

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. Retraces 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 gives the line of Mary.
 - 4. He traces the line from David through another son named Nathan.

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 (1:41-42).
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. 1:67-79). 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 (1:69).
 - b. Thanking God for the Abrahamic Covenant (1:73).
2. His prophecies (1:76-80).
 - a. John will be Christ's forerunner (1:76).
 - b. He will give the knowledge of salvation (1:77).
 - c. He will preach repentance (1:77).

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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 (2:36-38).

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 (Mt. 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 (2:18-25).
 - 1. The ignorance of the Jewish leaders (2:18-21).
 - 2. The insincerity of the Jewish leaders (2:23-25).

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 (3:5-8).
 - 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).

- XXVIII. THE REASSURANCE OF JOHN THE BAPTIST (MT. 11:2-5; LK. 7:16-22).
- XXIX. THE DEATH OF JOHN.
- A. Eulogized by Christ (Mt. 11:7-14; Lk. 7:24-30).
 - 1. He came with the sermon of Malachi (compare 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. 10:13).
- 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).