				
Peter's profession of faith	16:13-19	8:27-29	9:18-20	6:66-71
The passion foretold	16:20-28	8:30-38; 9:1	9:21-27	
The transfiguration	17:1-9	9:2-10	9:28-36	
The coming of Elias	17:10-13	9:11-13		
The lunatic healed	17:14-21	9:14-29	9:37-42	

Subjects	Matthew	Mark	Luke	John
<b>Back in Galilee</b>				
The passion again foretold	17:22-23	9:30-32	9:43-45	
The fish caught for the tribute	17:24-27			
the little child	18:1-5	9:33-37	9:46-48	
One casting out devils		9:38-41	9:49-50	
Offences	18:6-9	9:42-48	17:2	
The lost sheep	18:10-14		15:4-7	
Forgiveness of injuries	18:15-17			
"Binding and loosing"	18:18-20			
Parable of the unmerciful servant	18:21-35			
"Salt with fire"		9:49-50		
<b>Ministry in Jerusalem</b>				
Journey to Jerusalem			9:51	7:1-10
Fire from heaven			9:52-56	
Answers to disciples	8:19-22		9:57-62	
Teaching at the feast of tabernacles				7:11-53
Woman taken in adultery				8:1-11
Dispute with the Pharisees				8:12-59
The man born blind				9:1-41
The good shepherd				10:1-21
Feast of the dedication				10:22-30
Departure beyond Jordan				10:40-42
<b>In Galilee</b>				
Mission of the seventy			10:1-16	
The return of the seventy			10:17-24	
The good Samaritan			10:25-37	
Mary and Martha			10:38-42	
The Lord's prayer	6:9-13		11:1-4	
Prayer effectual	7:7-11		11:5-13	
The blasphemous Pharisees reproved	12:22-37	3:20-30	11:14-23	
The unclean spirit returning	12:43-45		11:24-28	
The sign of Jonah	12:38-42		11:29-32	
The light of the body	5:15; 6:22-23		11:33-36	
The Pharisees	23:1-39		11:37-54	
What to fear	10:26-33		12:1-12	
Covetousness	6:25-33		12:13-31	
Watchfulness			12:32-59	
Galileans that perished			13:1-9	
Woman healed on the Sabbath			13:10-17	
The grain of mustard-seed	13:31-32	4:30-32	13:18-19	
The leaven	13:33		13:20-21	

Subjects	Matthew	Mark	Luke	John
<b>Towards and At Jerusalem</b>				
Journey towards Jerusalem			13:22	
"Are there few that be saved?"			13:23-30	
Warning against Herod			13:31-33	
Prophecy against Jerusalem	23:37-39		13:34-35	
Dropsy healed on the Sabbath day			14:1-6	
Choosing the chief rooms			14:7-14	
Parable of the great supper	22:1-14		14:15-24	
Following Christ with the cross	10:37-38		14:25-35	
Parables of the lost sheep, piece of money, prodigal son			15:1-32	
Parables of the steward, rich man and Lazarus			16:1-31	
Offences	18:6-15		17:1-4	
Faith and merit	17:20		17:5-10	
The ten lepers			17:11-19	
How the kingdom cometh			17:20-37	
Parable of the unjust judge			18:1-8	
Parable of the Pharisee and the publican			18:9-14	
Divorce	19:1-12	10:1-12		
Infants brought to Jesus	19:13-15	10:13-16	18:15-17	
The rich man inquiring	19:16-26	10:17-27	18:18-27	
Promises to the disciples	19:27-30	10:28-31	18:28-30	
Laborers in the vineyard	20:1-16			
Death of Christ foretold	20:17-19	10:32-34	18:31-34	
Request of James and John	20:20-28	10:35-45		
Blind men at Jericho	20:29-34	10:46-52	18:35-43	
Zaccheus			19:1-10	
Parable of the ten talents	25:14-30		19:11-28	
Raising of Lazarus				11:1-44
Meeting of the Sanhedrin				11:45-53
Christ Departs to Ephraim				11:54-57
The anointing by Mary <sup>1</sup>	26:6-13	14:3-9	7:36-50	12:1-11
Christ enters Jerusalem	21:1-11	11:1-10	19:29-44	12:12-19
Cleansing the temple (second)	21:12-16	11:15-18	19:45-48	
The barren fig tree	21:17-22	11:11-14, 11:19-23		
Exhortation to prayer and forgiveness	6:14-15	11:24-26		
The questioning of the chief priests	21:23-27	11:27-33	20:1-8	
Parable of the two sons	21:28-32			
Parable of the wicked husbandmen	21:33-46	12:1-12	20:9-18	
Parable of the wedding-garment	22:1-14		14:16-24	
The tribute money	22:15-22	12:13-17	20:20-26	
The Sadducees confuted	22:23-33	12:18-27	20:27-40	
The great commandment	22:34-40	12:28-34		
David's Son and David's Lord	22:41-46	12:35-37	20:41-44	
The hypocrisy and ambition of the Pharisees	23:1-39	12:38-40	20:45-47	
The widow's mite		12:41-44	21:1-4	
Christ's second coming foretold	24:1-51	13:1-37	21:5-36	
Parable of the ten virgins	25:1-13			
Parable of the talents	25:14-30		19:11-27	
The last judgment	25:31-46			
Greeks visit Jesus. Voice from heaven				12:20-36
The judgment of unbelief				12:37-50
Last passover. Conspiracy of Jews	26:1-5	14:1-2	22:1-2	
Judas Iscariot	26:14-16	14:10-11	22:3-6	
Paschal supper	26:17-30	14:12-26	22:7-23	13:1-35
Contention of the apostles			22:24-30	
Peter's fall foretold	26:31-35	14:27-31	22:31-39	13:36-38

<b>Subjects</b>	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
Last discourse. The departure. The Comforter				14:1-31
The vine and the branches. Abiding in love				15:1-27
Work of the Comforter in the disciples				16:1-33
The prayer of Christ for them				17:1-26
Gethsemane	26:36-46	14:32-42	22:40-46	18:1
1. There is disagreement on this event but we preserve the author's original work in its totality.				
<b>The Betrayal and Trial of Christ</b>				
The betrayal	26:47-56	14:43-52	22:47-53	18:2-11
Christ before Annas and Caiaphas. Peter's denial	26:57-58, 26:69-75	14:53-54, 14:66-72	22:54-65	18:12-27
Christ before the Sanhedrin	26:59-68	14:55-65	22:66-71	
Christ before Pilate	27:1-2, 27:11-14	15:1-5	23:1-6	18:33-40
The traitor's death	27:3-10			
Christ before Herod			23:7-12	
Accusation and condemnation	27:15-26	15:6-15	23:13-25	18:29; 19:16
<b>The Crucifixion and Burial of Christ</b>				
Treatment by the soldiers	27:27-31	15:16-20	23:36-37	19:1-3
The crucifixion	27:32-38	15:21-28	23:26-34	19:17-24
The mother of Jesus at the cross				19:25-27
Mockings and railings	27:39-44	15:29-32	23:35-39	
The penitent malefactor			23:40-43	
The death of Christ	27:50	15:37	23:46	19:28-30
Darkness and other portents	27:45-53	15:33-38	23:44-45	
The bystanders	27:54-56	15:39-41	23:47-49	
The side pierced				19:31-37
The burial	27:57-61	15:42-47	23:50-56	19:38-42
The guard of the sepulchre	27:62-66; 28:11-15			
<b>The Resurrection and Ascension of Christ</b>				
The resurrection	28:1-10	16:1-11	24:1-12	20:1-18
Disciples going to Emmaus		16:12-13	24:13-35	
Appearances in Jerusalem. Doubts of Thomas		16:14-18	24:36-49	20:19-29
Appearance at the sea of Tiberias				21:1-23
Appearance on the mount of Galilee	28:16-20			
Unrecorded works				20:30-31; 21:24-25
The ascension		16:19-20	24:50-53	

## The Challenges in the Gospels - Places where accounts vary in detail and why

Imagine a car wreck happens at a busy intersection. There are four eyewitnesses to the wreck, each standing at a different location than the others. If you interviewed each eyewitness, you'd get their version of what took place in the wreck. Some details would be \_\_\_\_\_ by several of the witnesses, some would bring up things the others didn't see, etc. Does it mean the wreck didn't happen? No, it's called individual \_\_\_\_\_ and that shows up occasionally in the discrepancies in the gospels.

### Example #1

Mat 21:18 Now in the morning as he returned into the city, he hungered.

Mat 21:19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, **Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.**

Mat 21:20 And when the disciples saw *it*, they marvelled, saying, **How soon is the fig tree withered away!**

Mrk 11:20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

Mrk 11:21 And **Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.**

Mrk 11:22 And Jesus answering saith unto them, **Have faith in God.**

Did the fig tree dry up immediately or not? Matthews account seems to indicate it drew up right in front of them, while Mark's leads us to believe it wasn't discovered until the next day. However the simplest explanation is that the "disciples" who saw the fig tree wither in Matthews gospel may have been missing \_\_\_\_\_. By the time they come back by the withered fig tree in Marks account, Peter sees it for the first time.

### Example #2

Mat 8:5 And when Jesus was entered into Capernaum, **there came unto him a centurion, beseeching him,**

Mat 8:6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

Mat 8:7 And Jesus saith unto him, **I will come and heal him.**

Luk 7:1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

**Luk 7:2** And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

**Luk 7:3** And when he heard of Jesus, **he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.**

So who came to Jesus in Capernaum, the centurion or a contingent of Jewish elders on his behalf? From Matthew's point of view, the centurion was speaking directly to Jesus through the elders. In the first century, there was no functional difference between a centurion telling you something face-to-face or through an emissary.

What about when one gospel mentions \_\_\_\_\_ individuals while another only speaks of \_\_\_\_\_?

- Two demon-possessed men (Matt. 8:28) vs. one (Mk. 5:2)
- Two blind men (Matt. 20:30) vs. one (Mk. 10:46)
- Two angels at the tomb (Lk. 24:4) vs. one (Mk. 16:5)

The calling of the disciples varies a lot between the gospels:

- **The Gospel of John:** Andrew, a disciple of John the Baptist, brought his brother Simon to Jesus. (Jn. 1:35–42)
- **The Gospels of Matthew and Mark:** Jesus calls two sets of fishermen brothers—Andrew and Peter; James and John—near the Sea of Galilee. (Mk. 1:16–20; Matt. 4:18–22)

The best explanation is that that Andrew brought Peter to Jesus for salvation, then later Jesus calls both men along with James and John into full time \_\_\_\_\_.