

Gospels

Jordan Evangelical Theological Seminary

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The Gospels: NT Exposition 341 of Matthew, Mark & John

Jordan Evangelical Theological Seminary

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Second Edition

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I. Introduction

A. Syllabus

1. Course Description

A study of Matthew, Mark, and John, emphasizing skills and principles for interpreting the Gospels and using them in preaching and teaching (3 hours)

2. Course Objectives

By the end of the course, the student should be able to ...

- a) Walk through Matthew, Mark, and John by section.
- b) Solve supposed discrepancies between the gospels to answer the Synoptic Problem.
- c) Accurately interpret gospel genres such as parable, narrative, etc.
- d) Explain from the gospels the nature and implications of the gospel message.
- e) Summarize the key movements in the life of Christ and their significance.
- f) Write accurate exegetical outlines from gospel narratives with their relevant homiletical outlines.
- g) Show the contribution of the gospels to the kingdom theme of Scripture.
- h) Defend his/her view on the kingdom of God after studying alternate views.
- i) Grow in loving adoration of Christ as Savior and Lord.

3. Course Requirements

- a) Reading (10% of course grade) will be reported at the end of the course. These include readings from the gospels and the class textbook: Craig Blomberg, *Jesus and the Gospels* (Nashville: Broadman & Holman, 1997).
- b) Four Passage Outlines (40%) will build upon last semester's homiletics course. These include two series of exegetical to homiletical outlines. These will be graded with the Exegetical and Homiletical Checklists, respectively (pp. 10-11). Since each of the twelve students will do two passages in this course, you should end the course with at least 24 texts (plus teacher outlines) for future preaching and teaching. The first set relates to a text in Matthew or Mark, while the second will be part of a series that brings us through the entire gospel of John.
- c) Two Class Presentations (50%) will be given on your two assigned topics/texts (see Schedule). These should follow the PowerPoint Tips (pp. 12-14) and will be graded on the PowerPoint Presentation Grade Sheet (p. 15). Present the

content and main idea of your passage most memorably and interestingly possible. Use music, slides, charts, games, drama/skits, jokes, costumes—whatever it takes to help us learn the text and apply its message to our lives.

- (1) The first presentation should teach mainly the content of Blomberg's chapter but also your assigned passage from Matthew or Mark that relates to that day's portion of the life of Christ. Having already completed your exegetical and homiletical outline for this text, your presentation should primarily focus on clearly presenting the topic in Blomberg and other relevant sources. Distribute your exegetical/homiletical outlines to the class. Give a copy of your PPT and Word outlines to me on a CD or memory key (put both outlines in the same document).
- (2) The second presentation focuses entirely on your text in John. In this presentation make your PPT supplement your exposition of this passage in a way that will make sense without a script. Make sure to give a copy of your outlines to the class. Give a copy of your PPT and Word outlines to me on a CD or memory key (put both outlines in the same document).
- (3) Alternatively, some students may translate four presentations of Dr. John Fryman's "The Bible...Basically" seminar into their native language. At present, we still need translations into Burmese, Bengali, and Korean.

N.B. Each of the preceding requirements has a 10% grade penalty per class day late. Also, points may be deducted for not including your full name on assignments, exceeding the page limit, and improper grammar or spelling.

4. Course Bibliography

* Books with an asterisk are on reserve in the library.

† Books with a cross as well include required readings.

1 Numbers in front of some commentaries indicate their priority of usefulness

Several books have their SBC call number though many without it are also in the library.

Commentaries on Matthew

- *1 Carson, Donald A. "Matthew." In *The Expositor's Bible Commentary*, vol. 8: *Matthew-Luke*. Grand Rapids: Zondervan, 1984. 599 pp. on Matthew. *Best work for the pastor, helpful grammatical, textual, historical, cultural, theological, and problem passage discussion; a massive work of about 350,000 words with much interaction with recent literature (e.g., on divorce and remarriage in chap. 19 and on the Olivet Discourse in chap. 24); Carson teaches at Trinity International University (formerly TEDS), Deerfield, Illinois.*
- *2 Blomberg, Craig L. *Matthew*. New American Commentary. Broadman, 1993. 464 pp. \$27.50 hb. (\$20.95 CBD). *Evangelical and thorough. Blomberg teaches NT at Denver Seminary.*
- *3 Davies, W. D. and Allison, Dale C. *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*. 3 vols. The International Critical Commentary. Edinburgh: T. & T. Clark, 1988, 1991, 1994. *Exhaustive treatment of the Greek text from a moderately critical approach.*

- 4 Hill, David. *The Gospel of Matthew*. New Century Bible Commentary. Rev. ed. Grand Rapids: Eerdmans, 1972, 1981. 367 pp. \$8.95 pb. *Useful introduction, concise treatment, argues for a date of AD 80-90 and seeks to answer critical arguments, an often-quoted work.*
- 5 Brunner, F. D. *The Christbook: A Historical Theological Commentary. Matthew 1—12*. Dallas: Word, 1987. xxx+475 pp. *Looks at how Matthew 1—12 has been interpreted in history and also his grammar and theology, helpful in analysis, better than Carson on synthesis and theological reflection. Brunner teaches at Whitworth College in Spokane, Washington.*
- 6 MacArthur, John, Jr. *Matthew*. 4 vols. The MacArthur New Testament Commentary. Chicago: Moody, 1985. 506 pp. (vol. 1), 420 pp. (vol. 3) \$14.95 ea. *Comprehensive (over 300 pages on the Sermon on the Mount in Matthew 5—7 alone!), evangelical, much collateral material, readable. This is a mine of material in a useful form.*
- 7 Ryrie, Charles Caldwell, ed. *Matthew: Expository Thoughts on the Gospels*. Wheaton: Crossway Books, 1993. 226.207 RYL
- 8 Toussaint, Stanley D. *Behold the King: A Study of Matthew*. Portland: Multnomah, 1980. 399 pp. *Shows Matthew's twofold message to prove Jesus as Messiah to unbelieving Jews and to answer for believing Jews why the Kingdom did not come; dispensational, with helpful discussions of alternate views within this system. Toussaint taught NT Bible Exposition at Dallas Seminary for many years.*

Commentaries on Mark

- *1 Lane, William L. *The Gospel According to Mark*. The New International Commentary on the New Testament. Ed. Matthew Black. Grand Rapids: Eerdmans, 1974. xvi+652 pp. \$16.95 hb. *Conservative/evangelical, deals well with the text, based on ASV (1901), sees Mark as showing pastoral concern for Roman Christians under persecution, requires Greek only for reading the footnotes.*
- *2 Cranfield, C. E. B. *The Gospel According to St. Mark: An Introduction and Commentary*. Cambridge Greek Testament Commentaries. Reprinted (with supplementary notes). Cambridge: Univ. Press, 1959. xvi+494 pp. \$59.95 hb./\$19.95 pb. *Best Greek text work (assumes reader knows Greek), detailed treatment of the text, less conservative than Lane.*
- *3 Gundry, Robert. *Mark: A Commentary on His Apology for the Cross*. Grand Rapids: Eerdmans, 1993. *Moderately conservative, posttribulational, very thorough.*
- 4 Mann, C. S. *Mark*. The Anchor Bible. New York: Doubleday, 1986. *Liberal.*
- 5 Guelich, Robert A. *Mark 1—8:26*. Word Biblical Commentary. Dallas, TX: Word, 1989. *Moderately conservative. Craig Evans is assigned Mark 8:27—16:20.*
- 6 Taylor, Vincent. *The Gospel According to St. Mark: The Greek Text with Introduction, Notes, and Indices*. 2d. ed. New York: St. Martin's, 1966; reprint, Grand Rapids: Baker, 1981. xxi+700 pp. *A classic on the Greek text, but Taylor is a moderate form critic.*

Commentaries on John

- *1 Morris, Leon. *The Gospel According to John*. Rev. ed. The New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1971, 1994. xi+936 pp. \$19.95 hb. *Rivals Carson as the best evangelical commentary on John since it is recently updated and easier to comprehend, traces argument, deals with problem passages extensively and refers to Greek text but is not too technical and thus helpful for the average pastor's sermon preparation. See also his Expository Reflections on the Gospel of John (Baker, 1992). Morris served many years as principal of Ridley College, Melbourne, Australia.*
- *2 Carson, D. A. *The Gospel According to John*. Pillar. Grand Rapids: Eerdmans, 1991. 715 pp. \$29.95. *Outstanding, designed to explain the text of the Gospel to preachers and teachers (so somewhat difficult reading though Greek and Hebrew terms are transliterated and explained), emphasizes synthesis over lexical and grammatical analysis though some tangents, sees the Gospel as evangelistic (not written primarily for believers as most scholars advocate presently), good introduction on theological emphases (though short), structure, and four pages of practical suggestions for preaching from this Gospel. Hall Harris notes that this "may well become the standard conservative work on the Fourth Gospel for the next decade" (Bib Sac 149: 122). Carson teaches at Trinity International University (formerly TEDS), Deerfield, Illinois.*
- *3 Brown, Raymond E. *The Gospel According to John*. 2 vols. The Anchor Bible. New York: Doubleday, 1966. cxlvi+1208 pp. (both volumes) \$18.00 ea. *Monumental work by moderately liberal Catholic scholar, sacramental in approach, nicely separates the argument (in "Comment") from the details (in "Notes"), thorough introduction, adheres to a five stage theory of authorship but deals with text as it is, clearly written, but best for scholars. Schnackenburg's three volume commentary is similar to Brown's in its liberal Catholic bent but about \$40 per volume so it is not listed here. Brown teaches Biblical Studies at Union Theological Seminary in New York City.*
- 4 Barrett, C. K. *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*. 2d. ed. Philadelphia: Westminster, 1978. xv+638 pp. *Barrett is a moderate Anglican scholar, nice format with footnotes, not strong in argument/theological message, interacts with rabbinic interpretation, extensive indices, second best technical commentary next to Brown's but probably the best on the Greek text (so not recommended for those deficient in Greek), denies John's historical claims but skeptical of other modern reconstructions. Taught at the University of Durham, England.*
- 5 Story, Cullen I. K. *The Fourth Gospel: Its Purpose, Pattern, & Power*. Shippensburg, PA: Ragged Edge, 1997. 498 pp. \$40.00 hb. *Addresses theology and exegesis section by section in a very readable form yet addressing Greek text in a very understandable way by non-Greek readers. Story has taught Hebrew and Greek at Dallas Theological Seminary and Princeton Theological Seminary.*
- 6 Bruce, F. F. *The Gospel of John*. Grand Rapids: Eerdmans, 1984. 425 pp. *Competent and clear verse-by-verse exposition from an evangelical scholar, not overly technical as it speaks best to pastors and laypersons while backed with concise information for scholar and student.*
- 7 Tasker, R. V. G. *The Gospel According to St. John: An Introduction with Commentary*. Tyndale New Testament Commentaries. Downers Grove, IL: IVP, 1960. Reprint, Grand Rapids: Eerdmans. 237 pp. *Brief, clear, concise, popular treatment from a British conservative, helpful for exegesis and tracing synthesis/argument though limited due to size.*

Harmonies & Life of Christ

*Aland, Kurt. *Synopsis of the Four Gospels*. New York: United Bible Societies, 1982.

Brown, Raymond E. *The Birth of the Messiah: Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*. New York: Doubleday, 1977. 232.921R BRO

Calvin, Jean. *A Harmony of the Gospels Matthew, Mark & Luke*. Volume 1. Grand Rapids: Eerdmans, 1994. 226.06 CAL

*Cheney, Johnston M. *The Life of Christ in Stereo: The Four Gospels Combined As One*. Portland: Western Baptist Seminary Press, 1969. 232.901 CHE

Daniel, Orville E. *A Harmony of the Four Gospels: The New International Version*. Grand Rapids: Baker, 1986. 226.1 DAN

Jukes, Andrew. *Four Views of Christ: Matthew, Mark, Luke, John*. Grand Rapids: Kregel Pubs., 1982. 232.1 JUK

Osborne, Grant R. *The Resurrection Narratives: A Redactional Study*. Grand Rapids: Baker, 1984. 220.13 OSB

*Pentecost, J. Dwight. *A Harmony of the Words and Works of Jesus Christ*. Grand Rapids: Zondervan, 1981. 226.1 PEN

_____. *The Words and Works of Jesus Christ*. Grand Rapids: Zondervan, 1981.

Robertson, A. T. *A Harmony of the Gospels for Students on the Life of Christ*. New York: Harper & Brothers, 1922. 226.1 ROB

Thomas, Robert L., ed. *A Harmony of the Gospels – NASB*. Chicago: Moody, 1978. 226.1 THO

Ting, John D. *The Life and Teachings of Jesus Christ According to the Synoptic Gospels*. Singapore: SU Publishers, 1988. 226.1 TIN

Walvoord, John Filipse, ed. *The Life of Christ Commentary*. Wheaton: Victor, 1989. 232.9 WAL

Homiletics (Preaching the Gospels)

Beasley-Murray, George Raymond. *Preaching the Gospel from the Gospels*. Peabody, Mass.: Hendrickson, 1996. 251 BEA

Carroll, John T. *Preaching the Hard Sayings of Jesus*. Peabody: Hendrickson, 1996. 226.06 CAR

Interpreting the Gospels

Ferguson, Sinclair B. *Understanding the Gospels*. Eastbourne: Kingsway, 1989. 226.3 FER

Green, Joel B. *How to Read the Gospels and Acts*. Downers Grove: IVP, 1987. 226.1 GRE

- McKnight, Scot. *Interpreting the Synoptic Gospels*. Grand Rapids: Baker, 1988. 226.1 MCK
- Porter, Stanley E. *Reading the Gospels Today*. Grand Rapids: Eerdmans, 2004. 226.06 POR
- Sanders, Ed Parish. *Studying the Synoptic Gospels*. London: SCM Press, 1989. 226.1 SAN
- Stein, Robert H. *Difficult Passages in the New Testament: Interpreting Puzzling Texts in the Gospels and Epistles*. Grand Rapids: Baker, 1990. 225.6 STE
- Stein, Robert H. *Difficult Sayings in the Gospels*. Grand Rapids: Baker, 1985. 226.1 STE
- Stein, Robert H. *Studying the Synoptic Gospels: Origin and Interpretation*. Grand Rapids: Baker Academic, 2001. 226.066 STE
- Wiarda, Timothy James. *Peter in the Gospels: Pattern, Personality and Relationship*. Tübingen: Mohr, 2000. 227.93 WIA

Introductions & Person of Christ

- *†Blomberg, Craig L. *Jesus and the Gospels: An Introduction and Survey*. Nashville: Broadman & Holman, 1997. 226.1 BLO
- Bock, Darrell L. *Jesus According to Scripture: Restoring the Portrait from the Gospels*. Grand Rapids: Baker Academic, 2002. 232.901 BOC
- Burridge, Richard A. *What are the Gospels? A Comparison with Graeco-Roman Biography*. Grand Rapids: Eerdmans; and Dearborn, Mich.: Dove Booksellers, 2004. 226.06 BUR
- Drane, John W. *Jesus and the Four Gospels*. Herts: Lion, 1979. 232.9 DRA
- Green, Joel B., ed. *Dictionary of Jesus and the Gospels*. Downers Grove: IVP, 1992. 226.03 GRE
- Hiebert, D. Edmond. *An Introduction to the New Testament*. 3 vols. Volume 1: The Gospels and Acts. Chicago: Moody, 1975. 225.1 HIE
- Reddish, Mitchell G. *An Introduction to the Gospels*. Nashville: Abingdon, 1997. 226.061 RED
- Riches, John. *The Synoptic Gospels*. Sheffield: Sheffield Academic Press, 2001. 226.066 RIC
- Stanton, Graham. *The Gospels and Jesus*. New York: Oxford University Press, 2002. 226.06 STA

The Synoptic Problem

- Linnemann, Eta. *Is There a Synoptic Problem? Rethinking the Literary Dependence of the First Gospel*. Grand Rapids: Baker, 1992. 226.1 LIN
- Moore, Stephen D. *Literary Criticism and the Gospels: The Theoretical Challenge*. New Haven: Yale University Press, 1989. 226.066 MOO

Nickle, Keith Fullerton. *Synoptic Gospels: Conflict and Consensus*. Atlanta: John Knox Press, 1980. 226.06 NIC

Robinson, James M., ed. *The Critical Edition of Q: Synopsis Including the Gospels of Matthew and Luke, Mark and Thomas with English, German, and French translations of Q and Thomas*. Leuven: Peeters, 2000. 226.066(R) ROB. Amazingly, these authors have produced a “critical edition” of a document that has never been discovered!

Stein, Robert H. *The Synoptic Problem: An Introduction*. Grand Rapids: Baker, 1987. 226.1 STE

*Thomas, Robert L., ed. *Three Views on the Origins of the Synoptic Gospels*. Grand Rapids: Kregel, 2002. 266.066 THO

5. Course Contacts & Copying

- a) Contacting Me: You can contact me at SBC, 9-15 Adam Road, Singapore 289886 at mailbox L19 or by phone (6559-1555 ext. 7130). My home address is 49 Lentor Crescent, Singapore 786716, and my home telephone is 6458-6158 (email griffith@sbc.edu.sg). My six office hours are Tuesdays (11:00-1:00), Wednesdays (11:00-1:00), and Thursdays (11:00-1:00). Let's have lunch too!
- b) Copying Class Notes: Permission is granted until you make a lot of money publishing them. The same applies to taping lectures.

6. Course Load

This 3-hour course's designated 45 sessions should take less than 68 hours of study time at 1.5 hrs/session:

Readings (18 hours): 365 pages (3 min./page = 1095 minutes or 18.25 hours)

Outlines (20 hours): four outlines, taking 5 hours each

PPT Presentations (30 hours): two, taking 15 hours each

Total = 68 hours

7. Course Schedule (Reading Report)

Name _____ Box _____ Reading Grade _____ Sem. Grade _____

Overview: The lecturer will cover introductory matters (overview & criticism), followed by twelve student presentations on Matthew and Luke or a segment of the Life of Christ (with exegetical/homiletical outlines on a key text). The second half of the course will have twelve student presentations of exegetical/homiletical outlines in John 1-12 with the teacher finishing with John 13-21.

Please tick the last column if completed in full on time. Note if completed late and/or partially.

Session	Day	Subject	Assignment	✓
1	5 Jan (Th1)	Syllabus	None	
2	5 Jan (Th2)	Terms & Nature	None	
10 Jan (T)		Hari Raya	No Assignments	
3	12 Jan (Th1)	Historical Criticism (Form, Source & Redaction)	Exegetical Outline #1 Blomberg, 77-98	
4	12 Jan (Th1)	Literary Criticism	Blomberg, 99-112	
5	17 Jan (T)	Mark & Marcan Priority Evaluated	Blomberg, 115-25	
6	19 Jan (Th1)	Matthew (Vincent—Matt. 1:1-18 Genealogy)	Blomberg, 126-39	
7	19 Jan (Th2)	Luke (Mary—Luke 1 announcements)	Blomberg, 140-55	
8	24 Jan (T)	John (Dr Rick)	Homiletical Outline #1 Blomberg, 156-76	
9	26 Jan (Th1)	The Historical Jesus (Jordan—Luke 2:2; 3:23 Chronology of Christ's Life)	Blomberg, 177-97	
10	26 Jan (Th2)	Birth & Childhood (Connie—Matt. 1:19-2:23 Magi)	Blomberg, 198-214	
28 Jan-6 Feb		Chinese New Year Break	No Assignments	
11	7 Feb (T)	Beginnings of Ministry (William—Matt. 4:1-11 Temptations)	Blomberg, 215-24	
12	9 Feb (Th1)	Early Galilean Ministry (Sang Oh—Mark 1:14-15 Message)	Note: 53 pages today! Blomberg, 232-56	
13	9 Feb (Th2)	Later Galilean Ministry (Timothy—Mark 4:1-20 Parables)	Blomberg, 257-84	
12-18 Feb		Lecturer Teaching in Thailand	No Assignments	
14	21 Feb (T)	Additional Teachings (No Pum—Matt. 10 Commissioning)	Exegetical Outline #2 Blomberg, 285-94	
15	23 Feb (Th1)	Judean Ministry (Kim Fah—Mark 13 End times)	Blomberg, 305-29	
16	23 Feb (Th2)	Death & Resurrection (Joseph—Mark 15:21-47 Crucifixion)	No assignments	

Session	Day	Subject	Assignment	√
17	28 Feb (T)	Reliability of the Gospels (Anna—Luke 1:1-5 Sources)	Blomberg, 365-82	
18	2 Mar (Th1)	Theology of Jesus (Susan—Matt. 5:17-20 Purpose)	Blomberg, 383-401	
19	2 Mar (Th2)	John 1:1-18 (Vincent—Prologue)	Read John 1-2	
20	7 Mar (T)	John 1:19-51 (Mary—Calling)	Homiletical Outline #2	
21	9 Mar (Th1)	John 2 (Jordan) Skip 3:1-21	Blomberg, 224-31	
22	9 Mar (Th2)	John 3:22-35 (Connie—John's Test.)	Read John 3	
11-20 Mar		Mid-Semester Break	No Assignments	
23	21 Mar (T)	John 4 (William—Woman at Well)	Read John 4	
24	23 Mar (Th1)	John 5 (Sang Oh—Bethesda)	Blomberg, 295-304	
25	23 Mar (Th2)	John 6 (Timothy—5000, etc.)	Read John 5-6	
26	28 Mar (T)	John 7:1-52 (No Pum) Skip 7:53-8:11	Read John 7	
27	30 Mar (Th1)	John 8:12-59 (Kim Fah—Testimony)	Read John 8	
28	30 Mar (Th2)	John 9 (Joseph—Blind Man)	Read John 9	
29	4 Apr (T)	John 10 (Anna—Good Shepherd)	Read John 10	
30	6 Apr (Th1)	John 11 (Susan—Lazarus)	Read John 11-13	
31	6 Apr (Th2)	John 13:1-30 (Dr Rick—Washing)	Blomberg, 334-40	
11-14 Apr		Bruce Milne & Maundy Thursday	No Assignments	
32	18 Apr (T)	John 13:31-16:4 (Dr Rick—Last Discourse)	Blomberg, 330-34, 341-51; John 14-15	
33	20 Apr (Th1)	John 16:5-33 (Dr Rick—Spirit)	Read John 16	
34	20 Apr (Th2)	John 17 (Dr Rick—Prayer)	Read John 17	
35	25 Apr (T)	John 18-19 (Dr Rick—Passion)	Blomberg, 401-15 Read John 18-19	
36	27 Apr (Th1)	John 20 (Dr Rick—Resurrection)	Blomberg, 351-62	
37	27 Apr (Th2)	John 21 (Dr Rick—Adequacy)	Read John 20-21	

8. Exegetical Outline Checklist

(Things to remember to develop good exegetical outlines as the basis of homiletical outlines)
14th ed. (see examples on pp. 46, 116, 152, 178)

Form

1. Have you written out the text word-for-word at the top of the page (if preaching 1-2 verses)?
2. Are the Exegetical Idea (EI) and Main Points (MPs) all written in proper Z_1+X+Z_2+Y form?
3. Are 1-3 background/previous context sentences needed to appreciate the EI? Don't summarize your text here.
4. Have you used single-spacing (except between sections of the outline which is double-spaced)?

Exegetical Idea (EI)

5. Is your stated subject derived from the main verb in the passage? (Generally this is the best way to find the correct subject in epistles, especially if the main verb is a command.)
6. Is the EI and outline exegesis true to the author's intent? (AI = evaluate Authorial Intent)

Main Points (MPs)

7. Do the connectives in the text (e.g., "and," "but," "so that," "because," etc.) match those of the Z_1 s in the outline (cf. p. 34)? Note that the NASB is better for connectives than the NIV.
8. Does each MP have but one Z_1 and Z_2 ? (Not "The reason for... is because...in order that...")
9. Does at least one Z_1 in the MPs match that of the EI?
10. Is the thrust of each MP found within the EI (cf. #19)? And are there two or more MPs?
11. Do statements give the significance of the text addressed—esp. teaching about God?
12. Is each MP distinct from the others rather than sounding the same? Are phrases redundant?
13. Do the MPs flow without reading the various SPs (sub-points)? Are there 2-4 MPs?
14. Do the MPs use Roman numerals (I, II, III, etc.) and the SPs use letters (A, B, C, etc.)?
15. Is each MP an indicative statement (not a question)?
16. Do statements translate figures of speech rather than use the text's words? ("TF")
17. Do statements translate ambiguities by clearly taking one exegetical option? Compare the NASB and NIV to clarify which statements are unclear ("TA").
18. Does the EO have the same overall flow (same number of MPs) as the main movements of the text?

Sub Points (SPs)

19. Do SPs (or MPs) avoid ideas not in the text (e.g., from cross-references)? ("NP" = not in passage)
20. Is the focus the recipients in the past (not present) tense (Write "The way the Colossians should..." not "We should...") and in active (not passive) voice?
21. Is each level of subordinate points indented in from the previous level? (Don't start or continue each SP from the far left side of the page or from the MP level in outlining.)
22. Does each point have a coordinating point ("I" has "II", "A" has "B"; p. 61 [II.A.1.] & p. 55)?
23. Does each of the points contribute to the SP and MP under which it appears?

Miscellaneous

24. Is each point one (not 2-3) full sentence ("FS") with one subject (cf. #8) and complement(s) and not just a phrase? (Not "The rewards of blessed people are stated" as this only has a subject, but "The rewards of blessed people are prosperity and children" with a complement.)
25. Is each statement specific enough to relate only to this passage and does it make sense without needing to read the text (not "God fights His enemies" but "The way God fought the alliance of southern kings was by causing the sun to stand still")? Are enough details included?
26. Are statements two lines or less? Delete all unneeded words in each sentence or I will write "TL" (too long).
27. Does each SP & MP include its correct verse, verses, or verse portion (1a, 1b, 1c, etc.)?
28. Are all verses/parts expounded in the order of the text rather than switching verses around?
29. Is each point of the outline numbered/lettered rather than in paragraphs or parentheses?
30. Do you state at the top the passage, your name and box number?
31. Did you use a spell-checker or have a friend proofread your spelling and grammar?
32. Did you list at the bottom at least three sources used (not including Bibles)?

Abbreviations Used to Mark Outlines (numbers refer to the points above)

AI	Authorial Intent needs to be rechecked (6)	NC	Not Clear—ambiguous statement (16-17)
APP	Application needed	NP	Not in the Passage (19)
EI	Exegetical Idea or CPT (5-6)	R	Restatement needed
EO	Exegetical Outline	SP	Sub Point (19-23)
FS	Full Sentence is required (24)	T	Transition needed
HO	Homiletical Outline	TA	Translate Ambiguity—no unclear words of text (17)
ILL	Illustration needed	TF	Translate Figure—no unclear words of text (16)
MI	Main Idea (same as Homiletical Idea or CPS)	TL	Too Long—don't exceed 2 lines of text (26)
MP	Main Point needed (2)	Z	Use Z_1+X+Z_2+Y form (2)

9. Sermon Outline Checklist

(Things to remember in a homiletical outline before the manuscripting process begins)

13th ed. (see examples on pp. 51, 210 and an expanded outline on pp. 156-57) **Introduction**

1. Does a contemporary illustration/explanation get attention on the subject and include its point?
2. Are 2-3 specific examples of how you will raise need or stimulate curiosity listed?
3. Is appropriate background/setting of the text covered with: (a) the preceding verses, or (b) the historical background, or (c) the beginning of the text to be expounded? Don't summarize your text here.
4. Have you used single-spacing except between sections of the outline?
5. Do you correctly specify whether your direction is towards the subject, MI, or MPI?
6. Is this MI and outline exegesis true to the author's intent? (AI = evaluate Authorial Intent)
7. Do you give a homiletical subject (relating to *us*) rather than give the subject of the exegetical outline?
8. Does the HO subject/MI match the EO subject/EI (correct) or is it wholly different (incorrect)?
9. Is the text to be preached clearly noted at the appropriate spot?
10. Does the intro avoid promising anything not given by the end? (Are the "goods delivered"?)
11. Does the preview (if used) show how many MPs are in the sermon? Is it linked to the subject?

Body and Main Points (MPs)

12. Do the MPs of the HO match the MPs of the EO?
13. Does the message flow when you read only the key concept in the introduction (MI, subject, or MPI intro) through preferably 2-4 MPs to the MI in the conclusion? (Don't let MPs sound the same.)
14. Do the MPs use Roman numerals (I, II, III, etc.) and the SPs use letters (A, B, C, etc.)?
15. Are MPs indicative statements with a subject and complement rather than questions?
16. Do statements translate figures of speech rather than use the text's words? ("TF")
17. Do statements translate ambiguities rather than use the text's words? ("TA")
18. Does the development show major movements in the passage—especially in narrative?
19. Is there at least one real life illustration that applies for every three minutes of preaching?
20. Is the point and key word(s) of illustrations given (don't just write "ILL" or "examples"?)

Form and Sub Points (SPs)

21. Is each level of subordinate points indented in from the previous level? (Don't start or continue each sentence from the far left side of the page in outlining.)
22. Does each point have a coordinating point ("I" has "II", "A" has "B"; p. 61 [II.A.1.] & p. 55)? In other words, don't have "hanging subordinate points." Develop the HO at least to the SP level ("A," "B," etc.).
23. Does each point contribute to the SP and MP under which it appears? Is your content here really needed?
24. Is each point one, short ("TL" = too long), active (not passive voice), clear, full sentence with *one subject* and complement(s)—not just a phrase ("FS" = full sentence is needed)? Are MPs restated in brackets (optional)?
25. Is each verse, verses, or verse portion underlined when it is to be read?
26. Are statements two lines or less in length? (Delete all unneeded words in each sentence.)
27. Does each SP & MP include its correct verse, verses, or verse portion (1a, 1b, 1c, etc.)?
28. Does the sermon address all verses/parts of the text at least in summary form?
29. Is each point of the outline numbered/lettered rather than in paragraphs, brackets, or parentheses?
30. Do you state the passage, your name and box number at the top?
31. Did you use a spell-checker or have a friend proofread your spelling and grammar?
32. Are you direct: "Love others..." (not "Believers should love others...")? Use imperatives!
33. Are transitions between the MPs included within parentheses? Do they repeat the subject?
34. Is the whole outline on a single page? (The OHP transparency must show the whole sermon.)
35. Is your EO#1 attached to this assignment?
36. Is your EO#2 attached to this assignment with improvements suggested by the teacher?
37. Is support given for your interpretation of difficult verses? (Show *why* you hold to your view.)

Conclusion

38. Is the Main Idea stated and labeled as the MI (CPS)? Is it parallel to the EI (CPT)?
39. Is the MI (and all points) simple and short (TL = too long) enough to be grasped by ear (hearing alone)?
40. Does the conclusion review concepts in the MPs? (Avoid adding new ideas in the conclusion.)
41. Are specific examples of application developed rather than simply listed? Do listeners know specifically what to do after hearing you preach? Do applications and the MI relate to us (not original readers)?
42. Do you end with a clear exhortation to apply the MI? (Especially use stories here.)
43. Does the conclusion (and introduction) use Arabic numbers in point form?

Heading

44. Do you have a catchy title that doesn't reveal the Main Idea so as to draw interest?
45. Is the correct sermon form at the top (cyclical inductive, simple deductive, etc.)?

10. PowerPoint Tips

1st Edition; Updated 3 September 2004

Dr Rick Griffith, Singapore Bible College

Microsoft PowerPoint is becoming more popular in worship leading, teaching, and preaching. But audiences are also becoming more demanding that PPT be done well. How can you improve the quality of your presentations?

a) Layout (Slide Design)

- (1) Put your name and presentation title on the first slide.
- (2) Design the overall presentation by typing the basic flow into the outline on the left side column when in the normal view mode. This will create a slide that has the slide title repeated on the slide itself. Having these titles in the left column makes it easier to see the presentation as a whole and will help you easily switch the slide order when editing. It also makes it easier to change the look of every slide title simply by changing the master (rather than manually changing every title).
- (3) Vary the types of layouts by using the built-in layout design templates. In other words, don't have each slide give a title and bulleted text, but sometimes put the title at the bottom of the slide instead of the top, etc. Change where your image appears on the slide too—sometimes on the right, sometimes on the left, etc. Sometimes use columns that contrast one column with the next. The key is to make sure each slide doesn't look like all the others.
- (4) Many PPT presentations use the slide master to make every slide background match the others, but I've always wondered why each slide must look like the others. I personally prefer variety in my presentations, so I vary the background to try to keep the viewers guessing as to what the next slide will look like.
- (5) Be sure to use the spelling and grammar checker on your Office software to avoid silly typos. Your credibility in presenting your material will decrease if you have several misspelled words.

b) Pictures

- (1) Use BIG and BOLD images that fill the slide. Remember that PPT is a visual medium more than a written medium of instruction. You should have an image on every slide or nearly every slide. Rather than describe a location, show it visually on a map. Instead of describing a process verbally or as text, design it in a spatial way as a diagram with arrows going to the next step.
- (2) Don't put a lot of text that people must copy down—include this in a handout instead. If you have fill-in blanks on your handout, highlight the fill-in words on the slide in an easier-to-read color (not harder to read!).

- (3) Remember that colors and pictures look better on your computer screen than when projected, so get as high quality images as you can (though blurry ones are OK for a dark background with text in front).
- (4) Import images from google.com.sg by clicking the image link, then clicking on “advanced image search” link. Type in your search data and click for “large” images. This way you will get only high-resolution images (about 1000 x 1500 pixels) that can be enlarged. When you enlarge them they will not be blurry on the screen. Be sure to copy these only in full-image mode.
- (5) Animation on slides is interesting unless it is repetitive. Avoid using icons that continually blink or flash, as these will distract more than add to your presentation.

c) Fonts

(1) Types

- (a) Avoid using many types of fonts in the presentation, as this requires others who use your presentation in the future to find these odd fonts to show on their computers. Instead, stay with the basic fonts such as Times, Times Roman, Geneva, etc.
- (b) Typically sans serif fonts appear best (Geneva, Helvetica, etc.). These are clear fonts without “feet” on the bottom such as in Times, Times Roman, etc.
- (c) If Greek, Hebrew, or other special fonts are needed to view your presentation, attach these on your CD of the presentation so the viewer can add them to his own presentation computer. I use the BibleWorks® fonts myself available at <http://www.bibleworks.com/fonts.html>.

(2) Size

- (a) Never use smaller than 24-point fonts on a slide. Each word should be visible from the back of the classroom. It is far better to have five separate slides than to have viewers straining to see everything on a single slide. Extra slides are free!
- (b) Use of larger fonts will keep you from the temptation to put too many words on a slide. Never put more than 50 words on a single slide.
- (c) The smallest fonts (24-point) are only for the source of your information that you put in the lower right corner. (Always cite sources!)

d) Transitions

- (1) Insert a transition slide when proceeding to the next section of your presentation. This should be a simple word title or phrase displayed across the screen with an appropriate picture or graphic.
- (2) When moving to the next slide, do not have the slide start completely blank so you must click to bring up the first image or text. Use as few clicks as possible per slide.
- (3) Vary the type of transition to the next slide.
- (4) If the slide correlates to the class notes, put the page number of the class notes in 24-point bold Times font in the upper right corner of the slide. This will keep you from having to announce which page you are presenting each time you change slides.

e) Colour

- (1) Give as much contrast between fonts and backgrounds as possible. Never put red on a purple or black background, gray on a white background, etc. The best way to test how easy the font is to read is to simply squint your eyes while looking at your computer screen. If it's tough to read then get more contrast between the font color and the background color.
- (2) Use the PPT shadow feature to put a dark shadow on each word so they can be viewed over pictures that vary between lighter and darker backgrounds.
- (3) Make some of your slides black and white only. This eases the eyestrain of the viewers and provides variety in the presentation.

f) Giving the Presentation

- (1) Project as large an image as possible onto a screen or wall. Bigger is better.
- (2) When you want to give the audience a visual break, plan this in advance by inserting a black slide. If you decide to make the screen black over an existing visible slide then hit "B" on the keyboard when in "Slide Show" mode in the lower left corner of the screen. Hit "B" again to see the slide and continue the presentation.
- (3) Do not feel that because you are presenting with PowerPoint that you must do all the talking. Class participation can be enhanced with a small group discussion question put on a slide and left there for groups to discuss or individuals to apply.
- (4) Study the PowerPoint Grade Sheet on the next page to see other issues not noted on this study—especially since this is the actual grade sheet used for presentations in class. This sheet helps especially in the content area as this present study focuses more on presentation than it does on actual content.

11. PowerPoint Presentation Grade Sheet

Class _____ Date _____
 Topic/Project _____
 Presenter(s) _____

The Introduction, Body, Conclusion, and Miscellaneous concern the presentation *content* (70% of the grade). The *form* grade (the other 30%) concerns how you present your material.

	1 Poor	2 Minimal	3 Average	4 Good	5 Excellent
<u>Introduction</u>					
Attention (focuses listener's need on the theme)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Procedure for addressing the text/topic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Body</u>					
Overall content (charts, other good info.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Individual work (not excessive quotations)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Key passages/issues addressed well	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Problem Texts (fair to views, supports own view)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Interpretation of passages accurate (exegesis)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Conclusion</u>					
Solution given to issue raised in introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Main points reviewed and/or restated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Application (exhorts life change in specific areas)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Miscellaneous</u>					
(Applies to the whole presentation)					
Depth leaves no key questions unanswered	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Interesting in voice, illustrations, presence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Theological content shows insight	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Handouts attractive with sources for further study	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Form</u>					
Format (slides attractive, clear, 24+ point font size)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Many Good Pictures/Visuals (not too much text)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spelling and typographical errors, punctuation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grammar (agreement of subject/verb and tenses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Length is 20-30 minutes w/o unnecessary info.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CD of Readable PPT & MS Word File Submitted	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

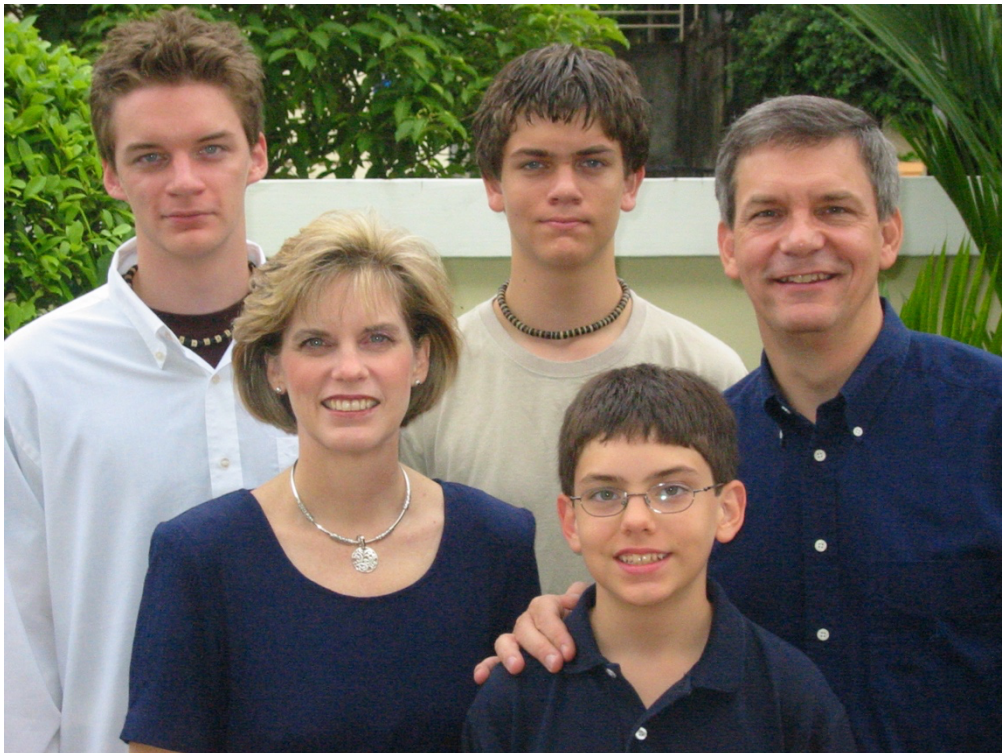
Summary

Number of ticks per column					
Multiplied by point values of the column	<u>x 1</u>	<u>x 2</u>	<u>x 3</u>	<u>x 4</u>	<u>x 5</u>
Equals the total point value for each column	_____	_____	_____	_____	_____

Net points _____ minus 10 points per day late (_____ points) equals % grade of _____%

Comments:

12. Author's Biographical Data



**Rick and Susan Griffith
Kurt, Stephen, and John**

Background

“Never say never.” Rick and Susan Griffith both learned this age-old tip the hard way.

Rick recalls sitting in his elementary school classes thinking, “If there’s one thing I’ll *never* become it’s a *teacher*. Imagine saying the same stuff over and over, year after year!”

Yet after trusting Christ in junior high and acquiring a taste for teaching the Word of God, Rick’s attitude began to change. After his business degree at California State University, Hayward, and Master of Theology degree (Pastoral Ministries) and the Doctor of Philosophy degree (Bible Exposition) from Dallas Theological Seminary in Texas, Dr. Griffith soon found himself on the other end of the classroom—and loving it!

Susan, from Yucaipa, California, also learned not to say “never.” As she earned her Bachelor of Arts degree in piano at Biola University, several friends married and worked to put their husbands through three more years of seminary training. “I’ll never do that!” she exclaimed. Soon afterwards she invested three years (1981-1983) singing together with her future husband in the Crossroads, Campus Crusade’s traveling music team in Asia. This nine member Philippines-based group shared Christ in the Philippines, China, Hong Kong, Korea, Japan, Macau, Thailand, Malaysia, Indonesia, and Singapore.

In December 1983 Susan’s “never” became a reality. She and Rick were married and like Jacob and Rachel of old, Susan also worked for her mate. During these seven seminary years Rick served as a pastor, corporate chaplain, and International Students church consultant. Susan taught women’s Bible studies and often ministered through her singing. Their primary church in Texas is Christ Chapel Bible Church in Fort Worth.

The Griffith family now includes three sons: Kurt (19 yrs.), Stephen (16 yrs.), and John (13 yrs.). Their home church is First Baptist Church of Yucaipa, California—a two-hour drive east from Los Angeles.

Ministry

However, since 1991 the Griffiths' home has been Singapore where Rick serves with 30 other full-time faculty at Singapore Bible College. SBC has 500 full-time students from 25 countries and 20 denominations, as well as over 300 professionals in the non-degree Evening School. Currently he teaches preaching, OT and NT Backgrounds & Survey, Eschatology (Future), Ecclesiology (Church), and Pneumatology (Holy Spirit).

Dr. Griffith loves the variety and strategic nature of his teaching. He invests his life into Anglicans from Sri Lanka, Lutherans from Singapore, Presbyterians from Korea, Conservative Baptists from the Philippines, and missionaries from Campus Crusade, OMF, and Operation Mobilization—sometimes all in one class! A survey of one of his courses revealed that 17 of the 20 students were training for ministry outside of Singapore. Nearly all SBC graduates enter pastoral or missionary ministries due to Asia's shortage of trained leaders.

Ministry opportunities abound. Rick and Susan have conducted premarital counseling for students and their home has an open door to students and guests traveling through Singapore. They have sung in evangelistic thrusts and also participated in founding International Community School, an expatriate Christian primary and secondary school in Singapore begun in 1993 where the Griffith boys attend. This missionary family is attached to WorldVenture based in Littleton, Colorado, USA. In Singapore Rick and Susan are members of International Baptist Church.

Field

Singapore Bible College is strategically located at the “ministry hub” of Southeast Asia, the Republic of Singapore. A small island of only 14 by 26 miles, Singapore is a city-nation located on the tip of the Malayan Peninsula in southeast Asia. The 4 million population of this multi-cultural society is 76 percent Chinese, 15 percent Malay and 7 percent Indian. Other groups include Filipinos, Thais, Japanese, Americans, and Europeans. This beautiful island nation, with dynamic growth in churches and missionary force, has been called the “Antioch of Asia.” Recently the Singaporean cross-cultural missionary force has grown tremendously from 140 (1988) to 321 (1992) overseas missionaries.

Passion

Rick's passion is for God's leaders to preach and live the Word of God. The servant of God's role is clearly given in the following verses:

1. Teaching/preaching all that Christ taught is a key part of our commission (Matt. 28:20)
2. The apostles priority was teaching and prayer (Acts 6:1-16)
3. Paul's legacy to Timothy focused on exposition: “Preach the Word” (2 Tim. 4:2-3)

However, recent trends include the following:

1. Church people are biblically illiterate—Amos lamented in his day of prosperity that there existed a “famine for hearing the words of the Lord” (Amos 8:11)
2. Pastors are doing too many things
3. Preachers give empty sermons
4. Attempting to be “relevant,” pastors preach what people want to hear—not what they need

II. Introduction to the Gospels

A. Terms & Nature¹

1. What is a “Gospel”?

- a) The term "gospel" comes from the Old English term “good spell” or "God-spell." The first part could mean *god* (God) or *god* (good). Since a “spell” referred to a story, each gospel is essentially a “God story” or “good story.”² “Gospel” also translates the Greek word for "good news" (εὐαγγέλιον *euangelion*).
- b) One of the oldest uses of the word in the ancient world was by a king's herald, who announced the "glad tidings" of the king's birthday, news of a victory, or the utterance of an oracle as he went through the cities of the realm.
- c) In this sense, the four Gospels announce the glad tidings about Jesus. In the NT, the word “gospel” always designates the message itself, not a book.³
- d) The ancient world was familiar with history, poetry, prophecy, and letters. However, a "gospel" was new to them. “They cannot be compared to any literary genre of the Hellenistic world”⁴ as “no books before our Gospels had ever been given this designation.”⁵

- (1) Elwell and Yarbrough’s *Readings from the First-Century World* contains many pagan parallels to the NT genre. However, no pagan biographical writings exist where the author intended to present selected historical events about a historical person with a singular aim. Similar biographical accounts exist, such as Xenophon’s *Memorabilia*, which contains information on Socrates,⁶ but they do not focus on encouraging belief in a specific individual.
- (2) However, in the NT gospels, inspired writers wanted to do more than just relate historical detail. They also wanted to create faith (see John 20:30-31). They announced the good news that, just as the Old Testament had promised, God had sent His Messiah, Jesus, to the world.
- (3) The gospels are not biographies in the modern sense either.⁷
 - (a) They are anonymous in contrast to Greco-Roman biographies (which is rare for a biography).

¹ This section based originally on *The Bible Visual Resource Book*, 177.

² D. Edmond Hiebert, *An Introduction to the New Testament*, vol. 1: The Gospels and Acts (Chicago: Moody, 1975), 19.

³ Hiebert, 20.

⁴ A. F. J. Klijn, *An Introduction to the New Testament* (Leiden: E. J. Brill, 1967), 7; cited by Hiebert, 26.

⁵ D. A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992), 46.

⁶ Walter A. Elwell and Robert W. Yarbrough, *Encountering the New Testament* (Grand Rapids: Baker, 1998), 72.

⁷ The first three points from Carson, Moo, and Morris, 47.

- (b) “They lack the literary pretensions characteristic of most biographies.”
- (c) “They combine teaching and action in a preaching-oriented work that stands apart from anything else in the ancient world.”
- (d) They are not as comprehensive because they do not all begin with the birth of Christ and include as many details as possible.

Unlike most modern biographies, however, the Gospels are relatively brief. Matthew, for example, devoted several extended sections of his gospel to Jesus’ teaching, but each can be read in a few minutes. That the gospel writer was presenting a summary of Jesus’ teaching seems clear.⁸

2. Why Do We Have Four Gospels?

- a) In your small group, share why you think God gave us multiple gospel accounts and write your reasons here:

- b) We have a fourfold account of the life of Christ for several reasons, including:
 - (1) Different Target Audiences: The gospel message appeals to various types of people, with four distinct accounts meeting unique needs.
 - (2) Different Aspects of Christ’s Life: Style varies between these authors to give a multi-faceted view of the life of Jesus Christ.

Comparison of similar passages in the Gospels suggests too that each writer exercised freedom (in comparison to the constraints usually associated with modern historiography), in presenting and arranging his material. This freedom allowed each author, under the inspiration of the Holy Spirit, to highlight different aspects of Jesus’ words and deeds. The result is that their accounts provide cumulatively a richer understanding of the significance of His life and ministry.⁹

3. The Synoptic Problem

- a) Matthew, Mark, and Luke are three Gospels so much alike that they are called the Synoptic (“see with,” or “see alike”) Gospels. They all look at the life of Christ from a primarily historical perspective.

- b) In contrast, John’s Gospel dwells more on the theological meaning of Jesus’ life and teachings. Only 8% of John finds parallels in the Synoptics.

⁸ David K. Lowery, “A Theology of Matthew,” in *A Biblical Theology of the New Testament*, eds. Roy B. Zuck and Darrell L. Bock (Chicago: Moody, 1994), 19.

⁹ Lowery, 19.

- c) Dr. John Fryman of “The Bible...Basically” Ministries, International summarizes the unique contribution of each gospel in a capsulated form:



21

A FINISHED PORTRAIT OF THE LORD JESUS CHRIST

From the Gospel writers: their specific audiences...
each writer's unique presentation of the person of
Jesus Christ...and a foundational purpose communicated in
each Gospel...with the approximate date of writing.

<div>_____ A.D.</div> <div>1 _____ To: _____ As: _____ What _____ He: _____</div>	<div>_____ A.D.</div> <div>2 _____ To: _____ As: _____ What _____ He: _____</div>
<div>3 _____ To: _____ As: _____ What _____ He: _____</div> <div>_____ A.D.</div>	<div>4 _____ To: _____ As: _____ What _____ He: _____</div> <div>_____ A.D.</div>

d) Twofold Nature of the Synoptic Problem

(1) How does one explain the *similarities* between Matthew, Mark, and Luke?

(2) How does one explain the *differences* between Matthew, Mark, and Luke?

e) Solutions to the Synoptic Problem

(1) *The use of oral tradition.* Some have thought that tradition had become so stereotyped that it provided a common source from which all the Gospel writers drew.

(2) *The use of an early Gospel.* Some have postulated that the Synoptic authors all had access to an earlier Gospel, now lost.

(3) *The use of written fragments.* Some have assumed that written fragments had been composed concerning various events from the life of Christ and that these were used by the Synoptic authors.

(4) *Mutual dependence.* Some have suggested that the Synoptic writers drew from each other with the result that what they wrote was often very similar.

(5) *The use of two major sources.* The most common view currently is that the Gospel of Mark and a hypothetical document, called Quelle (German for "source") or Q, were used by Matthew and Luke as sources for most of the materials included in their Gospels.

(6) *The priority and use of Matthew.* Another view suggests that the other two Synoptics drew from Matthew as their main source.

(7) *A combination of most of the above.* This theory assumes that the authors of the Synoptic Gospels made use of oral tradition, written fragments, mutual dependence on other Synoptic writers or on their Gospels, and the testimony of eyewitnesses.

4. **Critical Methods for Studying the Gospels**

After the tendency to harmonize the gospels (AD 180-1700), the Enlightenment (1700-1830) had rationalistic views that doubted the truth of the miracles. Since the 1830s, when D. F. Strauss saw them as myths (pious but fictitious legends), two major types of criticism have emerged:

a) **Historical Criticism** (1900-1975) largely falls into three distinct types:

(1) Source Criticism (1900-1925)

(a) Weisse & Holzmann see Markan priority where Matthew and Luke expanded upon Mark as their key source with M, L, and Q.

(b) More recently, William Farmer (1964) revived the Griesbach hypothesis (late 1700s) that held to Matthean priority, followed by Luke, then Mark.

(2) Form Criticism (1925-1950) emphasized oral tradition. It was “an analysis of the period before the Gospels were written when stories and excerpts of Jesus’ life and teachings circulated almost entirely by word of mouth.”¹⁰

(3) Redaction Criticism (1950-1975) sees gospel writers as editors (redactors). It explores “why they chose what... to include or omit, how they arranged their material, and what distinctive theological emphases each wanted to express.”¹¹ Canon criticism flows logically from redaction methods as it evaluates how these edited gospels became part of the canon of Scripture.

b) **Literary Criticism** (1975-present) treats the Gospels as literature by analyzing their plots, themes, characterization, figures of speech, etc.¹²

c) **Quest for the Historical Jesus** (1950-present) had three stages:

(1) German scholar Rudolf Bultmann (1921) taught that little about Jesus can be determined other than that he lived and died.

(2) However, his students in the 1950s moved to a more conservative stance that many of Jesus’ *teachings* in the Synoptics are genuine.

(3) Since the mid-1970s, an even more conservative shift sees both his *teachings and deeds* as containing historically accurate material. This includes both non-evangelicals (e.g., E. P. Sanders, James H. Charlesworth, John P. Meier) and evangelicals such as N. T. Wright and Ben Witherington III.

d) **Jesus Seminar** advocates such as Robert W. Funk and Roy Hoover argue against this modern conservative tide. This liberal group labels portions of the Gospels into different colors, depending upon how authentic they believe each section is.

¹⁰ Blomberg, *Jesus and the Gospels*, 79. This part of the class notes sums up Blomberg’s summary on pages 77-81.

¹¹ Ibid.

¹² Ibid.

B. Introductions to Each Gospel

1. Mark

a) Reasons Most Hold for Marcan Priority¹³

- (1) Details are most vivid
- (2) Grammar and style roughest
- (3) Embarrassing or misleading details
- (4) Shortest
- (5) Little material not in Matthew or Luke
- (6) Text order same in Matthew & Luke
- (7) High incidence of Aramaic words
- (8) Omits all material common to Matthew & Luke
- (9) Consistent theology of Matthew & Luke

¹³ Blomberg, 87-90.

b) Structure of Mark

Mark

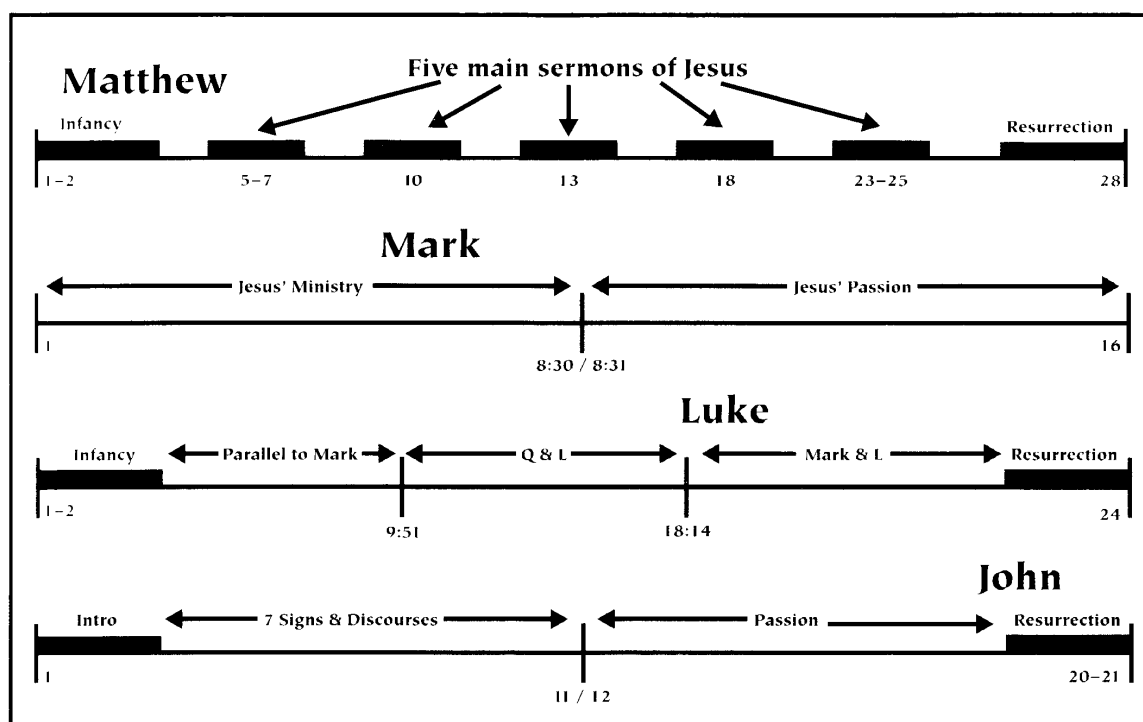
Deity Who Models Suffering as Servant

Service					Suffering			
Sayings and Signs					Sacrifice			
Galilee and Perea					Judea and Jerusalem			
Coming		Ministry Opposition			Self-Sacrifice		Resurrection	
1:1-13		1:14–10:52			Chapters 11–15		Chapter 16	
Deity & John 1:1-8	Baptism & Temptation 1:9-13	Mission 1:14–2:12	Opposition 2:13–8:26	Instruction 8:27–10:52	Rejection 11–13	Passion 14–15	Proof 16:1-8	Ending 16:9-20
Authority of Christ Emphasized				Authority-Servanthood Tension	Servanthood of Christ Emphasized			
3 Years				6 Months	8 Days			
Rome								
Written AD 64-68 Covers AD 29-33								

Key Word: Discipleship**Key Verse:** “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45).**Summary Statement:** The way of *discipleship* for persecuted Roman believers was to serve others until death, like Jesus did as the Suffering Servant, with all authority.**Application:** How can you be a disciple who suffers after Jesus’ example?

c) Themes in Mark

2. Contrasting Mark with Other Gospel Structures



3. Matthew

Matthew

Messiah with Authority over the Church								
Preliminary Evidence that Jesus is Messiah			Rejections and Interadvent Age			Final Evidence that Jesus is Messiah		
Chapters 1–10			Chapters 11–27			Chapter 28		
The King Offered			The King Rejected			The King Re-offered		
Teaches Doves			Teaches Disciples					
Topical			Chronological					
Bethlehem & Nazareth 1:1–4:11	Galilee 4:12–16:12			Judea 16:13–28:15			Galilee 28:16-20	
Advent & Approvals 1:1–4:11	Early Ministry & Proclamation 4:12–7:29	Miracles & Authority 8–10	Rejection & Delay 11:1–16:12	Prepares Disciples 16:13–20:34	Official Presentation & Rejection 21–27	Empty Tomb 28:1-10	False Report 28:11-15	Great Commission 28:16-20
Prelude	Preaching	Power	Postponed	Prepares	Presented	Proof	Perjury	Plan
Israel								
Written in AD 40s Covers 5 BC–AD 33								

Key Word: Kingdom**Key Verses:** “Say to the daughter of Zion, ‘See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey’” (Matthew 21:5).

“Simon Peter answered, ‘You are the Christ, the Son of the living God.’ Jesus replied, ‘...you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it’” (Matthew 16:16-18).

Summary Statement: The reason to serve Jesus is because he is the Messiah for unbelieving Jews with kingdom authority over the Church during Israel’s rejection.**Application:**

Have you trusted Christ as your Saviour?

If not, what qualification does he need to meet before you will accept Him?

4. Luke

Luke

Universal Savior Ministers in Sovereign Kingdom Progress

To Seek the Lost						To Save the Lost			
Introduction			Ministry			Passion		Conclusion	
1:1–4:13			4:14–21:38			22–23		24	
Sources 1:1-4	Advent 1:5– 2:52	Prepared 3:1–4:13	Galilee 4:14– 9:50	Travelogue 9:51–19:27	Rejection 19:28– 21:38	Night 22:1– 23:25	Crucifixion 23:26-56	Resurrection 24:1-44	Commission 24:45-53
0 kingdom references	1	0	8	25	2	4	2	0	0
30 years		3 years		3-4 months	8 days				
Miracles Prominent				Teaching Prominent					
Caesarea									
Written AD 57-59 Covers 5 BC–AD 33									

Key Word: Sovereignty I

Key Verse: “For the Son of Man came to seek and to save what was lost” (Luke 19:10).

Summary Statement: The way to confirm Theophilus in his faith is to show the *sovereignly directed progress of the kingdom message* from Jewish rejection of Jesus as Messiah to Gentile acceptance.

Application: Have you recognized God’s sovereign leading in your life to bring you to Christ?

5. John

John

Deity Made Man for Eternal Life

Deity of the Son of God	Revelation of the Son of God		Preparation of the Son’s Disciples	Passion/Resurrection of the Son of God	Adequacy of the Son of God
1:1-18	1:19–12:50		13–17	18–20	21
Prologue	Public		Private	Public	Private
Incarnation	2 Signs Received 1:19–4:54	5 Signs Rejected 5–12	Upper Room Discourse (no signs)	Ultimate Sign	Last Sign
Eternity Past	Fall AD 29- Monday, 30 March 33		Thursday, 2 April 33	Friday, 3 April 33- Sunday, 5 April 33	May 33
Ephesus					
AD 65-69					

Key Word: Believe**Key Verse:** “Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:30-31).**Summary Statement:** The way to obtain eternal life is to believe that selected signs and discourses of Christ prove him to be the *Son of God* (deity) made man.**Application:** Are you 100% sure that you have eternal life by believing in Christ's name?

- a) Chapters 1–7: Jesus contrasts himself with the religion of the Jews.
 - (1) Chapter 1: The key verse is 1:17, contrasting law through Moses vs. grace & truth through Jesus
 - (2) Chapter 2: ritual water vs. new wine
 - (3) Chapter 3: John’s water vs. Jesus
 - (4) Chapter 4: Jacob’s well vs. living water
 - (5) Chapter 5: ritualistic healing is first in water/Sabbath vs. Bethesda healing
 - (6) Chapter 6: manna vs. walking on water & bread of life
 - (7) Chapter 7: water ritual vs. thirsting
- b) Chapters 8-12 reactions heightened, 8: Torah as light of the world vs. Jesus, 13: shift from evangelism to discipleship.

III. A Survey of the Life of Christ¹⁴

- A. The Historical Jesus—The Quests and the Chronology
- B. The Birth and Childhood of Jesus
- C. Jerusalem Beginnings of Jesus' Ministry
- D. Jesus' Galilean Ministry—Early Stages
- E. Jesus' Galilean Ministry—Later Stages
- F. Additional Teachings of Jesus in Matthew, Luke, and John
- G. Jesus' Judean Ministry
- H. Passion, Crucifixion, and Resurrection

IV. Historical and Theological Syntheses

- A. The Historical Trustworthiness of the Gospels
- B. The Theology of Jesus

¹⁴ This outline is based on Blomberg's survey in the course text: *Jesus and the Gospels*. This differs from the outline of the Life of Christ in my OT Survey Vol. 1 notes, pp. 143-74, which follows the outline of J. Dwight Pentecost, *A Harmony of the Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981, 1998).