

**The Gospels**  
**Part One: The Manifestation of His Life**

**I. THE FOUR BIOGRAPHERS (MATTHEW, MARK, LUKE, JOHN).**

Each presents a different picture of the Savior.

- A. Matthew, the teacher. Presents Christ as the King, lionlike. Emphasizes his sermons. Writes to the Jews.
- B. Mark, the preacher. Presents Christ as the Servant, oxlike. Emphasizes his miracles. Writes to the Romans.
- C. Luke, the historian. Presents Christ as the perfect Man, manlike. Emphasizes his parables. Writes to the Greeks.
- D. John, the theologian. Presents Christ as the mighty God, eaglelike. Emphasizes his doctrines. Writes to the world,

**II. THE TWO PREFACES.**

- A. Luke's preface (Lk. 1:1-4).
  - 1. Many had already drawn up a narrative of Christ's life,
  - 2. Luke proposed to do the same, obtaining his facts from various eyewitnesses.
  - 3. He then planned to forward his narrative to his friend Theophilus.
- B. John's preface (Jn. 1:1-5).
  - 1. Jesus Christ was with the Father in eternity past,
  - 2. Jesus Christ was the Creator of all things.
  - 3. Jesus Christ is both the light and the life of men.
  - 4. Jesus Christ shone in the darkness which could not extinguish him.

**III. THE TWO GENEALOGIES.**

- A. Matthew's genealogy (Mt. 1:1-17).
  - 1. His account has forty-one names in it, including four women: Tamar, Rahab, Ruth, and Bath-sheba,
  - 2. Re traces the line forward in time from Abraham to Joseph,
  - 3. He gives the line of Joseph,
  - 4. He traces the line from David through his son Solomon.
- B. Luke's genealogy (Lk. 3:23-38).
  - 1. His account has seventy-four names in it.
  - 2. He traces the line backward in time from Joseph to Adam.
  - 3. He traces the line from David through another son named Nathan.
  - 4. He gives the line of Mary.

**IV. THE THREE ANNUNCIATIONS.**

- A. To Zacharias, about the birth of John, the Messiah's forerunner (Lk 1:5-25)
  - 1. The declaration (1:5-17). The archangel Gabriel appears to Zacharias the priest as he burns incense and gives him a sixfold prophecy:
    - a. He and Elisabeth would have a son (1:13)
    - b. His name would be John (1:13).
    - c. He would become a Spirit-filled Nazarite (1:15).
    - d. He would have a successful ministry (1:16).
    - e. He would prepare the way for the Messiah (1:17).
    - f. His style would be similar to that of Elijah (1:17).
  - 2. The doubts (1:18). As both he and his wife were advanced in years, Zacharias had some difficulty believing all this.
  - 3. The dumbness (1:19, 20). Gabriel gently rebukes the old priest for his unbelief and warns him he will be mute until the day of John's birth.
  - 4. The delay (1:21, 22) The waiting crowd outside soon realizes something very strange has happened to Zacharias and that he cannot pronounce the expected blessing upon them.
  - 5. The devotion (1:23-25). Soon afterward Elisabeth became pregnant and kept herself in seclusion for five months, marveling at the kindness of the Lord.
- B. To Mary, about the birth of Jesus (Lk. 1:26-38).
  - 1. The fact of his birth (1:31). The archangel Gabriel appears to Mary and announces that God has chosen her to bear his blessed Son.
  - 2. The method of his birth (1:35), The archangel is reassuring: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."
  - 3. The purpose of his birth (1:32, 33). He would be called the Son of the Highest and would be given the throne of David,
  - 4. The submission to his birth (1:38). Mary sweetly and simply submits to God's will, "Behold the handmaid of the Lord; be it unto me according to thy word."

- C. To Joseph, about the purity of Mary (Mt. 1:18-25).
  - 1. The travails of Joseph (1:18, 19), Upon learning of her pregnancy, Joseph, "being a just man, and not willing to make her a public example, was minded to put her away privily."
  - 2. The tenderness of the angel (1:20). That very night, however, he is assured in a dream by Gabriel concerning the impending virgin birth of Christ.
  - 3. The titles of the child (1:21, 23). Gabriel refers to this future Babe as Emmanuel, meaning, "God with us."

V. THE THREE SONGS OF PRAISE.

- A. The praise of Elisabeth to Mary (Lk. 1:39-45)
  - 1. Upon hearing Mary's greeting, Elisabeth's child leaps within her, and she is filled with the Holy Spirit.
  - 2. Elisabeth blesses Mary,
- B. The praise of Mary to God (Lk. 1:46-56). In these verses Mary quotes from at least fifteen Old Testament sources and praises God for his manifold characteristics.
  - 1. His grace (1:46-48).
  - 2. His power (1:49, 51, 52).
  - 3. His mercy (1:50).
  - 4. His holiness (1:49).
  - 5. His goodness (1:53).
  - 6. His faithfulness (1:54-56).
- C. The praise of Zacharias to God (Lk. 1 :<sup>21</sup> 7-79). Zacharias is able to speak on the day of John's circumcision.
  - 1. His praises (1:68-75)
    - a. Thanking God for the Davidic Covenant (1 :~6),
    - b. Thanking God for the Abrahamic Covenant (1:73),
  - 2. His prophecies (1:75-80).
    - a. John will be Christ's forerunner.
    - b. He will give the knowledge of salvation,
    - c. He will preach repentance

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I. THE BIRTH OF CHRIST (LK. 2:1-20).

- A. The governor (2:1-6).
- B. The Lamb (2:7).
- C. The angels (2:8-14). 1. Proclaiming (2:10-12). 2. Praising (2:13, 14).
- D. The shepherds. 1. Worshiping (2:15, 16) 2. Witnessing (2:17, 18, 20)
- E. The mother (2:19).

II. THE CIRCUMCISION OF CHRIST (LK. 2:21).

III. THE DEDICATION OF CHRIST (LK 2:22-38).

- A. The testimony of Simeon (2:25-35).
- B. The testimony of Anna (2:38).

IV. THE VISIT BY THE WISE MEN (MT. 2:1-12),

- A. Arriving (2:1).
- B. Asking (2:2, 5).
- C. Adoring (2:11).
- D. Avoiding (2:12).

V. THE FLIGHT INTO EGYPT (MT. 2:13-20),

- A. The reason for this trip--Herod's wrath (2:13-18).
- B. The termination of this trip--Herod's death (2:19, 20).

VI. HIS EARLY YEARS IN NAZARETH (MT. 2:21, 23; LK. 2:40, 52).

VII. HIS TEMPLE VISIT AT AGE TWELVE (LK. 2:41-51).

VIII. THE MINISTRY OF JOHN THE BAPTIST (MT. 3:1-12; MK. 1:1-8; LK. 1:80; 3:1-18; JN. 1:6-34).

Upon reaching maturity, John begins his ministry as a Nazarite evangelist.

- A. His purpose: to bear witness of and to the true Light (Jn. 1:6-14)
- B. His clothes and food: he wore camel's hair and leather clothing; he ate locusts and wild honey (Mt. 3:4; 11:7, 8).

- C. His message.
  - 1. Repent, for the kingdom of heaven is at hand (Mt. 3:2).
  - 2. Make ready the way of the Lord (Lk. 3:4-6).
  - 3. Submit to baptism in the River Jordan for proof of your repentance (Mt. 3:5-10).
  - 4. Choose between God's favor or his fire (Mt. 3:11, 12).
- D. His testimony.
  - 1. Concerning his Messiah:
    - a. He would be to grace and truth what Moses was to the Law (Jn. 1:16, 17).
    - b. He alone would reveal the invisible God (1:18).
    - c. He would be totally anointed by God the Spirit (3:34).
    - d. He would be totally loved by God the Father (3:35).
  - 2. Concerning himself:
    - a. He was not the Messiah (Jn. 1:20; 3:28).
    - b. He was not Elijah (1:21).
    - c. He was not the prophet Moses promised (1:21).
    - d. He was simply a voice crying in the wilderness (1:23).
    - e. He was a mere friend of the bridegroom (3:29).
    - f. He was totally unworthy (1:27; 3:30).

IX. THE BAPTISM OF CHRIST (MT. 3:13-17; MK. 1:9-11; LK. 3:21, 22; JN. 1:32, 33).

- A. Jesus and John--the acquiescence (Mt. 3:13-15).
- B. Jesus and the Spirit--the anointing (3:16).
- C. Jesus and the Father--the approval (3:17).

X. THE TEMPTATIONS OF CHRIST (MT. 4:1-11; MK. 1:12, 13; LK. 4:1-13).

- A. Round one.
  - 1. The temptation (Mt. 4:3).
  - 2. The triumph (4:4).
- B. Round two.
  - 1. The temptation (4:5, 6).
  - 2. The triumph (4:7).
- C. Round three.
  - 1. The temptation (4:8, 9).
  - 2. The triumph (ML 4:10, 11; Lk. 4:13).

XI. CHRIST PRESENTED AS THE LAMB OF GOD (JN. 1:29).

XII. THE FIRST TEMPLE CLEANSING (JN. 2:13-25).

- A. Purging the corruption from his Father's Temple (2:13-17).
- B. Predicting the resurrection of his fleshly temple (2:16-25).
  - 1. The ignorance of the Jewish leaders (2:18-21).
  - 2. The insincerity of the Jewish leaders (2:23, 24).

XIII. THE CONVERSION OF NICODEMUS (JN. 3:1-21).

- A. The necessity of the new birth (3:3).
  - 1. Because of man's inability (3:5).
  - 2. Because of man's immorality (3:19).
- B. The confusion about the new birth (3:4).
  - 1. His rank may have confused him (3:1).
  - 2. His religion may have confused him (3:10).
- C. The illustrations of the new birth.
  - 1. A physical illustration (3:6).
  - 2. A natural illustration (3:8).
  - 3. An Old Testament illustration (3:14).
- D. The means of the new birth.
  - 1. Initiated by the Father (3:16).
  - 2. Purchased by the Son (3:14).
  - 3. Implemented by the Spirit (3:3-8).
  - 4. Received by faith (3:15).

XIV. CONVERSION OF THE SAMARITAN WOMAN (JN. 4:1-42).

- A. The woman (4:5-26),

1. Christ contrasts well water with living water.
    - a. His revelation (4:10, 13, 14).
    - b. Her reaction.
      - (1) Insolence (4:9).
      - (2) Interest (4:15).
      - (3) Insight (4:16-19).
  2. Christ contrasts true worship with formalized worship.
    - a. The confusion (4:20).
    - b. The correction (4:23, 24).
    - c. The conclusion (4:25, 26).
- B. The disciples (4:27-38).
1. The real food (4:31-34).
  2. The real fields (4:35).
- C. The citizens (4:39-42).
1. Believing because of the soulwinner's testimony (4:39).
  2. Believing because of the Savior's testimony (4:41).

XV. THE OFFICIAL SELECTION OF THE TWELVE (MT. 10:1-4; MK. 3:13-19; LK. 6:12-16).

There had already been at least four previous meetings between Christ and some of these men prior to the final selection.

- A. The first meeting with Andrew, John, and Peter (Jn. 1:35-42),
1. John, son of Zebedee, and Andrew, two disciples of John the Baptist, leave their master to follow Christ.
  2. Andrew then brings his brother Peter to Christ,
    - a. Andrew to Peter: "We have found the Messiah, which is, being interpreted, the Christ" (1:41)
    - b. Christ to Peter: "Thou art Simon...thou shalt be called Cephas, which is by interpretation, a stone" (1:42).
- B. The call of Philip and Nathanael (1:43-51).
1. The identification (1:45).
  2. The interrogation (1:46).
  3. The invitation (1:46).
  4. The illumination (1:49).
- C. The call of Peter, James, John, and Andrew (Mt. 4:18-22; Mk. 1:16-20; Lk. 5:1-11).
- D. The call of Matthew (Mt. 9:9; Mk. 2:14; Lk. 5:27-29).

XVI. THE IMPRISONMENT OF JOHN (MT. 4:12;MK. 6:17, 18).

XVII. SENDING OUT OF THE TWELVE (MT. 10:1-42; MK. 6:7-13; LK. 9:1-6).

In these verses Christ gives instructions to three kinds of disciples.

- A. To those former disciples, living in the time of Christ (the twelve) (Mt. 10:1-15; Mk. 6:7-11; Lk. 9:1-5).
1. Their mission (Mt. 10:5, 6).
  2. Their message (10:7).
  3. Their methodology (10:8).
  4. Their mobility (10:9, 10).
  5. Their militancy (Mt. 10:14; Mk. 6:12, 13).
- B. To those future disciples, living during the tribulation--perhaps the 144,000 (Mt. 10:16-23).
1. To be hated by the enemies of God.
    - a. Religious persecution (10:17).
    - b. Government persecution (10:18).
    - c. Family persecution (10:21).
  2. To be helped by the Spirit of God (10:19, 20).
  3. To be honored by the Son of God (10:23, 32).
- C. To those faithful disciples, living throughout church history (10:24-42).
1. The cost of true discipleship.
    - a. It demands suffering for Christ.
      - (1) The persecution of Christ warns of this (10:24, 25).
      - (2) The preaching of Christ warns of this (10:34-36).
    - b. It demands allegiance to Christ (10:37, 38).
  2. The compensations of true discipleship (10:29-32, 39).

XVIII. THE REASSURANCE OF JOHN THE BAPTIST (MT. 11:2-5; LK. 7:16-22).

XIX. THE DEATH OF JOHN.

- A. Eulogized by Christ (Mt. 11:7-14; Lk. 7:24-30).
  - 1. He came with the sermon of Malachi (cf. Mt. 11:10 with Mal. 3:1).
  - 2. He came in the spirit of Elijah (Mt. 11:14).
- B. Executed by Herod (Mt. 14:3-12; Mk. 6:17-29).
  - 1. The season of his death (Mk. 6:21).
  - 2. The reason for his death (Mk, 6:18, 19),
    - a. The dance of the daughter (6:22).
    - b. The demand of the mother (6:24).
    - c. The death of the prophet (6:27).

XX. CHRIST COMMANDS UNBELIEVERS TO REPENT (MT. 4:17; LK. 5:32; 13:1-5).

XXI. CHRIST COMMANDS BELIEVERS TO PRAY FOR HARVEST WORKERS (MT. 9:37, 38; LK. 10:2).

XXII. CHRIST IS ANOINTED IN SIMON'S HOUSE (LK. 7:36-39).

- A. The brokenhearted prostitute (7:37, 38).
- B. The hardhearted Pharisee (7:39).

XXIII. THE SAVIOR'S LAST VISIT TO NAZARETH (MT. 13:53-58; MK. 6:1-6).

- A. What the citizens would not do--accept his messiahship (Mt. 13:55, 56).
- B. What the Savior could not do--accomplish his miracles (13:57, 58).

XXIV. THE CONCERN OF WICKED KING HEROD (MT. 14:1, 2; MK. 6:14-16; LK. 9:7-9).

XXV. CHRIST'S GREAT INVITATION (MT, 11:28-30).

XXVI. THE CONDEMNATION OF THE UNBELIEVING CITIES (MT. 11:20-24).

XXVII. PETER'S GREAT CONFESSION (MT. 16:13-20; MK. 8:27-30; LK. 9:18-21).

- A. The deity of Christ--a twofold question (Mt. 16:13-16).
- B. The disclosure of Christ--a twofold promise.
  - 1. He would build his church (16:18).
  - 2. He would give his followers authority in the church (16:19).

XXVIII. THE TRANSFIGURATION OF CHRIST (MT, 17:1-13; MK. 9:2-13; LK. 9:28-36).

- A. The place: "a high mountain" (Mt. 17:1), probably Mt. Hermon.
- B. The purpose: "he... went up into a mountain to pray" (Lk. 9:28).
- C. The personalities:
  - 1. The Savior.
    - a. "He was transfigured before them" (Mk. 9:2).
    - b. "The fashion of his countenance was altered" (Lk. 9:29).
    - c. "His face did shine as the sun" (Mt. 17:1).
    - d. "His raiment became shining, exceeding white as snow" (Mk. 9:3).
  - 2. A heavenly duet (Lk. 9:30, 31).
  - 3. An earthly trio.
    - a. Their foolishness (Lk. 9:33).
    - b. Their fright (Mk. 9:6).
  - 4. The Father (Mt. 17:5).

XXIX. CHRIST REBUKES SECTARIANISM (MK. 9:38-41; LK. 9:49, 50).

XXX. FORGIVING THE ADULTEROUS WOMAN (JN. 8:1-11).

- A. The connivers (8:3).
- B. The conniving (8:4-6).
- C. The convictor (8:7).
- D. The convicted (8:9).
- E. The cleansed (8:10, 11).

XXXI. CHRIST'S REJECTION BY THE SAMARITANS (LK. 9:51-56).

- A. The citizens of Samaria--their sin of repudiation (9:51,53).
- B. The disciples of Christ--their sin of retaliation (9:54-56).

XXXII. THE SENDING OUT OF THE SEVENTY (LK, 10:1-24).

- A. The job given to the seventy by the Savior (10:1-16).
- B. The joy felt by the seventy and the Savior (10:17-24).
  - 1. The joy of the seventy.
    - a. The passing joy (10:17).
    - b. The permanent joy (10:18-20, 23, 24).
  - 2. The joy of the Savior (10:21, 22).

XXXIII. THE VISIT WITH MARY AND MARTHA (LK. 10:38-42).

- A. The complaint of Martha. Martha was involved in the work of the Lord /in the kitchen) and wanted help by Mary who was involved in the worship of the Lord (at his feet).
- B. The correction by Jesus (10:41,42).

XXXIV. BLESSING LITTLE CHILDREN (MT. 19:13-15; MK. 10:13-16; LK. 18:15-17).

- A. The request of the parents (Mt. 19:13).
- B. The rebuke of the disciples (Mk. t 0:13).
- C. The reaction of the Savior (Mk. 10:14, 16).

XXXV. CHRIST AND THE RICH YOUNG RULER (MT. 19:16-26; MK. 10:17-27; LK. 18:18-27).

The rich young ruler was confused concerning four things. Jesus corrects all four errors.

- A. First confusion and correction,
  - 1. The confusion: concerning the deity of Christ (Mk. 10:17).
  - 2. The correction (10:18).
- B. Second confusion and correction.
  - 1. The confusion: concerning the vanity of works (Mt. 19:16).
  - 2. The correction (19:17).
- C. Third confusion and correction.
  - 1. The confusion: concerning the depravity of man (19:20).
  - 2. The correction (19:21).
- D. Fourth confusion and correction.
  - 1. The confusion: concerning the captivity of riches (19:22).
  - 2. The correction (19:23-26).

XXXVI. SEATING ARRANGEMENTS IN CHRIST'S KINGDOM (MT. 20:20-28; MK. 10:35-45).

- A. The request of the two (Mk. 10:35-37).
- B. The resentment of the ten (10:41).
- C. The response of the Lord.
  - 1. Toward the two (Mt. 20:23).
  - 2. Toward the ten (20:26-28).

XXXVII. THE CONVERSION OF ZACCHAEUS (LK. 19:1-10).

- A. Zacchaeus the sinner (19:1,2).
- B. Zacchaeus the seeker (19:3, 4).
- C. Zacchaeus the saint.
  - 1. The request of the Redeemer (19:5).
  - 2. The response of the redeemed (19:6).
  - 3. The criticism of the crowd (19:7).
  - 4. The proof of the pudding (19:8-10).