

Journey Through the Bible
Week 1 – Synoptic Gospels

- I. What is Scripture
 - a. Divine collection of writings that express the story of God and His people.
 - i. Collection
 - 1. 39 Books in the Old Testament written over the course of over 1500 years.
 - 2. 27 Books in the New Testament written in one lifetime (most scholars would suggest less than 50 years - AD 50-96)
 - 3. 400+ year intertestamental period
 - ii. Inspired By God
 - 1. In order for Scripture to be Divine, it must be inspired by God, there are several theories regarding the inspiration of Scripture. (2 Timothy 3:16-17)
 - a. Natural Inspiration – there is nothing divine about Scripture and it is simply the writings of people's views and hold special significance to Christians
 - b. Partial Inspiration – parts of the Bible are inspired, primarily those related to faith and practice, but other parts may be in error.
 - c. Conceptual Inspiration – Only the concepts of the Bible are inspired, God gave inspired ideas to the authors who then did their best to present the ideas in their own words
 - d. Verbal Plenary – Both the words and ideas of Scripture are inspired by God so that God partners with the human authors to record His Word in all the various parts and forms. However, still allowing for personality and experiences to shape the writing.

- e. Divine Dictation – God dictated the words of Scripture to the authors, who mechanically recorded them in a passive manner.
 - f. Personal Revelation – The Bible itself is not the Word of God because God does not speak in the words of man, instead he reveals Himself. The Bible is not the Word of God, but is a witness to the Word of God, and it can become the Word of God as Christians read it and encounter Christ, the true Word of God, within its pages.
- 2. Infallible – The Word of God can be trusted.
 - a. Was never meant to be a history or science book
 - b. The Bible makes good on its own claims, not the claims of its readers. – John Frame
- iii. It is the story of God and His people, all telling the same story. The Old Testament foretells what the New Testament reveals.
 - a. The New is in the Old concealed; the Old is in the New revealed – St. Augustine
 - b. This was a very sacred reality for the people of the time. That they would be THE people of God and He would be their God.
- b. Our Responsibility
 - i. Read with open eyes, hearts, ears
 - 1. Understand the context that we are reading is different than the context it was written. (2 Timothy 2:15)
 - 2. Acknowledge that we bring a certain expectation/understanding to the table.
 - 3. That the word of God is living and active (Hebrews 4:12)
 - 4. Live out the teachings (James 1:22-25)
 - ii. Combine the Academic and the Spiritual

II. The Synoptic Gospels

a. Synoptic –

- i. Syn – same, together
- ii. Optic – view

b. Gospel

- i. From the old English – Godspell
- ii. Good Story/Good News

c. Matthew, Mark, and Luke

- i. Same view, same story with their own individual perspective, emphasis, audience, focus

ii. Mark has 661 verses:

- 1. 50-55 are unique only to Mark
- 2. 500 are common with Matthew
- 3. 320 are common with Mark
- 4. 7% Unique

iii. Matthew has 1,068 verses:

- 1. 300 are unique only to Matthew
- 2. 500 are common with Mark
- 3. 250 are common with Luke
- 4. 42% unique

iv. Luke has 1,149 verses

- 1. 580 are unique only to Luke
- 2. 250 are common with Matthew
- 3. 320 are common with Mark
- 4. 59% unique

v. John is 92% unique

d. All have a similar basic outline to them:

- i. Bulk of the these Gospels focus only on the ministry and ultimately his death.
- ii. Galilean Ministry
- iii. Judean Ministry
- iv. Final Days of Ministry

III. Synoptic Problem

- a. What do we do with the degree and amount of similarities?
- b. One Source – one primitive gospel that all three drew inspiration from
- c. Q Theory – Mark is primary source for Matthew and Luke and then Matthew and Luke also draw inspiration from *Q* (*quelle* – source)
- d. Multi- Use – Interdependence
- e. Fragment – compilation of source materials
- f. Oral Tradition – writers using a common or fixed oral tradition
- g. Form Criticism – Q is primary source, and then the various forms filter down to create current modern gospels.

IV. Matthew

- a. Written by Matthew (means Gift from God)
 - i. Originally named Levi
 - ii. A Tax collector (Matthew 9)
- b. Date Written: AD 60 – 70; as early as AD 38
- c. Audience - Jewish Audience; written in Aramaic
- d. Intent/Emphasis –
 - i. Jesus as King of the Jews
 - ii. Kingdom of Heaven
 - iii. New Moses
 - iv. Christ as the fulfillment - key word – fulfilled
 - v. Focus on the Teaching of Christ
- e. Outline
 - i. Person of the King (1:1 – 3:12)
 - 1. Genesis
 - ii. Preparation of the King (3:13 – 4:11)
 - iii. Proclamation of the King (4:12 – 9:38)
 - iv. Propagation of the King (10:1 – 25:46)
 - v. Passion of the King (26:1 – 27:66)
 - vi. Power of the King (28:1-20)

- f. Five Discourses:
 - i. Sermon on the Mount (5-7)
 - ii. Commissioning of the Disciples (10)
 - iii. Kingdom Parables (13)
 - iv. Childlikeness (18)
 - v. Olivet Discourse (24-25)
- V. Mark
 - a. Written by John Mark – (John – Hebrew Mark – Latin)
 - i. Disciple of Peter
 - ii. Missionary companion of Paul
 - iii. Son of a Mary (Acts 12:12)
 - iv. Relative of Barnabas
 - v. Cause of fallout between Paul and Baranabas (Acts 15:37-40)
 - vi. Reconciled with Paul (2 Tim 4:11)
 - vii. Possible owner of “upper room”
 - viii. Possible wealth
 - ix. Believed to be the one who fled the garden naked (Mark 14:51-52)
 - b. Date Written: AD 60- 68
 - c. Audience: Roman Audience
 - d. Intent/Emphasis
 - i. Christ as Servant
 - 1. Service
 - 2. Sacrifice
 - ii. Accomplishing work of God
 - iii. Fast paced – shortest of all the Gospels
 - iv. Why the Jews didn’t believe in Christ (apologetic)
 - v. No ancestry
 - e. Outline
 - i. Service of the Servant (1:1-8:26)
 - ii. Sacrifice of the Servant (8:27 – 15:47)
 - iii. Sovereignty of the Servant (16)

VI. Luke

- a. Written by Luke
 - i. Doctor
 - ii. Traveling companion of Paul (Colossians 4:14; 2 Tim 4:11)
 - iii. Gentile believer – only non-Jewish author in New Testament
- b. Date Written: AD 60-70
- c. Audience: Theophilus (along with Acts) – Gentile
- d. Intent/Emphasis
 - i. Christ the Perfect Man
 - ii. Son of Man
 - iii. Provides the most detail
 - iv. The emotion and what Christ Felt
 - v. Christ as Savior for all
 - vi. Only Gospel to record the birth of John the Baptist
- e. Outline
 - i. Manhood of God – Advent (1 – 4:13)
 - ii. Ministry – Activity (4:14 – 23:56)
 - iii. Majesty – Ascension (24)