Discovery
Scripture & Science for Kids

FOUR ACCOUNTS OF THE...

ONE GOSPEL

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MATTHEW

Outline:
1:1-4:11 The King’s credentials (His genealogy, birth, baptism, and temptations)
4:12-14:12 The King’s Galilean ministry
14:13-17:21 The King’s outer Galilean ministry
17:22-18:35 The King’s return to Galilee
19-20 The King’s ministry in Judea and Perea
21-27 The King’s final week on Earth before His crucifixion
28 The King’s victory over death

DANIEL MILLER

THE BIBLE SPEAKS OF ONLY ONE GOSPEL, BUT MATTHEW, MARK, Luke, and John present four separate accounts of the arrival of the “good news.” The apostle Matthew, whose name means “gift of the Lord,” was a Jewish tax collector—a job usually looked down upon by the Jews, especially when the collected taxes were for their Roman conquerors. Matthew was also known as “Levi” (Mark 2:14). He wrote this book prior to the destruction of Jerusalem (24:2).

By inspiration of God, Matthew gives five great speeches of Christ: (1) the Sermon on the Mount (chs. 5-7); (2) instructions given when Christ sends out His 12 apostles (ch. 10); (3) the kingdom parables (ch. 13); (4) dealing with feelings of pride and superiority in the kingdom (ch. 18); and (5) predictions about the fall of Jerusalem (24:1-35) and the second coming of Christ (24:36-25:46). Each speech ends with the same basic phrase—“When Jesus had finished these sayings...”

CENTRAL THEME:

MATTHEW

LOREM IPSUM DOLOR SIT AMET, CONSECTETUR ADIPISICING ELIT.

JOHN MARK, THE WRITER OF THIS GOSPEL ACCOUNT, WAS THE COUSIN of Barnabas (Colossians 4:10) and the son of Mary (Acts 12:12). He went on Paul’s first missionary journey, but wound up leaving and earning Paul’s disfavor. So, on Mark’s next trip, he traveled with Barnabas in his preaching work, while Paul took Silas (Acts 15:36-40). The Bible records that Mark later regained Paul’s favor (Colossians 4:10; Philémon 24).

MARK

Outline:
1-10 The daily service of the Servant
11-16 The ultimate sacrifice of the Servant

Writing to Romans (notice how he carefully explains Jewish customs), Mark shows Jesus as the Servant who acts for the good of others, unlike the Roman Caesars who would have considered such behavior as weak. Mark expresses the importance of Christ’s servanthood by verifying His deity (backed by miracles). He gave more attention to what Jesus did than what He said, and focused on His ultimate sacrifice on behalf of others. (One-third of the book is spent on Christ’s last week before His death and resurrection.)

The central verse that basically divides the book into two parts and serves as the theme of the book is 10:45:

"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Disclaimer:
The dates given for when the Gospel accounts were written are approximate and tentative—the best that conservative scholarship has made available.

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Luke includes several features that capture the human dimension of Christ:

(1) The ancestry of Jesus is traced all the way back to Adam.
(2) Importance is placed upon the birth of Christ—His becoming human.
(3) Emphasis is given to His one-on-one concern for individuals (including Zacchaeus, the good Samaritan, and the thief).
(4) Special attention is given to women (Elizabeth, Mary, Anna, the widow of Nain, the sinful woman, and Mary Magdalene).
(5) Attention is given to the struggles of the poor and persecuted, especially in parables.
(7) Human obsession with material wealth is given much attention.
(8) Jesus used the expression “Son of Man” frequently (24 times) to refer to Himself.

*Luke’s emphasis on the humanity of Jesus helps the Gentile better understand that He lovingly offers salvation to them as well as the Jews. Luke also gives a sense of the joy and hope that is available through Jesus.

Central Theme:
Luke’s stated purpose in writing this book is to provide an accurate and orderly record of those things believed and fulfilled about Jesus (1:1-4). His Gospel record is written especially to the non-Jews—those who did not have the special insights and perspective afforded the Jews. Luke emphasizes the humanity of Jesus—Jesus as a Man, a human Being—One Who can relate to Adam.

John seems to refuse the false belief that Jesus did not come to Earth in physical/human form. Thus, John draws attention to the physical aspects of Christ’s person, including His pain and death, His hunger and thirst, and His becoming tired, among other things. John also presents several personal interviews.

Outline:
1:1-18 The deity of Christ as seen in His existence before time began and after becoming flesh
1:19-51 The deity of Christ as seen in John the Baptist’s testimony of Christ
2:1-11 Christ’s deity proven by His ability to turn water into “wine” (grape juice)
2:12-25 The deity of Christ as seen in His authority over the Temple
3:1-36 The deity of Christ seen in His announcement of the new birth

Written by “The Disciple Whom Jesus Loved” (21:20, 24), the Apostle John is believed to be the inspired penman. The son of Zebedee, he and his younger brother James were known as “sons of thunder” (Mark 3:17). His later life’s work was done in Ephesus before he was banished to the island of Patmos (Revelation 1:9). Five New Testament books are credited to him: this Gospel account, 1, 2, and 3 John, and Revelation. John’s Gospel record differs from Matthew, Mark, and Luke—which are known as the “synoptics” because they are more similar with one another. John contains no parables, and much of what is found in John is not found in Matthew, Mark, and Luke.

John also presents several personal interviews.

Outline:
1:1-42 The deity of Christ declared to the Samaritans
4:43-54 Sign #2—Christ’s deity proven by healing the nobleman’s son
5:1-9 Sign #3—Christ’s deity proven by healing the disabled man
5:10-47 His deity discussed in light of His third miracle
6:1-21 Signs #4 and #5—Christ’s deity proven by feeding the 5,000 and walking on water
6:22-71 His deity discussed in light of the 4th and 5th signs
7-8 His deity declared to the Jews in Jerusalem at the Feast of Tabernacles
9:1-7 Sign #6—Christ’s deity proven by healing the blind man
9:8-10:21 His deity discussed in light of the 6th sign
10:22-42 His deity questioned at the Feast of Dedication
11:1-44 Sign #7—Christ’s deity proven by raising Lazarus from the dead
11:45-57 His deity discussed in light of the 7th sign
12:1-50 His deity shown by His anointing and triumphal entry into Jerusalem
13:17 His deity shown in His effort to prepare the apostles for His death and their future roles
18:20 His deity demonstrated in His arrest, trials, crucifixion, death, burial, resurrection, and post-resurrection appearances, all leading to Thomas’ confession of His deity
21 His deity confirmed to seven disciples

A.D. 0
A.D. 5
A.D. 10
A.D. 45
A.D. 50
A.D. 55
A.D. 60
A.D. 65

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The theme of the book is stated in the last two verses of John 20: “And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.” Thus the book is designed to confirm the divine nature of Christ on the basis of “signs,” seven of which are spotlighted in the book. These signs are presented to prove the truthfulness of Jesus’ claim to be divine. Signs were the chosen means by which Jesus “manifested His glory” (2:11).

He is referred to as “the Word” (1:1); “God” (1:1); “the Lamb of God” (1:29); “the Messiah” (1:41); “the Son of God” (1:49); “the King of Israel” (1:49); “Son of Man” (1:51); “the Savior of the world” (4:42); and “my Lord and my God” (20:28). His deity is identified in the “I am” statements (4:26; 8:24,28,58; 13:19)—clear references to the God of the Old Testament (Exodus 3:14). His divine nature is also echoed in other “I am” expressions (6:35; 8:12; 10:9,11,14; 11:25; 14:6; 15:1,5; 18:5).

Though John reflects his Jewish background in his allusions to Jewish life and customs, he writes to all people—Jew and Gentile—and their need to acknowledge Jesus as the Son of God.

**Activity Pages**

1. “For even the Son of Man did not come to be _________, but to serve, and to ________ His life a ransom for many” (Mark 10:45).
2. “And truly _______ did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may ________ that Jesus is the Christ, the Son of God, and that believing you may have life in His ________.” (John 20:30-31).
3. “The book of the genealogy of Jesus Christ, the Son of ________, the Son of ________” (Matthew 1:1).

**TRUE OR FALSE**

1. ____ There is only one Gospel.
2. ____ There are four inspired accounts of the Gospel.
3. ____ Mark showed Jesus as the Servant who acts for the good of others.
4. ____ Mark wrote primarily to the Jews.
5. ____ Luke was neither an apostle nor a Jew.
6. ____ John wrote to Theophilus (and all Gentiles) to verify the historical proof of Christianity.
7. ____ The Gospel of John contains no parables, and much of what is found in John is not found in Matthew, Mark, and Luke.
8. ____ In the Gospel of Luke, the ancestry of Jesus is traced all the way back to Adam.
9. ____ John wrote to all people—Jew and Gentile—about their need to acknowledge Jesus as the Son of God.
10. ____ John referred to Jesus as the Lamb of God.

**Crossword Challenge**

Across:
1. Another name that Matthew wore
4. Matthew’s occupation
6. Believed to have written five New Testament books
8. Book containing historical information about the establishment and growth of the early church

Down:
1. A physician
2. Wrote his account of the Gospel primarily for the Jews
3. People to whom Mark primarily wrote
5. Number of years covered in Acts
7. Cousin of Barnabas
Bible Books

THE NEW TESTAMENT LIBRARY

THE GOSPELS:

HISTORY:
The book of Acts gives us a 30-year history of the early church. It tells us what the apostles did to spread the Good News.

EPISTLES:
These letters were addressed to either a group (such as the Christians in Rome) or to a person (such as Titus).

PROPHECY:
The book of Revelation contains visions given by Christ to the apostle John. It told Christians what to expect in the near future.