

A Chronological Study of Matthew, Mark, and Luke

Introduction

Matthew, Mark, and Luke are often referred to as the “synoptic (comprehensive) gospels.”

There are several theories as to why there is so many similarities between the three accounts. One, known as the “Two-Document Theory” says that since Mark is the shortest it must have been the earliest record of the life of Jesus. After using Mark’s account, Matthew and Luke also used the “Q” (Quelle) document to lengthen their own accounts. Interestingly, “Q” has never been found!

Problems with a theory like this:

1. “Q” has never been found, while there are thousands of other MSS that have been found which verify today’s Biblical text.
2. The value of multiple witnesses.
3. The inspiration of the Holy Spirit with each writer.
4. Luke admits that there were “many” attempts to write about the life of Christ, but there were some who had “perfect” understanding who wrote (Lk. 1:1-4).

John is not included in this study because of the unique nature of his document. John’s purpose is stated in 20:30-31. He recorded 7 specific miracles (signs) that Jesus performed in order to establish His divine nature.

1. Turning the water to wine – 2:1-11.
2. Healing a nobleman’s (royal official) son – 4:46-54.
3. Healing a man who had an infirmity (sick, weak) for 38 years – 5:1-15.
4. Feeding the 5,000 – 6:1-14. Recorded by all four writers.
5. Walking on the water – 6:15-21.
6. Healing the man born blind – 9:1-34.
7. Raised Lazarus from the dead – 11:1-44.

Section 1 – The conception, birth, and early years of Jesus.

1. Luke’s introduction to the life of Christ – Luke 1:1-4.
 - a. Within the first few years after the life of Christ on earth there were apparently many people writing about Him. We know nothing of these specific writings.
 - b. There were eye-witnesses who “delivered” these things. A reference to the apostles of Christ who were inspired by the Holy Spirit – John 14-16.
 - c. Luke had a “perfect” (akribos – accurate) understanding.

2. Matthew's genealogy of Christ – Matthew 1:1-17.
 - a. Matthew ties Christ with Abraham (Gen. 12:1-3) and David (2 Sam. 7:12-13).
 - b. He follows the family of Abraham, which leads to the royal family of Israel and even into the time of the return from Babylonian captivity.
 - c. This lineage shows Christ to be the King of Israel, as was prophesied in the OT (Gen. 49:10).
3. Luke's genealogy of Christ – Luke 3:23-38.
 - a. Luke ties Christ with Adam, which shows Him to be the Son of God.
 - b. Many have trouble with the phrase "as was supposed," but that is exactly what happened with the miraculous conception of Christ.
4. The announcement of John the Baptizer's birth – Luke 1:5-25.
 - a. John was a descendant of Aaron – 1 Chr. 24:1-3, 10.
 - b. John's parents were "perfect" (NKJ – blameless) Jews.
 - c. They are told what to name him (v. 13) and what he would be like (v. 14-17). A fulfillment of Malachi 4:5-6.
 - d. Zacharias is given a sign because of his unbelief (v. 18-22).
5. The announcement of Jesus' birth – Luke 1:26-38.
 - a. John is six months older than Jesus (v. 26, 36).
 - b. Incidentally, the Quran was supposedly revealed to Muhammad by Gabriel. The Quran denies what this passage teaches in verse 35. When was Gabriel right?
 - c. Jesus = Savoir. His name is indicative of His mission.
 - d. The throne of David (v. 32). Gabriel did not know of a 1,000 year reign of Christ in Jerusalem. Also, Jeremiah spoke of the end of the throne of David in Judah (Jer. 22:24-30).
 - e. Both John and Jesus are said to be "great in the eyes of the Lord" (v. 15, 32).
6. Mary visits Elizabeth after the announcement of Jesus' birth – Luke 1:39-56.
 - a. The "babe" leaped in the womb (v. 41). Same Greek word (brephos) is used for Jesus when He was lying in the manger (2:12).
 - b. Zacharias (1:67), Elizabeth (1:41), and John (1:15) were all "filled with the Holy Spirit."
 - c. Notice their confidence in believing what God promised (v.45).
 - d. Mary's song praises God for what He has done and who He is (v. 46-55).
7. Birth, circumcision, and early life of John the Baptizer – Luke 1:57-80.
 - a. A birth is a cause of rejoicing (v. 57-58)!

- b. John is circumcised according to what God revealed to Abraham (Gen. 17:9-14).
 - c. Naming the son after the father was a Jewish tradition (v.61-62), but Zacharias had already been told what to name him (1:13).
 - d. Verse 64 fulfills verse 20.
 - e. Zacharias' song (v. 68-79) praises God for the fulfilled promises made by the prophets (Gen. 3:15; Mal. 4:5-6) and the ability to serve God without fear.
 - f. Verses 76-79 speak specifically to John's mission on earth.
8. Jesus' birth is announced to Joseph – Matthew 1:18-25.
- a. Being "espoused" was basically our engagement process and, at times, lasted up to one year before the marriage. "Before they came together" shows that espousal, like engagement today, is not the same as marriage.
 - b. She's pregnant! Joseph was a kind man and perhaps was considering giving her a "bill of divorcement" (Deut. 24:1-4). The angel revealed to him what had happened and what was going to happen.
 - c. A fulfilled prophecy – Isaiah 7:14.
 - d. Catholic tradition teaches the perpetual virginity of Mary. The Bible teaches differently – Matt. 12:46; 13:55-56; Mk. 6:3.
9. The birth of Jesus – Luke 2:1-7.
- a. Verses such as 1-2 verify the historical accuracy and authority of the Bible. Augustus ruled from 27 BC to AD 14. Quirinius was a military governor from 12 BC to AD 16.
 - b. Both Mary and Joseph were of the lineage of David (Matt. 1:6; Lk. 3:31) and he was of the city of Bethlehem (1 Sam. 20:6).
 - c. Notice that Luke says, "her first-born son," not her only son.
 - d. He was wrapped in swaddling clothes (strips of fabric wrapped tightly) and laid in a manger.
10. The shepherds are told of the birth of Jesus and the angels rejoice – Luke 2:8-20.
- a. We know that the Bible does not speak of the birth date of Christ. December 25th was decreed by the Catholic church in the 4th century. Many scholars, however, believe that it was probably around August or September. We cannot know for sure.
 - b. The words used in verse 11 by the angel to the shepherds are significant!
 - c. Verse 16 again mentions where Jesus was when the shepherds see Him.
11. The circumcision and presentation of Jesus – Luke 2:21-35.
- a. Circumcised at 8 days (Lev. 12:3).

- b. The presentation of the first-born was a fulfillment of the Law – Ex. 13:2.
 - c. The fact that Joseph offered two turtle doves or two young pigeons shows that Joseph could not afford the more expensive lamb (Lev. 12:6-8).
 - d. Simeon, a devout Jew, was waiting for the “consolation of Israel.” This is a reference to Isaiah 40.
 - e. Three times the Holy Spirit is referenced with Simeon (v. 25-27).
 - f. He refers to Jesus as, “salvation, light, and glory.” He also prophesies of the mission and death of Christ (v. 34-35).
12. Anna gives thanks for the Christ – Luke 2:36-38.
- a. She had been married for seven years and had now been living as a widow for many years.
 - b. As an Israelite (Asher) she was looking for the Messiah.
 - c. She was a “prophetess.”
13. The visit of the wise men – Matthew 2:1-12.
- a. Luke’s record leaves the young Jesus, after His circumcision, returning to Galilee from Jerusalem and growing – Luke 2:39-40.
 - b. Matthew records other visitors who come to see the “young child” in a house (Matt. 2:11). Matthew uses a different term describing Jesus here. He was a *brephos* (infant) in the manger (Lk. 2:12), but now He is a *paidion* (young child) in a house.
 - c. We know nothing of these *magi* (astrologers) other than what we read here. We’re not told how they knew it was “His star,” but we are told that they were warned by God about Herod (v. 12).
 - d. Herod requests information on this King of the Jews and the chief priests and scribes turn him to Micah 5:2.
 - e. Verse 8 makes it clear that some time has passed since Jesus was born.
 - f. We are not told how many wise men came, but we are told that three gifts were presented – gold, frankincense (incense from the bark of certain trees), and myrrh (an aromatic resin from shrubbery).
 - g. Herod has a plan to destroy this King who was a threat to his political power.
 - h. It is interesting that these wise men were Gentiles, who had received some type of supernatural guidance, were seeking the Christ.
14. The escape to Egypt – Matthew 2:13-18.
- a. Joseph is warned about Herod’s plot by an angel and their departure to Egypt is the fulfillment of a prophecy – Hosea 11:1. This was a trip of about 75 miles!

- b. The ruthlessness and paranoia of Herod is seen in verse 16.
 - c. Another prophecy is fulfilled in these terrible events – Jeremiah 31:15.
 - d. Jesus is referred to as a “young child” in verses 8, 9, 11, 13, 14, 20, 21.
15. Jesus is brought to Nazareth – 2:19-23; Luke 2:39-40.
- a. Joseph is instructed to return to Israel, but does not return to Judea (south) because of who was in charge (v. 22).
 - b. They reside in Nazareth (70 miles north of Bethlehem) and this too fulfills a prophecy of the Messiah – Isaiah 11:1; Zech. 6:12.
16. Jesus at age 12 visits Jerusalem with His parents – Luke 2:41-52.
- a. All Jewish males were required to return to Jerusalem for the three annual feasts – Deut. 16:16-17.
 - b. This is the record of Joseph, Mary, Jesus, and the “company” (caravan) going to Jerusalem to celebrate the Passover feast (Ex. 13:3-10).
 - c. He was missing for three days (v. 46)!
 - d. Notice He was “hearing them and asking questions” (v. 46). He was listening to the older men discussing Scripture.
 - e. His response to His parents in verse 49 is literally, “the Father of me.”
 - f. Verse 51 indicates what kind of home He came up in.
 - g. He grew, intellectually, physically, spiritually, and socially (v. 52).
17. The work of John the Baptizer – Matthew 3:1-12; Mark 1:1-8; Luke 3:1-18.
- a. We “jump” 18 years, from Jesus being twelve (Lk. 2:42), to now 30 years old and the work of John (Lk. 3:23).
 - b. Luke names 5 rulers to set the date for these events (3:1)! Tiberius Caesar reigned in Rome from AD 14 to AD 37. This would mean that John and Jesus began their preaching in about AD 29.
 - c. John’s work is the fulfillment of prophecy (Matt. 3:3; Mk. 1:2-3; Lk. 3:4-6). He is the Elijah of Malachi 4:4-6. He is the fulfillment of Isaiah 40:3-8.
 - d. People respond to John’s preaching (Mk. 1:4-5). His audience included the Pharisees, Sadducees, tax collectors, soldiers, and multitudes (Lk. 3:10-14). His message to all was the same – repentance and baptism for the remission of sins (Matt. 3:5-6; Mk. 1:4; Lk. 3:3). John’s baptism was (1) preached under the Old Law, (2) based upon confession of sins (Mk. 1:5), and (3) no longer effective after Pentecost (Acts 19:1-7).
 - e. His mission was to prepare the way for the Christ – a forerunner.
 - f. His message to the religious leaders of the day was repentance – Matt. 3:7-12; Lk. 3:7-9.
 - g. His teaching about the Christ – Matt. 3:11-12; Mk. 1:7-8; Lk. 3:15-17.

- h. The baptism of Jesus – Matt. 3:13-17; Mk. 1:9-11; Lk. 3:21-22.
 - i. His dealings with Herod – Lk. 3:18-20; Matt. 14:3-5; Mk. 6:17-18.
17. The work of John the Baptizer – continued...
- a. His teaching about the Christ – Matt. 3:11-12; Mk. 1:7-8; Lk. 3:15-17.
 - b. The baptism of Jesus – Matt. 3:13-17; Mk. 1:9-11; Lk. 3:21-22.
 - c. His dealings with Herod – Lk. 3:18-20; Matt. 14:3-5; Mk. 6:17-18.
18. The temptation of Christ – Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13.
- a. These events immediately follow Jesus' obedience to the command of God (John's baptism).
 - b. Three reasons why Jesus was tempted:
 - i. To show He is stronger than the devil.
 - ii. To allow Him to sympathize with our situation.
 - iii. To teach us how to resist temptation. #1 – Deut. 8:3; #2 – Deut. 6:16; #3 – Deut. 6:13.
 - c. Matthew and Luke's account show that the three temptations occurred at the end of the forty days of fasting, when Jesus would have been at His weakest point physically.
 - d. These three temptations cover all three aspects of sin (1 Jn. 2:16):
 - i. Verses 3-4 – Lust of the flesh. He was hungry.
 - ii. Verses 5-7 – Pride of life. Take advantage of your position. The devil himself can quote Scripture (2 Cor. 11:13-15)!
 - iii. Verses 8-10 – Lust of the eyes. I'll give you stuff.
 - e. The devil "departed for a season" (NKJ – "until an opportune time"). This is not the only time that Jesus is tempted (Lk. 10:25; 22:28).
19. Jesus goes to Galilee and begins His work – Matt. 4:12-17; Mk. 1:14-15; Lk. 4:14-15
- a. At this time Jesus is preaching in Capernaum which is on the Northern end of the Sea of Galilee.
 - b. Matthew records that this is a fulfillment of prophecy – Isaiah 9:1-2; 42:7.
 - c. Mark records what He was preaching while He was there – 1:14-15.
 - d. Luke records where He did His preaching (synagogues) – 1:15.
20. The call of four fishermen – Matt. 4:18-22; Mk. 1:16-20; Lk. 5:1-11
- a. Peter, Andrew, James, and John.
 - b. Immediately (Matthew), straightway (Mark).
 - c. Luke gives a fuller account of what happened when the call occurred.
 - i. He had become popular by His teaching (5:1-3). The text implies that these fishermen were familiar with the teachings of Jesus.

- ii. A miracle is performed (5:4-7). We should remember that Peter was a professional fisherman who spent all night on the water and caught nothing!
 - iii. We also learn that the four were business partners (5:10).
 - iv. Their mission is laid out (Matt. 4:19; Mk. 1:17; Lk. 5:10b).
 - v. What does it take to be a good fisherman?
 - vi. What does it take to be a good fisher of men?
- 21. Healing a demon possessed man – Mark 1:21-28; Luke 4:31-37
 - a. The word “demon” does not appear in the KJV. The term “devil” is often used in reference to demons (daimonion) or unclean spirits that would “possess” an individual. The “devil” (diabolos) is the false accuser.
 - b. Characteristics of demon:
 - i. They knew who Christ was – Mark 1:24.
 - ii. They could injure those they had possessed – Mark 1:26.
 - iii. They could affect people with different problems – Matthew 12:22.
 - iv. They had knowledge of surroundings – Matthew 8:29-30.
 - v. Some had superhuman strength – Mark 5:2-4.
 - vi. The last mention is Acts 19:13-20.
 - c. The miracle was (1) in a public place (v. 23), (2) immediate (v. 26), and undeniable by the witnesses (v. 27).
- 22. Jesus heals various miracles – Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41.
 - a. Healed a fever and notice the immediate result – Matt. 8:15. Luke wrote that it was a high fever (4:38) and she “immediately arose and served.”
 - b. He then healed “various diseases” and cast out many demons. Two passages indicate that He healed all who were present (Matt. 8:16; Luke 4:40).
- 23. Jesus preaches and heals throughout Galilee – Matthew 4:23-25; Mark 1:35-39; Luke 4:42-44.
 - a. The location of His teaching – Matt. 4:23; Mk. 1:39; Lk. 4:44.
 - b. The subject of His teaching – Matt. 4:23; Lk. 4:43.
 - c. The miracles performed – ALL the sick – Matt. 4:24.
- 24. Jesus heals a leper – Matthew 8:2-4; Mark 1:40-45; Luke 5:12-16
 - a. Leviticus 13-14 deals with how Israel was to handle leprosy.
 - b. An outward, visible disease was healed immediately.
 - c. He was told to do what Moses commanded – Lev. 14:1-4.
 - d. His popularity exploded – Mark 1:45; Luke 5:15-16.
- 25. Jesus heals a paralyzed man – Mark 2:1-12; Luke 5:17-26; Matthew 9:2-8.

- a. They are probably in Peter's house (Mk. 1:29).
 - b. Notice the popularity of Jesus and what He is doing with it (Mk. 2:2).
 - c. Among the large crowd were the Pharisees and doctors of the law (Lk. 5:17).
 - d. All three passages state that Jesus saw their faith – Mk. 2:5; Matt. 9:2; Lk. 5:20.
 - e. All three writers record the forgiving of the man's sin.
 - f. No man on earth has the ability to forgive sin and the Pharisees knew that – Mk. 2:6-7; Matt. 9:3; Lk. 5:21. By claiming the authority to forgive sins, He was claiming to be God!
 - g. Jesus has been performing miracles up to this event and each writer records that Jesus "knew their thoughts!"
 - h. He presents His critics with a question: Mk. 2:9; Matt. 9:5; Lk. 5:23. Who is the only being that can do both?
 - i. The miracle – Mk. 2:11-12; Matt. 9:6-7; Lk. 5:24-25.
 - j. No one could deny the miracle!
26. Matthew is called – Mark 2:13-17; Luke 5:27-32; Matthew 9:9-13.
- a. Continues His purpose – Mk. 2:13b.
 - b. Levi's response indicates that he was already familiar with Jesus (Lk. 5:28).
 - c. They go to Matthew's house and the religious leaders are offended that Jesus would sit and eat with sinners.
 - d. There is a difference between endorsing or ignoring someone's sin and spending time with them to teach them the truth.
27. Jesus and His disciples are questioned – Mark 2:18-22; Luke 5:33-39; Matthew 9:14-17.
- a. Matthew and Mark record that the disciples of John and of the Pharisees ask Jesus this question. Probably from two different motives.
 - b. The Pharisee's fasting rituals – Matthew 6:16-18; Luke 18:12.
 - c. Jesus answers their critical question by pointing out in three ways that He was introducing a new period of service to God:
 - i. Celebrating with a bride-groom before a wedding.
 - ii. Adding a new piece of cloth to an old garment.
 - iii. Putting freshly squeezed juice into old wineskins.
28. Healing on the Sabbath – Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11.
- a. All three accounts put together:

- b. In a synagogue, on the Sabbath, right (Lk.) hand withered, trying to accuse Jesus, would you save a sheep on Sabbath (Matt)?, man is more valuable (Matt.), It is lawful (Matt.), Is it lawful (Mk. & Lk.)?, Pharisees plot with Herodians (Mk.), filled with madness (Lk.).
29. Heals a multitude – Matthew 12:15-21; Mark 3:7-12.
- a. Matthew, writing for a Jewish audience, notes that Jesus is the fulfillment of prophecy – Isaiah 42:1-4. No specifics of healing other than it was a great multitude and He healed them all.
 - b. Mark notes that the people have heard of the works of Jesus and that they were trying to touch Him to be healed (v.10).
 - c. Mark also notes that unclean spirits were cast out (v.11-12).
30. The selection of the twelve – Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16.
- a. Luke alone records that this decision was preceded by prayer (6:12).
 - b. He called more than just the chosen twelve to come to Him (Lk. 6:13).
 - c. Mark alone states that Jesus ordained just twelve (3:14) and he named them apostles (Lk. 6:13).
 - d. An apostle is one who is sent or an ambassador (2 Cor. 5:20). All Christians are disciples, not apostles.
 - e. Acts 1:15-26 and 8:13-21 clarify to subject of apostleship.
 - f. Peter is always listed first and Judas is always listed last.
31. The sermon on the mount – Matthew 5-7; Luke 6:17-49.
- a. The beatitudes – Matthew 5:3-12; Luke 6:20-23.
 - i. Poor in spirit – an attitude of heart that is contrite – Ps. 51:17. This mindset allows a person to enter the kingdom.
 - ii. Those who mourn – to lament. A reference to the godly sorrow that we must possess (2 Cor. 7:10).
 - iii. The meek – a Greek term referring to an animal broken to harness. Gentle strength. Colossians 3:12-14.
 - iv. Hunger and thirst for righteousness – hunger and thirst are desires that do not end until we are dead!
 - v. The merciful – compassionate in thought and action. Matthew 18:21-35.
 - vi. The pure in heart – clean, unsoiled. We are to be undefiled (Jas. 1:27; 1 Jn. 3:2-3).
 - vii. The peacemakers – the world thinks of peace such as no more war, financial security, good health, etc. There is nothing wrong with

those things, but this is speaking of the peace that exists because of what God has done for us through Christ.

- viii. The persecuted. We must understand the reason for the persecution – “for righteousness’ sake” and “for my sake.” Peter addresses another type of persecution – 1 Peter 4:15-16.

b. Our influence and responsibility – Matthew 5:13-16.

- i. The descriptions of a disciple in verses 3-12 cannot be hidden in a corner!
- ii. “If Christians become untrue to their high calling and degenerate spiritually, they cannot have a good influence on the world.”
- iii. Just like light dispels darkness, so the Christian is to remove evil and ignorance from his world by the influence he has on others.
- iv. Philippians 2:14-15.
- v. “Be honest, even if other employees aren’t. Speak truth, even if it means being ridiculed. Dress modestly, even if the world doesn’t. Help the needy, even if selfish people don’t. Be ready to overcome evil with good.”
- vi. Romans 12:17-21.

31. Sermon on the Mount...continued – Christ’s and Moses’ Law – Matthew 5:17-42.

a. 5:17-20 – Christ is the fulfillment of the Law.

- i. Destroy = to set aside, to loose, dissolve. Jesus was a Jew, born under the law (Gal. 4:4), and He lived a perfect life under that law (1 Pet. 2:22). Fulfill = to make full, to fill. He is the “end” of the law (Rom. 10:4) and at the cross He died so that we become dead to the law by His body (Rom. 7:1-4).
- ii. Jot is the Hebrew letter “yod” which is the smallest letter in the alphabet. “Tittle” is a reference to a pen stroke that distinguishes one letter from another. The Law of Moses would remain in force until every bit of it was brought to fulfillment by Christ. The most frequently used reason I have heard that people want to hold on to the OT is for instrumental music. Galatians 5:4.
- iii. Which of God’s commandments could we break and still be right with Him? The scribes and Pharisees turned their traditions into tests of righteousness and forsook the commands of God (Matt. 15; Mk. 7).

b. 5:21-26 – Reconciliation.

- i. Jesus references the 10 Commandments – Exodus 20:13.

- ii. He is addressing a heart filled with anger and hatred, not just the act of murder. Anger in itself is not a sin (Mk. 3:5), but uncontrolled anger could ultimately lead to someone killing another (Lev. 19:17-18).
 - c. 5:27-30 – Adultery.
 - i. Jesus again appeals to the 10 commandments – Exodus 20:14.
 - ii. Just as anger could lead to murder, so lust (desire, longing) could lead one to commit adultery. The word adultery actually describes the physical act committed between two people. It is the only thing that would permit a spouse to “put away” and for the putting away spouse to remarry (Matt. 19:9).
 - d. 5:31-32 – Divorce and remarriage.
 - i. Jesus references Deuteronomy 24:1-4 and modifies it.
 - ii. There is only one exception for divorce and remarriage – fornication. The one put away for fornication cannot remarry without being an adulterer.
- 31. Sermon on the Mount...continued – Contrast of Laws – Matthew 5:33-48.
 - a. 5:33-37 – Oaths.
 - i. Leviticus 19:11-12; Numbers 30:2.
 - ii. It was being taught that as long as God’s name was not mentioned in the oath, it could be broken. Jesus is not forbidding oaths, but dishonesty and deception.
 - iii. The Pharisees made loopholes to their own exceptions to the rules – Matthew 23:16-22.
 - b. 5:38-42 – The second mile.
 - i. Exodus 21:22-27.
 - ii. This law was being used by some to say that you could return evil for evil or seek revenge. The Law of Moses was not teaching Israel to return evil for evil, but was intended to prevent them from seeking revenge.
 - iii. This passage does not forbid, as some teach, self-defense or protection. Acts 16:36-39; 22:25-29. Nor does this passage teach against the “death penalty” – Acts 25:10-11; Romans 13:1-4.
- 31. Sermon on the Mount...continued – Contrast of Laws – Matthew 5:43-48.
 - a. 5:43-48 – Love your enemies.
 - i. Leviticus 19:17-18.

- ii. The Jews began to believe that loving your enemy applied only to fellow Israelites and that it was okay to hate the Gentiles, i.e. the heathen.
 - iii. Romans 12:17-21.
 - iv. Luke 10:25-37 illustrates this passage.
 - v. Sinless perfection is not what is being discussed in verse 48 – Luke 6:36.
- 32. Sermon on the Mount...continued – Our Motives - 6:1-18.
 - a. 6:1-4 – Charitable deeds.
 - i. These statements are still in the context of 5:20.
 - ii. The Pharisees were exhibitionists. Verse 2 shows their motivation.
 - iii. Public giving is not condemned, but the attitude that is seeking attention.
 - b. 6:5-8 – Prayer life.
 - i. Their motivation is again mentioned in verse 5. Public prayer is not condemned, but the desire to be seen by men is.
 - ii. 1 Kings 18:25-28.
 - c. 6:9-13 – The model prayer.
 - i. Reverence for God – v. 9.
 - ii. The church – v. 10a.
 - iii. God's will – v. 10b.
 - iv. Daily needs – v. 11.
 - v. Forgiveness – v. 12.
 - vi. Strength and deliverance – v. 13.
 - d. 6:14-15 – Forgiveness.
 - i. The debt of verse 12 is now referred to as a trespass (an error, wrongdoing).
 - ii. Jesus presents it in both the positive and negative so we do not misunderstand it!
 - iii. Mark 11:25-26; Ephesians 4:32.
- 33. Sermon on the Mount...continued – Our Motives - 6:1-18.
 - a. 6:16-18 – Fasting.
 - i. Mentioned 77 times in the Bible. 44 OT, 33 NT.
 - ii. Fasting is the practice of abstaining from food and drink for spiritual reasons. There was only one required fast under the Law of Moses and that was on the day of atonement (Lev. 16:31; Isa. 58:3).

- iii. It is not enjoined on Christians today, but there is nothing wrong with one doing it. Again, the motivation of the hypocrites is named in verse 16.
 - b. 6:19-21 - Proper treasures.
 - i. This is not a condemnation of how many earthly treasures one has, but how important are they to you?
 - ii. Wealth, by itself, is never condemned in Scripture – 1 Timothy 6:9-10, 17-19.
 - iii. The danger comes when one begins to serve things rather than God – Colossians 3:1-4.
 - c. 6:22-23 – Godly vision.
 - i. These verses must be understood in the context of treasures in heaven (19-21) and not serving two masters (24-34).
 - ii. The Christian cannot live a life of “double vision” or confused priorities.
 - iii. James 1:5-8.
 - d. 6:24-34 – Seeking the kingdom first.
 - i. Jesus addresses specifically food, drink, and clothing.
 - ii. The command “do not worry” is used three times (25, 31, 34). Worry is from a Greek word that means, “distraction, anxiety, to be troubled.” Luke 10:38-42; Philippians 4:6-7.
 - iii. Luke 12:22-24 is a parallel passage.
 - iv. Jesus’ message is for us not to borrow trouble from tomorrow (v.34).
33. Sermon on the Mount...continued.
- a. Matthew 7:1-6; Luke 6:37-42 – Jesus addresses judging.
 - i. While many people would like Matthew 7 to end with verse 1, it does not. Jesus is not forbidding from making judgments.
 - ii. We must condemn what we know is wrong (Eph. 5:11), but we must not be unmerciful fault-finders, and that is what verses 2-5 addresses.
 - iii. Galatians 5:14-15.
 - iv. We need to be able to see the difference (discern) between the unholy (dogs, swine) and the holy (holy, pearls).
 - b. Matthew 7:7-11; Luke 11:9-13 - Asking, seeking, knocking.

- i. If an earthly, imperfect father knows how to provide what a child needs, how much more does our heavenly, perfect Father know and do?
 - ii. Seek, ask, and knock are present tense, active voice, and imperative mood. We must keep on doing these things!
 - c. Matthew 7:12; Luke 6:31 – The golden rule.
 - i. “We are to practice the Golden Rule because God’s divine judgment teaches forbearance, and His goodness teaches kindness.”
 - ii. It is not “do unto others as they deserve” or “do unto others before they do unto you.”
 - d. Matthew 7:13-14; Luke 13:24 – Two options.
 - i. “Anyone who trusts the philosophy that all religious people will be saved needs to think carefully about these words of Jesus.”
 - ii. Four words – strait and narrow (both from stenei), wide and broad (spacious).
- 33. Sermon on the mount...continued.
 - e. Matthew 7:15-20; Luke 6:43-45 – A warning about false prophets.
 - i. The emphasis on teachers should be what is inward (v. 15) that will eventually be known outwardly (v. 16a, 20).
 - ii. There is a lot of masquerading that takes place in religion and we must be very careful!
 - iii. We have a responsibility to know the difference between truth and error (1 Jn. 4:1).
 - iv. A person who knowingly teaches error is not a good person!
 - f. Matthew 7:21-27; Luke 6:46-49 – Wisdom vs. Foolishness.
 - i. The dividing line between the saved and the lost is the will of the Father. Just being a religious person will not save. Jesus does not deny or argue with them about what they had done, He simply tells them what they had not done – God’s will.
 - ii. It is truly foolish to have the complete revelation of God’s will at our disposal, hearing what He requires of us, and not doing it!
 - g. The reaction of the multitudes – Matthew 7:28-29.
 - i. The contrast of Jesus’ teaching and the teaching of the scribes was His manner (v. 29).

- ii. Scribes would quote the law and often refer to the teachings of various Rabbis. Jesus repeatedly referenced the old law and then said, "But I say unto you..."

34. Jesus heals a centurion's servant – Matthew 8:5-13; Luke 7:1-10.

- a. A centurion was a Roman military officer who had charge of 100 men.
- b. Luke records that the servant "was very dear to him" (Lk. 7:2). He also records that the centurion sent "elders of the Jews" to ask Jesus to come to his house (Lk. 7:3). This is not a contradiction in the two texts. He sent his words to Jesus through the mouth of another.
- c. The level of humility and faith in this Roman caused Jesus to say, "I have not found so great faith, no, not in Israel" (Matt. 8:10).
 - i. He confessed his unworthiness in the presence of Christ and his understanding of the authority (power) of Jesus to heal his servant without even entering the house.
 - ii. This Gentile's faith was evidence that there would be many more to enter the "kingdom of heaven" as opposed to the Jews (Acts 13:46).

35. Jesus raises a widow's son – Luke 7:11-17.

- a. When Jesus saw the funeral procession "had compassion" on the man's mother (7:13).
- b. He spoke and it happened (v. 14)!
- c. The results were immediate and undeniable (v. 16-18). "Rumor" is from *logos* meaning "word or report."

36. John hears of Jesus' works – Luke 7:18-35; Matthew 11:2-19.

- a. He had healed a centurion's son (Lk. 7:1-10) and raised a man from the dead (Lk. 7:11-17). I do not believe that John is doubting the divinity of Christ, but is perhaps seeking reassurance of the fact that He is God's Son.
- b. Luke 7:21 tells us what Jesus was doing when the question was asked of Him.
- c. Jesus was fulfilling the mission of the Messiah spoken of in the OT – Isaiah 61:1-3.
- d. Jesus teaches about John (Matt. 11:7-15; Lk. 7:24-29).
 - i. His point was that John was a bold and courageous preacher of the truth. He was in prison because of his preaching!
 - ii. He was a fulfillment of OT prophecy (Isa. 40:3-5; Mal. 3:1).
 - iii. John was "more than a prophet" because he was the forerunner for the Son of God.

- iv. John was a faithful follower of God, but he was not “in the kingdom” because the kingdom did not exist yet.
 - v. Luke 7:29-30 shows how people reacted to the preaching of John.
 - vi. Jesus also teaches here that people were trying to force the kingdom of God to come into existence (Matt. 11:12-14).
 - e. Those who refused the preaching of John and Jesus were like children playing in the marketplace who couldn’t be made happy.
 - i. John didn’t eat or drink – he must be possessed.
 - ii. Jesus did eat and drink – he is a sinner!
 - iii. God’s wisdom was made clear (justified) by both the lives of John and Jesus (Matt. 11:19).
37. A rebuke and an invitation – Matthew 11:20-30.
- a. Chorazin and Bethsaida were cities on the northern shore of the Sea of Galilee where Jesus had been teaching and performing miracles.
 - b. Isaiah 23 and Ezekiel 26-28 mentions Tyre and Sidon as evil cities, but Jesus said they would have repented if they had witnessed His works.
 - c. Capernaum was Jesus’ hometown (Matt. 4:13; 9:1), but they did not believe in Him. Sodom would have!
 - d. Jesus’ works and teachings were hidden from the intellectuals of His day, as they are in our day.
 - e. He offers people true rest when they live with His yoke (teachings).
38. Jesus has His feet washed – Luke 7:36-50.
- a. It is interesting to note Matthew’s record of the previous events with what happens here. He has just offered rest to those who were listening (Matt. 11:28-30). He is then invited to a Pharisee’s house, Simon, and has His feet washed by a woman “who was a sinner” (Lk. 7:37).
 - b. Many believe that the woman is Mary Magdalene, but she is not. We are introduced to Mary in 8:3 and Mary had previously been demon possessed.
 - c. It is assumed by many that this woman was a prostitute, but there is no evidence to prove that. Her actions to Jesus show her humility and repentance I believe in response to His invitation.
 - d. Simon has the typical reaction of a Pharisee to a “sinner” – 7:39.
 - e. Jesus used a parable to illustrate what had just happened and it revealed a terrible attitude – 7:40-43.
 - f. Simon obviously felt superior to the woman and did not feel a need for forgiveness as deeply as she did.

- g. She was forgiven – 7:48-50.
- 39. Jesus travels through Galilee preaching and healing – Luke 8:1-3.
 - a. The subject – the kingdom of God.
 - b. The constant audience – the twelve and many women.
- 40. Accusations made against Jesus – Matthew 12:22-37; Mark 3:20-30; Luke 11:14-23.
 - a. Mark records that “His friends” thought he was beside Himself (KJV) or out of His mind (NKJ) – Mark 3:21.
 - b. He has cast a demon out of a man who had been blind and mute (Matt. 12:22). Verse 23 indicates what some were thinking about Him.
 - c. The scribes (Mk. 3:22) and Pharisees (Matt. 12:24) accredited this miracle to Beelzebub (lord of flies, fly god, the god of filth). If that were the case it would be self-defeating for Satan (Matt. 12:25-26; Mk. 3:23-27; Lk. 11:19).
 - d. Matthew (12:28) and Luke (11:20) record Jesus’ statement about the kingdom of God. Nothing Satan could do would stop the kingdom from being established.
 - e. Satan’s binding:
 - i. Matthew 12:29 – casting out of demons.
 - ii. Hebrews 2:14-15 – resurrection.
 - iii. Revelation 20:1-8 – the Lamb is victorious.
- 41. Jesus addresses sign-seekers – Matthew 12:38-45; Luke 11:29-32.
 - a. He has been healing people from “evil spirits and infirmities” (Lk. 8:2) and demon possession (Matt. 12:22) and now the Pharisees want to see a sign (Matt. 12:38). How many signs would it take for them to believe in Him?
 - b. In response He refuses an immediate sign, but mentions His future resurrection (Matt. 12:40).
 - c. He also verifies two accounts from the OT:
 - i. Jonah – Matt. 12:39-41; Luke 11:29-30, 31.
 - ii. Sheba’s visit to Solomon – Matt. 12:42; Lk. 11:31. 1 Kings 10:1-13.
- 42. The unclean spirit returns – Matthew 12:43-45; Luke 11:24-26.
 - a. This is simply a reference to the growing wickedness of the Jews of the context (Pharisees).
 - b. They had more evidence of the Messiah before them than anyone before, yet they continued to reject Him!
- 43. Jesus’ true family – Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21; 11:27-28.

- a. Jesus had brothers and sisters, who were the children of Mary – Matthew 13:55-56. This contradicts the Catholic doctrine of the perpetual virginity of Mary.
 - b. If Jesus were going to establish the concept of “Mary, the Mother of God,” as Catholicism does, this was His perfect opportunity.
 - c. He does not instruct us to be dismissive or disrespectful to our family, but that the family of God should be more significant than any earthly tie.
 - d. Obedience to the gospel places us in the family of God and makes us heirs of God and joint heirs with Jesus – Romans 8:14-17.
44. Jesus rebukes the Pharisees and scribes – Luke 11:37-54.
- a. He does this on another occasion after the “triumphal entry” into Jerusalem (Matt. 23). At this time He is still in Galilee.
 - b. Verse 38 – people still marvel today if we do not follow their traditions.
 - c. Pharisees were more concerned with the appearance of righteousness rather than righteousness itself (v. 39-44).
 - i. The first thing we should work on is our heart to make sure it is right. Form without piety is useless.
 - ii. He did not condemn them for following the law of tithing. He condemned them for not being discerning (judgment) and benevolent (love, agape) in verse 42.
 - iii. They were also full of egotism and desired the public praise of men (v. 43-44).
 - iv. Numbers 19:16. Jews would whitewash graves so that people would not become unknowingly defiled (v. 44). By their traditions and hypocritical teachings, they were defiling people.
 - d. A lawyer, aka, scribe, took exception to what Jesus just said and tried to get Him to differentiate between the two groups (v. 45-51).
 - i. They copied the law and could teach it, but wouldn’t do it (v. 46).
 - ii. They were guilty of persecuting God’s spokesmen (v. 47-51). Jesus mentions the historicity and chronology of the OT in verse 51. Abel (Gen. 4) and Zechariah (2 Chr. 24:20-21) were servants of God who were killed because of their faith.
 - e. The one’s who should have been faithfully teaching and executing the law were actually hindering others from learning the truth (v. 52).
 - f. Instead of reflecting on what Jesus was saying they began to verbally attack Jesus (v. 53-54).
45. Jesus teaches a multitude – Luke 12.

- a. A warning about hypocrisy (v. 1-3).
 - b. The value of the soul (v. 4-7).
 - c. Confessing Christ before men (v. 8-12).
 - d. The parable of the rich fool (v. 9-21).
 - e. The most important treasures (v. 22-34).
 - f. Be ready (v. 35-40)!
 - g. Be doing the Master's will (v. 41-48).
 - h. The gospel and division (v. 49-53).
 - i. Understanding the times (v. 54-56). They could look at the sky and predict the weather, but they could not (would not) understand that Jesus was the Christ and that His kingdom was coming soon.
 - j. They would settle civil cases before they had to go to court, but were not preparing to stand before the final Judge (v. 57-59).
46. Jesus teaches about repentance – Luke 13:1-9.
- a. History does not tell us of the events of verse 2, but it was obviously common knowledge. Physical disasters, untimely deaths, etc., are not always a direct result of someone's personal sin. They needed to change the way they were thinking
 - b. Jesus uses another contemporary disaster to illustrate His point (v. 4). Some type of construction accident occurred and 18 people died. Were they sinners deserving of death?
 - c. Many people look at events like these and refer to them as "acts of God." We need to be very careful when blaming God for the evil and suffering in this world!
 - d. Jesus' parable (v. 6-10) is used to illustrate the fruitlessness of Israel. God had made them His vineyard and did everything he could for them (Isa. 5:1-4). If we're not producing, we'll be cut off.
47. The beginning of the parables – Matthew 13:1-23; Mark 4:1-20; Luke 8:4-15.
- a. Para (beside) bole (to lay or cast). Parables use an earthly illustration and have a spiritual application.
 - b. The parable of the sower is perhaps the simplest of all the parable Jesus taught.
 - i. The parable – Matt. 13:3-8; Mk. 4:3-8; Lk. 8:4-8.
 - ii. The meaning – Matt. 13:18-23; Mk. 4:14-20; Lk. 8:11-15.
 - iii. This is one of the only two parables that are explained for us by Jesus.
 - iv. The seed is the word of God.

- v. The wicked one (Matt.), Satan (Mk.), the devil (Lk.) took away the word because he knows where the power is (Rom. 1:16).
- c. Why Jesus spoke in parables – Matt. 13:10-17; Mk. 4:10-13.
 - i. Parables reveal truth – kingdom.
 - ii. Parables embalm truth in the mind.
 - iii. Parables conceal truth from the dishonest – Mark 4:11-12.
 - iv. Parables cause people to acknowledge truth without realizing it – Nathan and David.
- 47. Parables continued...Mk. 4:26-29; Matt. 13:24-30, 36-43; 13:31-35; Mk. 4:30-34; Matt. 13:44-52.
 - a. The parable of the growing seed – Mark 4:26-29.
 - i. The seed is the word of God and the ground refers to the hearts of men.
 - ii. We must faithfully teach the gospel to people and patiently wait for the results, as does the farmer – 1 Corinthians 3:5-8.
 - b. The parable of the wheat and tares – Matthew 13:24-30, 36-43.
 - i. The man (Jesus), good seeds (believers), field (world), enemy (devil), tares (non-believers).
 - ii. One of only two parables that Jesus explained. There will be good and evil people in this world until the Lord returns in judgment.
 - c. The parable of the mustard seed – Matthew 13:31-32; Mark 4:30-32.
 - i. This explains that the kingdom (church) would have a small beginning (3,000 in Jerusalem), but would eventually spread all over the world.
 - ii. Daniel 2:34, 44-45.
 - d. The parable of the leaven – Matthew 13:44; Luke 13:20-21. This is teaching the same lesson as the parable of the mustard seed. God's word has the power to permeate the heart and produce change in an individual.
 - e. The parable of hidden treasure – Matthew 13:44. The blessing of the kingdom (church) and fellowship with God far exceeds anything of earthly value.
 - f. The parable of the pearl of great price – Matthew 13:45. This parable teaches the value of the church and the willingness one should have in order to obtain it.
 - g. The parable of the dragnet – Matthew 13:47-52. A parable teaching that there will be good "fish" and bad "fish" in the kingdom. Man cannot

always know what is going on in the lives of others, but God does and He will sort it out at the judgment.

48. Jesus calms the sea - Mk. 4:35-41; Matt. 8:18-27; Lk. 8:22-25.

- a. This event takes place on the same day as He had been teaching in parables (Mk. 4:35).
- b. The key to understanding this miracle is His statement in Mark 4:35.
- c. Jesus had just spoken several parables about the kingdom and some wanted to follow Him – Matthew 8:18-22. Jesus was not forbidding funerals, but anything that prohibits one from serving God (v. 22). JW McGarvey wrote that Jesus meant “let the spiritually dead bury the physically dead.”
- d. He condemned their lack of faith because He said, “Let’s go to the other side of the lake” (v. 35).

49. Jesus heals two (Matthew) demon possessed men from Gergesa – Matt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39.

- a. A description of the demon possessed – exceedingly fierce, lived among tombs, could not be bound, crying out, cutting himself, possessed for a long time, naked.
- b. The demon(s) is identified as “Legion.” He did not want to be cast “into the deep” (Lk. 8:31 – KJV). The NKJ calls it the abyss. This is a reference to the bottomless pit that is mentioned throughout Revelation (9:1-2, 11; 11:7; 17:8; 20:1, 3).
- c. Demons:
 - i. They are spoken of as personalities – James 2:19.
 - ii. They were not diseases or mental problems – Matthew 10:8.
 - iii. They were aware of the divine nature of Christ – Matthew 8:29.
 - iv. Their presence on earth would end – Zechariah 13:1-2.
- d. This miracle was in a public place, immediate, and undeniable – Lk. 8:34-37.
- e. Jesus’ charge to the healed – Mk. 5:18-20; Lk. 8:38-39.

50. At Matthew’s (Levi’s) house – Matt. 9:9-17; Mk. 2:15-22; Lk. 5:29-39.

- a. Publicans (tax collectors) had two things against them: (1) they worked for the Romans and (2) many felt they were dishonest. Not only is Jesus eating with him, but He also makes him one of His apostles!
- b. This interaction goes right to the heart of Christ’s mission on earth (v. 13). Hosea 6:4-6.

- c. Fasting (Matt. 9:14-17). Fasting is not a command for the Christian, but we do read about it in the NT (Acts 13:2-3; 10:30; 14:23; 27:23; 1 Cor. 7:5).
 - d. Fasting without a proper understanding/purpose would be like patching old clothes with new patches or storing fresh grape juice in old wineskins.
51. Jairus' daughter raised from the dead – Matt. 9:18-19, 23-26; Mk. 5:21-24, 35-43; Lk. 8:40-42, 49-56.
- a. This report came to Him as He was leaving Matthew's house (Mk. 5:21; Lk. 8:40).
 - b. Jairus was a ruler of the synagogue and his 12 year old (Mk. 5:42) daughter had just died (Matt. 9:18) and a great multitude followed Jesus to his house (Mk. 5:24). Only Peter, James, and John, with the parents were allowed to go in with Him (Lk. 8:51).
 - c. All three writers state that Jesus was ridiculed by the crowd for saying that the girl was sleeping (Matt. 9:24; Mk. 5:40; Lk. 8:53).
 - d. Mark and Luke record that Jesus told them not to tell anyone what had happened and only Matthew records that the report "went into all the land (9:26).
 - e. The miracle was immediate (Mk. 5:42), observable (Lk. 8:51), and undeniable (Matt. 9:18).
52. A woman healed – Matt. 9:20-22; Mk. 5:25-34; Lk. 8:42-48.
- a. This event took place as He was going to Jairus' house.
 - b. The woman had this problem for 12 years (Matt. 9:20) and it had gotten worse even after seeing many doctors (Mk. 5:26) and spending all her money (Lk. 8:43).
 - c. Her faith and His power is what healed her (Matt. 9:21; Mk. 5:28-30).
 - d. The miracle was immediate (Lk. 8:44), observable (Mk. 5:29), and undeniable (Lk. 8:47).

A Chronological Study of Matthew, Mark, and Luke

53. Jesus heals two blind men and a possessed man – Matthew 9:27-34.
 - a. Based on His miracles and teachings, He was being recognized as the Messiah. They had the same faith in His power that the woman did (v.20-22).
 - b. Dumb = unable to speak. You have a multitude of witnesses to the miracle (v. 33) and the response of the Pharisees which Jesus had already addressed (12:22-27).
 - c. Both miracles were immediate, observable, and undeniable.
54. Jesus visits Nazareth – Matthew 13:54-58; Mark 6:1-6; Luke 4:16-30.
 - a. Following Mark's text, Jesus has just raised a girl from the dead and healed a woman who had spent all her money on doctors.
 - b. He returns to Nazareth which is only 5-10 miles from where the miracles had been performed. Their response to Him? "Let's throw Him off a cliff!"
 - c. He reads from an OT scroll (Isa. 61:1-2) and applies it to Himself (Lk. 4:21). Their reaction to His teaching was, "but we know who He is and where He is from."
 - d. Matthew (13:58) and Mark (6:5-6) record that because of their unbelief He did not perform many miracles there. Luke 4:25-27 explains why. He references one miracle by Elijah (1 Kg. 17:8-16) and one by Elisha (2 Kg. 5:1-15) and makes the point that miracles were not performed just for show. Elisha and Elijah, like Jesus, did not heal everyone all the time just because they could.
 - e. A few minutes before they "marveled at His gracious words" and then they wanted to kill Him because He applied the Scripture to their lives of unbelief.
55. Jesus preaches through Galilee and calls the 12 – Matt. 9:35-10:42; Mk. 6:7-13; Lk. 9:1-6.
 - a. Mark writes that Jesus went round about (KJV) or in a circuit (NKJ) preaching throughout Galilee.
 - b. Luke says that the 12 "preached the gospel" (9:6) and Mark says that they were preaching repentance (6:12).
 - c. Matthew 10 gives the detailed account of what they were to be doing:
 - i. 10:5-15 – Go to the Jews only, heal sick, and accept reimbursement.
 - ii. 10:16-26 – Expect persecution, the promise of inspiration.

- iii. 10:27-33 – Preach and confess without fear of man.
- iv. 10:34-39 – Understand that there will be division.
- v. 10:40-42 – Remember where your authority comes from.

A Chronological Study of Matthew, Mark, and Luke

56. The results of the limited commission – Matt. 14:1-12; Mk. 6:14-29; Lk. 9:7-9.
- a. It seems that all the miracles that were being performed by Jesus and the 12 were causing Herod some trouble – Mk. 6:16; Lk. 9:7-9.
 - b. The moral condition of Herod and others is evident – Matt. 14:6-7; Mk. 6:21-23.
 - c. Herodias had married her uncle, Herod Philip. Herod Antipas then took her to be his wife after he divorced his wife. JW McGarvey lists three reasons why “it was not lawful:” (1) Herodias’ husband was still alive (2) Herod Antipas’ wife was still alive (3) they were related (Lev. 18:16; 20:21).
 - d. Herod gave in to the pressure of evil people around him – Mk. 6:26.
57. Jesus feeds the 5,000 – Matt. 14:13-21; Mk. 6:30-43; Lk. 9:10-17.
- a. Mark (6:34) and Luke (9:11) record that the initial response to the multitudes was to teach them, not feed them. Healing is mentioned by Matthew and Luke.
 - b. From 5 loaves and 2 fish, Jesus feeds “about 5,000 men, beside women and children” (Matt. 14:21). Twelve baskets (food baskets for travel) of leftovers were taken up. All three writers state that the people ate and “were filled.”
58. Jesus walks on the water – Matt. 14:22-33; Mk. 6:45-52.
- a. John’s account adds an interesting point – John 6:14-15. They had rowed about 20-30 furlongs (KJV) or 3-4 miles (NKJ) when the trouble started.
 - b. These events occurred somewhere between 3-6 AM. The disciples thought they saw a “spirit” (Matt. 14:26; Mk. 6:49 – KJV), or a “ghost” (NKJ). To some extent the Jews believed in disembodied spirits that roamed the earth (1 Sam. 28).
 - c. Peter seeks reassurance that it is Christ – Matt. 14:28-30.
59. Jesus heals many – Matt. 14:34-36; Mk. 6:53-56.
- a. There were many witnesses to these miracles (Mk. 6:55).
 - b. All the above miracles were immediate, observable, and undeniable.

A Chronological Study of Matthew, Mark, and Luke

60. Jesus, the Pharisees, and tradition – Matthew 15:1-20; Mark 7:1-23.
- a. Note that immediately the Pharisees admit that they are concerned about the “traditions of the elders.” *Tradition(s)* is used 13 times in the NT and means “something that is handed over.” Only two times is it used in a positive sense (2 The. 2:15; 3:6).
 - b. The Pharisees’ willingness to set aside the word of God in order to keep their tradition is addressed (Matt. 15:3-6; Mk. 7:9-13).
 - c. Mark also identifies other traditions that they held to – 7:3-4.
 - d. Jesus deals with what truly defiles a man’s soul – Matt. 15:10-20; Mk. 7:14-23.
 - e. Traditions are not necessarily sinful or bad, but they can become such in the church today. Jesus also informs us that false teachers are blind leaders of the blind.
61. Jesus heals a Gentile woman’s daughter – Matthew 15:21-28; Mark 7:24-30.
- a. Mark points out that this is a Gentile woman (7:26). Jesus’ response (Matt. 15:24, 26) addresses His primary mission and expresses to her the view that Jews had of Gentiles (dogs). He is not insulting her, but seems to be using irony to teach a lesson.
 - b. All men benefited from the mission of Christ (Matt. 15:27) and she knew who He was (Matt. 15:22). Her daughter was healed immediately (Matt. 15:28).
62. Jesus heals multitudes (Matt. 15:29-31) and Mark isolates one (Mk. 7:31-37).
- a. Lame (missing a limb), blind, mute, maimed (crippled). The reaction of the multitude – Matthew 15:31. The miracles were immediate, observable, and undeniable.
 - b. Mark isolates one person who was healed from being deaf and having a speech impediment. The result – Mark 7:37.
63. Jesus feeds the 4,000 – Matthew 15:32-39; Mark 8:1-9.
- a. We again see the emotions of Jesus (Matt. 15:32; Mk. 8:2).
 - b. This is the second time this type of miracle is performed with the same results.
 - c. Matthew 15:33 and Mark 8:4 show that the disciples are still struggling with who He is and what He is capable of.
 - d. At the very minimum He fed 4,000, not including women and children.

A Chronological Study of Matthew, Mark, and Luke

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63. Sign seekers rebuked – Matthew 16:1-12; Mark 8:10-21.
- He has just healed a Gentile woman, multitudes with various problems, and fed 5,000 and 4,000! How many signs would it take for them to believe?
 - The Pharisees could predict the next day's weather, but refused to recognize the Christ. He then warns His disciples of the "leaven" of the Pharisees and Sadducees (Matt. 16:6-12; Mk. 8:13-21). This is a warning against their doctrine (Matt. 16:12).
64. Jesus heals a blind man – Mark 8:22-26.
- Was Jesus unable to heal this man the first time He attempted it? Did the man not have enough faith to be fully healed the first time?
 - This event shows the variety of ways in which Jesus could heal. The man was not born blind because he knew what trees looked like. His vision was restored and Jesus showed His power by giving him perfect sight.

A Chronological Study of Matthew, Mark, and Luke

65. Peter's confession – Matthew 16:13-20; Mark 8:27-30; Luke 9:18-20.
- "Son of man" is used only by Matthew (16:13) and it is a reference to His human nature – Romans 1:1-3; Colossians 2:9.
 - Common misconceptions – Matt. 16:14; Mk. 8:28; Lk. 9:19 – John the Baptizer, Elijah, Jeremiah, or a prophet.
 - The truth – The Christ, the Son of the living God; The Christ of God (Mk & Lk).
 - Matthew is the only writer who recorded the prophecy of the establishment of the church. The church was not established on Peter, but upon the confession that he made. 1 Corinthians 3:11; 10:4; 1 Peter 2:6-9.
 - Verse 19 is a statement of authority concerning the apostles and their work in establishing the church. The apostles taught on earth what had been willed in heaven – Ephesians 2:19-20.
66. Jesus rebukes Peter – Matthew 16:21-23; Mark 8:31-33.
- Peter was thinking from an earthly standpoint about an earthly kingdom.
 - Jesus did not call Peter the Devil. Satan mean, "adversary, one who opposes another." John 18:10-11
67. Being a disciple – Matthew 16:24-27; Mark 8:34-38; Luke 9:23-26.
- The cross was a symbol of execution and death. He is teaching them (and us) that we must die to ourselves if we are going to serve Him (Gal. 2:20).
 - Luke (9:23) includes the thought that this is a daily process, not a one-time event. Mark (8:38) and Luke (9:26) record the thought of being ashamed.
68. The time of the kingdom – Matthew 16:28; Mark 9:1; Luke 9:27.
69. The transfiguration – Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36.
- Matthew and Mark say 6 days later while Luke says 8 days later. Why?
 - Transfigured – Matthew and Mark say He was (*metamorphoo*) changed or transformed. Luke says His face was (*heteros*) different.
 - Moses, the law-giver and Elijah, the brave prophet during the reign of Ahab and Jezebel are present and talking with Jesus, "of His decease" (Lk. 9:31).
 - After God spoke Moses and Elijah were gone. The time of the law and prophets was passing. This is very significant!
 - 2 Corinthians 3:6-18, Galatians 3:19-25, and Hebrews all agree with this passage that there were two distinct covenants – new & old, first & second. We are under law to Christ (1 Cor. 9:21).

A Chronological Study of Matthew, Mark, and Luke

70. Jesus heals a demon possessed boy – Matt. 17:14-21; Mk. 9:14-29; Lk. 9:37-42.
- All three writers state that the disciples could not cast out the demon.
 - The reason was because of their “lack of faith” (Matt. 17:20; Mk. 9:19; Lk. 9:41).
 - Moving a mountain? Jesus is explaining to the disciples that if faith the size of a mustard seed could move a mountain, how little faith did they have not being able to cast out this demon?
71. Jesus prophesies of His death – Matt. 17:22-23; Mk. 9:30-32; Lk. 9:43-45.
72. Jesus pays the temple tax – Matthew 17:24-27.
- The Law required male above 20 to pay $\frac{1}{2}$ shekel every year to maintain the temple – Exodus 30:11-16.
 - As God’s Son He was not obligated to pay the tax, but He would so as not to offend anyone or possibly cause others to not pay the tax.
 - Verse 27 records another miracle.
73. The dispute about greatness in the kingdom – Matt. 18:1-14; Mk. 9:33-50; Lk. 9:46-50.
- Luke 22:24-27 is another instance of this discussion. It shows that the disciples still did not understand the nature and purpose of the kingdom.
 - This passage is a problem for those who believe that humans are born with a sinful nature and need to be cleansed by the Holy Spirit.
 - Mark (9:38-40) and Luke (9:49-50) record John asking about “other disciples.” Some use these verses to advocate denominationalism. Is that what is being taught? It is the case that there are many people who are serving God that we do not know and may never know here on earth. It seems this question was asked out of jealousy.
 - We must be willing to sacrifice anything that will prevent us from getting to heaven – Mark 9:42-50.

A Chronological Study of Matthew, Mark, and Luke

74. Sin and forgiveness – Matthew 18:15-35.

- a. Trespass means, “to miss the mark, to err, to swerve from the truth, sin.”
- b. There is a process that must be followed for these occurrences. Go alone, repent, forgive. No repentance, take two or three to establish the issue. No repentance, take it before the assembly.
- c. Verses 19-20 – When the offender and offended do what God requires their request will be granted by God. Verse 20 is not a reference to a small group meeting of the church, but of the context of Christians meeting together for the purpose of reconciliation.
- d. Verses 21-35 is a question and illustration about the quality of our forgiveness. Important terms – patience, compassion, forgiveness. Verses 22-27 is a picture of God and us. Verses 28-30 is an illustration of us with our fellow man.

75. His face is set to go to Jerusalem – Luke 9:51-56.

- a. Jesus had been in the north (Galilee) and is heading toward Jerusalem to accomplish His mission.
- b. The Samaritans refused to welcome Him and James and John want to destroy them! Jesus did not come to destroy people, but to save them.

76. Sacrificing for Christ – Luke 9:57-62.

- a. Words are meaningless without action.
- b. The issue in this text is the word *first*. People can get their priorities out of order. If you say you’re going to follow Me you cannot be looking back.

A Chronological Study of Matthew, Mark, and Luke

77. Mission and return of the seventy – Luke 10:1-24.

- a. John the Baptizer, Jesus, the 12, and these 70 are all out doing the same things and preaching the same message – v. 9.
- b. Their reaction to their work – verses 17-24.
- c. Their ability to perform miracles and the preaching of the gospel led to the downfall of Satan (v. 18-19).
- d. Jesus rejoices and thanks God for the good things that were happening (v. 21-22).
- e. The disciples were greatly blessed because of their work and what it would lead to (v. 23-24).

78. The parable of the good Samaritan – Luke 10:25-37.

- a. This parable is taught in response to an insincere question (v. 25) with bad motives (v. 29). Our love for people cannot be selective.
- b. Two of the “greatest” Jewish people, a priest and Levite, failed to have compassion on a person in need.
- c. The true neighbor, the “good Samaritan” was hated by the Jews to whom Jesus was speaking. Verse 37 would have been an insult to the Jews!

79. Jesus visits Mary and Martha – Luke 10:38-42.

- a. The “certain village” was Bethany, two miles SE of Jerusalem (Jn. 11:1).
- b. Jesus did not rebuke Martha for her hospitality and what she was doing was not wrong. The lesson for us is that there are times when we can allow not-as-important things to get in the way of the most important things.

80. Jesus teaches about prayer – Luke 11:1-13.

- a. The disciples see Him praying and they want to learn how to pray, too.
- b. We have the Model Prayer in verses 2-4, not the Lord’s prayer.
- c. Verses 5-10 is teaching the necessity of constancy in prayer. Persistence caused the friend to get out of bed and help and our persistence in prayer demonstrates our faith in God’s willingness to help.
- d. Our faith in God’s goodness causes us to keep asking, seeking, and knocking on His door.
- e. In our persistence and faithfulness God will bless us with the good things of the Holy Spirit – Ephesians 3:16-21.

A Chronological Study of Matthew, Mark, and Luke

81. A woman healed – Luke 13:10-17.

- a. 18 years – people knew about this situation!
- b. Immediate, observable, undeniable.
- c. The response of the people (v. 17).

82. The narrow way – Luke 13:22-35.

- a. There is a limited amount of time for us to answer the call of the gospel and get in the narrow way (v. 24-27).
- b. Knowing who Jesus is will not save us (v. 26-27).
- c. This section was a response to a question – Lord, are there few who are saved?" What is the answer?

83. A man healed – Luke 14:1-6.

- a. Dropsy (hudropichos) – a collection of fluid.
- b. Jesus uses simple logic to show the hypocrisy and ridiculous nature of the traditions of the Pharisees (v. 5).
- c. Immediate, observable, undeniable.

84. Humility – Luke 14:7-24.

- a. Immediately follows the healing on the Sabbath.
- b. Chose (v. 7) is literally, *they kept on choosing*. The Pharisees wanted the best seats all the time. They were arrogant.
- c. Be humble and allow someone else to exalt you or you might get embarrassed (v. 8-11)!
- d. Be kind to the less fortunate (v. 12-14).
- e. A Pharisee responds (v. 15) and Jesus teaches further that the Jews were the most antagonistic and were unwilling to come to Him (v. 16-24).
- f. "They all pled something that pertains to self, and all place the gratification of selfish desires above duty and obligation."

85. Being a disciple – Luke 14:25-35.

- a. There can be nothing, family (v. 26), comfort (v. 27), self-interests (v. 28) can come before serving God.
- b. *First* is used twice (v. 28, 31).
- c. *Cannot* is used three times (v. 26, 27, 33).
- d. In other words, it is impossible to be a disciple of Jesus and have other things that are more important than He.

A Chronological Study of Matthew, Mark, and Luke

85. Being a disciple – Luke 14:25-35.

- a. There can be nothing, family (v. 26), comfort (v. 27), self-interests (v. 28) can come before serving God.
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86. The parable of the lost sheep – Luke 15:1-7.

- a. Many of Jesus' teachings were in response to a question asked (v. 1-2). It seems that this Pharisee was attempting to insult the habits of Christ.
- b. His parable shows that these men cared more for an animal than they did the soul of some.
- c. Notice that the shepherd (1) did not "drive" the sheep back to the fold and (2) was gentle in his effort to return the lost. Galatians 6:1.

87. The parable of the lost coin – Luke 15:8-10.

- a. Get a light (God's word) and search for the lost.
- b. Both parables teach about the joy that is in heaven when a lost one is restored.

88. The parable of the prodigal son – Luke 15:11-24.

- a. The young man demanded what was not yet rightfully his (v. 12), departed from the presence of a loving father (v. 13a), and digressed quickly into sin (v. 13b). This parable shows the nature of selfishness and sin.
- b. This young man had to hit "rock bottom" before he "came to himself" (v. 14-17). Verses 17-20 define for us what repentance is. Verses 20-24 illustrate for us the nature of our Heavenly Father.

89. The jealous son – Luke 15:25-32.

- a. The "faithful" brother's response to the new – v. 28-30. Angry, would not go in, claimed perfection, would not claim his brother.
- b. The father's response lets us know that the older brother was so jealous that he could not see straight. Everything his father had was at his fingertips at any time, but his jealousy and anger would not allow him to see it.

A Chronological Study of Matthew, Mark, and Luke

90. The parable of the unjust steward – Luke 16:1-13.

- a. The prodigal son had wasted (disperse, squander) his inheritance and this steward had wasted (same word) his master's goods (16:1). These parables are taught in the context of 15:1-2. The Pharisees were wasteful and unjust stewards of God's blessings to them. Are we?
- b. He knew he was going to lose his job so he acted in a wise (KJV), shrewd (NKJ) way to help himself out in the future. He was commended, not for his dishonest dealings, but for his planning ahead. We need to be wise in preparing our souls for the future.
- c. We must be faithful in the smallest things (money, contextually) or we will not be ready for our "everlasting habitations" (v. 9-13).

91. Jesus rebukes the Pharisees – Luke 16:14-18.

- a. The Pharisees were not ignorant people and they understood that He was speaking to them. Their attitude is revealed in verse 14.
- b. They were unfaithful in their service – v. 15.
- c. They were unfaithful with the Scriptures and kingdom – v. 16-17.
- d. They were unfaithful in marriage – v. 18.

92. The rich man and Lazarus – Luke 16:19-31.

- a. The rich man = the Pharisees, the beggar = tax collectors and sinners. Among men, the rich man would have been held in high esteem and the beggar would have been an outcast of society.
- b. Neither wealth nor poverty assure one's salvation, and that is not the point of the parable.
- c. Both men went to hades (the unseen) upon their death. The rich man went to torment and Lazarus went to paradise.
- d. There are two places after death – tartarus (2 Pet. 2:4) and paradise (Lk. 23:43). There are two places after judgment – hell (gehenna – Rev. 14:9-11) and heaven (1 Pet. 1:3-4).
- e. Once either place is entered, there is no changing – Lk. 16:26.
- f. The rich man still viewed Lazarus as a lower human – v. 24, 27.
- g. There is a method for obtaining salvation – v. 29.
- h. There are some who will not believe no matter what is said or done – v. 30-31.

A Chronological Study of Matthew, Mark, and Luke

93. Offenses and rebuke – Luke 17:1-4.

- a. This section is still connected to what is going on from 15:1-2. The Pharisees despised the “little ones” that Jesus was eating with and He warns them not to “offend” (cause to stumble) those whom He came to save.
- b. However, if they are offensive, the offended have the responsibility to forgive when the offense is repented of (v. 3-4). Ephesians 4:31-32

94. Growing faith – Luke 17:5-10.

- a. Their request is made in response to what He just taught them on forgiveness. How can we do such a thing?
- b. He is teaching them about the kind of faith they need in order to accomplish what He has taught them. If our faith is what it ought to be we can forgive those who offend us and then repent.
- c. In God’s sight can we do more than we are able (v. 10)? We must have the proper attitude towards others as well as our responsibilities to God.

95. The ten lepers – Luke 17:11-19.

- a. These lepers were doing what they were required to do by the law (v. 12; Lev. 13:45-46). This miracle shows another manner in which Christ could heal. He did not have to touch their bodies in order to heal their bodies. He told them to do what the law told them to do – Lev. 14:1-2.
- b. Note – “And he was a Samaritan” (v. 16). Another object lesson for His apostles. We need to be sure that we are the “one.” 1 Thes. 5:18

A Chronological Study of Matthew, Mark, and Luke

96. The coming of God's kingdom – Luke 17:20-37.

- a. Jesus has been preaching for three years “the kingdom of heaven is at hand.” It is not a physical, political kingdom (v. 21a) as they supposed it that can be observed by the eyes – Jn. 18:36. His disciples needed to be warned about the misconceptions too (v. 22-23).
- b. The glorification of Christ will be impressive, like lightening, but first He is going to suffer (v. 24-25).
- c. A parallel to verses 26-36 is found in Matthew 24:16-21. The Pharisees asked about the establishment of God's kingdom (v. 20) and their concept of the kingdom was militaristic, not spiritual. He was on His way to Jerusalem, which was going to be destroyed by Rome in AD 70, and that would confirm the end of the Jewish system. People would be going about their normal activities when the kingdom was established.

97. Jesus teaches constancy and humility in prayer – Luke 18:1-14.

- a. If an unjust judge (v. 2) will answer the call of someone who petitions him, how much more will a loving, merciful God do for His people?
- b. Colossians 4:2; 1 Thessalonians 5:18.

98. Jesus' teaching on divorce and remarriage – Matthew 19:1-12; Mark 10:1-12.

- a. Matthew – He healed multitudes; Mark – He taught multitudes.
- b. Their evil motivation is seen in Matthew 19:3.
- c. For their question on divorce and remarriage, Jesus takes them all the way back to the beginning of the institution (v. 4-6).
- d. Matthew 19:7 and Mark 10:3 shows that they had a misunderstanding of the Law of Moses (Deut. 24:1-4). A putting away (divorce) was permitted, but it was not God's will.
- e. Both times Jesus addressed this issue, fornication was the only permissible cause of a divorce and remarriage (Matt. 5:31-32).
- f. If one does divorce “for any cause” other than the exception of fornication and marries another, adultery is being committed (v. 9). The one “put away” for fornication, if he/she remarries, commits adultery with the one they have married. Verse 10 indicates that the disciples perfectly understood how strict this teaching is.
- g. Verse 12 – Born eunuchs (those without the physical ability of the marital union), made eunuchs (usually slaves – Est. 2:1-4), for the kingdom (Paul – 1 Cor. 7:8-9).

A Chronological Study of Matthew, Mark, and Luke

99. Jesus blesses children – Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17.
- History tells us that children were often brought to synagogues so that they might be prayed for by the “president.”
 - Perhaps the disciples thought this was beneath Jesus and a waste of time.
 - We must be like children. Children, typically speaking are humble and obedient. They are pure and sinless. We adults are challenged to be like them!
1. The rich, young ruler – Matthew 19:16-22; Mark 10:17-22; Luke 18:18-23.
- Mark – he came running and kneeling – 10:17.
 - Seems this man was sincere by his question - “Good Master.” If that is an accurate description of who Jesus is then the man should do exactly what He says!
 - Jesus’ response to his question should not surprise us – “keep God’s commandments.” John 14:23-24
 - “One thing” can keep us out of heaven – Hebrews 12:1-2.
 - His reaction – Matthew and Mark – sorrowful, Luke – surrounded by sorrow.
2. Challenges of wealth – Matthew 19:23-30; Mark 10:23-31; Luke 18:24-30.
- Significant that Judas heard these words just a few days before selling Jesus.
 - 1 Timothy 6:9-10, 17-19; Ecclesiastes 5:10.
 - Peter and others left their family business behind to follow Jesus, but that is not how God measures – 1 Samuel 16:7.
 - There are temporal and eternal rewards mentioned by all three writers.
 - Matthew alone mentions the “regeneration.”
 - Regeneration – new birth, reproduction, renewal – Acts 3:19.
 - On His throne – Acts 2:29-32; 7:55.
 - 12 thrones – Luke 22:28-30; Ephesians 2:20.
 - 12 tribes – Galatians 6:16.

A Chronological Study of Matthew, Mark, and Luke

3. The parable of the workers in the vineyard – Matthew 20:1-16.
 - a. The kingdom/church is compared to a man who hired men to work for him. The householder/landowner is God, those He hired are Christians.
 - b. A “penny” (denarius – NKJ) represents about a one day wage. When hired, all workers agreed to the wage (v. 2-7).
 - c. At the end of the day some of the workers were not happy that they all received the same pay (v. 8-12). Some obey the gospel earlier in life and some later. Those hired at the 11th hour had not rejected the work previously, they had just not yet been hired.
 - d. This parable is not teaching us to put off becoming a Christian! It is teaching that God needs workers – some obey early in life, some obey later, but all get the same reward (v. 15).
4. Jesus predicts His death, burial, and resurrection – Matt. 20:17-19; Mk. 10:32-34; Lk. 18:31-34.
 - a. This is the 3rd time He has told His disciples of these events (Matt. 16:21; 17:22).
 - b. Mark records that the disciples were “amazed and afraid” (10:32). John 11:7-16 explains why.
5. James and John seek a place in the kingdom – Matthew 20:20-28; Mark 10:35-45.
 - a. Matthew records that their mother is with them when the request is made. This request explains Luke 18:34.
 - b. Jesus clarifies what their request entails (v. 22-23). The “cup” and “baptism” is a reference to the suffering He would endure – Acts 12:1-4.
 - c. People of the world “exercise dominion” and “exercise authority” over others. That is, they overpower and use hostile authority over their subjects. This is not God’s will for His kingdom.
6. Two blind men healed – Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43.
 - a. Matthew indicates there were two men and named neither. Mark and Luke record that one man requested of Christ to be healed. Mark alone names the man – Bartimaeus (10:46).
 - b. Mark notes the reaction of the blind - 10:49-50.
 - c. All three writers note that the blind men were healed immediately.

A Chronological Study of Matthew, Mark, and Luke

7. Jesus visits Zacchaeus – Luke 19:1-10.
 - a. This is an interesting contrast to the rich young ruler that Jesus had just dealt with (18:18-23).
 - b. He seems to have the same eagerness that the rich young ruler had – Mk. 10:17; Lk. 19:4.
 - c. We must have the same attitude toward Jesus that he did – 19:6; Acts 2:41.
 - d. This event teaches that restitution, when possible, is a part of repentance. Zacchaeus did more than the law required – Lev. 6:1-5.
 - e. Zacchaeus was not commended because he was related to Abraham, but because he had similar faith to Abraham.
8. The parable of the pounds – Luke 19:11-27.
 - a. This is similar to, but not the same as the parable of the talents (Matt. 25).
 - b. Each of the ten servants received a pound (KJV), mina (NKJ). It was the equivalent of 3 month's wages.
 - c. The point of the parable is stated in verse 14.
 - d. Some did His will (v. 15-19), some did not (v. 20-21). The one who did not thought the nobleman was an "austere" man (harsh, rough, rigid). If that was how he felt, he should have done something (v. 22-23).
 - e. This parable was spoken to those who misunderstood Christ's kingdom (v. 11). It illustrates that Christ would receive a kingdom and that His servants are to work while He is away.
9. On His way to Jerusalem Jesus stops in Bethany – Lk. 19:28-29; Matt. 26:6-13; Mk. 14:3-9.
 - a. Only Luke does not record the anointing of Jesus by Mary.
 - b. This event shows the contrast between those who were plotting to kill Jesus (Matt. 26:1-5; Mk. 14:1-2) and those who loved and followed Him.
 - c. Matthew and Mark note that some criticized Mary for "wasting" the oil. John records that it was Judas and why he criticized her (Jn. 12:1-6).
 - d. Mark and John note that the oil could have been sold for about the wages of a common laborer for one year and distributed to the poor.
 - e. Mark alone (14:8) wrote, "she hath done what she could."
 - f. Jesus stated that they could help the poor at any time, but His time was nearly gone (Matt. 26:11; Mk. 14:7).
 - g. Matthew 26:13 and Mark 14:9 state a truth! We're talking about it tonight!

A Chronological Study of Matthew, Mark, and Luke

10. The Triumphal Entry – Matthew 21:1-11; Mark 11:1-11; Luke 19:29-44.
 - a. The foreknowledge of Christ (Matt. 21:2-3; Mk. 11:2-3; Lk. 19:30-31) reveals His divine nature.
 - b. Fulfills Zechariah 9:9-10.
 - c. Mark and Luke record would ride through a large, loud crowd on an unbroken colt. Divine intervention?
 - d. Why were the crowds so happy to see Jesus? Luke 19:37.
 - e. Matthew “Son of David,” Mark “kingdom of David,” Luke “king.”
 - f. Luke alone records this – 19:39-40.
 - g. Luke alone records this – 19:41-44. *Wept* – “to weep, wail; an external expression of grief.”
 - h. After this, He and the disciples spent the night in Bethany, a suburb of Jerusalem (Mk. 11:11).
11. Return to Jerusalem, cursed fig tree – Matthew 21:18-19; Mark 11:12-14.
12. Cleansing the temple – Matthew 21:12-16; Mark 11:15-19; Luke 19:45-48.
 - a. This is the second time He does this (Jn. 2).
 - b. There were places around the temple set up for people who may have traveled from great distances to purchase an animal for sacrifice. Some would even exchange foreign money and charge interest on such.
 - c. Jesus combines two OT passages in application – Isa. 56:7; Jer. 7:11.
 - d. He was also healing (Matt.) and teaching (Mk., Lk.) in the temple.
 - e. The response – Matt. 21:14-16. They want to kill Him! For what?
13. The fig tree – Matthew 21:20-22; Mark 11:20-26.
 - a. The lesson is to have faith in God and the power of prayer.
 - b. Ephesians 3:20-21.
 - c. A lesson on forgiveness – Mark 11:25-26.

A Chronological Study of Matthew, Mark, and Luke

14. Jesus' authority questioned - Matthew 21:23-27; Mark 11:27-33; Luke 20:1-8.
 - a. This is in response to His teaching in the temple (Lk. 20:1) after He had cleansed it.
 - b. Jesus had not been approved by the religious elites to do these things and that is what they were questioning.
 - c. Jesus' question should be asked in regard to any religious activity.
15. Parable of the two sons – Matthew 21:28-32.
 - a. This parable teaches the true nature of repentance. The Pharisees did not regret rejecting John and they therefore, would miss the kingdom.
 - b. 2 Corinthians 7:8-10.
16. Parable of the wicked vinedressers – Matt. 21:33-46; Mk. 12:1-12; Lk. 20:9-19.
 - a. Householder = God, planted a vineyard = preparations for the church, husbandmen = Jews, servants = prophets, Son = Jesus.
 - b. Mark and Luke record that the chief priests, scribes, and elders knew that He was applying the parable to them.
 - c. Jesus then quotes the OT (Ps. 118:22-23) and applies the lesson to Him being rejected by the Jewish leadership.
17. Parable of the wedding feast – Matthew 22:1-14.
 - a. King = God, Son = Christ, servants = apostles and prophets, burnt city = AD 70, invite others = Gentiles.
 - b. Acts 13:44-46.

A Chronological Study of Matthew, Mark, and Luke

18. A question about paying taxes - Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26.
 - a. Luke gives a full description of the plot – 20:20. Their hypocrisy is revealed by all three writers.
 - b. Herodians – a liberal sect who sided with the powers of Rome. This would make them a natural enemy the Pharisees, but now their common enemy is Jesus. “The enemy of my enemy is my friend.”
 - c. If He said “no” He would be at odds with Rome. If He said “yes” He would be at odds with the Jews, who hated the Romans.
 - d. Based on the inscription on the coin – “give to Caesar what is Caesar’s.” The Christian is under the same obligation – Romans 13:1-7.
19. Question on the resurrection - Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40.
 - a. Another hypocritical question – Acts 23:6-8.
 - b. Matthew and Mark record that He called the Sadducees out for (1) their ignorance of Scripture and (2) God’s power (ability – in terms of the resurrection and life thereafter).
 - c. If death were the end of existence why did God say “I AM the God of...” when those men were already dead? Eternity is going to be much different than this life!
20. The primary commandment - Matthew 22:34-40; Mark 12:28-34.
 - a. The word *first* means “foremost or primary.” The rabbis had counted 613 commandments under the law and would debate which was the most important.
 - b. Our love for God is to be emotional, physical (active), willing, and spiritual. Every commandment under the Old Law fell under one of these two categories. Example – Ex. 20:1-11 = Love God; Ex. 20:12-17 = Love neighbor.
 - c. The scribe knew He was right (Mk. 12:32-33) and he was not “far from (becoming a member of) the kingdom.”
21. Jesus – Son and Lord – Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44.
 - a. This question and answer addresses both the divine and human nature of Christ. He references Psalm 110:1 in application to Himself.
 - b. He is David’s son because of His physical lineage – Rom. 1:1-3; Matt. 1:6, 16; Rev. 22:16.
 - c. Jesus is David’s Lord because He is the Son of God – Romans 1:4.
 - d. We must understand the “dual nature” of Christ – Colossians 2:9.

A Chronological Study of Matthew, Mark, and Luke

22. Jesus rebukes the scribes and Pharisees – Matt. 23; Mk. 12:38-40; Lk. 20:45-47.
- a. Verses 1-7 – Rebuked for abusing their authority (v. 3) and seeking attention (v. 5).
 - b. Verses 8-12 – Were concerned about being recognized in public.
 - c. Verses 13-15 – Took advantage of people.
 - d. Verses 16-22 – Made distinctions where God had not.
 - e. Verses 23-24 – Neglected the “weightier” matters of the law.
 - f. Verses 25-28 – Focused on outward appearance, not inward cleanliness.
 - g. Verses 29-36 – Not living by the teachings of the prophets they claimed to love and honor.
 - h. Verses 37-39 – Jesus mourns over Jerusalem.

A Chronological Study of Matthew, Mark, and Luke

23. The widow's mites – Mark 12:41-44; Luke 21:1-4.
- a. The Pharisees and scribes had just been strongly condemned because they were hypocrites who did things to be seen by men (Matt. 23:5).
 - b. There was nothing wrong with the rich people giving large amounts.
 - c. It is said that 16 mites would equal one day's wage! She gave two and that was "all her living" (Mk. 12:44; Lk. 21:4).
 - d. She gave out of "that which was lacking, destitution."
 - e. How did she give more than the rich? What should this teach us about our giving?
24. The destruction of Jerusalem – Matt. 24:1-35; Mk. 13:1-31; Lk. 21:5-33.
- a. An observation and a question – Matt. 24:1-3; Mk. 13:3-4; Lk. 21:5-7.
 - b. Don't be deceived – Matt. 24:4-8; Mk. 13:3-8; Lk. 21:8-11.
 - c. You will be persecuted – Matt. 24:9-14; Mk. 13:9-13; Lk. 21:12-19.
 - d. Daniel's prophecy fulfilled – Matt. 24:15-28; Mk. 13:14-23; Lk. 21:20-24.
Luke's is the clearest explanation of what would happen.
 - e. Signs of the time – Matt. 24:29-35; Mk. 13:24-31; Lk. 21:25-33.
 - f. BUT "that" day – Matt. 24:36-51; Mk. 13:32-37; Lk. 21:34-38.

A Chronological Study of Matthew, Mark, and Luke

25. Parables about the end of time and judgment – Matthew 25.

- a. 25:1-13 – The parable of the ten virgins.
 - i. This is a continuation of what He just taught in regard to His second coming (24:36-51).
 - ii. Why were the five foolish virgins shut out? Not because they were immoral, uninterested, or unbelieving.
 - iii. They were shut out of the celebration (heaven) because they procrastinated and were unprepared.
 - iv. The conclusion/application – verse 13.
- b. 25:14-30 – The parable of the talents.
 - i. The return of Christ is compared to a man who entrusted others with his things until he returned.
 - ii. Verse 15 is important. Teaches us about our abilities and responsibilities.
 - iii. Verse 19 indicates uncertainty. 2 Pet. 3:7-8; 1 Thes. 5:1-3.
 - iv. The one talent man was judged based upon his view of the master and his lack of preparation for his return. He was lost because he was neglectful.
- c. 25:31-46 – The great division.
 - i. 1 Thes. 4:15-16 – The return of Christ will not be secret or quiet.
 - ii. The reward for those on the right (sheep) will be based upon what they did in service to their fellow man and, in turn, to God (v. 34-40).
 - iii. The punishment for those on the left (goats) will be based upon what they did not do in service to their fellow man and, in turn, to God (v. 41-46a).
 - iv. Punishment = correction, penalty, penal infliction. There are those who deny the existence/reality of hell. Rev. 14:9-11; 2 Thes. 1:7-9.

A Chronological Study of Matthew, Mark, and Luke

26. Jesus predicts His betrayal and death – Matt. 26:1-5, 14-16; Luke 22:1-6.
- a. Their efforts were to take Jesus by subtility (trickery – NKJ).
 - b. “Then Satan entered Judas...” To understand this we need to understand both individuals.
 - c. Judas – John 13:2; 12:4-6; Matthew 26:15-16.
 - d. Satan – 1 Peter 5:8; Revelation 12:9-10.
 - e. James 1:13-15.
27. Preparation for the Passover – Matt. 26:17-20; Mk. 14:12-17; Lk. 22:7-14, 24-30.
- a. The Passover was established at the 10th plague in Egypt – Ex. 12. It is also called the feast of unleavened bread. One of three feasts that every male Israelite was to keep yearly.
 - b. Matthew records something the others do not – 22:18. “His hour” signifies that He knew His mission on earth and when it would end.
 - c. All three writers note that all twelve apostles were present.
28. The institution of the Lord’s Supper – Matt. 26:26-30; Mk. 14:22-26; Lk. 22:14-20.
- a. The elements do not miraculously change into the literal body and blood of Jesus upon blessing it. (1) Jesus was holding the bread & juice, (2) Paul calls it bread (1 Cor. 11:26), (3) Jesus calls “the blood of the covenant” the “fruit of the vine.” These emblems represent those things.
 - b. We commune with one another and the Lord Himself – 1 Cor. 10:16.
 - c. 1 Corinthians 11:23-29. One man said that the Lord’s Supper is a sermon that each Christian preaches (v. 26).
29. Betrayal and denial foretold – Matt. 26:21-25, 31-35; Mk. 14:18-21, 27-31; Lk. 22:21-23, 31-34.
- a. The reaction of the 12 is interesting – Matt. 26:22; Mk. 14:19.
 - b. Matthew and Mark wrote that it would have been better if he had never been born.
 - c. All three writers record Peter’s statement that he was willing to die. Jesus references the OT in connection (Zech. 13:7).
 - d. From a distance it may be easy to harshly judge Peter for what he says and then does. But, how would we respond if our lives were on the line for our faith?

A Chronological Study of Matthew, Mark, and Luke

30. Supplies for their work as apostles – Luke 22:35-38.
- a. Three views of what this means:
 - i. Jesus was telling His disciples to defend themselves in the dangerous world He was leaving them in.
 - ii. The sword is figurative.
 - iii. The carrying of swords would allow the fulfillment of prophecy.
 - b. The sending out of verse 35 is a reference to the “limited” commission (Matt. 10:9-10).
31. Jesus in Gethsemane – Matt. 26:36-46; Mk. 14:32-42; Lk. 22:39-46.
- a. The 11 go with Him, but Peter, James, and John went farther into the garden with Him (Mk. 14:33).
 - b. Matthew and Mark record that He “fell to the ground” and “fell on His face.” All three writers note His mental condition – “sorrowful and very heavy (deeply distressed),” “sore amazed (troubled) and very heavy (deeply distressed),” “agony.” His mental condition even led to physical results – Luke 22:44.
 - c. Even in His agony His prayer was for God’s will to be done (Matt. 26:39, 42; Mk. 14:36; Lk. 22:42).
32. The betrayal/arrest – Matt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53.
- a. All three note a “great multitude” came with Judas to arrest Christ. John gets more specific – John 18:3, 12.
 - b. A fight for freedom was not Christ’s mission (Matt. 26:51-52). John is also more specific in this event – John 18:10.
 - c. Only Matthew records this – 26:53.
33. Jesus under trial five times...
- a. Annas – John 18:13
 - b. Caiaphas – Matt. 26:57-68; Mk. 14:53-65; Lk. 22:66-71.
 - c. Pilate – Matt. 27:11-14; Mk. 15:1-5; Lk. 23:1-6.
 - d. Herod – Lk. 23:7-12.
 - e. Pilate – Matt. 27:15-26; Jn. 18:28-19:16.
 - f. Their efforts – Matt. 26:59-60; Mk. 14:55-56; Lk. 23:1-2.
 - g. Their actions – Matt. 26:67-68; Mk. 14:65; Lk. 22:63-65.

A Chronological Study of Matthew, Mark, and Luke

34. The denial – Matt. 26:69-75; Mk. 14:66-72; Lk. 22:54b-62.
- a. Just a little while earlier we read this – Lk. 22:31-34.
 - b. Multiple witnesses recognize Peter and his Galilean accent. The extent is stated by Luke – “confidently affirmed” (22:59).
 - c. Peter was deceitful (Matt. 26:70) and forceful (Matt. 26:74).
 - d. John adds a detail – 18:25-27.
 - e. Luke’s added detail – 22:61a.
35. Judas – Matthew 27:3-10; Acts 1:18-19.
- a. Matthew writes that Judas “repented himself” (KJV), or “was remorseful” (NKJ). Why was he remorseful? Verse 3 – “when he saw the He was condemned.”
 - b. Repent is from *metanoew* meaning, “to change one’s mind.”
 - c. Regret is from *metamelomai* meaning, “to be concerned about one’s condition.”
 - d. 2 Corinthians 7:10 reveals that there is a difference. While Judas had a concern about what he had done, it seems that he did not truly repent of his sin.
 - e. John 17:12; Acts 1:17, 25.
 - f. There is no doubt that he regretted what he had done (Matt. 27:4-5), but true repentance leads one to God, not to suicide.
36. Jesus before Pilate – Matthew 27:11-31; Mark 15:1-20; Luke 23:1-25.
- a. Pilate was Prefect (regional governor) of Judea from AD 26-36.
 - b. John 18:33-38 – Jesus’ kingship was not what He was accused of.
 - c. Jesus remained silent – Matt. 27:12; Mark 15:3. A fulfillment of Isaiah 53:7.
 - d. He is then sent to Herod – recorded only by Luke – 23:6-12.
 - e. Jesus is then returned to Pilate. In an effort to free Jesus, Pilate offered to release a prisoner. He chose Barabbas, a murderer – Mark 15:7. Surely, they had rather free Jesus than a known murderer!
 - f. The reason for all these events is recorded in Matt. 27:18 and Mk. 15:10.
 - g. The response of the crowd – Mark 15:11-14.
 - h. The treatment of Jesus – Mark 15:16-20.
 - i. Pilate’s predicament - Luke 23:20-22. He offered to reasons to release Jesus – Luke 23:13-16.
 - j. The soldier’s treatment of Jesus – Mark 15:16-20.

A Chronological Study of Matthew, Mark, and Luke

37. The crucifixion – Matthew 27:32-50; Mark 15:20-39; Luke 23:26-47.
- a. Only John records that He began by carrying His own cross – 19:17. He was up all night and had been repeatedly beaten and the scourged!
 - b. Only Luke records Jesus speaking to the women of Jerusalem – 23:27-31.
 - c. He was treated as a common criminal – Matt. 27:38.
 - d. He was crucified at 9 AM – Mk. 15:25.
 - e. The witnesses' treatment of Him – Matt. 27:39-44; Mk. 15:29-32; Lk. 24:35, 39.
 - f. From 12-3 PM – Matt. 27:45-49; Mk. 15:33; Lk. 23:44-46.
 - g. When He died – Matt. 27:51-56; Lk. 23:48-49.
 - h. Only John records this - 19:31-37.
38. The burial – Matthew 27:57-66; Mark 15:42-47; Luke 23:50-56.
- a. Joseph from Arimathea and Nicodemus (Jn. 19:39-40) prepare the body – Mark 42-45. They made sure He was dead.
 - b. Only Matthew records this – 27:62-66. It is said that to “seal a stone” they would use a piece of rope, lay it around the stone and entrance and cover it with wax.
39. The empty tomb – Matt. 28:1-8; Mk. 16:1-8; Lk. 24:1-12.
- a. The “keepers” of the tomb were witnesses – Matt. 28:4, 11-15.
 - b. Mary Magdalene and “the other” Mary (Matt. 27:56) came to the tomb first – Matt. 28:1; Lk. 24:1.
 - c. They told the apostles – Lk. 24:10-11.
 - d. Peter and John were the next to go to the tomb – Lk. 24:12; Jn. 20:2-6.

A Chronological Study of Matthew, Mark, and Luke

40. The ending of Mark. The margin of the NIV says of Mark 16:9-20, "The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20." Is this true? There are two 4th century manuscripts (Sinaiticus and Vaticanus) that do not have this section. However, both of these manuscripts are missing other sections of Scripture too. Vaticanus is missing 1 & 2 Timothy, Titus, and Revelation. Does that mean they do not belong? Parallels to note – Mk. 16:9-11 & Lk. 24:10-11; Mk. 16:12-13 & Lk. 24:13-35; Mk. 16:14 & Lk. 24:36; Mk. 16:15-16 & Lk. 24:44-49; Mk. 16:19-20 & Lk. 24:50-53.
41. Post resurrection events:
 - a. Further lies and deception – Matthew 28:11-15.
 - b. He appeared to two men – Mk. 16:12-13; Lk. 24:13-35.
 - c. He appeared with the 11 – Matt. 28:16-20; Mk. 16:14-16; Lk. 24:36-49. The great commission is found in these texts.
 - d. Only John records the events that occurred with Thomas – 20:24-29.
 - e. John records another appearance of Jesus to the apostles – 21.
42. Jesus' discussion with Peter – John 21:15-19.
 - a. The first two times Jesus asked, "Peter, do you *agapao* me? Peter replied to both, "Lord, you know that I *philo* you." The third time Jesus asked, "Do you *philo* me?" Peter responded, "You know that I *philo* you."
 - b. What is the difference? *Agapao* means, "to love, value, esteem." *Phileo* means, "affectionate love."
 - c. Some writers see a difference, others do not. To me, it is significant that Peter denied knowing Him three times and is now given an opportunity to confess his love three times.
43. Matthew (28:18-20) and Mark (16:15-20) end with the Great Commission.
44. Luke closes with the ascension and the disciples returning to Jerusalem to wait for the Holy Spirit. Acts picks up here.
45. John ends with a discussion between Jesus and Peter (21:15-23) and the truthfulness of John's testimony (21:24-25). John's record of the Great Commission is in 20:21-23.