

KNOWING CHRIST THROUGH THE GOSPELS

I. Overview

Matthew

**Time/Place**

This gospel was written by Matthew (Levi) a tax collector who became one of the twelve disciples (Matt. 9:9). It was written in the AD 60s or later.

The Book

As the most *prophetic* gospel, Matthew quotes extensively from the Old Testament and focuses on the teachings of Jesus the Messiah King.

This gospel covers the birth of Jesus and his public ministry through the resurrection appearances. Matthew concludes with the Great Commission (Matt. 28:19–20).

Key Verse

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matt. 5:17).

Mark

**Time/Place**

This gospel was written by John Mark an early believer and helper to the apostles Paul and Peter (Acts 12:12; Col. 4:10). It's believed to have been the earliest of the four gospels, written possibly in the AD 50s.

The Book

As the most *practical* gospel, Mark focuses on the actions of Jesus the divine Servant. Mark highlights the humanity of Jesus, mentioning strong emotions like anger, compassion, and sorrow (Mark 3:5; 6:34; 14:33–34). It's a fast paced, action-oriented narrative starting with Jesus' baptism and concluding with the resurrection. It's also the shortest of the four gospels.

Key Verse

"Anyone who wants to be first must be the very last, and the servant of all" (Mark 9:35).

Luke

**Time/Place**

This gospel was written about AD 60–62 by Luke, a gentile missionary-doctor and colleague of the apostle Paul (Col. 4:14).

The Book

As the most *historical* gospel, Luke provides a detailed account of the life and ministry of Jesus, demonstrating Jesus' character and virtue. Luke focuses on Jesus as the divine Son of Man.

Of the four gospels, Luke's is the longest, and also the one which tells us most about Jesus' birth and childhood. Luke begins his gospel with the birth of John the Baptist and concludes with the ascension of Jesus into heaven.

Key Verse

"For the Son of Man came to seek and save the lost" (Luke 19:10).

John

**Time/Place**

This gospel was written by John, who, along with Peter and James, was part of the "inner circle" of Jesus' disciples (Matt. 4:21). It was written in the later part of the first century AD.

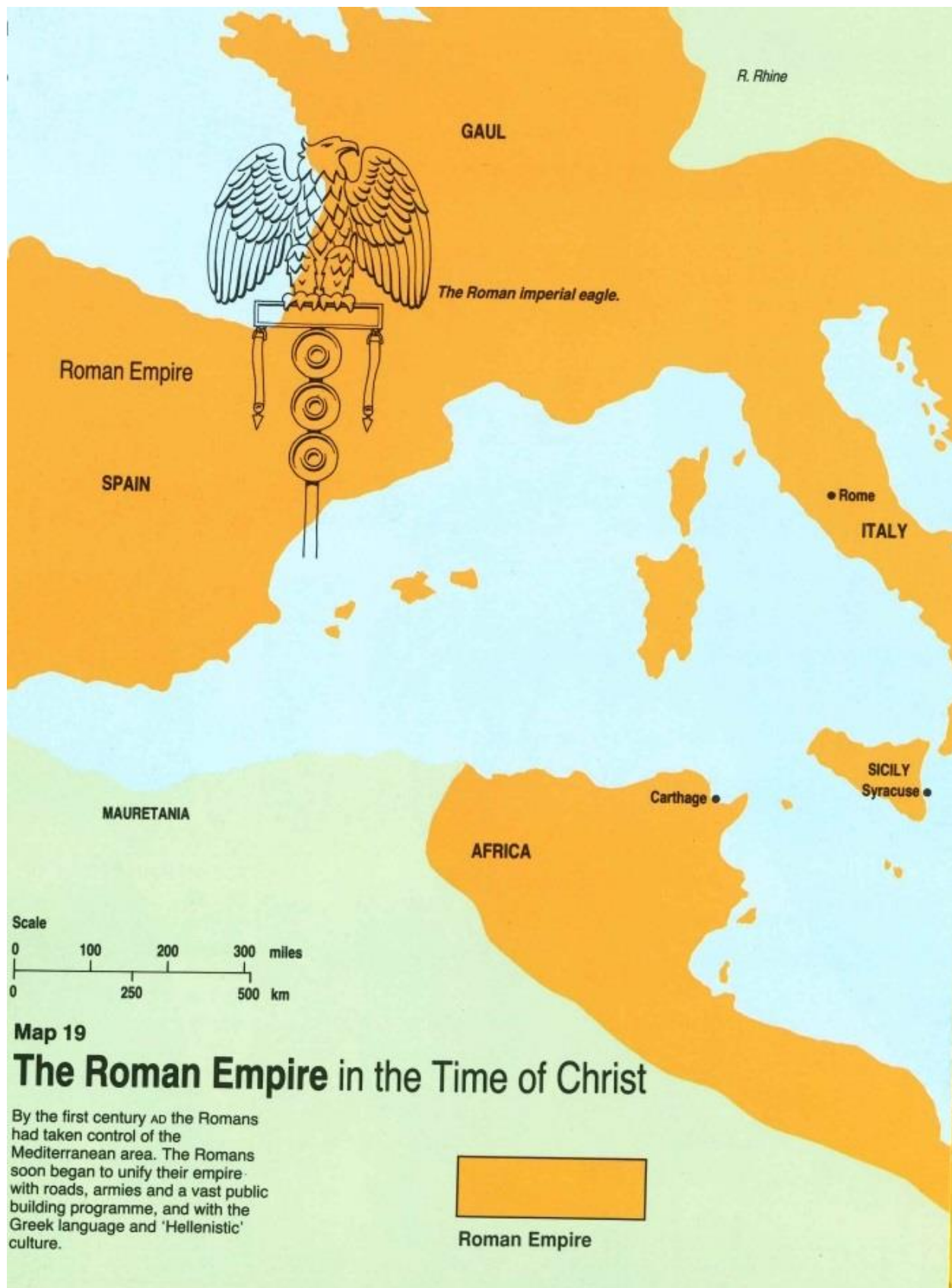
The Book

As the most *theological* gospel, John focuses on Jesus as the Son of God incarnate.

John begins his gospel by explaining that Jesus is the divine Word made flesh. This book contains lengthy teachings of Jesus and detailed miracle accounts (some not found in the other gospels). John concludes with Jesus' resurrection appearances.

Key Verse

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16).

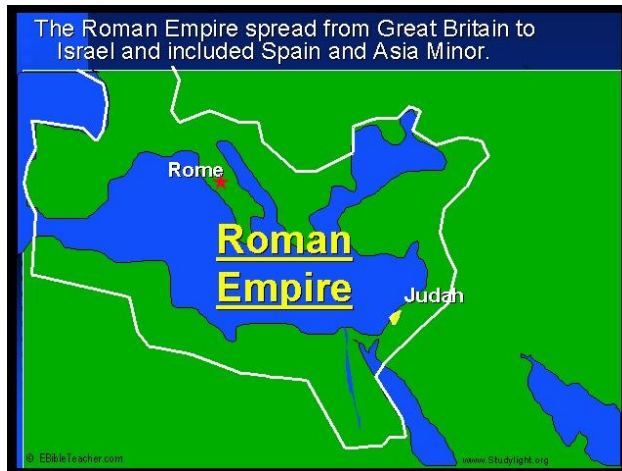




II. Background

A. The Roman Empire

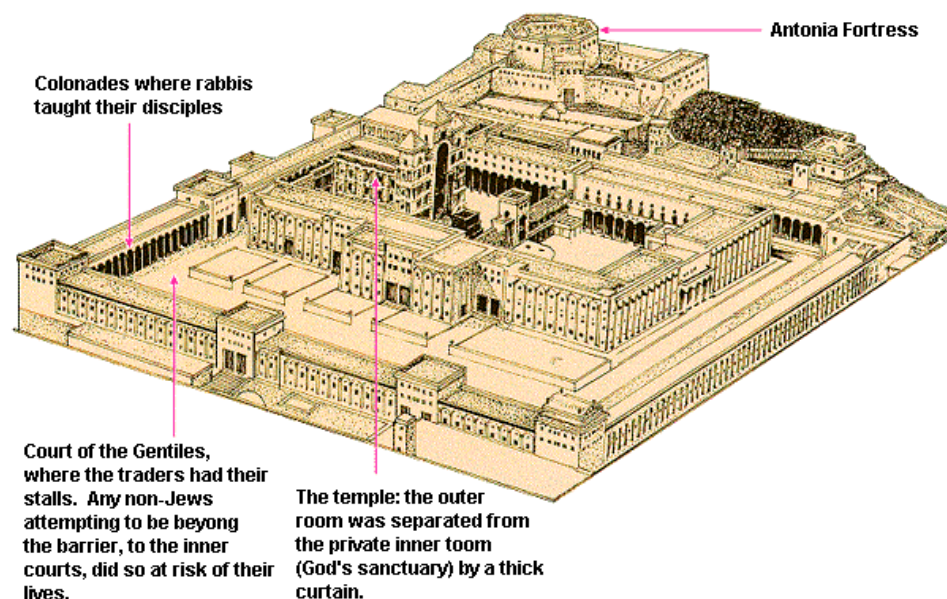
63 B.C.- A.D. 395 During this period, which included Christ's birth in approximately 5 B.C., Judea was under Roman control.



63 The Romans first made Syria a Roman province; then they captured the Jerusalem temple under the leadership of Roman General Pompey. Judah, now called Judea, came under the control of the Roman proconsul of Syria.

63 - 40 B.C. Palestine was ruled by various Roman governors of Syria.

40 - 4 B.C. Palestine was ruled by King Herod the Great. He was famous for his building programs. In 19 B.C., he began the expansion and rebuilding of the Second Temple (the one that had been completed in 516 B.C.). This rebuilding of the Second Temple is known as Herod's Temple.



5 B.C. approx. Jesus was born in Bethlehem.

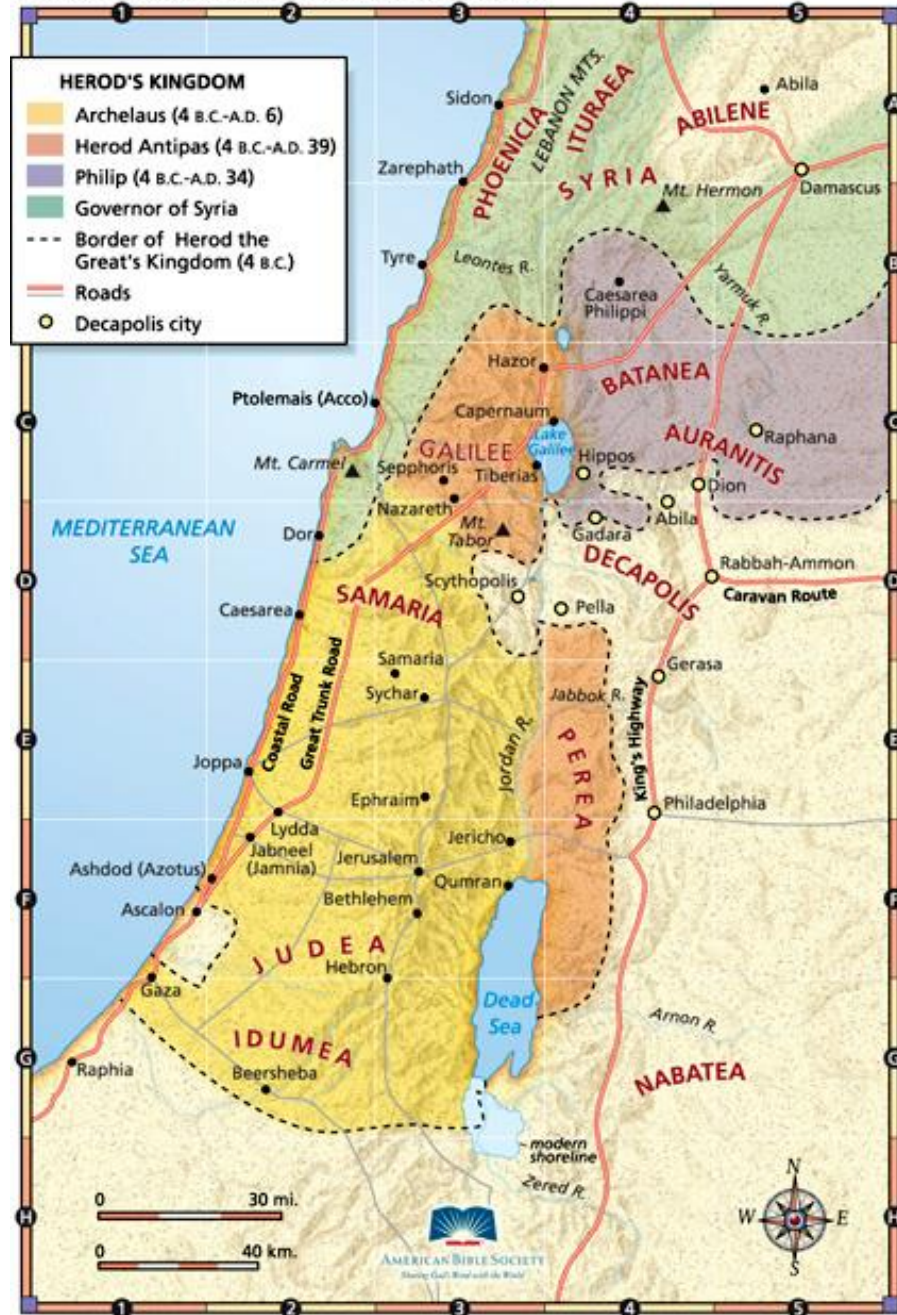
4 B.C. – A.D. 6 Upon the death of Herod the Great, Palestine was divided to three of Herod's sons as follows:

Archelaus ruled Judea, Samaria, and Idumea (until A.D. 6)

Philip ruled Ituraea and Trachonitis (until A.D. 34)

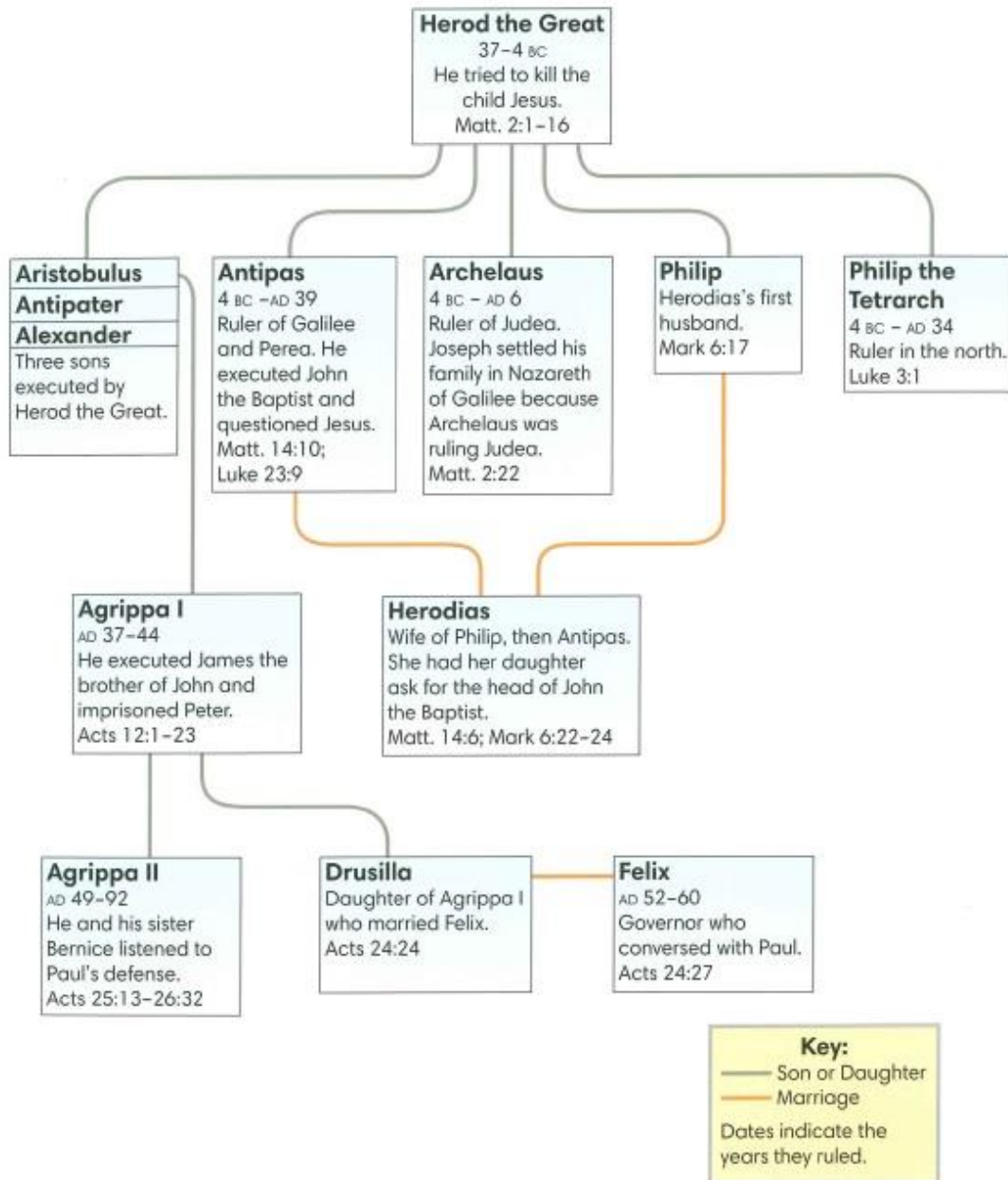
Herod Antipas ruled Galilee and Perea (until A.D. 39)

Palestine Under the Herods, 4 B.C. to A.D. 44



6-41 Archelaus was replaced by a Roman procurator. Procurators ruled the area until 41. The procurator during Jesus' ministry was Pontius Pilate (A.D. 26-36).

Herod's Dynasty



Rose Chronological Guide to the Bible

Herod the Great:

- Father was an Edomite who converted to Judaism
- Raised as a Jew
- Rebuilt and expanded the Second Temple (the one built in 516 B.C.)

B. Jewish Religious Leaders

Pharisees	Sadducees
From the Hebrew <i>paras</i> , suggesting "one who is separate."	Hebrew <i>seduqim</i> , "just/right ones"; originates from the name Zadok (Ezek. 44:10–16).
Established as a group during the Hasmonean dynasty.	Established as a group during the Hasmonean dynasty.
Laymen; with enough training they could become teachers of the law (rabbis) and scribes.	Priests and aristocrats; born into their positions of power.
Popular with the average person.	Favored by the elite.
Centered in synagogues.	Centered in the temple and the Sanhedrin, the Jewish ruling council.
Main Goal: To obey the Torah and the traditional interpretations of the Torah.	Main Goal: To keep Judaism centered on the sacrificial system at the temple.
Accepted all the Hebrew Scriptures including the Torah, as well as oral law.	Accepted only the Torah, the first five books of the Hebrew Scriptures.
Believed in resurrection, angels, and demons.	Did not believe in resurrection, angels, or demons (Matt. 22:23–33; Acts 23:8).
Refused to adapt to Greek/Roman culture, but also tried to avoid direct conflict with the ruling powers.	Allowed outside rulers and cultures to maintain power as long as the temple sacrifices continued.
Survived after the temple's destruction in AD 70 and developed as rabbinical authorities.	Disappeared from history after the temple's destruction in AD 70.

Rose Chronological Guide to the Bible

C. Dates¹⁷¹

6 B.C.	John the Baptist is born
5	Jesus is born
4	Jesus' family flees to Egypt, returns to Nazareth
A.D. 8	Jesus, age 12, talks with teachers in the temple
8-30	Jesus works as a carpenter in Nazareth
29	John the Baptist begins his ministry
30	Jesus begins his ministry
33	Jesus is crucified and resurrected

The Latin term **anno Domini (A.D.)** and the English term **before Christ (B.C.)** are used when designating years in the Gregorian (A.D. 1582) and Julian (46 B.C.) calendars. Anno Domini means "in the year of our Lord." The Latin phrase which means "before Christ" is "ante Christum."

This dating system was devised by the Scythian (modern Romania) monk Dionysius Exiguus. His system dated Jesus' birth as A.D. 1. However, scholars after the time of Dionysius have more accurately calculated (studying the Biblical and historical clues) the date of Jesus' birth to be in B.C. 6 or 5 (in other words, 5 or 6 years earlier than Dionysius had calculated).

For the purposes of this class, we will use the date of Jesus' birth as B.C. 5 according to the research accomplished by Andreas Köstenberger. We will also use the dates of Jesus' life and death calculated by Köstenberger. Other reputable scholars have calculated slightly different dates. These dates are all within the range of possible dates listed in the *ESV Study Bible*.

¹⁷¹ Andreas Köstenberger, senior research professor of New Testament and Biblical Theology at Southeastern Baptist Theological Seminary. <https://www.firstthings.com/web-exclusives/2014/04/april-3-ad-33>. "This coheres with Luke's mention that 'Jesus, when he began his ministry, was *about thirty years of age*' (Luke 3:23). If he was born in 6 or 5 B.C., as is most likely, Jesus would have been *approximately thirty-two to thirty-four years old* in late A.D. 28 until A.D. 30, which falls well within the range of him being 'about thirty years of age.'"

Where Jesus Walked: Then



Where Jesus Walked: **Now**



III. Reading the Gospels¹⁷²

Purpose and Design of the Gospels

The Gospels were designed to be read as **complete accounts**, each with its own emphasis and structure, yet all unified in telling the story of **Jesus and His followers**. Their central concern is to reveal **who Jesus is**, what He taught, and how people responded to Him.

A major theme that runs through the Gospels is that **many in Israel rejected** the message and promise originally intended for them. Understanding this rejection—and the way God continues to **draw people to Himself despite it**—is key to interpreting the Gospel narratives. These accounts reveal both **human responses to God's revelation** and **God's gracious persistence** in offering salvation.

The Literary Genre: Ancient Biography (Bios)

The Gospels belong to a literary form in the ancient world known as **bios**, or **ancient biography**. Unlike modern biographies, which emphasize detailed physical descriptions, psychological analysis, and personal development, a bios focuses on the **significant events, teachings, and character** of a person's life. The Gospels follow this pattern. They highlight the **key events and teachings** that define Jesus' ministry, showing how His words and actions reveal His identity. The **central figures** throughout are **Jesus and God the Father**, with Jesus carrying out the Father's redemptive plan.

Historical Nature and Organization

Although the Gospels are **historical writings**, they do not always follow a **strict chronological order**. Instead, the evangelists sometimes organize material **topically or thematically** to emphasize particular truths.

For example, **Mark 2:1–3:6** presents five controversy episodes in succession, while **Matthew** spreads those same events over **chapters 8–12**. This demonstrates that the Gospel writers arranged their material **with theological intent**, not merely as sequential history.

¹⁷² *ESV Study Bible*, 1811.

Unity and Diversity Among the Four Gospels

Each Gospel presents a **distinct portrait of Jesus**, yet they all agree that He is the **promised Messiah, uniquely related to God**, and the **bringer of salvation**. Three of the Gospels—**Matthew, Mark, and Luke**—are called the **Synoptic Gospels** (literally, “seeing together,” i.e., having the same viewpoint) because they share a similar perspective and often overlap in content. They tell the story of Jesus “**from the earth up**,” allowing readers to gradually discern His divine nature and relationship with the Father.

- **Mark** begins with the ministry of **John the Baptist**.
- **Matthew** and **Luke** start with **Jesus’ miraculous birth**.

In contrast, **John’s Gospel** tells the story “**from heaven down**.” He opens with the **preexistent Word becoming flesh**, presenting Jesus’ divine Sonship more directly and explicitly.

This difference in approach does not represent **conflicting accounts**, but rather **complementary perspectives** on the same truth—each Gospel highlighting unique aspects of who Jesus is and what He has done.

IV. Distinctives of the Four Gospels¹⁷³

A. Matthew

Purpose and Audience

The Gospel of Matthew presents **Jesus as the long-awaited Messiah and King** promised in the Old Testament. Writing primarily to a **Jewish audience**, Matthew emphasizes how Jesus fulfills Hebrew prophecy, establishes God's kingdom, and offers salvation through His life, death, and resurrection. He highlights Jesus' **teachings, miracles, and authority**, showing Him as the **new Moses** and the **ultimate fulfillment of the Law**.

Matthew's purpose is to confirm **Jesus' divine identity**, to call His followers to genuine **discipleship**, and to **commission believers** to spread His message to all nations.

Structure and Major Concerns

Matthew focuses on **Jesus' relationship to Israel** and explains **Israel's rejection** of Him. Although Jesus is the promised **King of the Jews**, fulfilling the Old Testament, Israel's rejection did not stop the fulfillment of God's promises. Instead, it **raised the stakes of discipleship** and led to the creation of a **new entity—the Church**. The Gospel's message extends **beyond Israel** to include **the whole world**. Its structure centers on **five major discourse sections**, often considered the backbone of the book:

1. **Sermon on the Mount (Chs. 5–7)**
2. **Missionary Discourse (Ch. 10)**
3. **Parables of the Kingdom (Ch. 13)**
4. **Community Discourse (Ch. 18)**
5. **Eschatological Discourse and Parables (Chs. 24–25)**

Throughout Matthew, Jesus' **words and deeds** interact seamlessly—His actions validate His teaching. His **death** fulfills God's divine plan, leading to His **vindication and ongoing mission**. True **disciples** are those who come to Jesus in personal relationship and trust, seeking **forgiveness** and the **righteousness** that God graciously provides.

Major Themes

Matthew's Gospel contains a rich variety of theological and ethical themes. His **Christology** presents Jesus as the **royal, messianic Son of God**, the **revealer of God's will**, and the **bearer of divine authority**. As the **promised King of the Jews**, Jesus:

- **Heals** the sick and broken,
- **Teaches** the true meaning of the Old Testament,
- **Calls** for practical righteousness,
- **Inaugurates** the Kingdom of Heaven, and
- **Explains** the mystery elements of God's promises.

¹⁷³ *ESV Study Bible*, 1811-1813.

The **Kingdom of Heaven**—a central theme unique to Matthew—is both **present and future** (12:28; 13:1–52; 24:1–25:46). Jesus proclaims its hope to the **lost sheep of Israel**, calling for **repentance**, confronting **hypocrisy**, demonstrating **authority over sin and the Sabbath**, and interpreting the **Law with mercy**.

Although most of Israel rejects the message, the mystery is that God’s promise **advances despite that rejection**. One day, the **Kingdom will encompass the entire world** (see the parables of ch. 13). At the **consummation**, Jesus’ authority will be universally revealed in a **final judgment** over all creation (chs. 24–25). Thus, in Matthew’s Gospel, **the Kingdom, eschatology, and salvation history** are tightly woven together.

Key Passages

Matthew concludes with two defining commands of Jesus:

- **The Great Commandments**, calling believers to love God and neighbor.

Matthew 22:37-39

³⁷ And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. ³⁸ This is the great and first commandment. ³⁹ And a second is like it: You shall love your neighbor as yourself.”

- **The Great Commission**, sending disciples to make disciples of all nations.

Matthew 28:18-20

¹⁸ And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

B. Mark

Purpose and Audience

The purpose of the Book of Mark is to present Jesus as the **powerful yet suffering Son of God**, whose life, death, and resurrection reveal the true nature of the Messiah. Aimed at a Roman audience, Mark emphasizes action, urgency, and authority, showing Jesus as a man of power and purpose through His miracles and service.

Mark portrays Jesus as the servant who came to give His life as a ransom for many, calling His followers to a path of discipleship marked by faith, sacrifice, and endurance. The Gospel serves to encourage believers—especially those facing persecution—to remain faithful to Christ, who ultimately triumphs through suffering.

Authorship, Composition, and Structure

Mark is widely regarded as the first Gospel written, though a minority of scholars still propose that Matthew came first. Because of its early composition, Mark's outline of Jesus' ministry has become the foundational structure for tracing the life of Christ in the other Gospels.

While Mark's account is historical, it is not always chronological; many sections appear to be arranged topically, such as the conflict episodes in chapters 2–3. The Gospel's first major section (1:16–8:26) follows a recurring pattern:

- A story about the disciples opens each segment (1:16–20; 3:13–19; 6:7–13).
- A summary statement or rejection scene closes each (3:7–12; 6:1–6; 8:22–26).

The turning point of the Gospel comes in 8:27–31, where Peter confesses that Jesus is the Christ. From that point forward, Mark shifts his focus toward Jesus' journey to the cross, with nearly half of the book covering the events leading up to the final week and a full quarter devoted to that week itself. For Mark, the Passion narrative is the heart of Jesus' story.

Themes of the Kingdom and the Gospel Message

Mark begins by declaring that what follows is “the gospel of Jesus Christ, the Son of God.” Though not as detailed in kingdom teaching as Matthew or Luke, Mark still traces the unfolding of the Kingdom of God as a major theme.

For Mark, the kingdom is both present and future—already active through Jesus' ministry but awaiting its full realization. **It begins small and hidden, like a seed, yet grows into a full harvest according to God's purpose.** This “mystery of the kingdom” reveals that God's redemptive work advances quietly but irresistibly.

A Gospel of Action and Authority

Mark's narrative moves with remarkable speed, often using the word "immediately" to convey a sense of urgency. It is more a Gospel of action than of teaching. Mark records only two extended discourses—the Parables of the Kingdom (4:1–33) and the Eschatological Discourse (13:1–37).

By contrast, he emphasizes miracles and deeds of power: there are 20 miracle accounts, and when combined with summary statements of healing, these occupy about one-third of the entire Gospel and nearly half of the first ten chapters. These displays of power highlight Jesus' divine authority—authority over sin, nature, disease, demons, and even death.

Mark's Christology centers on Jesus as "the Christ, the Son of God" (1:1; 8:29; 15:39). His claims of divine authority bring Him into conflict with Jewish leaders, particularly concerning purity laws, the Sabbath, and the temple, setting the stage for His eventual arrest and crucifixion.

The Suffering Servant and the Call to Discipleship

While Mark underscores Jesus' authority, he equally stresses His suffering. More than the other Gospels, Mark presents Jesus as the Suffering Son of Man and Servant who fulfills His mission by giving His life as a ransom for many (10:45).

Because the true meaning of Messiahship involves suffering, Jesus often commands silence from those who recognize Him (e.g., 1:44; 3:11; 5:43; 9:9). Without understanding His path of suffering, the title "Messiah" would be misunderstood.

This theme of **suffering** extends to **discipleship**. Mark calls believers to follow Jesus in self-denial, humility, and service (8:31–38; 9:33–37; 10:35–45). Like Matthew, Mark teaches that suffering precedes glory—the Son of Man must suffer first but will return in glory to judge the world (ch. 13).

Mark does not hide the failures of the disciples, emphasizing the need to listen carefully and depend fully on Jesus. Their weaknesses illustrate that true discipleship is a continual call to trust, humility, and perseverance.

C. Luke

Purpose and Audience

The purpose of the Book of Luke is to provide an **accurate and orderly account** of Jesus' life and ministry, demonstrating that He is the **Savior for all people**, not just for the Jews. Writing primarily to a **Gentile audience**, Luke emphasizes **Jesus' compassion, humanity, and universal mission** to seek and save the lost.

Luke highlights God's love for the **outcast, the poor, women, and sinners**, presenting a portrait of a Savior who welcomes all who come in faith. His Gospel aims to **strengthen faith** and **inspire discipleship** marked by humility, grace, and joy. Luke invites readers to **trust in Jesus** and to **follow His example of mercy and service**.

Structure and Literary Characteristics

As the **longest of the four Gospels**, Luke combines **teaching, miracles, and parables** in a balanced and engaging narrative. He includes **more parables** than any other Gospel writer. Whereas Matthew organizes Jesus' teaching into large discourse sections, Luke **distributes teaching throughout his narrative**, usually in **smaller, self-contained units**.

Many of Jesus' key teachings occur during **meal scenes** (7:36–50; 11:37–52; 14:1–24; 22:1–38; 24:36–49). These moments resemble **Greek symposia**, where “wisdom” was shared in conversation over a meal. Through this pattern, Luke highlights Jesus' **table fellowship** and **hospitality**, central expressions of God's grace toward all people.

The Divine Plan and the Theme of Fulfillment

A defining feature of Luke's Gospel is its focus on **God's sovereign plan**. Throughout the narrative, Luke uses the Greek word *dei* (“it must be”) to emphasize that events unfold according to **divine necessity** (2:49; 4:43; 9:22; 24:7, 26, 44–47).

God's plan centers on reaching and rescuing **the poor, the oppressed, and those under Satan's power** (4:16–18; 11:14–23). This plan follows a **promise-and-fulfillment** pattern, as key figures—such as John the Baptist, Mary, and Jesus—fulfill Old Testament expectations (7:28; 16:16).

The **infancy narratives** express this theme vividly through **hymns and songs** rich in scriptural language, introducing a recurring tone of **joy** that runs throughout the Gospel. Luke also underscores the immediacy of salvation by using the word **“today”** in key moments (2:11; 4:21; 5:26; 19:9; 22:34; 23:43).

Geographically, the Gospel traces a **journey from Galilee to Jerusalem** (9:52–19:44), symbolizing the steady forward movement of God's redemptive purpose.

Jesus' Identity and Mission

Luke portrays Jesus as the **Messiah, Servant, and Lord**. His identity is first revealed in **messianic terms** (1:31–35; 3:21–22; 4:16–30; 9:18–20), but as the story progresses, His authority expands to include titles such as **the Son of Man** and **the Lord** (5:24; 20:41–44; 21:27; 22:69).

These titles reveal His role as the **divine judge** and **fulfiller of God's covenant promises**. Luke also presents Jesus as a **prophet like Moses**—a **leader, deliverer, and teacher** who must be heard (4:20–30; 9:35). His **miracles** attest to the **inaugurated presence of the Kingdom of God**, which brings liberation from Satan's power (11:14–23; 17:20–21).

Though the Kingdom is already active, it also has a **future dimension**: Jesus will return to **reign over Israel and the nations** (ch. 21). Through Him, God fulfills His **covenantal promises to Abraham, David, and Israel** (1:45–54), displaying His faithfulness across generations.

Israel's Rejection and God's Continuing Plan

The national **religious leadership** remains steadfast in its **rejection** of Jesus' message. Yet the divine plan continues to advance. Luke records Jesus' **lament over Jerusalem** (19:41–44) and predicts **judgment and destruction** upon the city (21:20–24). These events serve both as a **warning of final judgment** and as an **assurance** that God's redemptive program is unfolding just as He ordained.

Despite Israel's unbelief, the **invitation to faith and repentance** remains open. God continues to call His people to return to Him through the message of His Son.

Formation of a New Community

In the wake of rejection, Jesus forms a **new community of believers**—those who embrace His message and follow Him in faith. This emerging community later becomes known as **“the Way”** in the Book of Acts.

Acts, written by the same author, serves as **Luke's second volume**, continuing the story of God's work through the **Holy Spirit**. It shows how the Gospel spread **from Jerusalem to the heart of the Roman Empire**, overcoming persecution and opposition through the **boldness of Spirit-filled witnesses**.

Together, **Luke–Acts** presents the **continuing mission of God**, demonstrating that His salvation is not confined to one nation but extended to **all people everywhere**.

D. John

Purpose and Audience

The purpose of the Book of John is to reveal **Jesus as the eternal Son of God** and the **source of eternal life**. Written to **inspire faith**, John emphasizes Jesus' **divine nature**, His **intimate relationship with the Father**, and His **mission to bring salvation** to the world.

Through **signs, teachings, and personal encounters**, the Gospel demonstrates that **believing in Jesus leads to true and lasting life**. Unlike the Synoptic Gospels, John focuses on **deep theological themes—light, truth, love, and belief**—inviting readers to know Jesus personally and to trust Him as the **Word made flesh**, the **Lamb of God**, and the **Savior of all**.

The **audience of the Gospel of John** appears to be a **broad mix of Jewish and Gentile readers**, likely a **Christian community** facing questions about faith, identity, and the nature of Jesus.

Structure and Distinctive Features

The fourth Gospel emphasizes **Jesus as the One sent from God**, acting in perfect **unity with the Father**. John opens with the majestic **declaration of the incarnation** and continues through a sequence of **seven signs** (miracles and healings) and **extended dialogues or discourses** that reveal who Jesus is.

This Gospel's **explicit portrayal of Jesus' divine identity** gives it a distinctive literary and theological power. Each episode, conversation, and miracle unfolds the reality that Jesus is **God's self-revelation**—the Word who became flesh and dwelt among us.

Christology and the Theme of Eternal Life

John's primary focus is **Christology**—the person and work of Christ. Unlike the Synoptic Gospels, John speaks little about the **kingdom of God**. Instead, he expresses that same promise through the theme of **eternal life**.

This life is not merely unending in duration but also **divine in quality**—a life of genuine fellowship with the Father and the Son (17:3). Eternal life is **available now** to those who believe (5:24–26), while those who reject it face **judgment** (3:16–21, 36).

Thus, John presents the gospel as a **present invitation** to share in God's life and as a **warning** to those who turn away from His offer.

The Word Made Flesh and the "I Am" Sayings

The **Word (Logos)** sent from God became **human flesh** to bring this promise to fulfillment. John's famous **"I Am" sayings** reveal different dimensions of Jesus' divine mission and identity.

Each image—the **Bread of Life**, the **Light of the World**, the **Good Shepherd**, the **Gate for the Sheep**, the **Resurrection and the Life**, the **Way**, the **Truth**, and the **Life**, and the **True Vine**—portrays how Jesus uniquely provides life, guidance, and salvation. As the **Son**, Jesus does only what the **Father** shows Him, underscoring their **perfect unity** in mission. He is both the **hoped-for Messiah** and the **Son of Man** who descends from heaven and ascends again (3:13; 6:27). In this role, He will **judge** (5:27), **be lifted up** (3:14), and **mediate salvation** between God and humanity. Even when viewed as a **prophet**, Jesus surpasses all others, fulfilling the role of a **leader-prophet like Moses** (6:14; 7:40).

The Seven Signs and Their Meaning

The **seven signs** (turning water into wine at Cana, healing the royal official's son, healing the paralytic at Bethesda, feeding the 5000, walking on water, giving sight to the man born blind, and raising Lazarus from the dead) dominate the first two-thirds of the Gospel and illustrate how people respond to Jesus—with reactions ranging from **rejection** (12:37–39) to **faith** (9:25).

Unlike the Synoptics, John records **no exorcisms**. Instead, he focuses on **healings, restoration, and provision**, each signifying Jesus' **superiority over Jewish institutions** (1:17; 2:19–21; 7:37–39; 9:38; 10:1–18). Many of these miracles occur during **Jewish feasts**, showing that Jesus fulfills what those feasts represent. Ultimately, John declares that **blessing belongs to those who believe** even without seeing the signs (20:29).

Jesus as the Revealer of God

John presents Jesus as the **revelator of the Father**—the One who makes God known (1:14–18). As the **Light of the World**, He illuminates the truth of who God is and how He loves His people.

Jesus' **death** demonstrates the **Father's love** for His own and serves as an **example for disciples** to follow in loving one another (13:1, 11–17). His death also **gathers God's people** into one flock (10:1–18) and becomes the means by which the **Son and the Father are glorified**, as life and salvation flow from His sacrifice (3:14–16).

The Role of the Holy Spirit

A major theme unique to John is the role of the **Holy Spirit**, whom Jesus calls the **Helper** (*Paraklētos*) (14:16–18, 26; 15:26; 16:7–14; 20:22).

After Jesus' death and resurrection, the Spirit continues His ministry—**teaching, guiding, and empowering** the disciples for mission. The Spirit leads believers into all truth, convicts the world concerning sin, righteousness, and judgment (14:25–31; 16:8–11), and **sustains spiritual life** (4:8–10; 7:37–39).

Through the Spirit's presence, Jesus remains with His followers, enabling them to live out the eternal life He came to give.

V. The Life of Jesus¹⁷⁴

EVENTS IN THE LIFE OF JESUS

Event	Matthew	Mark	Luke	John
Birth in Bethlehem	1:18–25		2:1–20	
Childhood	2:1–23		2:21–52	
Baptism/Ministry Begins	3:13–17	1:9–11	3:21–23	1:19–34
Performs First Miracle				2:1–11
Calls Disciples	4:18–22; 9:9; 10	1:16–20; 2:13–14; 3:13–19; 16:13–17	5:1–11, 27–28; 6:13–16; 9:1–6	1:38–51
Heals and Forgives Sin	9:1–8	2:1–12	5:17–26	
Sermon on the Mount	5:1–8:1		6:17–49	
Calms the Storm	8:23–27	4:35–41	8:22–25	
Feeds the 5,000	14:13–21	6:32–44	9:10–17	6:1–13
Walks on Water	14:22–33	6:45–51		6:16–21
Transfiguration	17:1–8	9:2–8	9:28–36	
Heals the Blind	9:27–31; 12:22–23; 20:29–34	8:22–26; 10:46–52	18:35–43	9:1–41
Parable of the Good Samaritan			10:25–37	
Parable of the Prodigal Son			15:11–32	
Raises Lazarus				11:38–44
Heals Ten Lepers			17:11–19	
Blesses Children	19:13–15	10:13–16	18:15–17	
Palm Sunday	21:1–11	11:1–10	19:29–40	12:12–15
Clears the Temple	21:12–13	11:15–17	19:45–46	2:14–17
Last Supper	26:17–29	14:12–25	22:7–20	
Betrayed	26:47–56	14:43–52	22:47–53	18:2–12
Suffers	27:26–34	15:16–24	22:63–65	19:1–17
Dies on the Cross	27:35–50	15:25–37	23:33–46	19:18–30
Rises from the Dead	28:1–8	16:1–8	24:1–12	20:1–10
Appears to Others	28:9–10, 16–20	16:9–18	24:13–50	20:11–31; 21:1–14
Ascends to Heaven		16:19	24:51–53	

¹⁷⁴ Rose *Chronological Guide to the Bible*, unless otherwise noted.

Genealogy of Jesus

THE GOSPEL OF MATTHEW

Matthew lists the genealogy from Abraham to Jesus.
Matt. 1:1-16

THE GOSPEL OF LUKE

Luke lists the genealogy from Jesus to Adam.
Luke 3:23-38



Jesus' Twelve Disciples ("Apostles," Luke 6:13)

 <p>PETER <i>The Rock</i></p> <p>Also Called: Simon, Cephas ("rock")</p> <p>Symbol: Keys (Matt. 16:19)</p> <p>Peter and his brother Andrew were from Bethsaida and lived in Capernaum. Peter became an early church leader and wrote the epistles of 1 and 2 Peter. He was martyred in Rome.</p>	 <p>ANDREW <i>The First</i></p> <p>Also Called: Protokletos ("first called")</p> <p>Symbol: Fisherman's anchor</p> <p>Andrew, Peter's brother and a fisherman from Bethsaida, was once a disciple of John the Baptist. Andrew was the first of the twelve disciples to follow Jesus (John 1:35-42).</p>	 <p>JAMES <i>The Elder</i></p> <p>Also Called: James the Greater</p> <p>Symbol: Sword (Acts 12:2)</p> <p>Brothers James and John ("sons of thunder," Mark 3:17) were fishermen in Galilee when Jesus called them to follow him. James may have been older than John. James was the first apostle to be martyred.</p>
 <p>JOHN <i>The Loved</i></p> <p>Also Called: The Evangelist</p> <p>Symbol: Cup (Matt. 20:23)</p> <p>John left his fishing business in Galilee to follow Jesus. He was a leader of the church in Jerusalem and wrote five New Testament books. John referred to himself in his gospel as "the one Jesus loved" (John 20:2).</p>	 <p>PHILIP <i>The Tested</i></p> <p>Also Called: Philip the Apostle</p> <p>Symbol: Bread (John 6:5-7)</p> <p>Philip urged Nathanael to "come and see" Jesus (John 1:46). Before Jesus miraculously fed 5,000 people, an event that occurred close to Philip's hometown of Bethsaida, Jesus tested his faith.</p>	 <p>NATHANAEL <i>The Seen</i></p> <p>Also Called: Bartholomew</p> <p>Symbol: Knife, representing his martyrdom.</p> <p>Originally from Cana (John 21:2), Nathanael believed in Jesus after Jesus had miraculously seen him sitting under a tree before they had ever met (John 1:47-49).</p>
 <p>THOMAS <i>The Doubter</i></p> <p>Also Called: Didymus ("twin")</p> <p>Symbol: Carpenter's T-square, according to a legend that he was a carpenter.</p> <p>Thomas is often nicknamed "Doubting Thomas" because he was initially skeptical of Jesus' resurrection (John 20:24-28).</p>	 <p>MATTHEW <i>The "Sinner"</i></p> <p>Also Called: Levi</p> <p>Symbol: Bag of coins</p> <p>Matthew left his work as a tax collector in Capernaum to follow Jesus. He invited Jesus to dine with him and other "sinners" (Matt. 9:9-13). He wrote the gospel of Matthew.</p>	 <p>SIMON <i>The Zealot</i></p> <p>Also Called: The Cananaean ("to burn with zeal")</p> <p>Symbol: Fish on a book, representing his calling to fish for people.</p> <p>Simon may have been a member of the Zealots, a radical Jewish political group that opposed the Romans (Mark 3:18).</p>
 <p>JAMES <i>The Second</i></p> <p>Also Called: The Younger/Less</p> <p>Symbol: Club, representing his martyrdom.</p> <p>We know very little about this "second" James mentioned in the gospels. Like Matthew, James is called the son of Alphaeus, leading some to believe that they were brothers.</p>	 <p>THADDAEUS <i>The Seeker</i></p> <p>Also Called: Jude, Judas</p> <p>Symbol: Ship, representing his missionary travels.</p> <p>Not much is known about him other than that he followed Jesus and sought an answer from Jesus in John 14:22. Tradition says that he was a missionary martyred in Persia.</p>	 <p>JUDAS <i>The Betrayer</i></p> <p>Also Called: Judas Iscariot</p> <p>Symbol: Bag of silver coins</p> <p>Judas was the disciples' treasurer who stole from their funds (John 12:6). He betrayed Jesus for thirty pieces of silver. After he heard that Jesus was to be crucified, he hanged himself in remorse (Matt. 27:3-5).</p>

Symbols vary and are based on church tradition.

VI. Harmony of the Gospels

Event	Matt.	Mark	Luke	John
Gospel prologue			1:1-4	1:1-18
Genealogy of Jesus	1:1-17		3:23-38	
BIRTH and CHILDHOOD <i>Key Places: Bethlehem, Jerusalem, Egypt, Nazareth</i>				
Angel tells Zechariah that his wife Elizabeth will bear a son.			1:5-25	
Angel tells Mary that she will bear a son through the Holy Spirit.			1:26-38	
Mary visits Elizabeth; Mary's song.			1:39-56	
John the Baptist is born to Elizabeth and Zechariah.			1:57-80	
Angel tells Joseph in a dream to take Mary as his wife.	1:18-25			
Jesus is born in Bethlehem.			2:1-7	
Shepherds visit Jesus after angels appear to them.			2:8-20	Luke only
As an infant, Jesus is brought to the temple for dedication.			2:21-38	
Magi from the east visit Jesus.	2:1-12			
Joseph, Mary, and Jesus flee to Egypt to escape King Herod.	2:13-18			
Joseph, Mary, and Jesus return to Nazareth.	2:19-23		2:39-40	
At age twelve, Jesus amazes teachers at the temple.			2:41-52	Luke only
EARLY MINISTRY <i>Key Places: Jordan River, Judea, Cana, Jerusalem, Samaria</i>				
John the Baptist preaches in the Judean wilderness.	3:1-12	1:1-8	3:1-18	1:19-34
John baptizes Jesus in the Jordan River.	3:13-17	1:9-11	3:21-22	
Jesus resists Satan's temptations in the wilderness.	4:1-11	1:12-13	4:1-13	
Jesus gathers his first disciples.				1:35-51
Jesus turns water into wine at a wedding in Cana.				2:1-12
Cleansing of the temple in Jerusalem at Passover.				2:13-25
Nicodemus and Jesus converse.				3:1-21
John the Baptist testifies about Jesus.				3:22-36
Herod Antipas imprisons John the Baptist.			3:19-20	
Jesus meets the Samaritan woman at the well.				4:1-42
MINISTRY PRIMARILY in GALILEE <i>Key Places: Capernaum, Caesarea Philippi, Tyre/Sidon, Cana, Nain, Bethsaida</i>				
Jesus preaches throughout Galilee.	4:12-17, 23-25	1:14-15	4:14-15	4:43-45
In Cana, Jesus heals an official's son who is in Capernaum.				4:46-54
Jesus calls disciples.	4:18-22	1:16-20	5:1-11	

Event	Matt.	Mark	Luke	John
Jesus orders an impure spirit out of a man.		1:21-28	4:31-37	
Jesus heals Peter's mother-in-law and others.	8:14-17	1:29-39	4:38-44	
Jesus heals a man with leprosy.	8:1-4	1:40-45	5:12-16	
Jesus heals and forgives a paralyzed man.	9:1-8	2:1-12	5:17-26	
Jesus dines with sinners.	9:9-13	2:13-17	5:27-32	
People ask Jesus about fasting.	9:14-17	2:18-22	5:33-39	
Jesus heals a man at the pool of Bethesda on the Sabbath.				5:1-47
Pharisees accuse Jesus of Sabbath breaking.	12:1-14	2:23-3:6	6:1-11	
Large crowds seek out Jesus.	12:15-21	3:7-12	6:17-19	
Twelve disciples appointed.		3:13-19	6:12-16	
The Sermon on the Mount, including the Beatitudes, the Lord's Prayer, and the Golden Rule.	5:1-7:29		6:20-49; 11:1-13; 16:16-17	
Capernaum	Mt 8:8--Centurion in Capernaum: "Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed."			
In Capernaum, Jesus heals a centurion's servant.	8:5-13		7:1-10	
In Nain, Jesus raises a widow's son from the dead.			7:11-17	
From prison, John the Baptist asks if Jesus is the Messiah.	11:1-19		7:18-35	
Woes for the unrepentant; rest for those who come to Jesus.	11:20-30			
A "sinful" woman anoints Jesus.			7:36-50	
Pharisees accuse Jesus of being in league with Satan.	12:22-37	3:20-30	11:14-28	
Jesus predicts his own death; the sign of Jonah.	12:38-45		11:29-32	
Jesus' mother and brothers come to see him.	12:46-50	3:31-35	8:19-21	
Jesus teaches in parables.	13:1-52	4:1-34	8:1-18; 13:18-21	
Jesus calms a storm on the Sea of Galilee.	8:23-27	4:35-41	8:22-25	
Jesus casts demons out of a man and into pigs.	8:28-34	5:1-20	8:26-39	
Jesus raises Jairus's daughter and heals a woman who touches his cloak.	9:18-26	5:21-43	8:40-56	
Jesus heals blind men and a mute man.	9:27-34			
Jesus is rejected in his hometown.	13:53-58	6:1-6	4:16-30	
Jesus commissions the twelve disciples.	9:35-10:42	6:7-13	9:1-6	
Herod Antipas executes John the Baptist.	14:1-12	6:14-29	9:7-9	
Jesus feeds 5,000 people with five loaves and two fish.	14:13-21	6:30-44	9:10-17	6:1-15
Jesus walks on water on the Sea of Galilee.	14:22-36	6:45-56		6:16-21
Jesus teaches about the true bread from heaven.				6:22-71
Jesus teaches about inner vs. outer cleanliness.	15:1-20	7:1-23		

Event	Matt.	Mark	Luke	John
Jesus heals a woman's daughter in Tyre/Sidon.	15:21-28	7:24-30		
Jesus heals a deaf and mute man.		7:31-37		
Jesus feeds 4,000 people with seven loaves and a few fish.	15:29-39	8:1-10		
Pharisees and Sadducees ask Jesus for a sign.	16:1-12	8:11-21		
Jesus heals a blind man at Bethsa da.	Mt 16:16--Peter: "You are the Christ, the Son of the Living God."	8:22-26		
Peter calls Jesus the Messiah/Christ.	16:13-20	8:27-30	9:18-21	
Jesus predicts his death and resurrection.	16:21-28	8:31-9:1	9:22-27	
Transfiguration of Jesus.	17:1-13	9:2-13	9:28-36	
Jesus heals a demon-possessed boy.	17:14-20 (v. 21*)	9:14-29	9:37-43	
Again, Jesus predicts his death and resurrection.	17:22-23	9:30-32	9:44-45	
Teachings about temple tax, children, greatness, mercy.	17:24-18:35	9:33-50	9:46-50	
MINISTRY in JUDEA and PEREA — East of Jordan River Key Places: Jerusalem, Bethany, Jericho				
Jesus heads south toward Jerusalem.	19:1-2	10:1	9:51-56	7:1-14
The cost of following Jesus.	8:18-22		9:57-62	
Jesus teaches in the temple.				7:15-52
Jesus spares a woman who was caught in adultery.				7:53-8:11*
Disputes with Pharisees at the temple.				8:12-58
Jesus sends out the seventy-two.			10:1-24	
Parable of the good Samaritan.			10:25-37	Luke only
Jesus visits the home of Martha and Mary.			10:38-42	
Jesus pronounces judgment upon a wicked generation.			11:14-54	
Teachings about courage, true riches, recognizing the times.			12:1-13:9	
Jesus heals a crippled woman on the Sabbath.			13:10-17	
Jesus heals a man born blind.				9:1-41
Jesus says he is the Good Shepherd.				10:1-21
Some try to kill Jesus for blasphemy.				10:22-42
Teachings about entering the kingdom of God.			13:22-30	
Jesus mourns over Jerusalem.	23:37-39		13:31-35	
Jesus dines with Pharisees; heals a man with dropsy.			14:1-24	
Jesus tells large crowds what it means to follow him.			14:25-35	
Parables of lost sheep, lost coin, lost son (prodigal son).	18:12-14		15:1-32	Prodigal Son (Luke only)

Event	Matt.	Mark	Luke	John
Parable of the shrewd manager.			16:1-15	
The story of Lazarus and the rich man.			16:19-31	
Teachings about forgiveness, faith, and duty.			17:1-10	
In Bethany, Jesus raises Lazarus from the dead.			John only	11:1-44
Sanhedrin plots to kill Jesus in Jerusalem.				11:45-57
Ten men with leprosy healed; only one thanks Jesus.			17:11-19	
Teachings about the coming of the kingdom and last days.			17:20-37	
Parable of the persistent widow.			18:1-8	
Parable of the Pharisee and tax collector.			18:9-14	
Teachings about divorce. Salome = mother of James & John	19:1-12	10:2-12	16:18	
Teachings about children. "sons of Zebedee" "sons of Thunder"	19:13-15	10:13-16	18:15-17	
Jesus tells a rich young ruler to give his wealth to the poor.	19:16-30	10:17-31	18:18-30	
Parable of the vineyard workers.	20:1-16			
Jesus again predicts his death and resurrection.	20:17-19	10:32-34	18:31-34	
James and John ask for positions of honor. mother asks	20:20-28	10:35-45	sons ask	
Jesus heals Bartimaeus and another blind man in Jericho.	20:29-34	10:46-52	18:35-43	
Jesus visits Zacchaeus, a chief tax collector in Jericho.			19:1-27	
Mary anoints Jesus with expensive perfume in Bethany.	26:6-13	14:3-9		12:1-11
JESUS' LAST WEEK				
<i>Key Places: Jerusalem, Bethany, Mount of Olives, Temple Courts, Golgotha</i>				
Sunday				
Jesus' triumphal entry into Jerusalem riding on a donkey.	21:1-11	11:1-11	19:28-44	12:12-19
Monday				
Cleansing of the temple.	21:12-16	11:15-19	19:45-46	
Jesus again predicts his death.				12:20-50
Tuesday				
A fig tree withers after Jesus had cursed it.	21:17-22	11:12-14, 20-25		
Teachings about entering God's kingdom.	21:23-22:14	11:27-12:12	19:47-20:19	
Pharisees try to challenge Jesus, but Jesus challenges them.	22:15-33, 41-46	12:13-27, 35-40	20:20-47	
Greatest Commandment: Love God and love others.	22:34-40	12:28-34		
Teachings about hypocrisy. Mt 23:37--Jesus laments over Jerusalem	23:1-36			

Event	Matt.	Mark	Luke	John
Widow puts two mites/coins into the temple treasury.		12:41-44	21:1-4	
On the Mount of Olives, Jesus teaches about the last days.	24:1-25:46	13:1-37	21:5-38	
Wednesday				
Judas Iscariot agrees to betray Jesus for thirty pieces of silver.	26:1-5, 14-16	14:1-2, 10-11	22:1-6	
Thursday				
Jesus washes the disciples' feet.		not much detail		13:1-17
Jesus shares the Last Supper with his disciples. → All 4	26:17-30	14:12-26	22:7-30	13:18-30
Jesus predicts Peter's denials.	26:31-35	14:27-31	22:31-38	13:31-38
Teachings about vine/branches, Holy Spirit, and the world.				14:1-16:33
Jesus prays for believers. → "The High Priestly Prayer"			John only	17:1-26
Jesus prays in the garden of Gethsemane.	26:36-46	14:32-42	22:39-46	
Friday				
Judas betrays Jesus, and Jesus is arrested (after midnight).	26:47-56	14:43-52	22:47-53	18:1-12
Jesus stands trial before Annas, Caiaphas, and the Sanhedrin.	26:57-68	14:53-65	22:54	18:13-14, 19-24
Peter disowns Jesus three times, then weeps bitterly.	26:69-75	14:66-72	22:54-62	18:15-18, 25-27
Sanhedrin condemns Jesus (at daybreak).	27:1-2	15:1	22:63-71	
Judas hangs himself.	27:3-10			
Jesus stands trial before Pilate, then Herod Antipas, then back to Pilate who sentences Jesus. → "What is truth?" Jn 18:38	27:11-26	15:2-15	23:1-25	18:28-19:16
Soldiers beat Jesus; put on him a crown of thorns and a robe.	27:27-31	15:16-20		19:1-3
Jesus is taken to Golgotha to be executed.	27:32	15:21	23:26-32	19:17
At Golgotha, Jesus is crucified between two thieves.	27:33-44	15:22-32	23:33-38	19:18-24
One thief believes in Jesus and asks to be remembered.			23:39-43	
Jesus entrusts his mother to John's care.			"It is finished." Jn 19:30 only	19:25-27
Jesus dies on the cross. → Centurion: "Surely this was the Son of God."	27:45-56	15:33-41	23:44-49	19:28-37
Joseph of Arimathea places Jesus' body in his own tomb (before sunset).	27:57-61	15:42-47	23:50-56	19:38-42
Saturday				
Roman guard is posted at the tomb.	27:62-66			

The gospels don't mention Wednesday specifically, but Luke 21:37-38 suggests that Jesus probably taught in the temple courts on this day. Judas and the religious leaders may have plotted together on this day.

Event	Matt.	Mark	Luke	John
Sunday				
Women find the stone rolled away from tomb, Jesus' body gone, and angels there.	28:1-8	16:1-8	24:1-8	20:1-2
Peter and John run to the empty tomb.			24:9-12	20:3-10
APPEARANCES and ASCENSION <i>Key Places: Jerusalem, Galilee, Emmaus</i>				
Jesus appears to Mary Magdalene and other women.	28:8-10	16:9-11*		20:11-18
Guards are bribed to say the disciples stole Jesus' body.	28:11-15			
Jesus appears to two disciples on the road to Emmaus.		16:12-13*	24:13-35	
Jesus appears to his disciples.		16:14*	24:36-49	20:19-23
Jesus appears to Thomas and other disciples.				20:24-31
Miracle of the fish at the Sea of Galilee.				21:1-14
Jesus restores Peter.				21:15-25
The Great Commission. → "Go and make disciples."	28:16-20	16:15-18*		
Jesus ascends into heaven forty days after his resurrection.		16:19-20*	24:50-53 (Acts 1:3-11) → Luke & Acts	

*Some early manuscripts do not have these verses.

MIRACLES OF JESUS

Miracle	Matthew	Mark	Luke	John
Healing				
Man with Leprosy	8:1-4	1:40-45	5:12-15	
Centurion's Servant	8:5-13		7:1-10	
Peter's Mother-in-law	8:14-15	1:29-31	4:38-9	
Cast out Demons	8:28-34	5:1-20	8:26-35	
Paralyzed Man	9:1-8	2:1-12	5:17-26	
Woman with Hemorrhage	9:20-22	5:25-34	8:43-48	
Two Blind Men	9:27-31			
Mute, Demon-Possessed Man	9:32-33		11:14	
Man with Shriveled Hand	12:9-13	3:1-5	6:6-10	
Blind, Mute, Possessed Man	12:22-23			
Canaanite Woman's Daughter	15:21-28	7:24-30		
Boy with a Demon	17:14-21	9:14-29	9:37-42	
Blind (Bartimaeus)	20:29-34	10:46-52	18:35-43	
Deaf Mute		7:31-37		
Possessed Man in Synagogue		1:21-28	4:31-37	
Blind Man at Bethsaida		8:22-26		
Crippled Woman			13:10-17	
Man with Dropsy			14:1-4	
Ten Lepers			17:11-19	
High Priest's Servant			22:49-51	
Official's Son				4:46-54
Sick Man at Pool of Bethesda				5:1-15
Man Born Blind				9:1-41
Power Over Nature				
Calming the Storm	8:23-27	4:35-41	8:22-25	
Feeding the 5,000	14:13-21	6:32-44	9:10-17	6:1-13
Walking on Water	14:22-33	6:45-51		6:16-21
Feeding the 4,000	15:29-38	8:1-9		
Coin in Fish	17:24-27			
Fig Tree Withered	21:18-22	11:12-14, 20-25		
Large Catch of Fish			5:4-11	
Water Turned to Wine				2:1-11
Another Large Catch of Fish				21:1-11
Raising the Dead				
Jairus's Daughter	9:18-19, 23-26	5:21-24, 35-43	8:40-42, 49-56	
Widow's Son			7:11-17	
Lazarus				11:1-44

Parables of Jesus

Parable	Matthew	Mark	Luke
Lamp under a Bowl	5:14-16	4:21-22	8:16-17; 11:33-36
Wise and Foolish Builders	7:24-27		6:46-49
New Cloth on an Old Garment	9:16	2:21	5:36
New Wine in Old Wineskins	9:17	2:22	5:37-38
Sower and the Seeds	13:3-8, 18-23	4:3-8, 13-20	8:5-8, 11-15
Weeds in the Field	13:24-30, 36-43		
Mustard Seed	13:31-32	4:30-32	13:18-19
Yeast	13:33		13:20-21
Hidden Treasure	13:44		
Valuable Pearl	13:45-46		
Net of Good and Bad Fish	13:47-50		
Owner of a House	13:52		
Lost Sheep	18:12-14		15:4-7
Unmerciful Servant	18:23-35		
Workers in the Vineyard	20:1-16		
Two Sons	21:28-32		
Evil Tenants	21:33-44	12:1-11	20:9-18
Wedding Banquet	22:2-14		14:16-24
Fig Tree	24:32-35	13:28-31	21:29-33
Faithful vs. Wicked Servant	24:45-51		12:42-48
Ten Bridesmaids	25:1-13		
Talents	25:14-30		19:12-27
Sheep and Goats	25:31-46		
Growing Seed		4:26-29	
Watchful Servants		13:32-37	12:35-40
Money Lender			7:41-43
Good Samaritan			10:30-37
Friend in Need			11:5-8
Rich Fool			12:16-21
Unfruitful Fig Tree			13:6-9
Lowest Seat at the Feast			14:7-14
Cost of Discipleship			14:28-33
Lost Coin			15:8-10
Prodigal Son			15:11-32
Shrewd Manager			16:1-13
Rich Man and Lazarus			16:19-31
Master and His Servant			17:7-10
Persistent Widow			18:2-8
Pharisee and Tax Collector			18:9-14

Jesus' Titles and Attributes

Prophecy	Old Testament References	New Testament Fulfillment
"I Am" (Jehovah)	Exodus 3:13-15	John 8:24; 13:19
A Prophet like Moses	Deuteronomy 18:18-19	John 1:21; 6:14; Acts 3:22-23; Hebrews 3:1-6
The throne of David established forever	2 Samuel 7:12-13, 16, 25-26; Psalm 89:3-4, 36-37; Isaiah 9:7; 1 Chronicles 17:11-14, 23-27	Luke 1:32-33; Acts 2:29-36; 2 Timothy 2:8; Hebrews 1:8
The promised Redeemer	Job 19:25-27; Psalm 130:7-8 Isaiah 59:20	Galatians 4:4-5; Titus 2:13-14
The Son of God	Psalm 2:7	Matt. 3:17; 8:29; 16:16; Mark 1:11; Luke 1:32, 35; Acts 13:33; Hebrews 1:5; 5:5; 2 Peter 1:17
Delights to do God's will	Psalm 40:8	John 4:34; 6:38
A King known for righteousness, anointed	Psalm 45:1-7	Hebrews 1:8-9
Seed of David	Psalm 89:3-4	John 7:42; Acts 13:22-23
The firstborn over all creation	Psalm 89:27	Romans 8:29; Colossians 1:15
Never changing, everlasting	Psalm 102:24-27	Hebrews 1:10-12; 13:8
David's son; David's Lord at God's right hand	Psalm 110:1	Matthew 22:41-45; Mark 12:35-37; 16:19; Acts 7:56; Romans 1:3; Ephesians 1:20; Hebrews 1:3
A Priest according to the order of Melchizedek	Psalm 110:4	Hebrews 5:5-6, 10; 6:20; 7:1-22
The Chief Cornerstone	Psalm 118:22-23	Matthew 21:42; Mark 12:10-11; Luke 20:17; Acts 4:10-12; Ephesians 2:20; 1 Peter 2:4-7
The way of repentance for all nations	Isaiah 2:2-4	Luke 24:47
Immanuel, God with us	Isaiah 7:14; 8:8-10	Matt. 1:21-23; John 1:14; 14:8-11; Colossians 2:9
A stone of stumbling, a rock of offense	Isaiah 8:14-15	Matt. 21:42-44; Romans 9:32, 33; 1 Peter 2:6-8
The light which has shone out of darkness	Isaiah 9:1-2	Matthew 4:14-16; Luke 2:32; John 1:4-5
Prince of Peace	Isaiah 9:6	John 14:27; Acts 10:36; Romans 5:1; Ephesians 2:14; Col. 1:20
Full of wisdom, power and righteousness	Isaiah 11:1-10	Acts 10:38; 1 Corinthians 1:30; Ephesians 1:17; Colossians 2:2-3
The key of the house of David is upon his shoulder	Isaiah 22:21-25	Revelation 3:7
The stone in Zion, a sure foundation	Isaiah 28:16	Romans 9:33; 1 Peter 2:6
God's elect Servant, in whom he delights	Isaiah 42:1-4	Matthew 12:17-21; Philippians 2:7
Spirit of the LORD shall rest on him	Isaiah 61:1	Matthew 3:16; Luke 4:18
The Righteous Branch	Jeremiah 23:5-6; 33:15-16	Romans 3:22; 1 Cor. 1:30; 2 Cor. 5:21; Philippians 3:9
The Good Shepherd	Ezekiel 34:23-24; 37:24	John 10:11; Hebrews 13:20; 1 Peter 2:25
The enthroned High Priest	Zechariah 6:12-13	Hebrews 7:11-28; 8:1-2
Sun of Righteousness; the Dayspring; our Light	Malachi 4:2-3	Luke 1:78; Ephesians 5:14; 2 Peter 1:19; John 8:12; Revelation 2:28; 22:16

Color Key

Prophecies more than 1,200 years before Jesus' birth are highlighted in green.
 Prophecies more than 800 years before Jesus' birth are highlighted in yellow.
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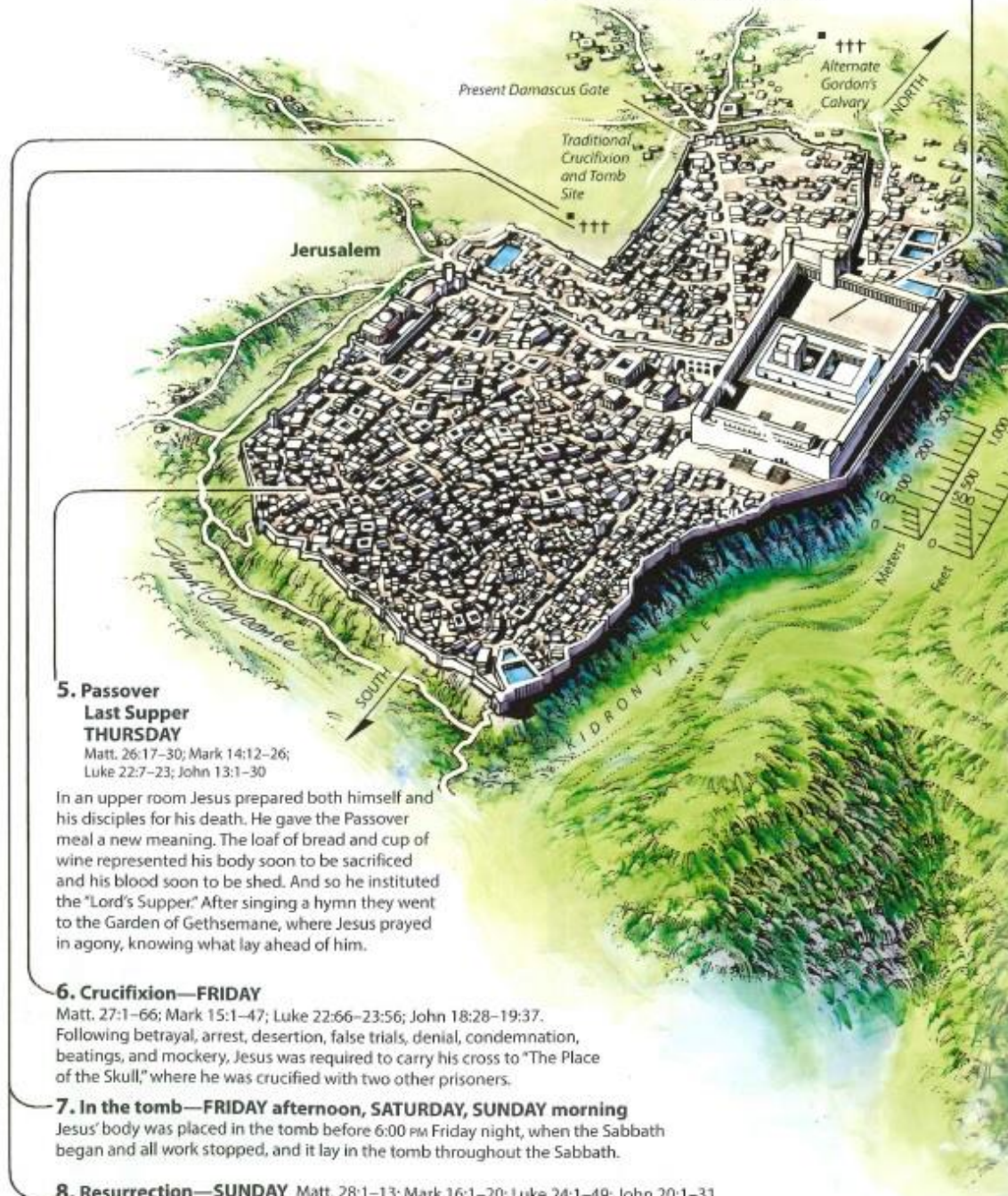
Palm Sunday to Easter

Walking with Jesus Each Day

2. Clearing of the temple MONDAY

Matt. 21:10-17;
Mark 11:15-18;
Luke 19:45-48

The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making large profits as they gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.



5. Passover Last Supper THURSDAY

Matt. 26:17-30; Mark 14:12-26;
Luke 22:7-23; John 13:1-30

In an upper room Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead of him.

6. Crucifixion—FRIDAY

Matt. 27:1-66; Mark 15:1-47; Luke 22:66-23:56; John 18:28-19:37.

Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings, and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was crucified with two other prisoners.

7. In the tomb—FRIDAY afternoon, SATURDAY, SUNDAY morning

Jesus' body was placed in the tomb before 6:00 PM Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

8. Resurrection—SUNDAY

Matt. 28:1-13; Mark 16:1-20; Luke 24:1-49; John 20:1-31
Early in the morning, women went to the tomb and found that the stone closing the tomb's entrance had been rolled back. An angel told them Jesus was alive. Jesus appeared to Mary Magdalene in the garden, to Peter, to the two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

3. Day of controversy and parables

TUESDAY Mt 21:23–24:51;
Mk 11:27–13:37; Lk 20:1–21:36

IN JERUSALEM
Jesus evaded the traps set by the priests.

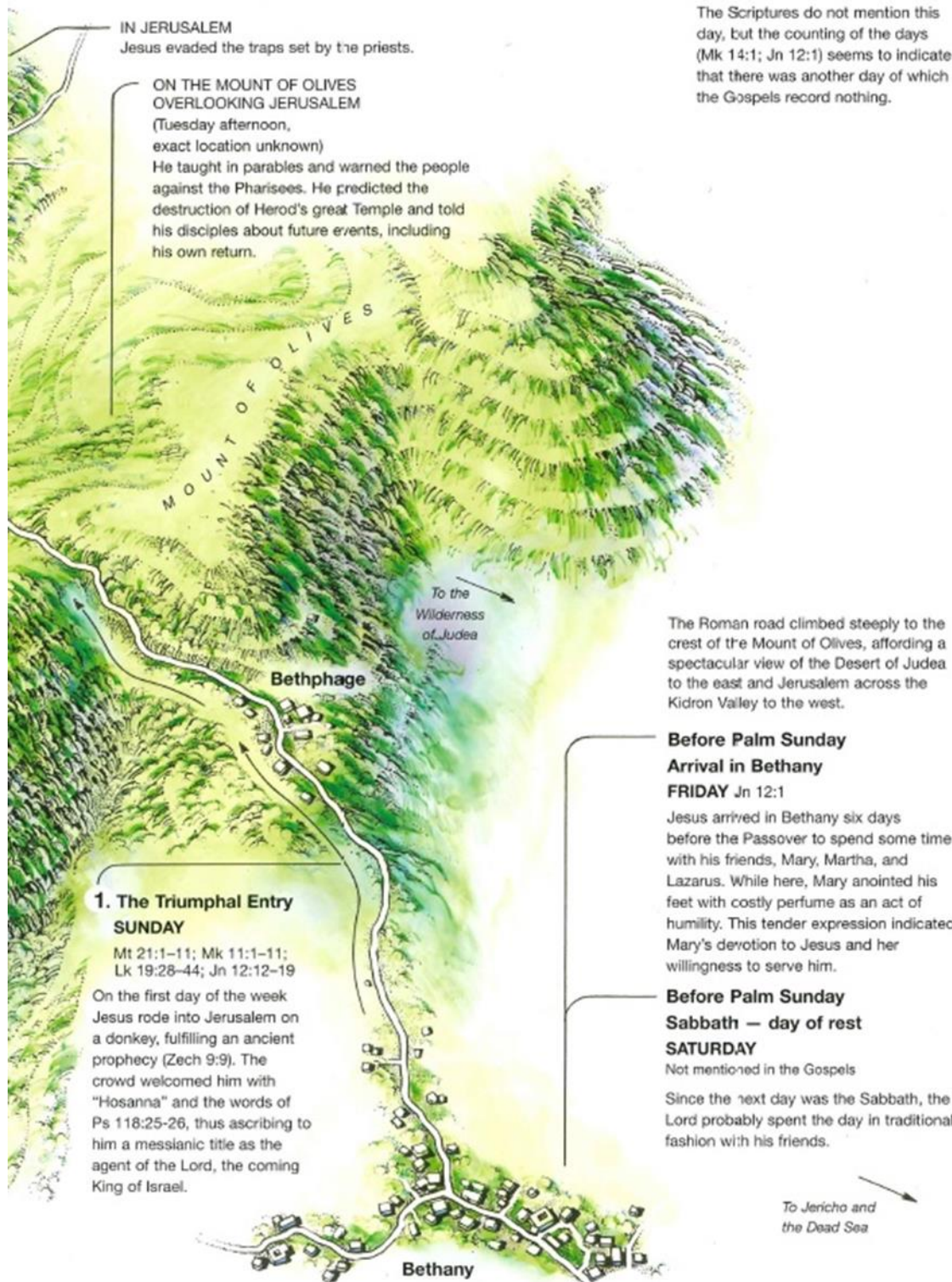
**ON THE MOUNT OF OLIVES
OVERLOOKING JERUSALEM**
(Tuesday afternoon,
exact location unknown)
He taught in parables and warned the people
against the Pharisees. He predicted the
destruction of Herod's great Temple and told
his disciples about future events, including
his own return.

4. Day of rest

WEDNESDAY

Not mentioned in the Gospels

The Scriptures do not mention this
day, but the counting of the days
(Mk 14:1; Jn 12:1) seems to indicate
that there was another day of which
the Gospels record nothing.



1. The Triumphal Entry SUNDAY

Mt 21:1–11; Mk 11:1–11;
Lk 19:28–44; Jn 12:12–19

On the first day of the week
Jesus rode into Jerusalem on
a donkey, fulfilling an ancient
prophecy (Zech 9:9). The
crowd welcomed him with
"Hosanna" and the words of
Ps 118:25–26, thus ascribing to
him a messianic title as the
agent of the Lord, the coming
King of Israel.

The Roman road climbed steeply to the
crest of the Mount of Olives, affording a
spectacular view of the Desert of Judea
to the east and Jerusalem across the
Kidron Valley to the west.

Before Palm Sunday Arrival in Bethany

FRIDAY Jn 12:1

Jesus arrived in Bethany six days
before the Passover to spend some time
with his friends, Mary, Martha, and
Lazarus. While here, Mary anointed his
feet with costly perfume as an act of
humility. This tender expression indicated
Mary's devotion to Jesus and her
willingness to serve him.

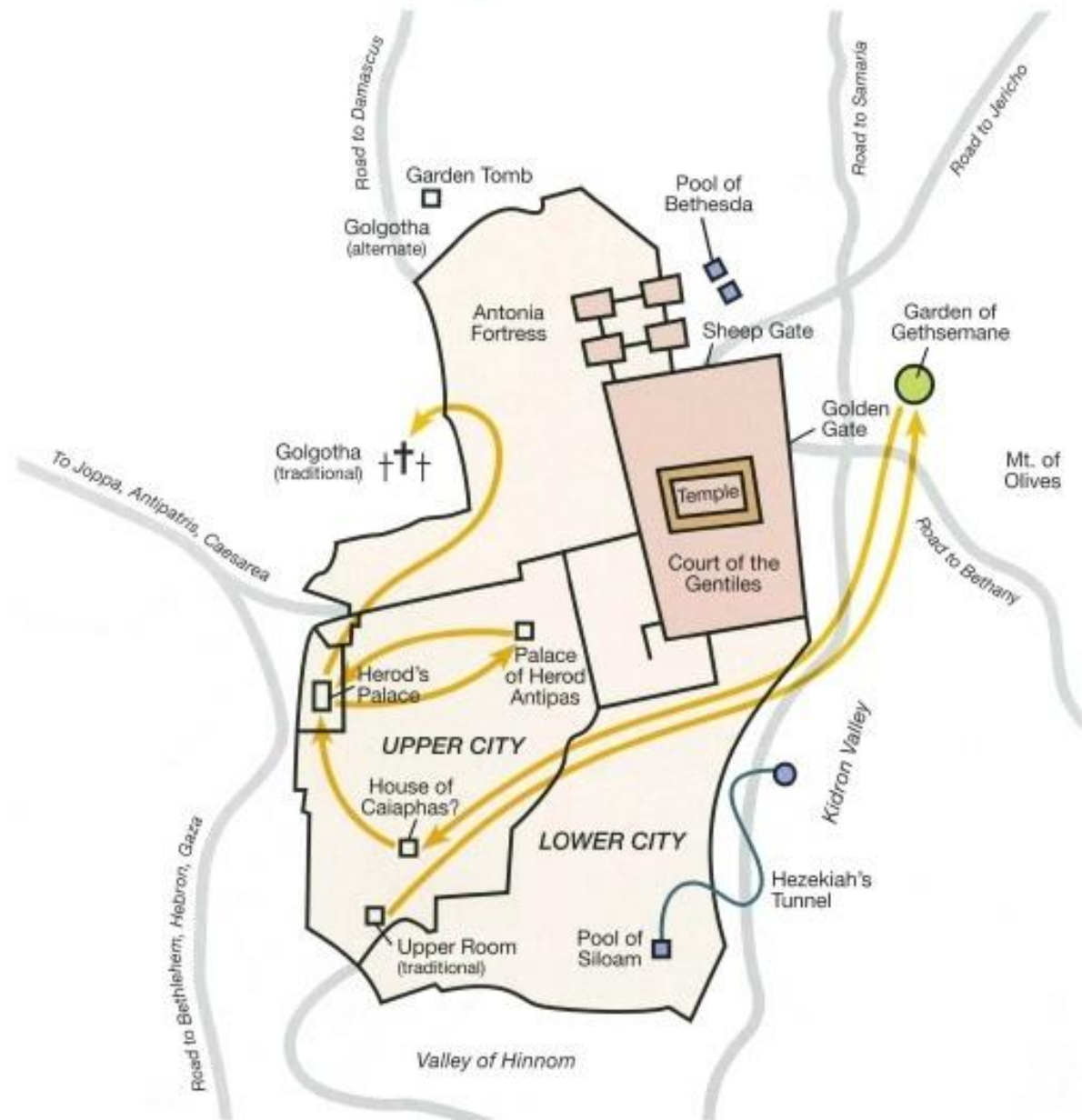
Before Palm Sunday Sabbath — day of rest

SATURDAY

Not mentioned in the Gospels

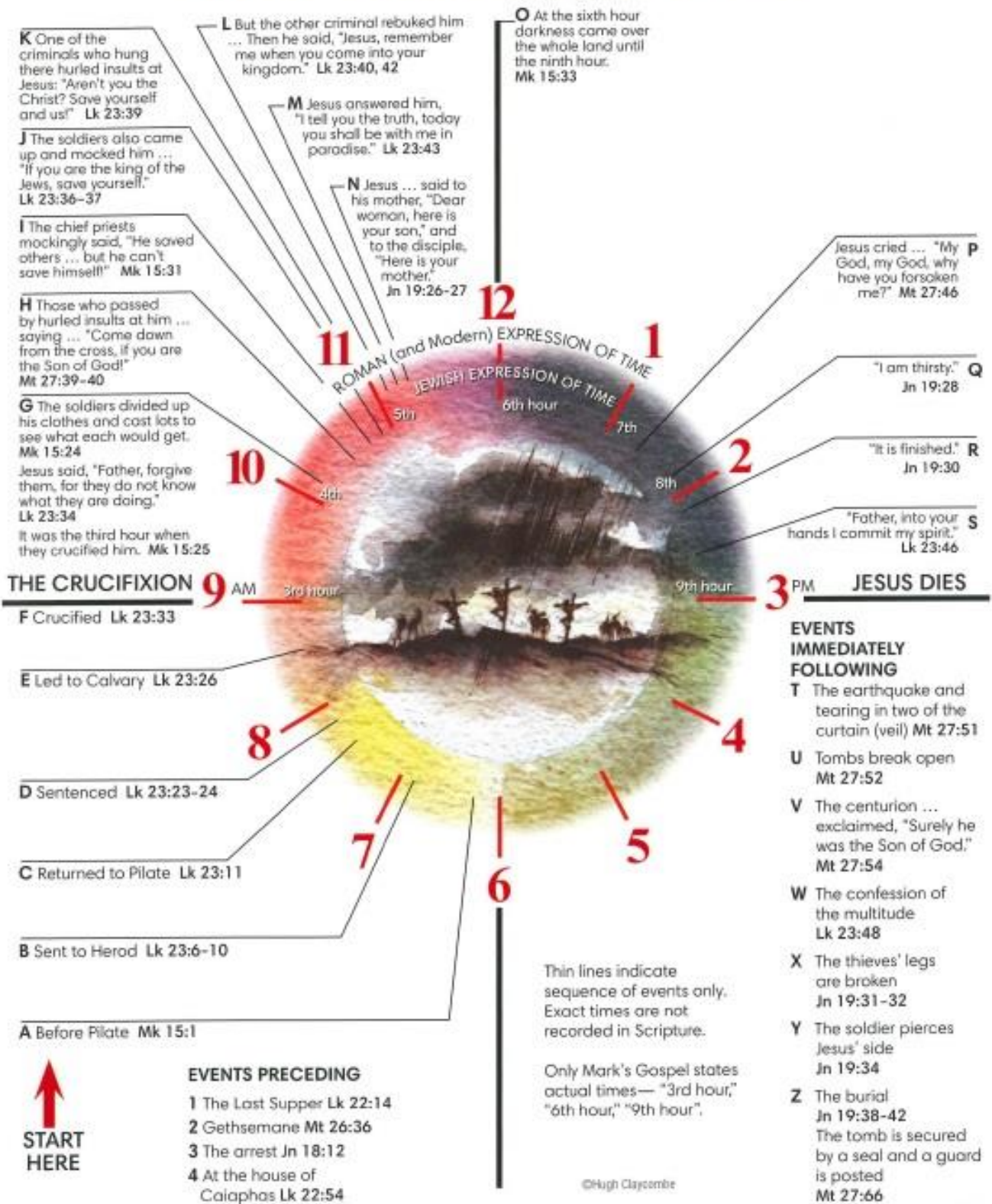
Since the next day was the Sabbath, the
Lord probably spent the day in traditional
fashion with his friends.

Journey to the Cross



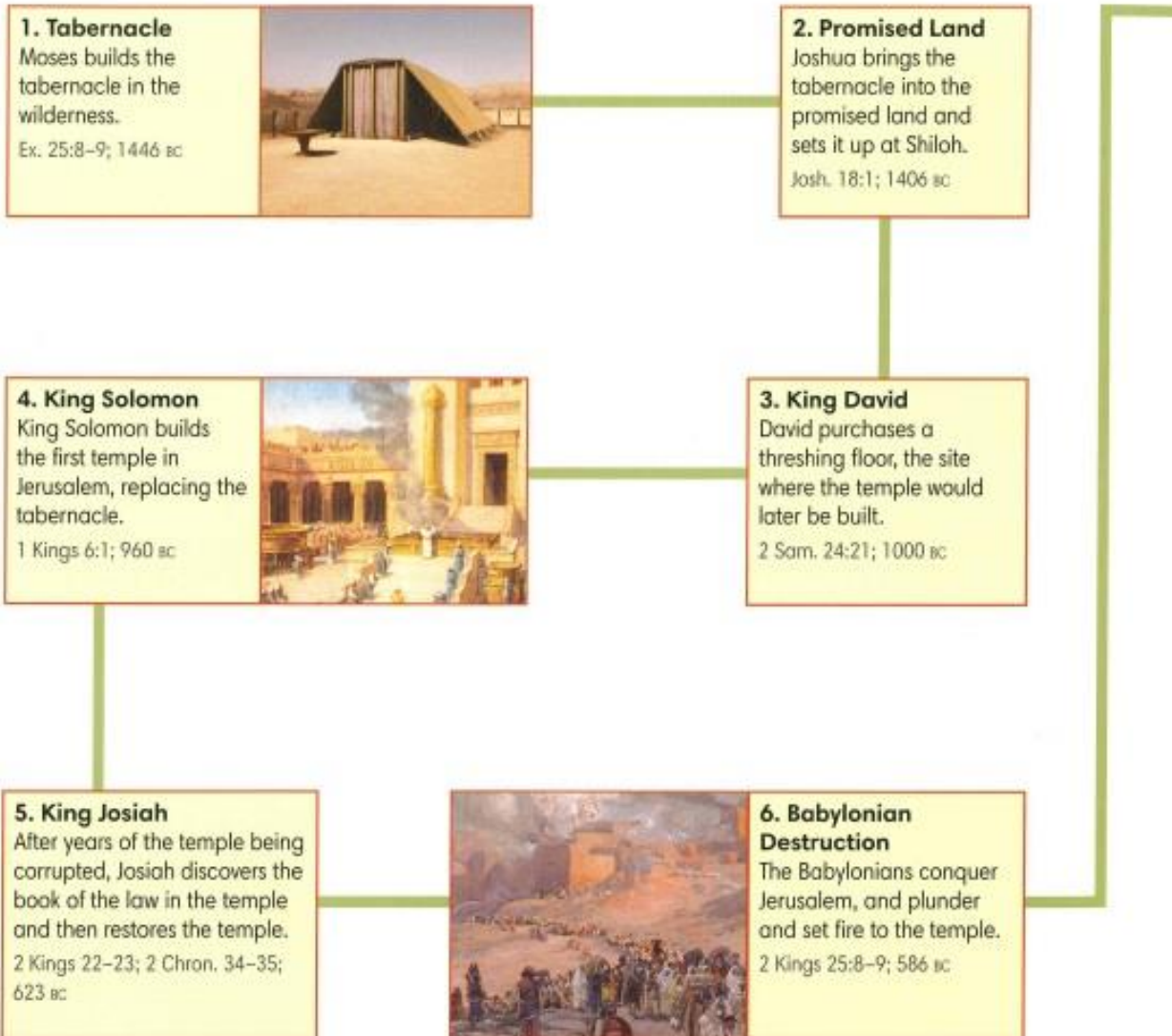
1. After the Last Supper in the upper room, Jesus prays in the garden of Gethsemane, where he is also arrested. Luke 22:12; Matt. 26:36; Mark 14:32
2. Jesus stands trial before Annas (location unknown), then Caiaphas and the Sanhedrin at the house of Caiaphas. John 18:13, 24; Matt. 26:57; Mark 14:53; Luke 22:54
3. Jesus stands trial before Pilate at Herod's Palace. Matt. 27:2; Mark 15:1; Luke 23:1; John 18:28
4. Pilate sends Jesus to Herod Antipas, who sends Jesus back to Pilate. Luke 23:7, 11
5. Jesus is crucified at Golgotha. Matt. 27:33; Mark 15:22; Luke 23:33; John 19:17

Jesus' Hours on the Cross



Chronology of the Temple

The temple (and earlier the tabernacle) was the place where God met with his people. It was a visible expression of God's desire to dwell among his people.



7. Zerubbabel

Under Zerubbabel's governance, the Jews return from exile and rebuild the temple in Jerusalem, but it's not as glorious as the previous temple.

Ezra 3:12; 6:15; 516 BC



8. Rededication

Antiochus IV Epiphanes defiles the temple, but the Maccabean Revolt restores Jerusalem to Jewish control and the temple is rededicated (Hanukkah).

164 BC

10. Jesus at the Temple

During Jesus' ministry, he enters the temple courts and casts out merchants, heals the sick, teaches his followers, and prophesies that "not one stone here will be left on another."

Matt. 21:12-14; Mark 13:2;
Luke 21:37; AD 27-30



9. Herod the Great

Herod begins a massive expansion of the temple complex.

20 BC

11. Jesus on the Cross

At the moment of Jesus' death on the cross, the thick temple curtain is torn in two from top to bottom.

Matt. 27:51; see also
Heb. 10:19-20; AD 30



12. Roman Destruction

To quell an uprising, the Romans massacre thousands in Jerusalem, pillage the temple treasures, and destroy the temple by setting it on fire.

AD 70

Prophecies Fulfilled by Jesus

Prophecy	Old Testament References	New Testament Fulfillment
Jesus' Birth		
Be of the offspring of the woman; shall bruise the serpent's head	Genesis 3:14, 15: So the LORD God said to the serpent . . . "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel. "	Galatians 4:4 But when the time had fully come, God sent his Son, born of a woman , born under law, Hebrews 2:14 Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death . . . that is, the devil . 1 John 3:8 He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work.
All nations shall be blessed through Abraham	Genesis 18:17, 18: Then the LORD said . . . "Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. " Also Genesis 12:3; 22:18; 26:4; 28:14	Acts 3:25, 26 . . . He said to Abraham, "Through your offspring all peoples on earth will be blessed. " When God raised up his servant, he sent him first to you to bless you . . ." Also Matthew 1:1, 17; Galatians 3:16
Be of the tribe of Judah	Genesis 49:8-10 "Judah, your brothers will praise you . . . The sceptre will not depart from Judah , nor the ruler's staff from until he comes to whom it belongs and the obedience of the nations is his." Micah 5:2 "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel , whose origins are from of old, from ancient times."	Matthew 1:1-3 A record of the genealogy of Jesus Christ the son of David, the son of Abraham . . . Jacob the father of Judah and his brothers, Judah the father of Perez and Zerah . . . Hebrews 7:14 For it is clear that our Lord descended from Judah . Revelation 5:5 Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah , the Root of David, has triumphed. He is able to open the scroll and its seven seals."
Be born in the town of Bethlehem of Judea (Judah)	Micah 5:2-5 "But you, Bethlehem Ephrathah , though you are small among the clans of Judah , out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times." . . .	Matthew 2:1-6 After Jesus was born in Bethlehem in Judea , during the time of King Herod, Magi from the east came to Jerusalem and asked, "Where is the one who has been born king of the Jews? . . ."
Be born a king of the line of David	Isaiah 9:7 . . . He will reign on David's throne and over his kingdom . . . Also 2 Samuel 7:12, 13; Jeremiah 23:5; 30:9	Matthew 1:1 A record of the genealogy of Jesus Christ the son of David , the son of Abraham . . . Also Luke 1:32; Acts 13:22, 23
A child to be born	Isaiah 9:6 For to us a child is born . . . he will be called Wonderful Counsellor, Mighty God . . .	Luke 2:11 Today in the town of David a Saviour has been born to you; he is Christ the Lord.
Be born of a virgin	Isaiah 7:13, 14 Then Isaiah said, "Hear now, you house of David! Is it not enough to try the patience of men? Will you try the patience of my God also? Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel (<i>God with us</i>)."	Matthew 1:18-23 . . . His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. Luke 1:26-35 . . . God sent the angel . . . to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. . . .
Kings shall bring him gifts, fall down before him	Psalms 72:10, 11 The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts . All kings will bow down to him and all nations will serve him.	Matthew 2:1-11 After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem . . . On coming to the house, they saw the child with his mother Mary, and they bowed down and worshipped him . Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh.
Be born of the seed of Abraham	Genesis 17:7, 8; 26:3, 4	Matthew 1:1, 17; Galatians 3:16, 29; Heb. 2:16
Be born of the seed of Isaac	Genesis 17:19; 21:12; 26:2-4	Matthew 1:2, 17; Romans 9:7; Hebrews 11:17-19
Be of the seed of Jacob; a star out of Jacob	Genesis 28:13, 14; Numbers 24:17, 19	Matthew 1:2; Luke 1:33; 3:23-38
Be a firstborn son, sanctified	Exodus 13:2; Numbers 3:13; 8:17	Luke 2:7, 23
Be a rod out of the stem of Jesse	Isaiah 11:1, 2	Matthew 1:6; Acts 13:22, 23
Massacre of children	Jeremiah 31:15	Matthew 2:16-18
Have eternal existence	Micah 5:2	John 1:1, 4; 8:58; Colossians 1:15-19
Color Key	Prophecies more than 1200 years before Jesus' birth are highlighted in green. Prophecies more than 800 years before Jesus' birth are highlighted in yellow. Prophecies more than 500 years before Jesus' birth are highlighted in blue.	

Prophecy	Old Testament References	New Testament Fulfillment
Jesus' Life and Ministry		
Be called out of Egypt	Hosea 11:1 "When Israel was a child, I loved him, and out of Egypt I called my son. . . ."	Matthew 2:13-15, 19-21 . . . So he . . . took the child and his mother during the night and left for Egypt . . .
Be rejected by his brethren	Psalms 69:8 I am a stranger to my brothers, an alien to my own mother's sons . . .	John 7:3-5 Jesus' brothers said to him, "You ought to leave here . . . so that your disciples may see the miracles you do. . . ." For even his own brothers did not believe in him.
Rulers take council against him	Psalms 2:1, 2 Why do the nations conspire and the peoples plot in vain ? The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.	Matthew 12:14 But the Pharisees went out and plotted how they might kill Jesus. Matthew 26:3, 4 Then the chief priests and the elders . . . plotted to arrest Jesus in some sly way and kill him. Matthew 26:47 . . . Judas . . . arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. See also Luke 23:11, 12
Be rejected as capstone	Psalms 118:22, 23 The stone the builders rejected has become the capstone; the LORD has done this, and it is marvellous in our eyes.	Matthew 21:42 Jesus said to them, "Have you never read in the Scriptures: "The stone the builders rejected has become the capstone . . ."
Was to enter the Temple	Malachi 3:1 " . . . Then suddenly the LORD you are seeking will come to his temple ; the messenger of the covenant, whom you desire, will come . . ." Haggai 2:7, 9	Matthew 21:12-16 Jesus entered the temple area and drove out all who were buying and selling there. . . . See also Mark 11:11 ; Luke 2:25-47 ; Luke 19:45-47
Call those who were not his people	Isaiah 55:4, 5 . . . Surely you will summon nations you know not , and nations that do not know you will hasten to you . . . Also Hosea 2:23	Romans 9:23-26 . . . even us, whom he also called, not only from the Jews but also from the Gentiles? . . .
The King comes to Jerusalem riding on a donkey	Zechariah 9:9 . . . See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt , the foal of a donkey.	Mark 11:1-10 . . . When they brought the colt to Jesus and threw their cloaks over it, he sat on it. . . . Also Matthew 21:1-5 ; Luke 19:28-38 ; John 12:14, 15
Be a "stone of stumbling" to the Jews	Isaiah 8:14 . . . and he will be a sanctuary; but for both houses of Israel he will be a stone that causes men to stumble and a rock that makes them fall. And for the people of Jerusalem he will be a trap and a snare.	Romans 9:31-33 . . . Israel . . . stumbled over the "stumbling-stone." As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame." 1 Peter 2:7, 8 . . . They stumble because they disobey the message—which is also what they were destined for.
Upon his coming, the deaf hear, the blind see	Isaiah 29:18 In that day the deaf will hear the words of the scroll, and out of gloom and darkness the eyes of the blind will see. Isaiah 35:5 Then will the eyes of the blind be opened and the ears of the deaf unstopped.	Matthew 11:5 The blind receive sight , the lame walk, those who have leprosy are cured, the deaf hear , the dead are raised, and the good news is preached to the poor. Also John 9:39 ; Luke 7:19-22 ; Mark 7:37
Fulfill promises to Jews, be a light to the Gentiles	Isaiah 42:6 " . . . I will keep you and will make you to be a covenant for the people and a light for the Gentiles . . ." Isaiah 49:6 " . . . I will also make you a light for the Gentiles , that you may bring my salvation to the ends of the earth."	Luke 2:25-32 " . . . a light for revelation to the Gentiles and for glory to your people Israel. " Acts 26:23 " . . . that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles. "
A new everlasting covenant	Jeremiah 31:31-34 " . . . I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers . . . I will put my law in their minds and write it on their hearts. . . ." Also Jeremiah 32:37-40 ; 50:5	Luke 22:15-20 . . . "This cup is the new covenant in my blood . . ." Hebrews 10:15-20 . . . "This is the covenant I will make with them after that time . . . " a new and living way opened for us . . . Also Matthew 26:27-29 ; Mark 14:22-24 ; Luke 22:15-20 ; 1 Corinthians 11:25 ; Hebrews 8:8-12
Be a prophet like Moses, speaking God's words	Deuteronomy 18:15, 18, 19	Matthew 21:11 ; Luke 7:16 ; 24:19 ; John 6:14 ; 7:40 ; Acts 3:18-22
Be hated without reason	Psalms 35:19 ; 69:4	John 15:24, 25
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Prophecy	Old Testament References	New Testament Fulfillment
Jesus' Life and Ministry		
Come to do the will of God	Psalms 40:7, 8	Matthew 26:39; Hebrews 10:5-9
Anointed by God	Psalms 45:6, 7	Hebrews 1:8, 9
Have great zeal for God's house	Psalms 69:9	John 2:17
Care for the poor and needy	Psalms 72:12-14	Luke 7:22
Speak in parables with hidden meaning	Psalms 78:2	Matthew 13:10-16; 34, 35; Luke 8:10
Will pray for His enemies	Psalms 109:4	Matthew 5:44; Luke 23:34
Be a priest after the order of Melchizedek	Psalms 110:4	Hebrews 5:1-6; 6:20; 7:15-17
People's hearts are hardened	Isaiah 6:9, 10	Matt. 13:13-15; John 12:37-40; Acts 28:24-27
His ministry in Zebulun, Naphtali, and Galilee	Isaiah 9:1, 2	Matthew 4:12-16
The government is on his shoulders	Isaiah 9:6	Matthew 28:18; 1 Corinthians 15:24, 25
Someone will prepare for the coming of the Lord	Isaiah 40:3-5	Matthew 3:3; Mark 1:3; Luke 3:3-5; John 1:23
The Spirit of the Lord rests upon him	Isaiah 11:2; 42:1; 61:1, 2	Matt. 3:16; Mark 1:10; Luke 3:22; 4:18; John 1:32; 3:34; Acts 10:38
Be a healer and savior, do miracles	Isaiah 35:4-6	Matthew 9:30; 11:4-6; 12:22; 20:34; 21:14; Mark 7:32-35; John 9:1-7; 11:47
Be a Shepherd who tends his sheep	Isaiah 40:10, 11	John 10:11; Hebrews 13:20; 1 Peter 2:25
Be a Servant of God	Isaiah 42:1-4	Matthew 12:16-21
The Redeemer to come out of Zion	Isaiah 59:16-20	Romans 11:26, 27
Nations shall walk in the light of the Lord	Isaiah 60:1-3	Matthew 4:16; Luke 2:32; John 12:46
Anointed to preach liberty to the captives	Isaiah 61:1-2a	Luke 4:16-21; Acts 10:38
His Spirit poured out upon people	Joel 2:28-32	Acts 2:16-23
David's house shall be restored	Amos 9:11, 12	Acts 15:16-18
God shall dwell among His people	Zechariah 2:10-13	John 1:14; Revelation 21:3
A new priesthood established	Zechariah 3:8	1 Peter 2:5, 9; Revelation 1:6, 5:10
Messenger sent to prepare the way before Him	Malachi 3:1	Matthew 11:10; Mark 1:2-4, 7; Luke 7:27, 28
Prophet sent before the day of the Lord	Malachi 4:5, 6	Matthew 11:13, 14; Mark 9:11-13; Luke 1:17; 7:27, 28
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Prophecy	Old Testament References	New Testament Fulfillment
Jesus' Death and Resurrection		
Be Passover sacrifice with no bone broken	Exodus 12:46 It must be eaten inside one house; take none of the meat outside the house. Do not break any of the bones. Numbers 9:12 They must not leave any of it till morning or break any of its bones. When they celebrate the Passover, they must follow all the regulations. Also Psalm 34:20	John 19:31-36 ... But when they came to Jesus and found that he was already dead, they did not break his legs. ... These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken."
Be hung upon a tree as a curse for us	Deuteronomy 21:23 ... Be sure to bury him that same day, because anyone who is hung on a tree is under God's curse. You must not desecrate the land the LORD your God is giving you as an inheritance.	Galatians 3:13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."
Be thirsty during his execution	Psalms 22:15 My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death.	John 19:28 Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty."
Be accused by false witnesses	Psalms 27:12 Do not hand me over to the desire of my foes, for false witnesses rise up against me, breathing out violence. Psalms 35:11 Ruthless witnesses come forward; they question me on things I know nothing about.	Matthew 26:60 ... many false witnesses came forward. ... Mark 14:55-61 ... Then some stood up and gave this false testimony against him, ...
Be struck on the head	Micah 5:1 ... They will strike Israel's ruler on the cheek with a rod.	Matthew 27:30 They spat on him, and took the staff and struck him on the head again and again.
Have hands and feet pierced	Psalms 22:16 Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. Zechariah 12:10 "... They will look on me, the one they have pierced, and they will mourn for him as ... for a firstborn son.	Matthew 27:35 ... they had crucified him ... Also John 19:18, 34-37 John 20:25-29 ... "Unless I see the nail marks in his hands ... and put my hand into his side, I will not believe it." ... Then he said "... Reach out your hand and put it into my side." ...
Have soldiers cast lots for his coat	Psalms 22:18 They divide my garments among them and cast lots for my clothing.	John 19:23, 24 ... This garment was seamless ... "Let's not tear it," they said to one another. "Let's decide by lot who will get it." Also Matthew 27:35; Mark 15:24; Luke 23:34
Be given gall and vinegar (sour wine)	Psalms 69:20-22 ... They put gall in my food and gave me vinegar for my thirst. ...	Matthew 27:34 There they offered Jesus wine to drink, mixed with gall ; but after tasting it, he refused to drink it. Also Matthew 27:48; Mark 15:23; 15:36; Luke 23:36; John 19:29
Be beaten and spat upon	Isaiah 50:6 I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting.	Matthew 26:67 Then they spat in his face and struck him with their fists. Others slapped him. Matthew 27:26-30 ... They spat on him, and took the staff and struck him on the head again and again. Also Mark 14:65; 15:15-19; Luke 22:63-65; John 19:1
Be betrayed by a friend	Psalms 41:9 Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me. Psalms 55:12-14 If an enemy were insulting me, I could endure it; if a foe were raising himself against me, I could hide from him. But it is you, a man like myself, my companion, my close friend, with whom I once enjoyed sweet fellowship as we walked with the throng at the house of God.	Matthew 26:14-16 Then one of the Twelve ... the one called Judas Iscariot ... went to the chief priests and asked, "What are you willing to give me if I hand him over to you? " ... Matthew 26:23 Jesus replied, "The one who has dipped his hand into the bowl with me will betray me." Also Matthew 26:47-50; Luke 22:19-23, 48; John 13:18-30; 18:2-5
Be despised and rejected	Isaiah 53:2, 3 ... He was despised and rejected by men, ... Like one from whom men hide their faces he was despised, and we esteemed him not.	Luke 17:25 But first he must suffer many things and be rejected by this generation. Luke 23:18 ... "Away with this man! Release Barabbas to us!" Also Matthew 26:67; John 1:11
Be accused and afflicted, but did not open his mouth	Isaiah 53:7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.	Matthew 27:12 When he was accused by the chief priests and the elders, he gave no answer. Luke 23:9 He plied him with many questions, but Jesus gave him no answer. Also Matthew 26:62, 63; 27:14; Mark 14:61; 15:5; John 19:9
Commit his spirit into God's hand	Psalms 31:5 Into your hands I commit my spirit; redeem me, O LORD, the God of truth.	Luke 23:46 Jesus called out with a loud voice, "Father, into your hands I commit my spirit. " When he had said this, he breathed his last.
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Prophecy	Old Testament References	New Testament Fulfillment
Jesus' Death and Resurrection		
Be buried with the rich	Isaiah 53:9 He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.	Matthew 27:57-60 ... there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. ... he asked for Jesus' body, ... and placed it in his own new tomb. ...
Be numbered (crucified) with transgressors	Isaiah 53:12 ... he poured out his life unto death, and was numbered with the transgressors ...	Matthew 27:38 Two robbers were crucified with him, ... Also Mark 15:27, 28; Luke 22:37; 23:32, 33
The 30 pieces of silver buy the potter's field	Zachariah 11:12-13 ... So they paid me thirty pieces of silver. ... I took the thirty pieces of silver and threw them into the house of the LORD to the potter.	Matthew 27:3, 6-10 ... Judas ... returned the thirty silver coins to the chief priests and the elders ... they decided to use the money to buy the potter's field ...
Be sold for thirty pieces of silver	Zachariah 11:12	Matthew 26:14, 15
Be Passover male lamb, without blemish, slain, with blood applied as protection from judgment	Exodus 12:1-11, Isaiah 53:7	John 1:29-36; 1 Corinthians 5:7, 8; 1 Peter 1:18, 19; Revelation 5:6-13; 7:14; 21:22-27; 22:1-4
Be lifted up, just as Moses lifted up a serpent	Numbers 21:8, 9	John 3:14, 15
Be raised from the dead	Psalms 16:8-11	Luke 24:6-8; John 20; Acts 1:3; 2:32; 13:34-37; 2 Timothy 2:8
Conquer death through his resurrection	Psalms 16:8-11; 49:15; 86:13	Acts 2:24-36; 13:30-39; 1 Corinthians 15:3, 4
Feel forsaken by God	Psalms 22:1	Matthew 27:46; Mark 15:34
Be mocked and insulted by many	Psalms 22:7, 8, 17	Matthew 27:31, 39-43; Mark 15:29-32; Luke 23:35-39
Friends stand afar off	Psalms 38:11; 88:18	Matthew 26:56-58; 27:55; Mark 15:40; Luke 23:49
Ascend on high	Psalms 68:18	Luke 24:51; Acts 1:9; Ephesians 4:8
Reproaches of others fall on him	Psalms 69:9	Romans 15:3
Another to succeed Judas	Psalms 109:7, 8	Acts 1:16-20
Be a Son who is given	Isaiah 9:6	John 3:16; Romans 8:32
Swallow up death in victory	Isaiah 25:8	1 Corinthians 15:54-57
Be mistreated, hardly recognized	Isaiah 52:14	Hebrews 5:8; 1 Peter 2:21
Bare our griefs and carry our sorrows	Isaiah 53:4, 5	Matthew 8:17; Romans 5:6-8
Be wounded for our transgressions	Isaiah 53:5	1 Corinthians 15:3; 2 Corinthians 5:21; 1 Peter 3:18
Be led as a lamb to the slaughter	Isaiah 53:7	John 1:29, 36; Acts 8:28-35; 1 Peter 1:19; Revelation 5:6
Be sinless and without guile	Isaiah 53:9	1 Peter 2:22
Make intercession for the transgressors	Isaiah 53:12	Luke 23:34; "Father, forgive them for they know not what they do."
Be made into an offering for sin	Isaiah 53:10, 11	Acts 10:43; 13:38, 39; Romans 3:21-26; 4:5-8; Ephesians 1:7; 1 Peter 2:21-25; 1 John 2:2
Be "cut off" at a specific time after Jerusalem wall is rebuilt, before the Temple is destroyed	Daniel 9:24-26; Zachariah 9:9	Matt. 21:1-5; 1:15; 24:1, 2 Luke 19:37, 38; John 12:13-15
His body would be pierced	Zachariah 12:10	John 19:34-37
Shepherd smitten, sheep scattered (deserted by his followers)	Zachariah 13:6, 7	Matthew 26:31, 56; Mark 14:27; John 16:32
Color Key Prophecies more than 1200 years before Jesus' birth are highlighted in green. Prophecies more than 800 years before Jesus' birth are highlighted in yellow. Prophecies more than 500 years before Jesus' birth are highlighted in blue.		

Prophecy	Old Testament References	New Testament Fulfillment
Jesus' Titles and Attributes		
"I Am" (Jehovah)	Exodus 3:13-15	John 8:24; 13:19
A Prophet like Moses	Deuteronomy 18:18, 19	John 1:21; 6:14; Acts 3:22, 23; Hebrews 3:1-6
The throne of David established forever	2 Samuel 7:12, 13, 16, 25, 26; Psalm 89:3, 4, 36, 37; Isaiah 9:7 1 Chronicles 17:11-14, 23-27;	Luke 1:32, 33; Acts 2:29-36; 2 Timothy 2:8; Hebrews 1:8
The promised Redeemer	Job 19:25-27; Psalm 130:7, 8; Isaiah 59:20	Galatians 4:4, 5; Titus 2:13, 14
The Son of God	Psalm 2:7	Matt. 3:17; 8:29; 16:16; Mark 1:11; Luke 1:32, 35; Acts 13:33; Hebrews 1:5; 5:5; 2 Peter 1:17
Delights to do God's will	Psalm 40:8	John 4:34; 6:38
A King known for righteousness, anointed	Psalm 45:1-7	Hebrews 1:8, 9
Seed of David	Psalm 89:3, 4	John 7:42; Acts 13:22, 23
The firstborn over all creation	Psalm 89:27	Romans 8:29; Colossians 1:15
Never changing, everlasting	Psalm 102:24-27	Hebrews 1:10-12; 13:8
David's son; David's Lord at God's right hand	Psalm 110:1	Matthew 22:41-45; Mark 12:35-37; 16:19; Acts 7:56; Romans 1:3; Ephesians 1:20; Hebrews 1:3
A Priest according to the order of Melchizedek	Psalm 110:4	Hebrews 5:5, 6, 10; 6:20; 7:1-22
The Chief Cornerstone	Psalm 118:22, 23	Matthew 21:42; Mark 12:10, 11; Luke 20:17; Acts 4:10-12; Ephesians 2:20; 1 Peter 2:4-7
The way of repentance for all nations	Isaiah 2:2-4	Luke 24:47
Immanuel, God with us	Isaiah 7:14; 8:8, 10	Matt. 1:21-23; John 1:14; 14:8-11; Colossians 2:9
A stone of stumbling, a rock of offense	Isaiah 8:14, 15	Matt. 21:42-44; Romans 9:32, 33; 1 Peter 2:6-8
The light which has shone out of darkness	Isaiah 9:1, 2	Matthew 4:14-16; Luke 1:7, 9; 2:32; John 1:4, 5
Prince of Peace	Isaiah 9:6	John 14:27; Acts 10:36; Romans 5:1; Ephesians 2:14; Col. 1:20
Full of wisdom, power and righteousness	Isaiah 11:1-10	Acts 10:38; 1 Corinthians 1:30; Ephesians 1:17; Colossians 2:2, 3
The key of the house of David is upon his shoulder	Isaiah 22:21-25	Revelation 3:7
The stone in Zion, a sure foundation	Isaiah 28:16	Romans 9:33; 1 Peter 2:6
God's elect Servant, in whom he delights	Isaiah 42:1-4	Matthew 12:17-21; Philipians 2:7
Spirit of the LORD shall rest on him	Isaiah 61:1	Matthew 3:16; Luke 4:18
The Righteous Branch	Jeremiah 23:5, 6; 33:15, 16	Romans 3:22; 1 Cor.1:30; 2 Cor. 5:21; Philipians 3:9
The Good Shepherd	Ezekiel 34:23, 24; 37:24	John 10:11; Hebrews 13:20; 1 Peter 2:25
The enthroned High Priest	Zechariah 6:12, 13	Hebrews 7:11-28; 8:1, 2
Sun of Righteousness; the Dayspring; our Light	Malachi 4:2, 3	Luke 1:78; Ephesians 5:14; 2 Peter 1:19; John 8:12; Revelation 2:28; 22:16
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