

# OUTLINE FOR LIFE OF CHRIST

## I. INTRODUCTION: WHY STUDY THE LIFE OF JESUS CHRIST

Christianity has no \_\_\_\_\_ without grasping the meaning of Christ's life and death and living presence.

*It is from Christ that Christianity derives its name, its mission, its identity, its purpose, its very life (Augustine – Homily on the Epistle of John 1; Acts 11:26; John 15:1-5)*

Christianity is all about the LORD Jesus Christ and our relationship to Him. John 1:11-13 -- This passage clearly points to the reality that those who \_\_\_\_\_ Christ, that is those who \_\_\_\_\_ on his name become \_\_\_\_\_. Without being rightly related to Jesus Christ, we have no relationship with God. It is only through Christ that we do.

Paul's favorite phrase to describe the Christian is one who is \_\_\_\_\_. He and the Apostle Peter use the phrase "In Christ" no less than 76 times in the Epistles. Clearly to be a Christian means to be relation to Jesus Christ. It is about being in relationship to Him.

The Apostle John in his epistle (I John 5:11-13) indicates that in order to have eternal life we must \_\_\_\_\_. We must know who this Jesus is, if we are to have eternal life. If we want to tell others about the gift of God, eternal life, we must point them to Jesus Christ.

Colossians 1:15-17 tell us about the supremacy of Christ in all things

Jesus is the \_\_\_\_\_ of all things (vs.15-16)

Jesus is the \_\_\_\_\_ of all things (vs.17)

Jesus has \_\_\_\_\_ over all things concerning the Church (vs.18)

Jesus is the \_\_\_\_\_ of God (vs.19)

Jesus is the only way of \_\_\_\_\_ with God (vs.20)

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HEBREWS 1:

In the past God spoke through the \_\_\_\_\_ (vs.1)

Now Jesus has become the One through Whom God speaks. So in studying Jesus life we hear what God has to say to us!

## II. THE PRIMARY SOURCES: THE GOSPELS

### THE NATURE OF THE GOSPELS

What Are They?

They are not \_\_\_\_\_<sup>1</sup> in the typical sense. The reason we can say this is because the Gospels are only concerned with a small period of the total life span of Jesus. Apart from the few snippets from his early life, the focus falls on the brief period of his \_\_\_\_\_<sup>2</sup> and more especially on his \_\_\_\_\_<sup>3</sup>. It is not without significance that they are called Gospels. The word "euangellion" means \_\_\_\_\_<sup>4</sup>. This is a unique form of writing. It is hard to find a comparable, contemporary literary genre (style). Something of the significance of the form can be seen by the fact that all the evangelists spend a considerable portion of their writing to the final week of Jesus life. Mark devotes \_\_\_\_\_<sup>5</sup> to this. The others have only slightly less proportion. Evidently it was the passion of Jesus which dominated their purpose. The accounts of Jesus' good deeds, miracles and teaching must be viewed from this perspective. Everything pointed ahead to the climax of the death and resurrection of Jesus. This formed the spearhead of early Christian preaching. It would be hard then to classify the Gospels Matthew, Mark, Luke and John under any one genre.

Within each of the gospels you have some variety of literary form and these affect how we go about studying and interpreting them. Generally they are sort of a historical biography, but more specifically they point to the ministry life of Jesus. As such there are large portions that are \_\_\_\_\_<sup>6</sup>. There are those portions that are more didactic, where Jesus directly teaching. Then there is the unique literary form Jesus teaching called the parable. The parable>>>. This will be looked at in more detail when we come to the section on parables.

### THE HISTORICITY AND RELIABILITY OF THE GOSPELS

*A manuscript is a handwritten literary composition, in contrast to a printed copy. An original manuscript is the first one produced, usually called an autograph. There are no known extant original manuscripts of the Bible. However, the abundance of manuscript copies makes it possible to reconstruct the original with complete accuracy.<sup>1</sup>*

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Why do you think we have no autographs (original manuscripts)?

*The New Testament rests on a multitude of manuscript evidence. Counting Greek copies alone, the New Testament text is preserved in some 5,366 partial and complete manuscript portions that were copied by hand from the second through the fifteenth centuries. By way of contrast, most other books from the ancient world survive in only a few and late manuscript copies. i*

Look at the following chart that gives that comparison (see Appendix 1)

## A. Matthew

- Written by a tax collector, an apostle who was also call Levi

It was natural for the early Christians to have an absorbing interest in the Old Testament predictions which were fulfilled in Jesus Christ, and Matthew's gospel demonstrates this in a marked degree. This certainly indicates one of the major purposes of Matthew's gospel. He purposes to show that the major events in the life of Jesus took place in fulfilment of \_\_\_\_\_<sup>7</sup>. Matthew begins his gospel with a genealogy that shows Jesus descent from Abraham and this gives a clear intent of what the author intends to do. He intends to show that Jesus is the \_\_\_\_\_<sup>8</sup>. Consider the following passages where the phrase "that it might be fulfilled" is used: Matthew 1:22; 2:15; 4:14; 12:17; 21:4.

He writes as a Jew writing to Jews, and yet what does the end of the Gospel i.e. Matthew 28:19-20 tell us?

### STRUCTURE

The most obvious feature of Matthew's structure is the alternation of large blocks of teaching material with narrative sections. These teaching sections are all concluded with a similar formula ('when Jesus had finished these sayings'). These occur at 7:28; 11:1; 13:53; 19:1; 26:1. The five discourses may be classified as The Sermon on the Mount (5-7); Missionary Discourse (10); Parable Discourse (13); Church Discourse (18); and Eschatological Discourse (24-25).

We can speak of some general grouping of his teaching here. Matthew 5-7 represents Jesus teaching; 8-9-34 illustrates His work; 12:1-45 give various examples of His controversies with the Pharisees followed by examples of his parabolic teaching in Matthew 13.

Again it should be understood that the major purpose and theme of Matthew is to show that Jesus is the Messiah.

In Matthew Jesus is primarily described as \_\_\_\_\_.

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## B. Mark

This is definitely the Gospel of \_\_\_\_\_<sup>9</sup>. Shorter teaching sections and fast moving narrative.

What does the opening statement of Mark's gospel say about Mark's purpose in writing the Gospel?

Mark 7:3-4 suggests that Luke intended his Gospel initially for a \_\_\_\_\_<sup>10</sup> audience. Such statements would not be necessary for a Jewish audience. The theme of Jesus as a suffering servant would be seen in a very unique light to such an audience.

Mark describes Jesus as Son of God in his opening statements and this suggests that this is a major theme throughout the book. The title Son of God is repeat in 5 other places (Mark 1:11; 3:11; 5:7; 9:7; 15:39)

The title Son of Man is also used in many places that points to Divine characteristics as can be seen when compared to Daniel 7:13-14.

Perhaps the greatest emphasis of Mark concerning Jesus though has to do with Jesus being the \_\_\_\_\_.<sup>11</sup> Mark 10:45 describes Him as a servant and the One who came to give His life as a ransom for many. Jesus the Redeemer-Servant.

Again Mark's purpose is clearly laid out in the first statement of the Gospel and the word "Gospel" is repeated in a number of places (e.g. 13:10; 14:9). This is certainly the reason why Mark spends 1/3 of His writing covering the last week of Jesus life with His Passion and Resurrection.

## C. Luke

Luke provides in the opening statement both the audience and the purpose of his Gospel. What is that?

Luke has some unique characteristics

1. **Comprehensive range:** Luke gives the fullest infancy narratives. He also gives reference to the ascension, something which is absent from the other synoptic gospels (i.e. Matthew & Mark).

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2. **Universalism:** Luke often gives the wider implications of the Gospel, i.e. for all nations. E.g.: (1) Angel's goodwill message directed to all kinds of men (2:14). (2) Simeon foretells that Jesus is to be a light to the Gentiles (2:32). (3) The Samaritan's are put on the similar level as the Jews (9:54; 10:33; 17:16) (4) Like in Matthew the Gospel is to be proclaimed to all nations (24:47-49)
3. **Luke's People Interest.** (1) **Focus on individuals.** Most of Luke's parables focus on people, whereas Matthew's focus on the Kingdom. He gives beautiful portrayals of different people. (E.g. Zachariah, the cousins Elizabeth and Mary, the sisters Mary & Martha, the tax collector Zacchaeus and several others.) (2) **Interest in social outcasts:** the immoral women (7:36ff), the transformation of Zacchaeus (19:8ff), and repentance of the robber (23:39ff). He also records three parables that show a gracious attitude towards individuals, the prodigal son, the two debtors and the publican.
4. **Special emphasis** (1) **PRAYER:** Luke mentions 9 prayers of Jesus, of which only 2 are mentioned in any of the other gospels. These prayers are associated with important events (a) Jesus baptism (3:21), after a day of miracles (5:15-16), before choosing the 12 disciples (6:12); before the first prediction of His death (9:18-22); on the return of the 70 (10:17-21); before teaching the disciples how to pray (11:1). Two of Luke's special parables deal with prayer—the friend at midnight (11:5 ff.) and the persistent widow (18:1–8) (*cf.* also the Pharisee and the tax collector (18:9–14)). Luke alone relates that Jesus prayed for Peter (22:31–32), that he exhorted the disciples to pray in Gethsemane (22:40), that he prayed for his enemies (23:34) and for himself (22:41). Jesus' love of quiet places is seen in 4:42 (a lonely place), 9:10 (apart to Bethsaida) and 21:37 (he went out at night and lodged on the Mount of Olives). (2) **The Holy Spirit.** At the temptation Jesus is described as 'full of the Holy Spirit' and is led by the Spirit into the wilderness (4:1). He begins his ministry in the power of the Spirit (4:14) The disciples are bidden to wait for the enduement of 'power from on high' (24:49), a clear allusion to the descent of the Holy Spirit at Pentecost.

## THE SYNOPTIC PROBLEM

### I. THE NATURE OF THE PROBLEM

*Arising out of a detailed study of the three synoptic gospels is the important question of their relationship to each other, and this is affected by the following main considerations.*

#### *a. Similarity of arrangement*

*All these gospels are based on the same general historical structure. They begin with the baptism and temptation of Jesus; they deal in varying detail with the public ministry*

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*in Galilee; they all portray Peter's confession at Caesarea Philippi as the turning-point in the ministry; they all describe the last journey to Jerusalem, the trial, the crucifixion and resurrection. Moreover, there is a high proportion of the gospel material common to all three gospels.*

## *b. Similarity of style and wording*

*In many sections of the gospels not only is there similarity of contents but also of vocabulary. Examples of such verbal agreements may be seen in the following incidents: the healing of the leper (Mt. 8:1 ff.; Mk. 1:40 ff.; Lk. 5:12 ff.), the question of Jesus' authority (Mt. 21:23 ff.; Mk. 11:27 ff.; Lk. 20:1 ff.), portions of the eschatological discourse (Mt. 24:4 ff., Mt. 24:15 ff. Mk. 13:5 ff., 14 ff.; Lk. 21:8 ff., 20 ff.), and the request of Joseph of Arimathea for the body of Jesus (Mt. 27:58; Mk. 15:43; Lk. 23:52).*

## *c. Similarities in two gospels only*

*(1) There are some cases where sections recorded in all three gospels agree more closely in style and wording in two as compared with the third, and this phenomenon is not without some significance in determining their origins and relationships. (2) But the more important data under this heading relate to Matthew and Luke, which contain a considerable amount of material common to both but omitted from Mark. Most of this material comprises the teaching of Jesus, with very little narrative and no part of the passion story. As with the material common to all three, the similarity in this Matthew–Luke material often extends to the wording (cf. Mt. 3:7–10; Lk. 3:7–9, relating to the preaching of John the Baptist; Mt. 6:24; Lk. 16:13, on serving two masters; Mt. 11:4 ff.; Lk. 7:22 ff., containing Jesus' answer to John the Baptist's question; Mt. 23:37–39; Lk. 13:34–35, recording Jesus' lament over Jerusalem).*

## *d. Divergences*

*The problem would be less difficult to solve were it not for the considerable differences both in arrangement and vocabulary over many points of detail. Some sections of common material have little verbal similarity, while others are placed in different historical settings. The healing of the centurion's servant, for instance (Mt. 8:5 ff.; Lk. 7:1 ff.), is not only placed in a different order in the two gospels, but differs widely in its narration. The passion narratives of the three gospels, while conforming fairly closely to a similar sequence, nevertheless contain many differences of detail and wording.*

*In addition to the difference just mentioned, each of the three synoptics has certain sections peculiar to it. This is particularly so in the cases of Matthew and Luke. The birth narratives of the first and third gospels are quite different and bear very little relationship to each other, while Luke has a long section, commonly known as the 'travel' narrative (Lk. 9:51–18:14), which largely comprises his own material. Matthew records such stories as Peter's walking on the water and the coin in the fish's mouth, which neither of the others contains, Matthew's Sermon on the Mount is related only loosely to Luke's Sermon on the Plain, which is much shorter, although some of the omitted material occurs elsewhere in Luke in scattered contexts. Other details will be given later, when source theories are discussed.*

*Whereas the three synoptics often agree in sections common to them all, Matthew and Mark often agree against Luke, and Luke and Mark against Matthew, and sometimes, though more rarely, Matthew and Luke against Mark.*

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There are lots of theories that have been developed as to how to deal with the synoptic problem. Some want to suggest a common written source prior to Matthew-Luke that they both relied on to write their gospels. This source has often been called Q. Others want to suggest that what we have is a common “oral” tradition that each received and relied on in writing their gospels. We have no definite way of knowing. I tend to believe that it could be a combination of the two. Regardless, the similarities and the differences within the Synoptic Gospels are what gives us a broader richer picture of who Jesus is. We can rely on the Gospel accounts as accurate, although different. The differences may in fact be similar events told at different times.

## D. John

Purpose: Like Luke, John very clearly states this in John 20:24-31 (esp. vs.31)  
What is the purpose of John?

What does this say for the way we are to understand this Gospel?

### UNIGUENESS OF JOHN

#### The Person & Work of the Holy Spirit

E.g.: John 3, the discourse with Nicodemus.

The coming of the Holy Spirit at Pentecost is mentioned in John 7:37-39.

Yet it is in the farewell discourses of John 14-16 that the fullest exposition of the Work of the Holy Spirit is found. Here He (the Holy Spirit) is given the names \_\_\_\_\_<sup>12</sup> and \_\_\_\_\_<sup>13</sup>. These names reveal His character. The first of these refers to His character as the One who indwells the believer and provides the believer with the presence of Christ. In 14:26, Jesus assures the disciples that the Holy Spirit will teach all things, recalling to their minds what Jesus had said. He will be a witness to Christ, which is to be his main function (15:26; 16:14). He it is who will convince the world of sin, righteousness and judgment (16:8–11), and who will guide his own people into all the truth (16:13). It is evident that on the eve of his death Jesus’ thoughts were much concentrated on the Spirit’s work, but John’s gospel alone focuses attention upon this.

#### Great Themes

John’s gospel, unlike the synoptics deals with abstract themes like light, life, love, truth, and abiding. These themes recur at various intervals throughout the book. Some of these are introduced in the prologue (1:1-18), which can be regarded as introductory to the whole. E.g. (1:4) states that Jesus was life and the life was the light of men. This verse combines to great themes that are mentioned several times later. Jesus came to give eternal life (3:15–16, 36; 6:47, 54; 17:2) and He describes Himself as “the bread of life” (6:35), offers water which wells up to eternal life (4:14), says that he has come to

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confer abundant life on others (10:10). There are others references to this as well. In light of John's theme (20:31) this should be no surprise. In a similar way the theme of light is mentioned in the one of the great "I am" statements, i.e. : "I am the light of the world" (8:12;9:5). That theme is illustrated in the healing of the blind man. There are many other references to light e.g. 3:19 ff.; 5:35; 11:9; 12:46.

The theme of love is another theme that is stressed throughout the gospel (3:16; 3:35; 5:20; 10:17; 14:23; 16:27)

## STRUCTURE

We can see how John's purpose influences the structure of the book. John wants to prove that Jesus is the Christ, the Son of God, so that people might believe and have life in His name.

C.H. Dodd connects 1:19–51 with the Prologue and considers the theme of the passage to be testimony, which leads up to what he calls the book of signs (2–12). This book consists of seven episodes and a conclusion. Each episode consists of both narrative and discourse related to a dominant theme. There are many variations in the pattern on which the different episodes are constructed, but Dodd maintains that the episodes are so arranged as to be linked together. He has affixed titles to his episodes in the following manner: the new beginning (2:1–4:42); the life-giving Word (4:46–5:47); Bread of life (6); light and life: manifestation and rejection (7–8); judgment by the light (9:1–10:21; 10:22–39); the victory of life over death (11:1–53); life through death: the meaning of the cross (12:1–36). This book of signs is then followed by the book of the passion (13–21). I particularly like this approach to understanding the structure of the book, because it deals with John's obvious emphasis on signs. John 20:30-31 refers to this and there are several signs mentioned.

John's Gospel has 7 unique signs mentioned

- 1) Water to wine
- 2) Healing of the nobleman's son
- 3) Healing of the paralytic
- 4) Feeding of the 5000 – (in all 4 gospels)
- 5) Walking on water
- 6) Healing of the blind man
- 7) Raising of Lazarus

"I am" statements are also key to structure & theme:

There are 7: "I AM" statements

- 1) I AM the bread of life (6:35)
- 2) I AM the Light of the World (8:12)
- 3) I AM the Door of the Sheep (10:7-9)
- 4) I AM the Good Shepherd (10:11-14)
- 5) I AM the Resurrection and the Life (11:25)
- 6) I AM the Way, the Truth and the Life (14:6)
- 7) I AM the True Vine (15:1,5)



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These all point to Jesus being the Christ, the Son of the Living God.

Before moving into the first section of the Life of Christ it would be good for us to have a brief look at Judaism and particularly the different groups in Palestine. Most of these groups are religious, but some more so than others. (See Appendix 2)

There are an incredible amount of Messianic Prophecies given in the Old Testament that find their fulfillment in Jesus (See Appendix 3)

Our approach will be to study the life of Christ, chronologically, rather than go through each of the gospels individually. We will cover the prologue of John's Gospel and the Early Part of Jesus Life in our 1<sup>st</sup> and shortest section. Section 2 will cover the Jesus 1<sup>st</sup> year of earthly ministry from the 1<sup>st</sup> to the Second Passover. Section 3 will cover Jesus 2<sup>nd</sup> year of ministry from the 2<sup>nd</sup> to the 3<sup>rd</sup> Passover. Section 4 will cover Jesus final year of ministry from the 3<sup>rd</sup> Passover to Jesus arrival in Bethany. Section 5 will cover the Last Week of Jesus life, with His Passion, Resurrection appearances & Ascension.

## III. PROLOGUE & BIRTH OF JESUS

### A. Prologue of John

What does John tell us about Jesus in this prologue?

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Who is Jesus according to these verses?

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What did Jesus become and why?

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What was Jesus purpose in coming?

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## B. The Genealogies

What is the purpose of Matthew's genealogy? (Matthew 1:1-17)

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What is the purpose of Luke's genealogy and how is it different from Matthews (Luke 3:23-38)

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## C. The Announcement To Zacharias Of The Birth Of John The Baptist (Luke 1:5-25)

Who was John the Baptist to be?

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What prophesy was He coming to fulfill?

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## D. The Announcement Of The Birth Of Jesus To Mary (Luke 1:26-38)

What sort of Son would Mary have? (vs.30-33)

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What prophecies does this fulfill?

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How would Mary have this child and what is the significance of the type of birth?

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What prophecies are fulfilled through this birth?

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Was it necessary for Jesus to be born of a virgin and if so why?

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## E. Mary's Visit To Elizabeth & Results (Luke 1:39-56)

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## F. Birth & Early Life Of John The Baptist (Luke 1:57-80)

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## G. Announcement to Joseph of the Birth of Jesus (Matthew 1:18-25)

What prophecies are fulfilled in this announcement?

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What does this announcement tell us about the person and work of the LORD Jesus Christ?

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H. The Early Ministry of John The Baptist (Mt 3:1-12 Mr 1:1-8 Lu 3:1-18)

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I. Jesus Baptism (Mt 3:13-17 Mr 1:9-11 Lu 3:21,22)

What is the significance of Jesus Baptism? What does this passage suggest about the nature of the LORD Jesus?

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J. Jesus Temptation In The Wilderness (#Mt 4:1-11 Mr 1:12,13 Lu 4:1-13)

What does this temptation tell us about Jesus humanity?

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Comparing this passage with Hebrews 4:13-16, could Jesus have given into the temptation and sinned? Why or why not? Was His temptation real?

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K. John's Testimony To Jesus and Jesus 1<sup>st</sup> Disciples (John 1:19-51)

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J. Jesus First Miracle At Cana (John 2:1-11)

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Jesus performed many miracles. The Disciples could not record them all, but I have included those mentioned in the Gospels in Appendix 4.

K. Jesus Base Of Operation (John 2:12)

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## **IV. 1<sup>ST</sup> YEAR OF JESUS MINISTRY**

A. 1<sup>st</sup> Passover (Approx. Apr., A.D. 27)

A.1 Cleansing Of The Temple (John 2:13-25)

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A.2 Interview With Nicodemus (John 3: 1-21)

The Necessity & Nature Of The New Birth

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## B. Jesus Return To Galilee

B.1. Reasons For His Return (Mt 4:12 Mr 1:14 Lu 3:19,20 Joh 4:1-4)

B. 2. Women At The Well (John 4: 5-42)

What are some practical lessons on Evangelism that we learn from this text?

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C. Jesus Message Back In Galilee (Mt 4:17 Mr 1:14 Lu 4:14,15)

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D. Jesus Second Miracle At Cana (John 4: 46-54)

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E. Back At Jesus Base of Galilean Ministry (Mt. 4:13-16)

F. The Calling Of The Fishermen To Ministry (Mt 4:18-22 Mr 1:16-20  
Lu 5:1-11)

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How is this different than the attachment these men had to Jesus earlier in John's Gospel?

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G. Healing The Demoniac At The Synagogue In Capernaum (Mr 1:21-28 Lu 4:31-37)

What do we learn about Jesus, His nature and power from this?

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H. Healing Ministry in Galilee

H.1 Peter's Mother-in-law & others (Mt 8:14-17 Mr 1:29-34 Lu 4:38-41)

H.2 Jesus Healing Of A Leper (Mt 8:2-4 Mr 1:40-45 Lu 5:12-16)

According to Luke's account, what did Jesus do after hours of ministry of healing, and what should we learn from this?

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## I. Healing Of The Paralytic At Capernaum (Mt 9:2-8 Mr 2:1-12 Lu 5:17-26)

What does Jesus reveal about Himself in these verses? Who does Jesus claim to be?

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## J. The Call of Matthew/Levi (Mt 9:9 Mr 2:13,14 Lu 5:27-33)

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## V. 2<sup>ND</sup> YEAR OF JESUS MINISTRY

### A. Jesus and Sabbath Disputes

John 5:1-47>>probably at Passover feast Jerusalem

Mt 12:1-8 Mr 2:23-28 Lu 6:1-5 Disciples & Grain on Sabbath>>probably on way from Jerusalem to Galilee

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Mt 12:9-14 Mr 3:1-6 Lu 6:6-11: Man With Withered hand>>probably in Galilee

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B. After Pray Jesus Selects The Twelve Apostles  
(Mt 10:2-4 Mr 3:13-19 Lu 6:12-16)

C. Jesus Great Teaching Of The Sermon On The Mount

C.1 Introduction (Mt. 5:1-2; Lu 6:17-20)

C.2 Beautitudes: Promises To Messiah's Subjects (Mt 5:3-12 Lu 6:20-26)

- i) Poor in Spirit -
- ii) Those who mourn –
- iii) Those who are Gentle –
- iv) Those who hunger and thirst for righteousness –
- v) Those who are merciful –
- vi) Those who are pure in heart –
- vii) Those who are peacemakers –
- viii) Response of the world to Christian living --

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## C.3 Influence (Mt. 5:13-16)

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## C.4 Jesus Teaching verses Traditional (Rabbinical) Teaching of the Old Testament (Mt 5:17-48 Lu 6:27-30,32-36)

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## C.5 Sincerity in Spiritual Disciplines (Mt 6:1-18)

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C.6 Earthly Anxiety or Heavenly Treasure (Mt. 6:19-34)

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C.7 Judging (Mt 7:1-6 Lu 6:37-42)

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C.8: Valuable Prayer Lessons (Mt. 7:7-11; Luke 11:1-13: Different time, similar lesson)

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C.9 The Royal Law (Mt 7:13-23 Lu 6:43-45)

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C.10 Conclusion/Application of The Sermon (Mt 7:24-29 Lu 6:46-49)

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D. Healing The Centurions Servant: An Example of Faith (Mt 8:1,5-13 Lu 7:1-10)

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E. Jesus Feet Anointed And The Lesson Forgiveness (Lu 7:36-50)

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F. Greater Resistance

F.1 Blasphemous Accusations of The Jews (Mt 12:22-37 Mr 3:19-30 Lu 11:14-23)

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F.2 Sign Seekers (Mt 12:38-45 Lu 11:24-36)

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F.3 Jesus Mother & Brothers (Mt 12:46-50 Mr 3:31-35 Lu 8:19-21)

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G. Jesus Dining With A Pharisee, Denounces The Sect (Lu 11:13-64)

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## H. First Group Of Parables

### H.1 Description Of A Parable

'Parable' is ultimately derived from Gk. "parabolhē", literally 'putting things side by side'

-placing one thing beside another for the purpose of comparison>>metaphor  
-normally has one main point.

### H.2. Principles For Interpretation Of Parables

Consider first the \_\_\_\_\_ <sup>14</sup>

Next the \_\_\_\_\_ <sup>15</sup> of the parable.

Then we need to carefully look at what is being compared.

Then we need to interpret the various parts, being careful to see how they relate to what is the main purpose of the parable.

### H.3 Introduction (Mt 13:1-3 Mr 4:1,2 Lu 8:4)

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## THE PARABLES OF JESUS

### I. Teaching Parables

#### About the Kingdom of God

1. The Soils (Matthew 13:3-8; Mark 4:4-8; Luke 8:5-8)
2. The Weeds (Matthew 13:24-30)
3. The Mustard Seed (Matthew 13:31-32; Mark 4:30-32; Luke 13:18-19)
4. The Yeast (Matthew 13:33; Luke 13:20-21)
5. The Treasure (Matthew 13:44)
6. The Pearl (Matthew 13:45-46)
7. The Fishing Net (Matthew 13:47-50)
8. The Growing Wheat (Mark 4:26-29)

#### About Service and Obedience

1. The Workers in the Harvest (Matthew 20: 1-16)
2. The Loaned Money (Matthew 25:14-30)
3. The Nobleman's Servants (Luke 19: 11-27)
4. The Servant's Role (Luke 17:7-10)

#### About Prayer

1. The Friend at Midnight (Luke 11 :5-8)
2. The Unjust Judge (Luke 18:1-8)

#### D. About Neighbours

1. The Good Samaritan (Luke 10:30-37)

#### E. About Humility

1. The Wedding Feast (Luke 14: 7 -11)
2. The Proud Pharisee and the Corrupt Tax Collector (Luke 18:9-14)

#### About Wealth

1. The Rich Fool (Luke 12:16-21)
2. The Great Festival (Luke 14: 16-24)
3. The Shrewd Manager (Luke 16:1-9)

### II. Gospel Parables

#### A. About God's Love

1. The Lost Sheep (Matthew 18:12-14; Luke 15:3-7)
2. The Lost Coin (Luke 15:8-10)
3. The Lost Son (Luke 15: 11-32)

#### B. About Thankfulness

1. The Forgiven Debts (Luke 7:41-43)

### III. Parables of Judgment and the Future

#### About Christ's Return

1. The Ten Bridesmaids (Matthew 25:1-13)
2. The Wise and Faithful Servants (Matthew 24:45-51; Luke 12:42-48)
3. The Travelling Owner of the House (Mark 13:34-37)

#### About God's Values

1. The Two Sons (Matthew 21:28-32)
2. The Evil Farmers (Matthew 21:33-34; Mark 12:1-9; Luke 20:9-16)
3. The Unproductive Fig Tree (Luke 13:6-9)
4. The Wedding Feast (Matthew 22:1-14)
5. The Unforgiving Servant (Matthew 18:23-35)

# OUTLINE FOR LIFE OF CHRIST

## I. Miracles That Show Jesus Power

I.1 Stilling The Storm (Mt 8:18-27 Mr 4:35-41 Lu 8:22-25)

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I.2 Healing The Two Demoniacs (Mt 8:28-34 9:1 Mr 5:1-21 Lu 8:26-40)

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I.3 Jarius Daughter & The Invalid Woman (Mt 9:18-26 Mr 5:22-43 Lu 8:41-56)

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J. Third Time Through Galilee: Jesus Instructs & Sends Out The Twelve (Mt 9:35-38 10:1,5-42 11:1 Mr 6:6-13 Lu 9:1-6)

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## K. Jesus Rejected

K.1 In His Own Hometown (Mt 13:54-58 Mr 6:1-6 Lu 4:16-31)

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# OUTLINE FOR LIFE OF CHRIST

K.2 By Herod Antipas Mt 14:1-12 Mr 6:14-29 Lu 9:7-9

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K.3 Jesus Withdraws From Herod Mt 14:13 Mr 6:30-32 Lu 9:10 Joh 6:1

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L. Feeding The 5000 Mt 14:13-21 Mr 6:33-44 Lu 9:11-17 Joh 6:2-14

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L.1 Jesus Discourse On Spiritual Food & True Discipleship & Peter's Confession  
(Joh 6:22-71)

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# OUTLINE FOR LIFE OF CHRIST

## VI. 3<sup>RD</sup> YEAR OF JESUS MINISTRY

A. Jesus Does Attend 3<sup>rd</sup> Passover/Criticized For Disregarding Tradition (Mt 15:1-20 Mr 7:1-23 Joh 7:1)

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B. Withdrawal From Herod's Territory Again (Mt 15:21 Mr 7:24)

B. 1. Healing of Phonician Women's Daughter (Mt 15:22-28 Mr 7:24-30)

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c. Withdrawal From Herod's Territory A Third Time

C.1 Great Confession Made By Peter (Mt 16:13-20 Mr 8:27-30 Lu 9:18-21)

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C.2 Passion Foretold/Peter Rebuked (Mt 16:21-28 Mr 8:31-9:1 Lu 9:22-27)

C.3 The Transfiguration (Mt 17:1-13 Mr 9:2-13 Lu 9:28-36)

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# OUTLINE FOR LIFE OF CHRIST

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C.4 Healing of The Demoniac Boy (Mt 17:14-20 Mr 9:14-29 Lu 9:37-43)

## D. Return to Galilee

D.1. Passion Foretold (Mt 17:22,23 Mr 9:30-32 Lu 9:43-45)

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D.2 Teaching of Jesus Concerning Humility and Servanthood (Mt 18:1-14 Mr 9:33-50 Lu 9:46-50)

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Practical Significance For Ministry and Leadership In The Church

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D.3 Jesus Teaching On Forgiveness Between Brethren & Discipline (Mt 18:15-35)

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# OUTLINE FOR LIFE OF CHRIST

## E. Further Rejection

E.1 Jesus Unbelieving Brothers Advise Him To Go To Jerusalem (John 7:2-9)

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E.2 Jesus Private Journey To Jerusalem Through Samaria (Lu 9:51-56 Joh 7:10)

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E.3 Sacrifice For Christ's Service (Lu 9:57-62)

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E.4 In The Temple At The Feast Of Tabernacles (John 7:11-52)

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E.5 Jesus Gives Messianic Claims & Jews Attempt To Stone Him (John 8:12-59)

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E.6. Contention Over Man Born Blind (John 9:1-41)

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F. Discourse On The Good Shepherd (John 10:1-21)

# OUTLINE FOR LIFE OF CHRIST

G. Parable Of The Good Samaritan (Luke 10:25-37)

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H. Feast of Dedication, Jews Attempt To Stone Jesus Again (John 10:2-42)

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I. Dining With A Pharisee, Sabbath Healing & 3 Lessons Suggested By The Event (Probably In Perea) (Luke 14:1-24)

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J. Counting The Cost of Discipleship (Luke 14:25-35)

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K. Second Group of Great Parables

K.1 Introduction (Luke 15:1-2)

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# OUTLINE FOR LIFE OF CHRIST

K.2 Lost Sheep (Luke 15:3-7)

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K.3 Lost Coin (Luke 15:8-10)

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K.4 Lost Son (Luke 15:11-32)

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K.5 Unrighteous Steward (Luke 16:1-16)

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K.6 Rich Man & Lazarus (Luke 16:19-31)

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L. Perea To Bethany, The Raising of Lazarus (John 11:1-46)

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# OUTLINE FOR LIFE OF CHRIST

M. Retiring Before The Sanhedrin's Decree (John 11:47-54)

N. Two More Parables

N.1 Importunate Widow (Luke 18:1-8)

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N.2 Pharisee & The Publican (Luke 18:9-14)

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O. Journey To Jerusalem

O.1 Teaching Related To The Challenge of Divorced Posed By The Pharisees  
(Mt 19:1-12 Mr 10:1-12)

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O.2 Rich Young Ruler, Peril of Riches, Reward of Sacrifice & Parable of The  
Labourers In The Vineyard (Mt 19:16-20:16 Mr 10:17-31 Lu 18:18-30)

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O.3 Jesus Foretelling His Passion Again (Mt 20:17-28 Mr 10:32-45 Lu 18:31-34)

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O.4 Conversion of Zaccheus, Parable of Money Usage & Coming to Jerusalem  
(Luke 19:1-28)

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# OUTLINE FOR LIFE OF CHRIST

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## **VI. THE FINAL WEEK, JESUS PASSION, RESURRECTION, APPEARANCES & ASSENSION**

A. Jesus Triumphal Entry Into Jerusalem/From Bethany to  
Jerusalem & Back (Mt 21:1-12,14-17 Mr 11:1-11 Lu 19:29-44  
Joh 12:12-19)

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B. Barren Fig Tree & Cleansing of the Temple (Mt 21:18,19,12,13 Mr  
11:12-18 Lu 19:45-48; Mt 21:20-22 Mr 11:19-25 Lu 21:37,38)

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C. In Reply to Questions Concerning His Authority Jesus Gives His  
3<sup>rd</sup> Great Group of Parables

C.1 Introduction (Mt 21:23-27 Mr 11:27-33 Lu 20:1-8)

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C.2 Two Sons (Mt 21:28-32)

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# OUTLINE FOR LIFE OF CHRIST

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C.3 Wicked Husbandman (Mt 21:33-46 Mr 12:1-12 Lu 20:9-19)

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C.4 Marriage of the King's Son (Mt 22:1-14)

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D. Jewish Rulers Seek To Ensnare Jesus

D.1 Pharisees & Herodians Ask About Tribute (Mt 22:15-22 Mr 12:13-17 Lu 20:20-26)

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D.2 Sadducees Ask About Resurrection (Mt 22:23-33 Mr 12:18-27 Lu 20:27-39)

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D.3 A Lawyer Asks About The Great Commandment (Mt 22:34-40 Mr 12:38-34 Lu 20:40)

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D.4 Jesus Question That No One Can Answer (Mt 22:41-46 Mr 12:35-37 Lu 20:41-44)



# OUTLINE FOR LIFE OF CHRIST

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## E. Jesus Last Discourse

E.1 Denunciation of Scribes and Pharisees (Mt 23:1-39 Mr 12:38-40 Lu 20:45-47)

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E.2 Destruction of Jerusalem Foretold & Discourse on Last Things (Mt 24:1-28 Mr 13:1-23 Lu 21:5-24)

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E.3 The Second Coming of Christ (Mt 24:29-51 Mr 13:24-37 Lu 21:25-37)

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E.4 The Parable of the Ten Virgins, The Final Judgment (Mt. 25:1-46)

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F. Jesus Predicts, the Rulers Plot for, and Judas Bargains for His Death (Mt 26:1-5,14-16 Mr 14:1,2,10,11 Lu 22:1-6)

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# OUTLINE FOR LIFE OF CHRIST

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G. Preparation For the Passover, Disciples Contend For Precedence  
(Mt 26:17-20 Mr 14:12-17 Lu 22:7-18,24-30)

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H. Paschal Meal & Washing of the Disciples Feet (John 13:1-20)

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I. Judas' Betrayal and Peter's Denial Foretold (Mt 26:21-25,31-35 Mr  
14:18-21,27-31 Lu 22:21-23,31-38 #Joh 13:21-38)

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J. The Lord's Supper Instituted (Mt 26:26-29 Mr 14:22-25 Lu  
22:19,20)

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K. Farewell Discourse to the Disciples (Joh 14:1-16:33)

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# OUTLINE FOR LIFE OF CHRIST

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L. Jesus Intercessory Prayer (John 17:1-26)

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M. Gethsemane (Mt 26:30,36-46 Mr 14:26,32-42 Lu 22:39-46 Joh 18:1)

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N. Jesus Betrayed, Arrested, and Forsaken (Mt 26:47-56 Mr 14:43-52 Lu 22:47-53 Joh 18:2-11)

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JESUS TRIAL: SIX STAGES (see appendix 5)

O. The Jewish Trial

O.1 First Stage of Jewish Trial. Examination by Annas (Joh 18:12-14,19-23)

# OUTLINE FOR LIFE OF CHRIST

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O.2 Second Stage of Jewish Trial. Jesus Condemned by Caiaphas and the Sanhedrin (Mt 26:57,59-68 Mr 14:53,55-65 Lu 22:54,63-65 Joh 18:24) Peter Denies the Lord 3 Times (Mt 26:58,69-75 Mr 14:54,66-72 Lu 22:54-62 Joh 18:15-18,25-27)

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O.3 Third Stage of Jewish Trial. Jesus Formally Condemned by the Sanhedrin (Mt 27:1,2 Mr 15:1 Lu 22:66-23:1 Joh 18:28)

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## P. The Roman Trial

P.1 First Stage of the Roman Trial. Jesus Before Pilate for the First Time (Mt 27:11-14 Mr 15:2-5 Lu 23:2-5 Joh 18:28-38)

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P.2 Second Stage of the Roman Trial. Jesus Before Herod Antipas (Lu 23:6-12)

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P.3 Third Stage of the Roman Trial. Pilate Reluctantly Sentences Him to Crucifixion (Mt 27:15-30 Mr 15:6-19 Lu 23:13-25 Joh 18:39-19:16)

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# OUTLINE FOR LIFE OF CHRIST

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## Q. THE CRUCIFIXION

Q.1 The Way Of The Cross (Mt 27:31-34 Mr 15:20-23 Lu 23:26-33 Joh 19:17)

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Q.2 Jesus Crucified and Reviled. His Three Sayings During First Three Hours  
(Mt 27:35-44 Mr 15:24-32 Lu 23:33-43 Joh 19:18-27)

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### SPECIAL NOTE: JESUS PHYSICAL SUFFERINGS:

Dr. Alexander Metherell regarding Jesus' physical suffering just before and during the crucifixion:

"Roman floggings were known to be terribly brutal. They usually consisted of thirty-nine lashes but frequently were a lot more than that, depending on the mood of the soldier applying the blows.

"The soldier [flogging Jesus before the crucifixion] would use a whip of braided leather thongs with metal balls woven into them. When the whip would strike the flesh, these balls would cause deep bruises or contusions, which would break open with further blows. And the whip had pieces of sharp bone as well, which would cut the flesh severely.

"The back would be so shredded that part of the spine was sometimes exposed by the deep, deep cuts....

"We know that many people would die from this kind of beating even before they could be crucified. At the least, the victim would experience tremendous pain and go into hypovolemic shock....

"The Romans used spikes [during crucifixion] that were five to seven inches long and tapered to a sharp point. They were driven through the wrists...

# OUTLINE FOR LIFE OF CHRIST

...the nail would go through the place where the median nerve runs. This is the largest nerve going out to the hand, and it would be crushed by the nail that was being pounded in....

"The pain was absolutely unbearable..."In fact, it was literally beyond words to describe; they had to invent a new word: *excruciating*. Literally, *excruciating* means 'out of the cross.'...

...the nerves in his feet would have been crushed, and there would have been a similar type of pain....

...his arms would have immediately been stretched, probably about six inches in length, and both shoulders would have become dislocated...

...crucifixion is essentially an agonizingly slow death by asphyxiation. (quoted in Lee Strobel, *The Case for Christ* [Grand Rapids, Michigan: Zondervan, 1998], pp. 261, 263-265)

Q.3 Darkness Three Hours. After Four More Sayings, Jesus Expires. (Mt 27:45-56 Mr 15:33-41 Lu 23:44-49 Joh 19:28-30)

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Q.4 Jesus Found to Be Dead. His Body Buried and Guarded in the Tomb (Mt 27:57-66 Mr 15:42-47 Lu 23:50-56 Joh 19:31-42)

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## **EXPANSION: FOCUS ON JESUS DEATH**

### **I. UNIQUENESS OF THE DEATH OF CHRIST**

1) Response of others:

- Matthew 27:54
  
- Luke 23:42
  
- John 19:38
  
- Luke 23:48

# OUTLINE FOR LIFE OF CHRIST

- 2) Jesus Personal Response
  - Luke 23:34
  - John 19:26,27
  - Matthew 27:46
  - John 19:30 & Luke 23:46
- 3) The Consequent Miracles with Christ's death:
  - Mark 15:30
  - Matthew 27:51-53
  - Matthew 27:51 & Hebrews 10:19-22

## II. THE MEANING OF THE DEATH OF CHRIST

- 1) The Significance of the Cross in the NT
  - John 15:13
  - Ephesians 5;25-27
  - 1 Peter 2:21-25
  - Matthew 16:24; Mark 8:34-36
  - Colossians 1:24; Hebrews 12:2; 13:12, 13
- 2) The Accomplishments of the Jesus' Death On the Cross
  - i. **Redemption**
    - Exodus 6:6; 15:13; Psalm 77:14,15; Jeremiah 50:33,34
    - Mark 10:45
    - Romans 3:24
    - Ephesian 1:7

# OUTLINE FOR LIFE OF CHRIST

- Hebrews 9:15; 10:4
- 1 Peter 1:17-19
- 1 Corinthians 6:19,30

## SUMMARY

1. People are by nature slaves to sin.
2. Christ paid the price of freedom.
3. The redeemed are free!

## ii. Reconciliation

- Romans 5:10
- Colossians 1:21,22
- Romans 5:11
- Ephesians 2:12-14
- 2 Corinthians 5:19-20

## SUMMARY

1. Sin is the barrier.
2. Sin must be dealt with.
3. There is a real hostility between God and sinners.
4. Reconciliation is God's work
5. Reconciliation proceeds from the love of God.
6. The reconciliation must be received.

## iii. Propitiation<sup>2</sup>

- “If we speak of propitiation, we are speaking of a personal process. We are saying that God is angry when people sin and that, if they are to be forgiven, something must be done about that anger. We are saying that the death of Christ is the means of removing the divine wrath from sinners. The issue is far from superficial” (Leon Morris)

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<sup>2</sup> This word is often confused with the word *expiation*. “The concepts are really very different. Propitiation means a turning away of anger; expiation is rather making amends for a wrong. Propitiation is a personal word; one propitiates a person. Expiation is an impersonal work; one expiates a sin or a crime.” Leon Morris in *The Atonement – Its Meaning and Significance*.



# OUTLINE FOR LIFE OF CHRIST

- God's wrath is a frequent topic in the OT and lies outside the scope of this course. However in the NT we find parallel emphasis:
- Romans 1:18;3:25
- Matthew 3:7
- Luke 21:23
- John 3:36
- Hebrews 2:17
- 1 John 2:1,2
- 1 John 4:10

## SUMMARY

1. God is angered by the sin in our lives.
2. Apart from Christ, We would face the full wrath of God.
3. Through Christ, God has provided a means to remove His wrath from believers.
4. There is now no condemnation for those who are in Christ Jesus ..  
Romans 8:1

## iv. Justification<sup>3</sup>

- Romans 3:23-25
- Romans 4:25
- Romans 5:16
- Romans 5:18

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<sup>3</sup> "Justification means the according (giving) of the status of being in the right. Sin has put us in the wrong with God and justification is the process whereby we are reckoned as right. In one way or another all religions must face the ultimate question: 'How can man, who is a sinner, ever bright with God who is just?' Most religions answer, in some form, 'by human effort.' Man committed the sin, so man must do what is required to put things right and undo the effects of sin. It is the great teaching of the New Testament that we are justified, not by what we do, but by what Christ has done. Paul puts it simply when he says that we are 'justified by his blood' (Rom. 5:9). He links our justification directly with the death of Jesus." (Leon Morris: *The Atonement – Its Meaning and Significance*)

# OUTLINE FOR LIFE OF CHRIST

## SUMMARY

1. Our righteousness is as filthy rags in God's sight. We are guilty before the holiness of God.
2. There is a penalty which must be paid for such guilt.
3. Christ paid our penalty on the Cross through His death.
4. God has accepted the righteous sacrifice of His Son, Jesus
5. God imputes Christ's righteousness to us.
6. We accept this righteousness by faith (Romans 1:17:3:28; 9:30-32)
7. God sees us through the righteousness of His Son.

## R. THE RESURRECTION

R.1 Angels Announce the Resurrection to Certain Women. Peter and John Enter the Empty Tomb (Mt 28:1-8 Mr 16:1-8 Lu 24:1-8,12 Joh 20:1-10)

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R.2 First and Second Appearances of the Risen Christ. The Resurrection Reported to the Apostles. (Mt 28:9,10 Mr 16:9-11 Lu 24:9-11 Joh 20:11-18)

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R.3 Some of the Guards Report to the Jewish Rulers (Mt 28:11-15)

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R.4 Third and Fourth Appearances of Jesus (Mr 16:12,13 Lu 24:13-35 1Co 15:5)

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R.5 Fifth Appearance of Jesus (Mr 16:14 Lu 24:36-43 Joh 20:19-25)

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# OUTLINE FOR LIFE OF CHRIST

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R.6 Sixth Appearance of Jesus (Joh 20:26-31 1Co 15:5)

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R.7 Seventh Appearance of Jesus (Joh 21:1-25)

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R.8 Eight Appearance of Jesus (Mt 28:16,17 1Co 15:6)

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R.9 The Great Commission Given (Mt 28:18-20 Mr 16:15-18 Lu 24:46,47)

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R.10 Ninth and Tenth Appearances of Jesus (Lu 24:44-49 Ac 1:3-8 1Co 15:7)

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R.11 Attempts to Disprove The Resurrection & Appropriate Biblical Responses

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# OUTLINE FOR LIFE OF CHRIST

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## EXPANSION: THE SIGNIFICANCE OF THE RESURRECTION

- Established the credibility of Jesus and His teaching
  - Resurrection attested to the fact that Jesus was the Son of God
  - Resurrection demonstrated Christ's ability to save – Romans 4:25
  - The Resurrection confronts Christians with the necessity of godly living – Romans 6:11
  - The Resurrection gives us a glimpse of the power at work in us to live Christianly! –Romans 8:11
  - The empty tomb roots our faith historically – 1 Corinthians 15:1-19
  - Jesus resurrection guarantees that believers will live eternally in bodies raised like His – 1 Corinthians 15
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# OUTLINE FOR LIFE OF CHRIST

S. The Ascension (Mr 16:19,20 Lu 24:50-53 Ac 1:9-12)

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<sup>1</sup> Biographies

<sup>2</sup> public ministry

<sup>3</sup> death

<sup>4</sup> good news

<sup>5</sup> one third

<sup>6</sup> narrative

iGeisler, Normal L., and Nix, William E., *A General Introduction to the Bible, Revised and Expanded*, (Chicago, IL: Moody Press) 1986.

<sup>7</sup> prophecy

<sup>8</sup> Messiah

<sup>9</sup> action

<sup>10</sup> Gentile

<sup>11</sup> Redeemer

<sup>12</sup> Paraclete, i.e. Comforter

<sup>13</sup> Spirit of Truth

<sup>14</sup> Historical Context

<sup>15</sup> main purpose

# OUTLINE FOR LIFE OF CHRIST

## Appendix # 1

### RELIABILITY OF THE NEW TESTAMENT

Author/ Book	Date Written	Earliest Copies	Time Gap	No. of Copies	Percent Accuracy
Hindu <i>Mahabharata</i>	13th cent. B.c.				90
Homer, <i>Iliad</i>	800 B.c.			643	95
Herodotus <i>History</i>	480-425 B.c.	c. A.D. 900	c. 1,350 yrs	8	?
Thucydides, <i>History</i>	460-400 B.c.	c. A.D. 900	c. 1,300 yrs	8	?
Plato	400 B.c.	c. A.D. 900	c. 1,300 yrs	7	?
Demosthenes	300 B.C.	c. A.D. 1100	c. 1,400 yrs	200	?
Caesar, <i>Gallic Wars</i>	100-44 B.c.	c. A.D. 900	c. 1,000 yrs	10	?
Livy, <i>History of Rome</i>	59 B.c. - A.D. 17	4th cent. (partial) mostly 10th cent.	c. 400 yrs c. 1,000 yrs	1 partial 19 copies	?
Tacitus, <i>Annals</i>	A.D. 100	c. A.D. 1100	c. 1,000 yrs	20	?
Pliny Secundus, <i>Natural History</i>	A.D. 61-113	c. 850	c. 750 yrs	7	?
New Testament	A.D. 50-100	c. 114 (fragment) c. 200 (books) c. 250 (most of N.T.) c. 325 (complete N.T.)	:1:50 yrs 100 yrs 150 yrs 225 yrs	5366	99+

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Geisler, Normal L., and Nix, William E., *A General Introduction to the Bible, Revised and Expanded*, (Chicago, IL: Moody Press) 1986.

# OUTLINE FOR LIFE OF CHRIST

## APPENDIX # 2 SECTS OF JUDAISM IN CHRIST'S TIME

<u>Pharisees</u>	<u>Sadducees</u>	<u>Herodians</u>	<u>Essenes</u>	<u>Zealots</u>
1. Began with the Hasidim in 2nd century B.C.	1. Began during Hasmonean period (166-163 B.C.)	1. Originated when Herod the Great tried to establish his right to rule in Palestine	1. Along with the Pharisees, they traced their origin to the Hasidim	1. Began during reign of Herod the Great c. 6 B.C. and wiped out at Masada in A.D. 73
2. Accepted as inspired and authoritative both the Torah and the oral tradition	2. Accepted only the Torah as authoritative Scripture	2. Supporters of Herod who were men of standing and influence	2. Eventually separated from the Pharisees because of Essene strictness and zeal	2. Opposed paying taxes to Roman emperor, claiming allegiance to God alone
3. Held a mediating view on free will and divine sovereignty	3. Attributed everything to free will rather than divine sovereignty	3. Friendly to the Roman rule and therefore akin to the Sadducees religiously and economically	3. Attributed all things to divine providence	3. Strong loyalty to Jewish traditions
4. Accepted a hierarchical system of angels and demons	4. Did not believe in angels or demons	4. Preferred the leadership of Herod Antipas to that of Roman governors	4. Joined with Maccabeans in a revolt against the Syrians (c. 165-155 B.C.)	4. Opposed to use of Greek language in land of Israel
5. Believed in a future for the dead	5. Denied resurrection and future life	5. Politically opposed to the Pharisees who were anti-Hasmonean, anti-Herodian, and anti-Roman	5. Practiced communal ownership of property	5. Predicted a coming time of salvation
6. Champions of human equality	6. Controlled the high priesthood and the chief priests	6. Joined with Pharisees in opposing Jesus because he introduced a kingdom that neither sect wanted	6. Strong sense of mutual responsibility	6. At times took up the sword to try to expel the Romans by force

# OUTLINE FOR LIFE OF CHRIST

<u>Pharisees</u>	<u>Sadducees</u>	<u>Herodians</u>	<u>Essenes</u>	<u>Zealots</u>
7. Separated themselves from ritual uncleanness	7. Very strict in maintaining Levitical purity		7 Offered sacrifices on holy days and during sacred seasons but not in the temple	
8. Emphasized the ethical rather than theological in their teaching	8. Interpreted Mosaic Law more literally than the Pharisees		8. Observed purity laws of the Torah strictly	
9. Opposed Roman rule in Palestine	9. Friendly toward Roman rule in Palestine		9. Practiced daily worship and study of scripture	
10. Accepted immorality of the soul and rewards and retribution	10. Rejected the existence of a spiritual world		10. Marriage not condemned in principle but not widely practiced	
11. The leading party and rivals of the Sadducees	11. Maintained a majority in the Sanhedrin from A.D. 6 until A.D. 70		11. Bound themselves with oaths of piety and obedience	
12 Survived the fall of Jerusalem in A.D. 70	12. Their party dissolved with the fall of Jerusalem in A.D. 70		12 Showed great hospitality toward one another	



# OUTLINE FOR LIFE OF CHRIST

## APPENDIX # 3

### MESSIANIC PROPHECIES AND FULFILMENTS - Luke 18:31

For the Gospel writers, one of the main reasons for believing in Jesus was the way his life fulfilled the Old Testament prophecies about the Messiah. Following is a list of some of the main prophecies.

	OT Prophecies	NT Prophecies
1. Messiah was to be born in Bethlehem	Micah 5:2	Matthew 2: 1-6; Luke 2:1-20
2. Messiah was to be born of a virgin	Isaiah 7:14	Matthew 1: 18-25; Luke 1 :26-38
3. Messiah was to be a prophet like Moses	Deuteronomy 18:15,18-19	John 7:40
4. Messiah was to enter Jerusalem in triumph	Zechariah 9:9	Matthew 21: 1-9; John 12:12-16
5. Messiah was to be rejected by his own people	Isaiah 53.1, 3; Psalm 118:22	Matthew 26:3-4; JoOOI2:37-43; Acts 4:1-12
6. Messiah was to be betrayed by one of his followers	Psalm 41:9	Matt. 26:14-16,4750; Luke 22:19-23
7. Messiah was to be tried and condemned	Isaiah 53:8	Luke 23:1-25; Matthew 27:1-2
8. Messiah was to be silent before his accusers	Isaiah 53: 7	Matthew 27:12-14; MarkI5:3-4; Luke 23:8-10
9. Messiah was to be struck and spat on by his enemies	Isaiah 50:6	Matthew 26:67; 27:30; Mark 14:65
10. Messiah was to be mocked and insulted	Psalm 22:7-8	Matthew 27:39-44; Luke 23:11, 35
11. Messiah was to die by crucifixion	Psalm 22:14,16-17	Matthew 27:31; MarkI5:20,25
12. Messiah was to suffer with criminals and pray for his enemies	Isaiah 53:12	Matthew 27:38; . MarkI5:27-28; Luke 23:32-34
13. Messiah was to be given vinegar and gall	Psalm 69:21	Matthew 27:34; JohnI9:28-30
14. Others were to cast lots for Messiah's garments	Psalm 22: 18	Matthew 27:35; JohnI9:23-24
15. Messiah's bones were not to be broken	Exodus 12:46	John 19:31-36
16. Messiah was to die as a sacrifice for sin	Isaiah 53:5-6, 8, 10-12	John 1 :29; 11:49-52; Acts 10:43; 13:38-39

# OUTLINE FOR LIFE OF CHRIST

	OT Prophecies	NT Prophecies
17. Messiah was to be raised from the dead	Psalms 16:10	Acts 2:22-32; Matthew 28: 1-10
18. Messiah is now at God's right hand	Psalms 110: 1	Mark 16:19; Luke 24:50-51

# OUTLINE FOR LIFE OF CHRIST

## APPENDIX # 4

### JESUS' MIRACLES

John and the other Gospel writers were able to record only a fraction of the people who were touched and healed by Jesus. But enough of Jesus' words and works have been saved so that we also might be able to know him and J?e his disciples in this day. There follows a listing of the miracles that are included in the Gospels. They were supernatural hat pointed people to God. and they were acts of love by one who is 1,

	Matthew	Mark	Luke	John
5,000 people are fed	14:15-21	6:35-44	9:12-17	6:5-14
Calming the storm	8:23-27	4:35-41	8:22-25	
Demons sent into the pigs	8:28-34	5:1-20	8:26-39	
Jairus's daughter raised	9:18-26	5:22-24, 35-43	8:41-42, 49-56	
A sick woman is healed	9:20-22	5:25-34	8:43-48	
Jesus heals a paralytic	9:1-8	2:1-12	5:17-26	
A leper is healed at Gennesaret	8:1-4	1 :40-45	5:12-15	
Peter's mother-in-law healed	8:14-17	1 :29-31	4:38-39	
A deformed hand is restored	12:9-13	3:1-5	6:6-11	
A boy with an evil spirit is healed	17:14-21	9:14-29	9:37-42	
Jesus walks on the water	14:22-33	6:45-52		6:17-21
Blind Bartimaeus receives sight	20:29-34	10:46-52	18:35-43	
A girl is freed from a demon	15:21-28	7:24-30		
4,000 are fed	15:32-38	8:1-9		
Cursing the fig tree	21:18-22	11:12-14,20-24		
A centurion's servant is healed	8:5-13		7:1-10	
An evil spirit is sent out of a man		1 :23-27	4:33-36	
A mute demoniac is healed	12:22		11 :14	
Two blind men find sight	9:27-31			
Jesus heals the mute man	9:32-33			
A coin in a fish's mouth	17:24-27			
A deaf and mute man is healed		7:31-37		
A blind man sees at Bethsaida		8:22-26		
The first miraculous catch of fish			5:1-11	
A widow's son is raised			7:11-16	
A crippled woman is healed			13: 10-1 7	
Jesus heals a sick man			14:1-6	
Ten lepers are healed			17:11-19	
Jesus restores a man's ear			22:49-51	
Jesus turns water into wine				2:1-11

# OUTLINE FOR LIFE OF CHRIST

An official's son is healed at Cana				4:46-54
A lame man is healed				5: 1-16
Jesus heals a man born blind				9:1-7
Lazarus is raised from the dead				11:1-45
The second miraculous catch of fish				21:1-14

# OUTLINE FOR LIFE OF CHRIST

## APPENDIX # 5

### THE SIX STAGES OF JESUS' TRIAL-John 18:12

Although Jesus trial lasted less than 18 hours, he was taken to six different hearings.

Before Jewish Authorities	Preliminary Hearing before Annas (John 18: 12-24)	Because the office of high priest was for life, Annas was still the "official" high priest in the eyes of the Jews, even though the Romans had appointed another. Thus, Annas still carried much weight in the high council.
	Hearing before Caiaphas (Matthew 26:57 -68)	Like the hearing before Annas, this hearing was conducted at night in secrecy. It was full of illegalities that made a mockery of justice.
	Trial before the High Council (Matthew 27:1-2)	Just after daybreak, 70 members of the high council met to rubber-stamp their approval of the previous hearings to malce them appear legal. The purpose of this trial was not to determine justice, but to justify their own preconceptions of Jesus' guilt.
Before Roman Authorities	First Hearing before Pilate (Luke 23:1-5)	The religious leaders had condemned Jesus to death on religious grounds, but only the Roman government could grant the death penalty. Thus, they took Jesus to Pilate, the Roman governor, and accused him of treason and rebellion, crimes for which the Roman government gave the death penalty. Pilate saw at once that Jesus was innocent, but he was afraid of the uproar being caused by the religious leaders.
	Hearing before Herod (Luke 23:6-12)	Because Jesus' home was in the region of Galilee, Pilate sent Jesus to Herod Antipas, the ruler of Galilee, who was in Jerusalem for the Passover celebration. Herod was eager to see Jesus do a miracle, but when Jesus remained silent, Herod wanted nothing to do with him and sent him back to Pilate.
	Last Hearing before Pilate (Lulce 23: 13-25)	Pilate didn't like the religious leaders. He wasn't interested in condemning Jesus because he knew Jesus was innocent. However, he knew that another uprising in his district might cost him his job.> First he tried to compromise with the religious leaders by having Jesus beaten, an illegal action in itself. But finally he gave in and handed Jesus over to be executed. Pilate's self-interest was stronger than his sense of justice.

# OUTLINE FOR LIFE OF CHRIST

## APPENDIX # 6

**HISTORIC JESUS**

*Places in the Gospels...*  
How many of the locations on the map below are mentioned in the book of Luke?

• Korazin  
• Capernaum  
• Bethsaida  
• Gennesaret  
• Dalmanutha (Magdala)  
• Tiberias  
• Cana  
• Nazareth

Sea of Galilee (also called Gennesaret or Tiberias)

Great Sea

Jordan River

Salt Sea (Dead Sea)

PHOENICIA  
ABILENE  
DAMASCUS  
ITURAEA  
CAESAREA  
PHILIPPI  
TRACHONITIS  
GALILEE  
DECAPOLIS  
SAMARIA  
SYCHAR  
ARIMATEA  
EMMAUS  
BETHANY  
JERUSALEM  
BETHPHAGE  
BETHLEHEM  
JUDEA  
PEREA  
IDUMEA  
CYRENE  
EGYPT

• Sidon  
• Zarephath  
• Tyre

• Damascus

• Caesarea  
• Philippi

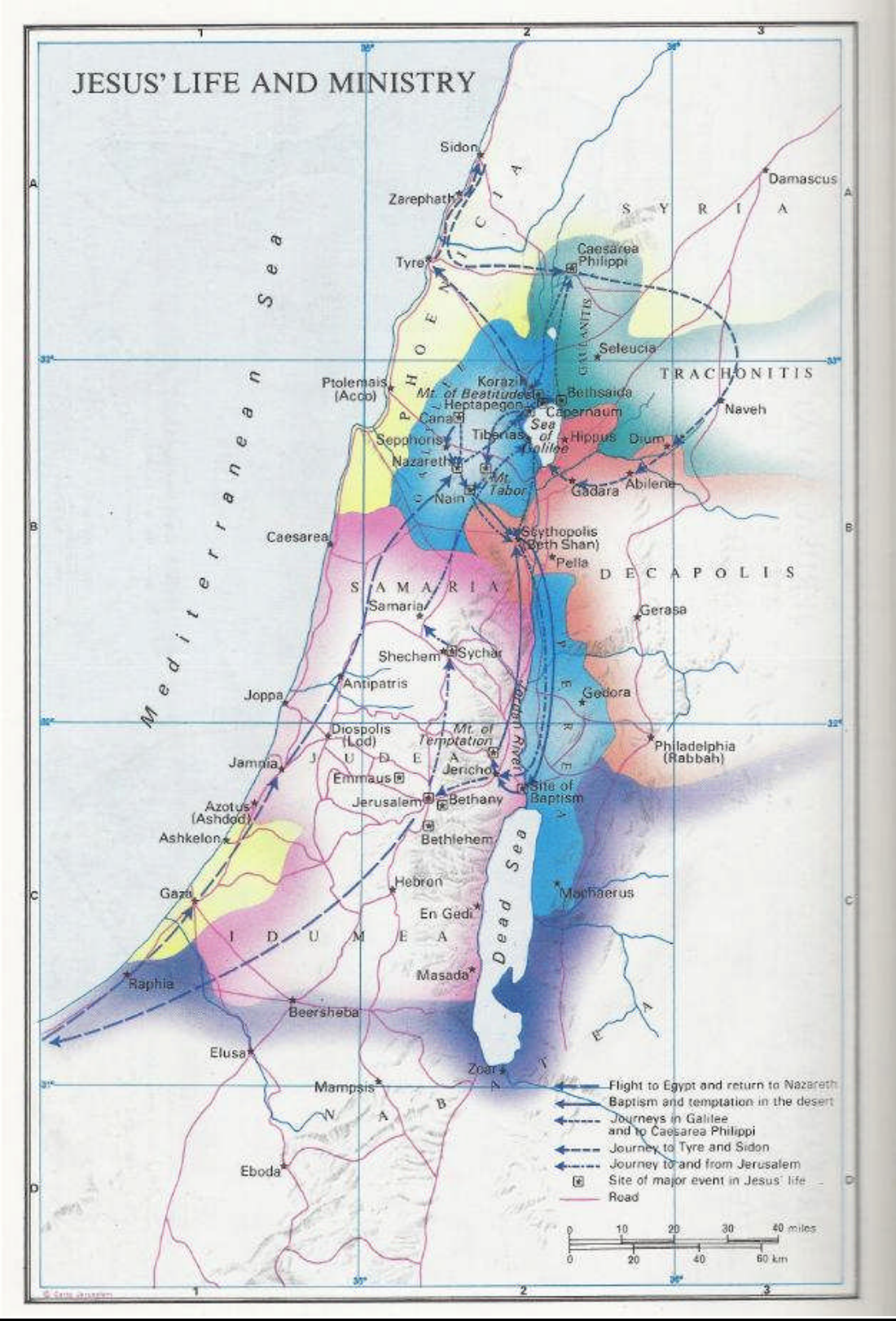
• Sychar  
• Arimathea  
• Emmaus  
• Bethany  
• Jerusalem  
• Bethphage  
• Bethlehem

• Idumea  
• Cyrene  
• Egypt

Topic: Places in the Gospels  
Source of graphic: *What the Bible is All About* by Gospel Light Publications  
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# OUTLINE FOR LIFE OF CHRIST

## APPENDIX # 7



# OUTLINE FOR LIFE OF CHRIST

## APPENDIX # 8

