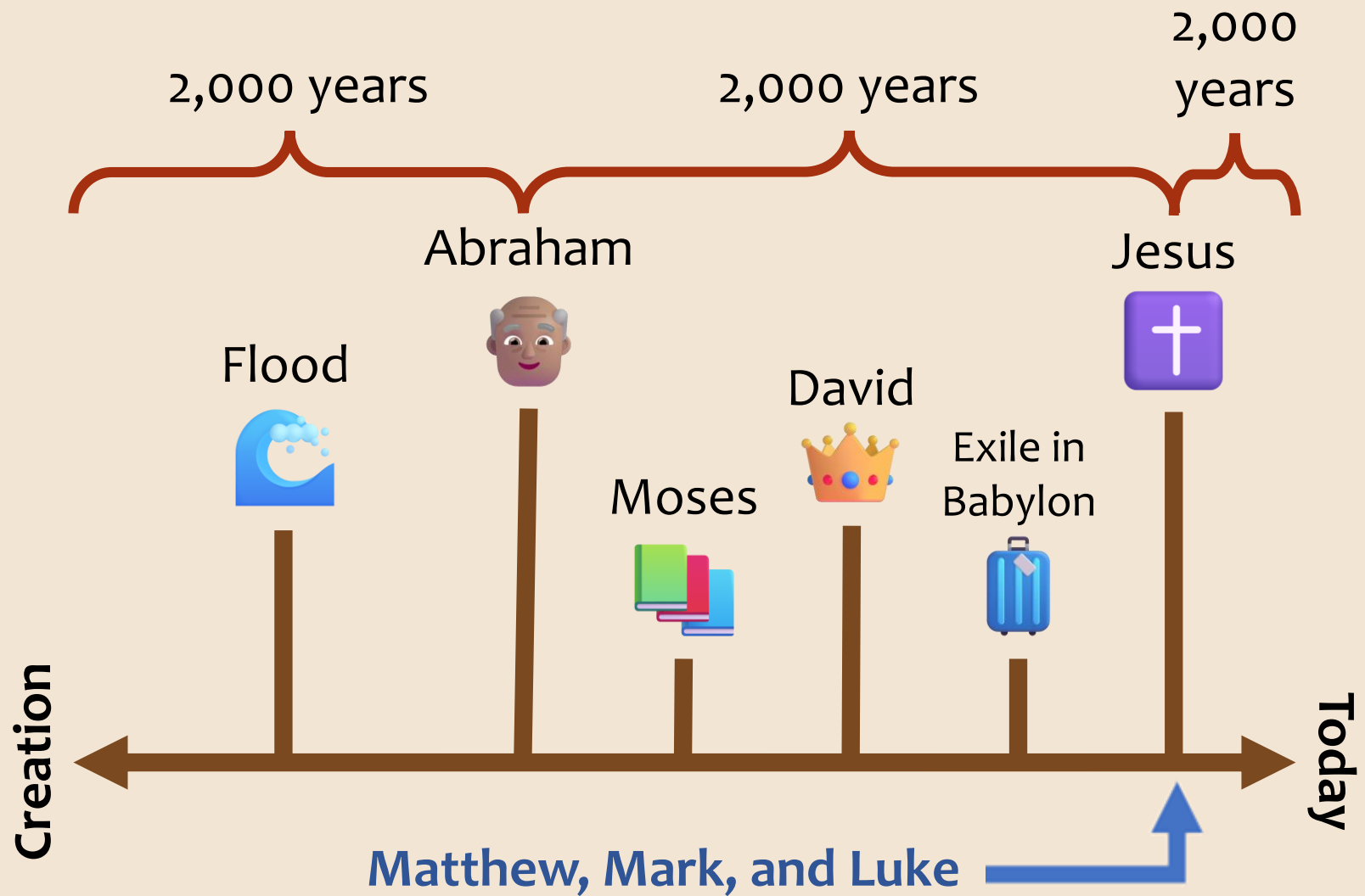


The Synoptic Gospels

Matthew, Mark,
and Luke



Bible timeline



What are synoptic gospels?

- The 3 that are not the book of John
- The “gospels” are the 4 books about the ministry and death and resurrection of Jesus
 - Matthew, Mark, Luke, and John
- The book of John is very different from the other three
 - Matthew, Mark, and Luke describe a similar set of miracles and teachings
 - John, on the other hand, tells mostly very different stories (only 10% common with the others)

Summary

Synoptic Gospels

- Jesus of Nazareth was a real person who is also God
- He died – at a young age, and literally having done no wrong– so that anyone could be forgiven of their sins if they believe and obey Him



Why these books are special

Matthew

Jesus is the messiah of the Jews

- **First verse:** “The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.” (ESV)
- Quotes Old Testament a lot

Mark

Jesus is the messiah (...and what is that?)

- **First verse:** “The beginning of the gospel of Jesus Christ, the Son of God” (ESV)
- Rarely quotes Old Testament
- The cost of being a disciple, and suffering, are themes

Luke

Jesus is the messiah of Gentiles and outcasts

- **First verse:** “Inasmuch as many have undertaken to compile...” (ESV)
- Half the book (**9:51-19:10**) is about Jesus traveling to Jerusalem, and talking to or about the outsiders

Main characters

-  **Jesus**
 - Carpenter's son from a small town
-  **John, the baptizer**
 - Jesus' cousin; prepares the way
 - (Not the same as John the apostle)
-  **Twelve apostles**
 - Students of Jesus
-  **Pharisees and other Jewish leaders**
 - Pulled the wool over their own eyes

Outline of the synoptic gospels

Early life (not Galilee)

Birth; escape to Egypt
John prepares the way
Jesus' baptism and temptation

Ministry in Galilee

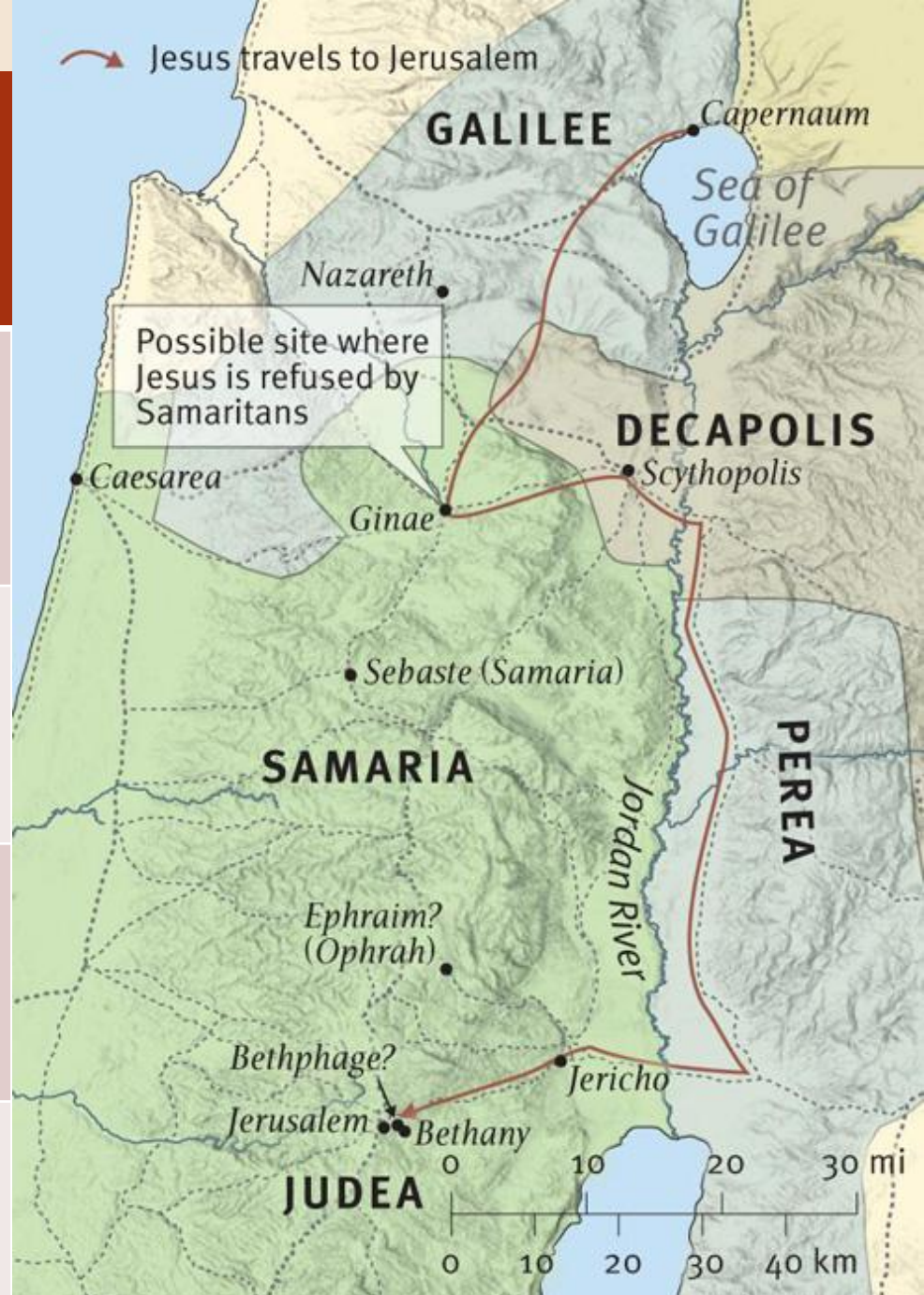
Most of the teaching and
almost all miracles are here
Includes some border regions

Travel to Jerusalem

Through Perea and Judea
Luke records MUCH more than
the other two on this

In Jerusalem

“Passion week”
40 days partly in Galilee



Outline of the synoptic gospels

	Matthew	Mark	Luke
Early life (not Galilee) Birth; escape to Egypt John prepares the way Jesus' baptism and temptation	1:1 – 4:11	1:1-13 (Birth not recorded in Mark)	1:1 – 4:13
Ministry in Galilee Most of the teaching and almost all miracles are here Includes some border regions	4:12 – Ch. 18	1:14 – Ch. 9	4:14 – 9:50
Travel to Jerusalem Through Perea and Judea Luke records MUCH more than the other two on this	Chs. 19-20	Ch. 10	9:51 – 19:27
In Jerusalem “Passion week” 40 days partly in Galilee	Chs. 21-28	Chs. 11-16	19:28 – Ch. 24

Theology and doctrine

- Jesus died so that you could be right with God
 - And you need that
- This is true if
 - You are on the inside (Jews – see Matthew)
 - You are on the outside (Gentiles – see Luke)
 - You have never heard of Jesus (the world – see Mark)

Recap of the synoptic gospels

- **Summary**

- Jesus of Nazareth was a real person who is also God

- **Why they are special**

- Showing that Jesus is messiah, in different ways

- **Main characters**

- Jesus
- John, the baptizer
- Twelve apostles
- Pharisees and other Jewish leaders

- **Outline**

1. Early life (not Galilee)
2. Ministry in Galilee
3. Travel to Jerusalem
4. In Jerusalem

- **Theology and doctrine**

- Jesus died so that you could be right with God
- And you need that

Jesus must suffer

Mark 8:27-38

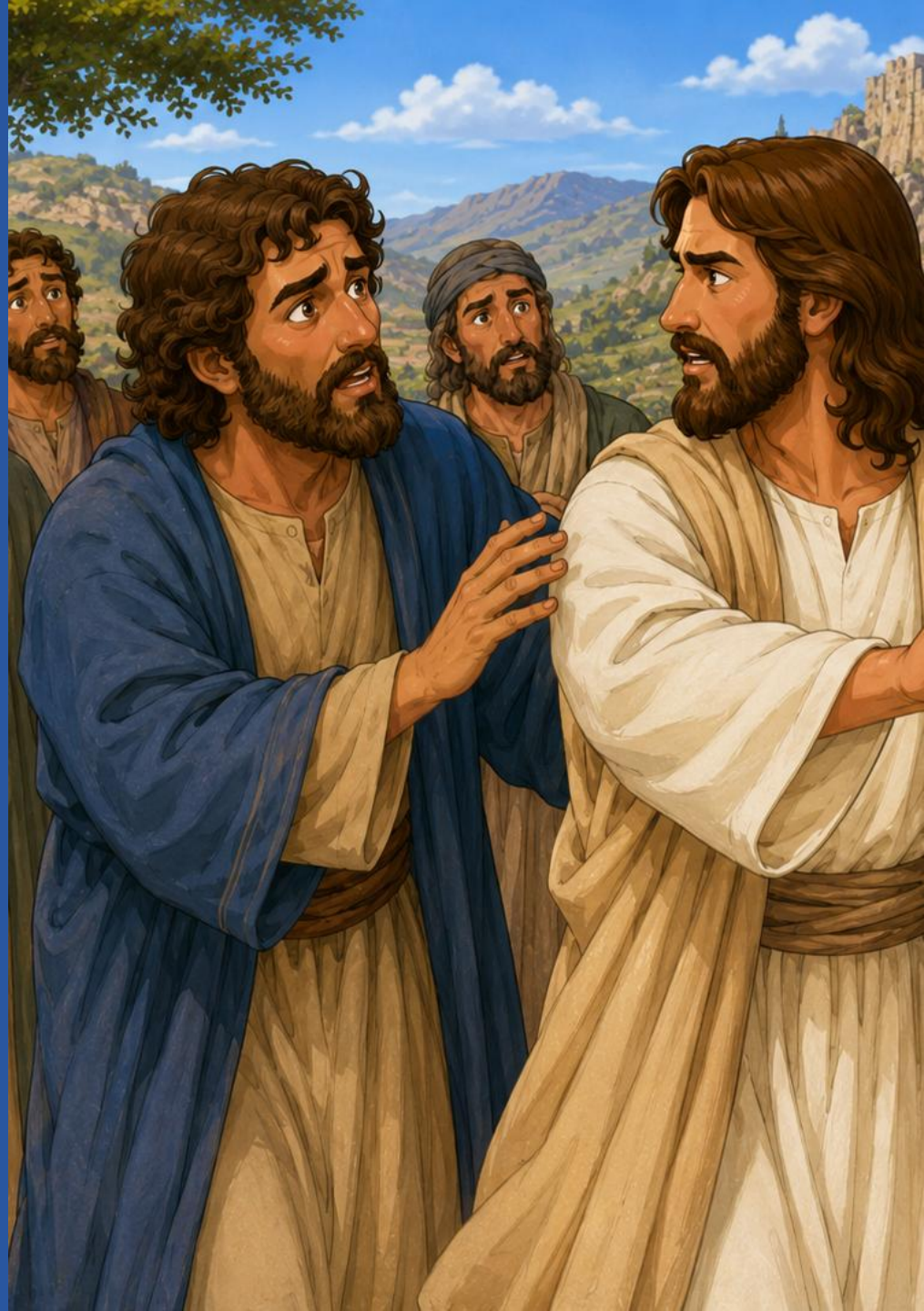


Summary

Jesus must suffer

Mark 8:27-38

- Jesus speaks “plainly” about how He is going to die
 - He must suffer, and anyone who wants to follow Him will, too



Why this story is special

- It's the middle of the story of Jesus

- In all 3 synoptic gospels
- **Matthew 16:13-28** and **Luke 9:18-27** tell the same three events in the same order, and near the end of Jesus' time in Galilee (see **Luke 9:51**, especially)
- The next story in all 3 synoptic gospels is the transfiguration. Everything changes at this point.

Main characters

-  **Jesus**
 - Teaches plainly
-  **Peter**
 - Said the right thing... then the wrong thing
-  **The crowd**
 - On standby

Outline of *Mark 8:27-38*

1. **Vs. 27-30** - Peter proclaims Jesus is the Christ
2. **Vs. 31-33** – Jesus explains that he will suffer, and Peter disagrees
3. **Vs. 34-38** – Jesus tells the crowd that they, too, must suffer as His disciples

In case you missed it

- The three events in this story are very connected
 - In your Bible, they likely have two or three different headings (and that is fine)
 - But there is a clear connection and progression
 1. Jesus is the Christ
 2. The Christ must suffer
 3. Christ's disciples must suffer
 - And thus, “*take up your cross*” is not a random saying – it’s said right on the heels of Jesus predicting His own death
 - “*For what shall it profit a man, if he shall gain the whole world, and lose his own soul?*” (v. 36, KJV) – this saying is also not just random

Theology and doctrine

- Christ's suffering was prophesied
 - We often read **Isaiah 52:13–53:12** to illustrate this
 - **Zechariah 12:10**, “they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn” (KJV)
 - **Daniel 9:26**, “the Messiah will be cut off and have nothing” (NASB)
 - Depends on interpretation, though; ESV says “anointed one”

Recap of *Mark 8:27-38*

- **Summary**

- Jesus speaks “plainly” about how He is going to die

- **Why it is special**

- It’s the middle of the story of Jesus in the synoptic gospels

- **Main characters**

- Jesus
- Peter
- The crowd

- **Outline**

1. **Vs. 27-30** - Peter proclaims Jesus is the Christ
2. **Vs. 31-33** – Jesus explains that he will suffer
3. **Vs. 34-38** – Jesus tells the crowd that they, too, must suffer

- **In case you missed it**

- The three events in this story are very connected

- **Theology and doctrine**

- Christ’s suffering was prophesied (**Isaiah 53**)

Poem: Matthew 5:1-12

The Beatitudes

- The *poem* proper is verses 3-10
 - Vs. 1-2 are simple narrative setup
 - Vs. 3-10 begins and ends with “for theirs is the kingdom of heaven”
 - Verse 11 does also start with “Blessed are” but it says “Blessed are you” where the other 8 verses say “Blessed are they/those”
 - Vs. 11-12 are expanding on verse 10 (persecution)
- Poem has two halves, some say
 - First 4 beatitudes (vs. 3-6) are personal inward suffering
 - Last 4 beatitudes (vs. 7-10) are outward expressions of faith