

“The Story of Jesus: from Birth to Death to Life” – Week One Overview

A. The Four Gospels – Greek, *euangelion*, “good news,” Old English, *god-spel*

“Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.” (John 20:30-31)

1. Mark

- a. author likely John Mark, cousin of Barnabas (Col 4:10), companion of Peter (Acts 12:12) and Paul (Acts 12:12, 15:37-38)
- b. written ca 50-65 AD, perhaps after death of Peter
- c. likely written to Gentile Christians in Rome
- d. focus on Jesus as the Son of God

2. Matthew

- a. author likely Matthew (Levi), one of the Twelve Apostles
- b. written ca 60-70 AD
- c. likely written to Jewish Christians
- d. focus on Jesus as the Messiah

3. Luke

- a. author likely Luke, physician, companion of Paul (Col 4:14), author of Acts, gives an orderly account (1:1-4)
- b. written ca 60-70 AD
- c. addressed to *Theophilus* (Greek, “lover of God”), Gentile Christians
- d. focus on Jesus as the Savior of all people

4. John

- a. author possibly John, one of the Twelve Apostles – identifies himself as the “beloved disciple” (John 21:20)
- b. written ca 80-100 AD
- c. addressed to Jewish and Gentile Christians
- d. focus on Jesus as God incarnate

B. An Approximate Timeline

BC	6	Jesus is born in Bethlehem
	5	Holy Family flees to Egypt
	4	Holy Family returns to Nazareth
AD	6	Jesus visits the Temple at age 12
	27	Jesus begins his Public Ministry
	30	Jesus' Crucifixion, Resurrection, and Ascension

C. Map of Ministry

Birth and Childhood

A. The Genealogy of Jesus

1. Matt 1:1-17 – begins the Gospel, “son of David, son of Abraham,” fourteen generations, includes five women (Tamar, Rahab, Ruth, Bathsheba, Mary)
2. Luke 3:23-38 – given after Jesus' baptism, “son of Adam, son of God,” Jesus “about thirty years old when he began his work”

B. The Birth of Jesus

1. Matt 1:18-25 – perspective of Joseph, named Jesus, *Joshua*, “Yahweh saves,” “fulfill what had been spoken by the Lord through the prophet”
2. Luke 2:1-20 – the Christmas story, perspective of Mary, gives context
3. *Luke recounts the announcement and the birth of John the Baptist (1:5-25; 57-80), the Annunciation of the birth of Jesus to Mary (1:26-38), and the Visitation of Mary to Elizabeth (1:39-56)*

C. The Childhood of Jesus

1. *Luke recounts the circumcision and naming of Jesus (2:21), the presentation of Jesus at the Temple (2:22-38), the Holy Family's return to Nazareth (2:39-40)*
2. *Matt recounts the Visit of the Magi (2:1-12), the Flight to Egypt (2:13-15), the Massacre of the Innocents (2:16-18), the Holy Family's return to Nazareth (2:19-23)*
3. *Luke recounts the visit of Jesus to the Temple in Jerusalem at age 12 (2:41-52)*

Next Week John the Baptist and the Baptism of Jesus

Matt 3:1-17 ~ Mark 1:1-11 ~ Luke 3:1-22 ~ John 1:1-34

“The Story of Jesus: from Birth to Death to Life” – Week Two
John the Baptist and the Baptism of Jesus

A. Ministry of John the Baptist (JB)

1. Central Figure early in all four Gospels
 - a. introduced immediately after the Prologue in Mark (1:1-8)
 - b. introduced immediately after the Prologue in Luke – *with the announcement (1:5-25) and recounting (1:57-80) of John's miraculous birth*
 - c. introduced after the birth narratives of Jesus in Matthew (3:1-12)
 - d. introduced in the Prologue of John (1:1-18)
2. Prophet who prepares the way for Jesus Christ (Luke 1:76, Matt 11:9)
 - a. Gospels quote Prophet Isaiah (40:3) (Mark 1:3, Matt 3:3, Luke 3:1-6, John 1:23)
 - b. compared to Elijah (Luke 1:17, Matt 11:14, 17:10-12)
3. Not the Messiah
 - a. JB himself makes this clear (Mark 1:7-8, Matt 3:11-12, Luke 3:16-17, John 1:19-27)
 - b. correct misperception that JB was Messiah (Luke 3:15, Acts 19:1-7)
4. Baptizer
 - a. begins his ministry in ca 29 AD (Luke 3:1-6) – Tiberius ruled from 14-37 AD
 - b. in the wilderness, at “Bethany across the Jordan” (John 1:28), not city near Jerusalem
 - c. baptizes with water
 - d. preaches a “baptism of repentance for the forgiveness of sins” (Mark 1:4-4-5, Matt 3:1-10, Luke 3:3-14)

B. Baptism of Jesus (Mark 1:9-11, Matt 3:13-17, Luke 3:21-22, *John 1:32-34*)

1. Identity of Jesus
 - a. “Son of God” – Messianic title (2 Sam 7:12-14, Ps 2:7, Isa 42:1)
 - b. Second Person of the Trinity – Father, Son, Holy Spirit, relationship of love
2. Solidarity with Humanity – Jesus joins with us in the full of our humanity (Rom 6:1-11)
3. Move into Public Ministry – affirmed in the love of God, empowered by the Spirit, named as the Messiah

C. Imprisonment and Death of John the Baptist – *told in flashback, in the context of the ministry of Jesus*

1. imprisoned by Herod Agrippa for speaking against Herod's marriage to Philip's wife Herodias
 - a. JB and Jesus had brief concurrent ministries (John 3:22-4:3)
 - b. Jesus begins his ministry after John was arrested (Mark 1:14-15, Matt 4:12-17, Luke 3:18-20)
 - c. John sends messengers to Jesus (Matt 11:2-15, Luke 7:18-30)
2. executed by Herod Agrippa (Mark 6:14-29, Matt 14:1-12, Luke 9:7-9)
3. continued popularity among the people
 - a. 'people say' Jesus is John (Mark 8:27-29, Matt 16:13-16, Luke 9:18-20)
 - b. people believe John is a prophet (Matt 21:23-27, Mark 11:27-33, Luke 20:1-8)

Next Week

The Temptation of Jesus

Mark 1:12-13 ~ Matt 4:1-11 ~ Luke 4:1-13

**“The Story of Jesus: from Birth to Death to Life” – Week Three
the Temptation of Jesus (& His Early Ministry in the Gospel of John)**

A. The Temptation of Jesus (Mark 1:12-13, Matt 4:1-11, Luke 4:1-13)

1. Context

- a. immediately after baptism – Jesus' identity as the beloved Son of God
 - i. Second Person of the Trinity
 - ii. Messiah – the Lord's *anointed* (Ps 2:7, 89:27, 2 Sam 7:14), the “suffering servant” (Isa 42:1, 52:13, 61:1) who will bring justice, healing, and freedom
- b. immediately before public ministry launch – Jesus' mission to save the world
- c. test of Jesus' identity and mission
 - i. Luke inserts genealogy (Luke 3:23-38) between baptism and temptation
 - ii. the devil begins, ‘If you are the Son of God...’ prove it

2. “led by the Spirit” into the wilderness – pivotal role of the Holy Spirit in Gospel accounts

3. tempted by “the devil,” *slanderer, accuser* (Matt 4:1, Luke 4:1), “the tempter” (Matt 4:3), “Satan,” *adversary* (Mark 1:13) – representative of that which opposes God

4. Jesus and Moses

- i. leads the people from slavery to freedom
- ii. fasts for forty days and nights in the wilderness (Ex 34:27-32)
- iii. gives the commandments of God

5. Jesus and Adam & Eve

- a. Adam & Eve gave into temptation; they sinned (Gen 3:1-24)
- b. Jesus does not give into temptation; he is without sin – he fulfills the righteousness we cannot (Rom 5:1-21)

6. Three temptations – break trust with God

- a. (1) ‘stones to bread’
 - i. tempting Jesus to use his power over resources
 - ii. Jesus rejects with a quote from Moses (Deut 8:3) – our life is dependent on God, the lesson of the manna in the wilderness
- b. (2, Matt; 3, Luke) ‘throw yourself down’
 - i. tempting Jesus to use his power over his own life – the devil quotes and misapplies Ps 92:11-12

- ii. Jesus rejects with a quote from Moses (Deut 6:16) – our life is a gift from God, who loves and whom we are to love
- c. (3, Matt; 2, Luke) ‘all the kingdoms of the world’
 - i. tempting Jesus to use his power over others, and against God
 - ii. Jesus rejects with a quote from Moses (Deut 6:13) – our life belongs to God, who alone is the ruler of all creation
- 7. Jesus Overcomes
 - a. sends Satan away (Matt 4:10) – devil departs until “an opportune time,” exchange with Peter (Mark 8:31-33, Matt 16:21-23)
 - b. angels attend him (Mark 1:13, Matt 4:11)
 - c. sympathetic Savior (Heb 4:15)
- B. the Early Ministry of Jesus in the Gospel of John
 - 1. Synoptics indicate Jesus begins his ministry in Galilee and eventually travels to other regions (Mark 1:14, Matt 4:12, Luke 4:14)
 - 2. John indicates Jesus visits Jerusalem early in his ministry (2:13-4:42), and then returns to Galilee (4:43-45)
 - a. in Jerusalem, cleanses the Temple (2:13-25) – recounted during Holy Week in Synoptics (Mark 11:15-17, Matt 21:12-13, Luke 19:45-46) – and speaks with Nicodemus (3:1-36)
 - b. in Samaria on his way home, speaks with the woman at the well (4:1-42)

Next Week

The Launch of Jesus' Public Ministry, Synoptics

Mark 1:14-15 ~ Matt 4:12-17 ~ Luke 4:14-21

**“The Story of Jesus: from Birth to Death to Life” – Week Four
the Beginning of Jesus' Public Ministry**

A. Public Ministry

1. the (approx) three years Jesus Christ spent in ministry in the Holy Land, ca 27/29 AD to ca 30/33 AD
 - a. “Jesus was about thirty years old when he began his work” (Luke 3:23)
 - b. after
 - i. his Baptism and Temptation in the wilderness of Judea
 - ii. John the Baptist was arrested, according to Synoptic Gospels
 - c. before Holy Week, beginning with Triumphal Entry into Jerusalem
2. in contrast to the eternal and universal ministry of Jesus Christ

B. Jesus Launches his Public Ministry

1. Mark 1:14-15 & Matt 4:12-17
 - a. in Capernaum
 - b. fulfills Isaiah 9:1-2
 - c. resonates with message of John the Baptist (Matt 3:1-2)
2. “repent, for the kingdom of heaven has come near”
 - a. repent
 - i. Greek, *metanoia* ‘change one’s mind [and heart], turn around, be converted’
 - ii. “When our Lord and Master Jesus Christ said ‘repent,’ he willed the entire life of believers to be one of repentance” (*Martin Luther, Thesis 1 of The Ninety-Five Theses*)
 - b. for the kingdom of heaven/ God
 - i. central in the teaching of Jesus in the Synoptics
 - ii. “...the range of God’s effective will, where what he wants done is done” (*Dallas Willard, The Divine Conspiracy, p 25*)
 - iii. “In fact, God’s kingdom comes on its own without our prayer, but we ask in this prayer that it may also come to us” (*Martin Luther, Small Catechism, on the Lord’s Prayer*)
 - c. has come near – embodied in Jesus Christ, here and now, accessible to all

3. Luke 4:14-21 & 22-30
 - a. in Nazareth, his hometown
 - b. fulfills Isaiah 61:1-2
 - i. prophet Isaiah, ca 742-701 BC – spoke words of comfort and hope to the people
 - ii. promise of the Messiah – “anointed one,” Hebrew *Messiah*, Greek, *Christ*, in the line of King David (2 Samuel 7:12-17, Ps 2:6-7, Isaiah 11:1-10), “suffering servant” who brings freedom (Isa 42:1, 52:13, 61:1)
 - iii. “filled with the power of the Spirit” – the focus on the Holy Spirit in the ministry of Jesus and his disciples (e.g., 1:35, 3:22, 12:12, Acts 1:8, 2:4)
 - c. Jesus' mission statement
 - i. articulates the ‘Great Reversal’ – healing and freedom to poor, captives, blind, oppressed – “the year of the Lord's favor,” indicates Year of Jubilee (Lev 25)
 - ii. “good news,” accomplishes his mission, in his public ministry and beyond
 - d. Jesus' interpretation of Scripture
 - e. Jesus' ministry for all people – Elijah (1 Kings 17:8-24) and Elisha (2 Kings 5:1-19) ministered to Gentiles
4. John 2:1-12 – Wedding in Cana

Next Week

The Calling of the Disciples

Mark 1:16-20 ~ Matt 4:18-22 ~ Luke 5:1-11 ~ John 1:35-51

“The Story of Jesus: from Birth to Death to Life” – Week Five Jesus Calls Disciples

A. Disciples

1. “disciple” – Greek, *mathetais*, “as one who directs his or her mind to something, *learner, pupil, apprentice*” – “If I am Jesus’ disciple that means *I am with him to learn from him how to be like him*” (*Dallas Willard, The Divine Conspiracy, p 276*)
2. Jesus called many disciples – e.g., the seventy (Luke 10:1), the women who supported him financially (Luke 8:1-3), the “about one hundred twenty” on Pentecost (Acts 1:15)
3. Jesus called disciples to make disciples – the Great Commission (Matt 28:18-20)

B. Apostles

1. “apostle” – Greek, *apostolos*, “as one who is sent on a mission with full authority, *messenger, envoy*”
2. Jesus called Twelve Apostles from among his disciples (Luke 6:13-16)
3. Paul, the Apostle (Rom 11:3, I Cor 15:3-11, Gal 1:1)

C. Calling Disciples

1. Jesus calls disciples early into his public ministry – following baptism, temptation, and public ministry launch
2. Jesus calls a community to participate in and continue his ministry, entrusts them with his good news and his good work (Matt 28:18-20, Luke 24:45-53, John 20:21-23), known by love (John 13:35) – “Christ has no body on earth but ours, no hands but ours, no feet but ours. Ours are the eyes through which the compassion of Christ looks out upon the world, ours are the feet with which he goes about doing good, our are the hands with which he blesses his people.” (St Theresa of Avila)

D. The Twelve (Mark 3:13-19, Matt 10:1-4, Luke 6:12-16, Acts 1:13)

1. all four Gospels – (1) (Simon) Peter, (2) Andrew, (3) James and (4) John, (5) Philip, (6) Thomas, (12) Judas Iscariot
2. Synoptics – (7) Matthew (Levi), (8) James, son of Alphaeus, (9) Simon, the Zealot, (10) Bartholomew (11) Thaddeaus (Matt, Mark) / *Judas, son of James* (Luke, John)
3. Fourth Gospel – Nathanael (John 1:45-51, 21:1-2), *another name for Bartholomew?*

E. Call Stories

1. Peter, Andrew, James, and John
 - a. Mark 1:16-20 & Matt 4:18-22
 - i. first encounter with Jesus
 - ii. "follow me" – Rob Bell, Nooma Video *Dust*, 'may you be covered with the dust of your rabbi'
 - iii. "immediately" left their boats and followed him
 - b. Luke 5:1-11
 - i. Jesus already knows Simon Peter and his family (Luke 4:38-39)
 - ii. with Jesus, the disciples catch an abundance of fish – metaphor for call and ministry
 - c. John 1:35-42
 - i. John the Baptist points Andrew and an unnamed disciple (John?) to Jesus, they follow Jesus, Jesus invites them to "come and see"
 - ii. Andrew brings Simon to Jesus – John brings James?
 - iii. Jesus changes Simon's name to Cephas (Aramaic)/ Peter (Greek, *petros*, "rock") (Matt 16:16-20)
2. Philip and Nathanael – John 1:43-51
 - a. Philip, found and called by Jesus, finds and calls Nathanael
 - b. Nathanael moves quickly from skepticism to belief
 - c. Jesus says he will see "greater things than these"
3. Matthew – Mark 2:13-17, Matt 9:9-13, Luke 5:27-32
 - a. first encounter with Jesus
 - b. "left everything, and rose and followed" Jesus (Luke 5:28)
 - c. tax collectors – worked for Roman Empire, notorious for taking more in taxes than Rome required, generally despised
 - d. hosts meal for Jesus and disciples and "tax collectors and sinners" – Pharisees object – Jesus replies "I desire mercy not sacrifice" (Hosea 6:6, also Isaiah 1:11-20, Amos 5:21-24) – grace, taking care of one another, the greatest commandment is love

Next Week

The Wedding in Cana

John 2:1-11

**“The Story of Jesus: from Birth to Death to Life” – Week Six
the Beginning of Jesus' Public Ministry in the Gospel of John**

A. the Early Ministry of Jesus

1. Synoptics – Jesus launches his ministry in Galilee, calls disciples, and then makes his way to Jerusalem
2. John – Jesus calls disciples (John 1:35-51), launches his ministry at the Wedding in Cana (2:1-12), and travels back and forth between Galilee and Samaria and Judea (2:13-4:45)

B. the Wedding in Cana – John 2:1-11

1. wedding – week-long celebration, beginning of new life together for couple – symbol of Christ's union with us (e.g., John 3:29, Rev 19:7, Matt 9:15)
2. wine – symbol of life, sustenance, joy – Old Testament, symbol of messianic age (Isa 55:1, Jer 31:12, Joel 3:18, Amos 9:14) – New Testament, symbol of new life in Christ, Eucharist (John 6:51-58, 15:1-7, Mark 2:21-22, Matt 11:18-19, Luke 22:14-20, 1 Cor 11:23-26)
3. Jesus turns water into wine
 - a. Mary informs Jesus the wine “gave out” – hospitality in a shame/honor society
 - b. Jesus provides an abundance of wine
 - i. “six stone water jars” used for “Jewish rites of purification”
 - ii. drawn out and served to steward – who compliments bridegroom on ‘saving the best for last’
4. abundant life in Christ – “grace upon grace” (John 1:16-17), “filled twelve baskets” (John 6:13), “I came that they may have life, and have it abundantly” (John 10:10)
 - a. saves honor of couple – continues the celebration – provides more than enough of ‘the good stuff’ – brings joy
 - b. servants participate in the miracle, doing what Jesus instructed
 - c. most celebrants unaware who provided wine, and still enjoy it
5. Jesus did “the first of his signs” – launch of his ministry

C. Signs and “I am” statements in the Gospel of John

1. signs
 - a. reveal Jesus' glory – creative, redemptive, sustaining presence of God in Christ
 - b. his disciples believe in him – producing faith (20:30-31)

2. "I am" statements –Greek *ego emi*, 'I, I am' – Hebrew, YHVH, *Yahweh*, 'I am who I am' (Ex 3:14), the sacred name of God

seven (or eight) signs

~ turned water into wine (2:1-11, "the first of his signs")

~ healed the official's son (4:46-54, "the second sign" – also in Matt & Luke)

~ healed the paralytic (5:1-15)

~ feed the 5000 (6:1-15 – also in Synoptics)

~ walked on water (6:16-21 – also in Matt & Mark)

~ healed the man born blind (9:1-41)

~ raised Lazarus from the dead (11:1-45)

~ *rose from the dead* (20:1-18 – also in Synoptics)

seven (or eight) "I Am" statements

~ "the bread of life" (6:35)

~ "the light of the world" (8:12, 9:5)

~ "*before Abraham was, I am*" (8:58)

~ "the gate" for the sheep (10:9)

~ "the good shepherd" (10:11)

~ "the resurrection and the life" (11:25)

~ "the way, the truth, and the life" (14:6)

~ "the vine" sustains the branches (15:1,5)

“The Story of Jesus: from Birth to Death to Life” – Week Seven
Jesus and the Woman at the Well

- A. Conversations with Jesus in the Gospel of John
 - 1. engaging characters in lengthy discourse with Jesus
 - 2. Jesus reveals his identity and mission
 - a. Jesus and Nicodemus (John 3:1-21)
 - b. Jesus and the Women at the Well (John 4:1-42)
 - c. Jesus and a Man Born Blind (John 9:1-40)
 - d. Jesus and Martha and Mary (John 11:1-44)
 - e. Jesus and Pilate (John 18:28-38)
 - f. Jesus and Mary Magdalene (John 20:1-18)
- B. Jesus and the Women at the Well / Samaritan Woman (John 4:1-42)
 - 1. Jesus and disciples leave Judea for Galilee – arrives in *Sychar*, likely *Shechem*, near Jacob's well, at noon
 - 2. Jesus and the Samaritan Woman transcend social barriers
 - a. Jews and Samaritans “do not share things in common”
 - b. disciples “astonished” Jesus is speaking with a woman
 - 3. Jesus enlightens the Samaritan Woman
 - a. Jesus gives “living water” – physical and spiritual life
 - b. Jesus speaks to her history
 - c. Woman sees Jesus “is a prophet”
 - d. Jesus clarifies true worship – worship is not centered in *where*, one place or people over against another – worship is centered in *who*, “the Father,” and *how*, “in spirit and in truth”
 - e. Jesus declares he is the Messiah – “I am (Greek *ego eimi*), the one speaking to you”
 - 4. the Samaritan Woman shares her experience
 - 5. Many Samaritans believe

“The Story of Jesus: from Birth to Death to Life” – Week Eight
Jesus Heals a Paralyzed Man

- A. The Power and Authority of Jesus in the Gospel of Mark
 - 1. Jesus taking action for good against evil
 - 2. Jesus has divine command over natural and supernatural forces
 - a. teaches “with authority” (e.g., Mark 1:21-28)
 - b. silences and casts out demonic forces (e.g., Mark 1:21-28, 5:1-20, 9:14-29) – gives disciples “authority” to do so (Mark 3:15, 6:7)
 - c. heals the sick (e.g., Mark 1:29-32, Mark 1:40-45, 2:1-12)
 - d. forgives sin (e.g., Mark 2:1-12)
 - e. calms a storm at sea (Mark 4:35-41) and walks on water (Mark 6:45-52)
 - f. feeds thousands (Mark 6:30-44 *and* Mark 8:1-10)
 - g. raises a girl from the dead (Mark 5:21-43)
 - h. rises from the dead (Mark 16:1-8)
 - 3. Jesus experiences growing popularity and growing opposition
- B. Jesus and the Paralyzed Man (Mark 2:1-12, Matt 9:1-8, Luke 5:17-26)
 - 1. Jesus returns from ministry throughout Galilee to his home base in Capernaum
 - 2. Jesus forgives and heals the paralyzed man
 - a. friends carry a paralyzed man to Jesus
 - b. Jesus sees “their faith” and says to him, “Son, your sins are forgiven” – acknowledging the faith of the man and his friends – affirming he is a beloved child of God – perhaps indicating his condition is not the result of sin
 - c. Scribes protest only God can forgive sins (Exodus 34:6-7, Isaiah 43:25, 55:6-7, Jeremiah 31:34, Psalm 32:5, 51:1-4, 103:6-14) – only God can restore us in right relationship with God and others, heal us spiritually, redeem us
 - 3. Jesus is God in the flesh – has the power and authority to heal the soul *and* the body
 - a. “Son of Man,” most frequent designation Jesus uses for himself, Messianic title (Dan 7:13-14, Rev 1:12-18, e.g., John 1:51, Luke 6:5, Matt 26:64) – Jesus is fully human and fully divine
 - b. Jesus restores mobility to the man, who stands up, picks up his mat, and walks home

“The Story of Jesus: from Birth to Death to Life” – Week Nine
Jesus Restores Life

- A. The Power and Authority of Jesus in the Gospel of Mark
- B. Jesus Restores Life (Mark 5:21-43, Matthew 9:18-26, Luke 8:40-56)
 - 1. Jairus approaches Jesus – Jairus, leader of the synagogue, whose twelve-year-old daughter is dying
 - 2. the Woman interrupts
 - a. physical illness – suffered from hemorrhages for twelve years
 - b. social isolation – illness made her “unclean” according to Jewish law (Lev 15:25-33)
 - 3. Jesus heals the Woman
 - a. physical healing – she trusts Jesus to heal her
 - b. social restoration – Jesus affirms her trust
 - 4. Jesus raises Jairus' daughter
 - a. Jesus says to Jairus, ‘not fear, only faith’– Greek root, *pistis*, “confidence, faith, trust, reliance on”
 - b. Jesus says to mourners, “the child is not dead but sleeping”
 - c. Jesus takes the child's hand, says, “little girl, get up,” and she does
- C. Jesus is the source of life now and forever
 - 1. raises Jairus' daughter; raises the widow's son in Nain (Luke 7:11-17); raises Lazarus, “I am the resurrection and the life” (John 11:1-45)
 - 2. rises from the dead (Mark 16:1-8, Matthew 28:1-20, Luke 24:1-49, John 20:1-28)
 - 3. raises us (I Cor 15:20-26, 51-58)

“The Story of Jesus: from Birth to Death to Life” – Week Ten
Jesus Feeds Thousands

- A. Jesus feeds thousands – Jesus Christ provides for daily needs, gives in abundance, multiplies our offerings
 - 1. the 5,000 + (all four Gospels)
 - 2. the 4,000 + (Mark 8:1-10 & Matt 15:32-39)
- B. Jesus feeds the 5,000 + (Mark 6:32-44, Matt 14:13-21, Luke 9:10-17, John 6:1-13)
 - 1. Context – Jesus Christ...
 - a. Mark – ...has power and authority over natural and supernatural forces
 - b. Matt – ...is the fulfilment and interpreter of the law
 - c. Luke – ...is the Savior of all people
 - d. John – ...is the source of abundant life
 - i. the fourth “sign”
 - ii. the first “I am” statement – “I am the Bread of Life”
 - 2. Content
 - a. Jesus and disciples arrive on shore, at city of Bethsaida (Luke), and are greeted by the crowd – whom Jesus teaches (Mark, Luke) and heals (Luke, Matt)
 - b. Jesus asks (John) / instructs (Synoptics) the disciples to feed thousands of people
 - c. they respond with “fives loaves and two fish”– staple of the local diet *and* metaphor for Jesus being greater than Moses, ‘five’ books of Moses and manna in the wilderness (Ex 16:11-36, Deut 8:1-16, John 6:25-66)
 - d. Jesus took and “blessed and broke and gave” the loaves – and fish
 - i. Jewish table blessing – “Blessed are you, O Lord, King of the universe, who brings forth bread from the earth...who gives us the fruit of the vine.”
 - ii. Eucharist – ‘gave thanks,’ Greek, *eucharisto* – Synoptics, Last Supper (Mark 14:22-25, Matt 26:26-29, Luke 22:15-20, 24:30, 1 Cor 11:23-25) – John, Jesus says, “eat my flesh and drink my blood” (John 6:52-59)
 - e. and they “all ate and were satisfied”
 - f. and when disciples collect leftovers, so “that nothing may be lost” (John), “twelve baskets” of fragments are left over – abundance of Christ, fullness of people of God, food for the disciples?

**“The Story of Jesus: from Birth to Death to Life” – Week Eleven
Peter's Confession and the Transfiguration**

- A. Peter's Confession (Mark 8:27-33; Matt 16:13-23; Luke 9:18-22)
1. Context
 - a. height of Jesus' public ministry
 - b. with disciples
 - c. in Caesarea Philippi
 - d. who is Jesus?
 - e. pivotal point in the Gospel narrative – Jesus begins his journey to Jerusalem
 2. Peter declares Jesus is the “anointed one” – Hebrew, *Messiah*; Greek, *Christ[os]* – king in the line of David
 3. Jesus clarifies his anointing – Savior of the world
 4. Peter
 - a. the “rock” (Greek, *Petros*) on which Christ built his church
 - b. the faithful and fallible disciple
 5. Parallels in John
 - a. Peter's Confession (John 6:67-71)
 - b. Martha's Confession (John 11:20-27)
- B. The Way of the Cross (Mark 8:34-9:1; Matt 16:24-28; Luke 9:23-27) – disciples of Jesus, “deny themselves, and take up their cross, and follow me”
- C. The Transfiguration (Mark 9:2-10; Matt 17:1-9; Luke 9:28-36)
1. Context
 - a. six (Mark, Matt) or “about eight” (Luke) days after Peter's Confession – the “Son of Man coming in his kingdom” – transfiguration, resurrection, ascension, Pentecost...
 - b. with Peter, James, and John – Jesus' inner circle
 - c. likely Mount Hermon, north of Caesarea Philippi
 2. Jesus is...
 - a. “the Messiah, the Son of the living God” (Matt 16:16)
 - b. the fulfillment of God's promises – Moses and Elijah, “the law and the prophets”
 - i. Moses – leader, law-giver, prophet (Deut 18:15-18)
 - ii. Elijah – prophet, prepares the way for the Messiah (Malachi 4:5-6)

- c. the Second Person of the Trinity
 - i. "This is my Son, my Chosen (Luke) / the Beloved (Mark, Matt), listen to him" – baptismal affirmation
 - ii. the embodiment of God
- 3. Parallel in John (John 12:27-36)
 - a. in Jerusalem, after Triumphal Entry, with disciples and crowd
 - b. Jesus speaks of his death, says "Father, glorify your name," and voice from heaven replies "I have glorified it, and I will glorify it again"

Next Week

The Parable of the Prodigal Son

Luke 15:11-32

“The Story of Jesus: from Birth to Death to Life” – Week Twelve
The Parables of Jesus

A. Jesus the Teacher

1. Jesus is the smartest person who ever lived ~ Dallas Willard, *The Divine Conspiracy*
2. Ways in which Jesus taught ~ Brian McLaren, *We Make the Road by Walking*
 - a. “signs and wonders” – healing, feeding, freeing
 - b. “public lectures” – Sermon on the Mount/Plain
 - c. “impromptu moments” – addressing people in context
 - d. “field trips with his disciples” – private training
 - e. “public demonstrations” – actions for social justice
 - f. “parables” – “finely crafted works of short fiction”

B. The Parables of Jesus – found in the Synoptics

1. Greek, *parable* – from *para*, ‘alongside,’ and *bale*, ‘to throw’ – a rhetorical figure of speech, setting one thing beside another to form a comparison or illustration – a simple story used to illustrate a moral or spiritual lesson
2. Context
 - a. “The kingdom of heaven is like...”
 - b. in response to challenge
 - c. explained to his disciples

C. The Parable of the Prodigal Son (Luke 15:1-32)

1. perspectives ~ Mark Allen Powell, *What Do They Hear?*
2. who is God? ~ Timothy Keller, *The Prodigal God*
3. who are you?

Next Week

The Anointing of Jesus

Mark 14:3-9, Matt 26:6-13, Luke 7:36-50, John 12:1-8

The Parables of Jesus in the Synoptic Gospels

	Matt	Mark	Luke
1) New Cloth/New Wine	9:16-17	2:21-22	5:36-39
2) The Speck and The Log	7:1-5		6:37-42
3) The Wise and Foolish Builders	7:24-27		6:46-49
4) The Lamp Under a Bushel	5:14-16	4:21-25	8:16-18
5) The Salt of the Earth	5:13	9:49-50	14:34-35
6) The Two Debtors			7:41-43
7) The Sower	13:1-9	4:1-9	8:4-8
8) The Growing Seed		4:26-29	
9) The Weeds Among the Wheat	13:24-30		
10) The Mustard Seed	13:31-32	4:30-34	13:18-19
11) The Leaven	13:33-34		13:20-21
12) Hidden Treasure	13:44		
13) Pearl of Great Price	13:45-46		
14) The Net	13:47-50		
15) The Unforgiving Servant	18:23-35		
16) The Good Samaritan			10:29-37
17) The Friend at Midnight			11:5-13
18) The Divided Kingdom	12:24-30	3:23-27	11:14-23
19) The Rich Fool			12:13-21
20) The Barren Fig Tree			13:6-9
21) Things that Defile	15:10-20	7:14-23	
22) Counting the Cost			14:28-33
23) The Lost Sheep	18:10-14		15:1-7
24) The Lost Coin			15:8-10
25) The Prodigal Son			15:11-32
26) The Unjust Steward			16:1-9
27) The Rich Man and Lazarus			16:19-31
28) The Master and Servant			17:7-10
29) The Persistent Widow			18:1-8
30) The Pharisee and The Tax Collector			18:9-14
31) Laborers in the Vineyard	20:1-16		
32) The Two Sons	21:28-32		
33) The Tenant Farmers	21:33-45	12:1-12	20:9-19
34) The Invited Guests			14:7-14
35) The Great Banquet	22:1-14		14:15-24
36) The Fig Tree	24:32-35	13:28-33	21:29-33
37) The Faithful Servant	24:45-51	13:34-37	12:35-48
38) The Ten Virgins	25:1-13		
39) The Talents	25:14-30		19:11-27
40) The Sheep and the Goats	25:31-46		

**“The Story of Jesus: from Birth to Death to Life” – Week Thirteen
The Anointing(s) of Jesus**

- A. The Anointing(s) of Jesus (Mark 14:3-9 & Matt 26:6-13, John 12:1-8, *Luke 7:36-50*)
1. Gospel account similarities – Jesus is in Bethany, city “less than two miles” from Jerusalem (John 11:18) – as Jesus shares a meal with others, a woman anoints Jesus with expensive ointment – someone protests – Jesus defends the woman
 2. Anointing
 - a. sacrificially generous gift – costly perfume – wiping his feet with her hair
 - b. Christ is the “anointed one” – Hebrew, *Messiah*; Greek, *Christ*; one consecrated by God to save the world
 - c. preparation for Jesus’ burial, he is our Savior
 - d. preparation for Jesus’ resurrection, he is our Lord
 3. ‘The poor you will always have with you’ – Jesus echoes words of Moses (Deut 15:7-11) – always have opportunities to care for the poor
 4. Gospel account differences
 - a. John – before Triumphal Entry – at the home of siblings Martha, Mary, Lazarus – Mary anointed Jesus – Judas Iscariot protests at the cost (because he was a thief) – Jesus defends Mary
 - b. Mark & Matt– before Last Supper – at the home of Simon the leper – unnamed woman anoints Jesus – some (Mark)/ the disciples (Matt) protest at the cost – Jesus defends the woman
 - c. Luke – earlier in ministry – at the home of a Pharisee – woman described as “a sinner” anoints Jesus – Pharisee protests because of “what kind of woman this is” – Jesus defends the woman with a parable, and forgives her sins
- B. “Mary” Confusion – Mary Magdalene introduced after anointing in Luke (Luke 8:1-3) – homily by Pope Gregory the Great (Sept 14, 1591) in which he said Luke’s unnamed “sinner,” and Mary of Bethany, and Mary Magdalene were the same person

Class continues for final four weeks, Wed, 9 am, Thurs 7 pm, May 15 – June 6

**“The Story of Jesus: from Birth to Death to Life” – Week Fourteen
The Post-Resurrection Appearances of Jesus**

- A. The Passion of Jesus Christ (Mark 14:12-15:47; Matt 26:17-27:66; Luke 22:7-56; John 13:1-19:42) – ca 30 AD in Jerusalem
 - 1. Maundy Thursday
 - a. Last Supper (Synoptics) / Foot Washing & Farewell Discourse (John);
 - b. Garden of Gethsemane, Betrayal and Arrest
 - c. Trial before the Sanhedrin; Peter's Denial
 - 2. Good Friday
 - a. Trial before Pilate, Sentenced
 - b. Crucifixion and Death
 - c. Burial
 - 3. Holy Saturday
- B. The Resurrection of Jesus Christ – Easter Sunday (Mark 16:1-8, Matt 28:1-10, Luke 24:1-11, John 20:1-18)
 - 1. early on the first day of the week
 - 2. Mary Magdalene goes (with several women) to the tomb, which is empty
 - 3. angel(s) tell them Jesus is risen
 - 4. Jesus appears to Mary (John) and the others (Matt)
- C. The Post-Resurrection Appearances of Jesus
 - 1. Judea
 - a. Sunday – two disciples on Road to Emmaus (Luke 24:13-35) – Apostles, Thomas absent (John 20:19-23, Luke 24:36-50)
 - b. “eight days later” – Apostles, including Thomas (John 20:24-29)
 - 2. Galilee
 - a. later – Apostles, “third time” (John 21:1-25)
 - b. later – Apostles, Great Commission (Matt 28:16-20)
 - 3. Bethany – 40 days after Resurrection – Apostles, Ascension (Luke 24:50-53, Acts 1:1-11)
 - 4. *Paul on Road to Damascus (1 Cor 15:3-8)*

D. Jesus Restores Peter (John 21:1-25)

1. Jesus and the disciples
 - a. seven disciples fish on the Sea of Tiberius/ Galilee
 - b. Jesus provides an abundant catch of fish and feeds them
2. Jesus and Peter
 - a. Peter's three declarations of love for Jesus – restoration and renewing of Peter
 - b. Jesus indicates “the kind of death” Peter will die and “glorify God” – church tradition, Peter was crucified upside down in Rome in 64 AD
 - c. Peter followed Jesus

“The Story of Jesus: from Birth to Death to Life” – Week Fifteen
Jesus Sends the Disciples

- A. The Conclusions of the Gospels
 - 1. Mark – *concludes with the Resurrection*
 - 2. Matthew – the Great Commission (Matt 28:16-20)
 - 3. Luke – the Ascension (Luke 24:50-53)
 - 4. John – Epilogue (John 21:1-25)
- B. The Great Commission(s) in the Gospels
 - 1. John 20:19-23 – Jesus Christ sends (Greek, *apostello*, “apostle”) his disciples...
 - a. in peace (Hebrew, *shalom*, wholeness, goodness, harmony) and love (John 3:16)
 - b. filled with the Holy Spirit
 - c. as ambassadors of Christ to proclaim *his* forgiveness
 - 2. Luke 24:36-49 – disciples are witnesses (Greek, *martyria*, “martyr”) of Jesus Christ...
 - a. enlightened by Christ
 - b. filled with the Holy Spirit
 - c. as ambassadors of Christ to proclaim *his* forgiveness to all nations
 - 3. Matthew 28:16-20 – the Great Commission of Jesus Christ to his disciples...
 - a. rests in the authority of Christ
 - b. is to make disciples of all nations
 - c. through Word and Sacrament
 - d. rests in the presence of Christ

From “The Open Secret: An Introduction to the Theology of Mission,” Lesslie Newbigin:
Jesus says to his disciples, “Peace be with you. As the Father has sent me, so I send you....His mission is to be their mission. And so his Spirit is to be theirs...The simplest and most comprehensive way of stating the content of the commission given to the church is therefore to be found in Jesus’ initial word, “Peace be with you.” Peace, shalom, the all-embracing blessing of the God of Israel – this is what the presence of the kingdom is. The church is a movement launched into the life of the world to bear in its own life God’s gift of peace for the life of the world. It is sent, therefore, not only to proclaim the kingdom but to bear in its own life the presence of the kingdom.

“The Story of Jesus: from Birth to Death to Life” – Week Sixteen
Jesus Ascends

- A. The Ascension: Luke 24:50-53; Acts 1:6-11 – not recounted in Mark (*original ending*), Matt, or John
1. Context
 - a. forty days after Jesus' resurrection
 - b. in Bethany, on the Mount of Olives
 2. Commissioning of the disciples in Luke/Acts
 - a. Jesus is the King of all nations
 - b. Acts 1:8 – a theme verse for the Book of Acts
 - i. the power of the Holy Spirit – Pentecost (Acts 2)
 - ii. “you will be my witnesses” – testimony to their personal experience of Jesus Christ
 - iii. “to the ends of the earth” – movement of the gospel throughout the known world
 - c. Jesus ascends, and will come again
 - d. the disciples have work to do
- B. The Continued Presence of Christ
1. Holy Spirit – the third Person of the Trinity, with us always and everywhere, inspires and empowers us for ministry
 2. Sacraments – Baptism and Communion
 3. Word – the teaching and example of Jesus Christ
 4. Church – the “body of Christ” on earth – St Theresa of Avila, “Christ has no body on earth but ours, no hands but ours, no feet but ours. Ours are the eyes through which the compassion of Christ looks out upon the world, ours are the feet with which he goes about doing good, our are the hands with which he blesses his people.”
 5. Us – Christ lives in us – “Surly we are named after Christ, not because He is absent from us, but because He dwells in us, that is, because we believe in Him and are Christs one to another and do to our neighbors as Christ does to us.” Martin Luther, *The Freedom of a Christian*

“The Story of Jesus: from Birth to Death to Life” – Week Seventeen
Jesus Sends the Holy Spirit at Pentecost

A. Pentecost (Acts 2:1-41)

1. Context

a. Jerusalem

b. Pentecost, Greek, *fiftieth* day – Hebrew, *Shavuot*, Festival of *Weeks*, fifty days after Passover Sabbath – fifty days after resurrection of Jesus, ten days after his Ascension

2. the Holy Spirit fills the disciples (Acts 2:1-13)

a. fulfillment of promise (Acts 1:8)

b. presence of God in wind and fire

c. “other languages” – spiritual gift listed by Paul (1 Cor 12:4-11)

d. locations listed north (Cappadocia), south (Egypt), east (Mesopotamia), and west (Rome) of Jerusalem – gospel spreads to “the ends of the earth” (Acts 1:8)

3. Peter preaches the gospel (Acts 2:14-36)

a. fulfillment of prophecy (Joel 2:28-32)

b. Jesus Christ is Lord

4. the early church grows (Acts 2:37-41)

B. The Early Church (Acts 2:42-57)

1. ministry of Word and Sacrament

2. “all thing in common”