

An Aerial View of the New Testament



The Commencement of His Ministry

- 1) The 15th year of Tiberius Caesar (Luke 3:1)
 - His rule had two beginnings.
 - Sole ruler at his father's death + 15 years = 28-29 AD.
 - Co-regent with his father + 15 years = 26-27 AD
 - The earlier date is more likely.
- 2) Jesus was "about 30 years of age" (Luke 3:23)
 - Likely that means 28-32.
 - If he was born in 5 BC, he was thirty in the year 26.
- 3) 46 Years of Temple Remodeling (John 2:20)
 - It wasn't complete until many years later.
 - This statement was made at the first Passover of Jesus' ministry.
 - Herod began the work at some point in 20-19 BC.
 - 20-19 BC + 46 years = 26-27 AD.

A Summary Timeline of the Life of Christ

- 6-5 BC – Birth of Christ
- 4 BC – Death of Herod the Great
- 26 AD
 - Spring – beginning of John's ministry
 - Summer – baptism of Jesus
 - Fall – temptation
- 27 AD
 - Winter – end of John's ministry/beginning of Christ's ministry
 - Spring – 1st Passover of His Public Ministry
- 28 AD
 - Winter – 12 Disciples Called
 - Summer – Galilean Ministry Commences
 - Fall – 1st public rejection; parabolic ministry begins
- 29 AD
 - Winter – Final Galilean Campaign
 - Fall – Later Judean Ministry
- 30 AD
 - Winter – Ministry in and around Perea
 - April – Passion Week
 - April 7 – Crucifixion
 - April 9 – Resurrection
 - May – Ascension (40 days after resurrection; Acts 1:3)
 - May – Pentecost (50 days after Feast of Passover)

The Synoptic Problem

- The first three gospels, Matthew, Mark, and Luke, are often referred to as the *synoptics*, or the *Synoptic Gospels*.
 - *Syn* – "together"
 - *Optic* – "to see"
- The problem:
 - 1) the Synoptics often resemble each other.
 - Use identical language
 - Record the same events
 - Maintain the same order of events
 - 2) The Synoptics sometimes differ.
 - Different material
 - Change the order (e.g., temptations; Matt. 4; Luke 4)
 - Seem to contradict
 - E.g., Mark 10:46 - Then they came to Jericho, and as he was leaving Jericho with his disciples and a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road.
 - Matt. 20:30 - And two blind men sitting by the road, hearing that Jesus was passing by, cried out, "Lord, have mercy on us, Son of David!"
- Record the same events in different terminology
- Demoniac (Matt. 8; Mark 5; Luke 8)

The Synoptic Problem

- The solutions:
 - 1) Liberals have purposed a number of theories that undermine the inspiration of Scripture.
 - 2) The simple explanation
 - Inspiration
 - Similarities:
 - they all witnessed or heard from witnesses of the same events.
 - Differences:
 - Originally spoken in Aramaic; written in Greek.
 - Writer's desire to stress a different point.
 - Their sources for information varied: direct knowledge, various written sources, oral tradition.
 - Their writing was all superintended by the Holy Spirit to ensure that the final product is without error.

The Public Ministry of Jesus



John, the Baptizer

- Luke 3:1-3 – the circumstances when John began his ministry...
 - Politically (1)
 - Religiously (2)
- His message:
 - 1) The King & His kingdom is at hand; He's about to arrive.
 - 2) Repent and prepare for His coming.
 - 3) Be baptized as a sign that you have repented and are awaiting the arrival of Messiah.
- John's baptism:
 - commanded by God (John 1:33)
 - an outward sign that true repentance had already happened in the heart
- Overwhelming response of the people:
 - Matt. 3:5-6 - Jerusalem was going out to him, and all Judea and all the district around the Jordan; 6 and they were being baptized by him in the Jordan River, as they confessed their sins.
 - Luke 3:7 - he *began* saying to the crowds who were going out to be baptized by him, "You brood of vipers, who warned you to flee from the wrath to come?"
 - Luke 3:15 - the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ.

Palestine in NT Times



Period 1: Summer of 26 AD– Passover 27 AD

- Length: 3-5 months
- Major description:
 - Begins public life & ministry
 - A time of relative obscurity



(1) Baptism of Christ – Summer 26

- Matt. 3:17-17; Mark 1:9-11; Luke 3:21-23a
- Why?
 - Several reasons have been suggested...
 - (1) Gain attention and notoriety; advance a plot of self-promotion
 - (2) Provide a picture of His future death burial, and resurrection.
 - (3) Sanctify baptism for the future
 - (4) Accomplish ceremonial purification as High Priest.
 - (5) Set an example for us.
 - (6) Accomplish vicarious repentance.
 - Christ's life – vicarious righteousness
 - Christ's baptism – vicarious repentance
 - Christ's death – vicarious sacrifice

Baptism of Christ

- Matt. 3:15 - Jesus answering said to him, "Permit *it* at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him.
- Matt. 21:25 - "The baptism of John was from what *source*, from heaven or from men?" And they *began* reasoning among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Then why did you not believe him?'"

(2) Temptation (fall 26)

- Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13
- Immediately after baptism
- 40 days
- Initiated by God:
 - Matt. 4:1 – Jesus was led up by the Spirit into the wilderness to be tempted by the devil.
- Purpose: to make clear Jesus' identity, power, and authority.
- Real lessons for us:
 - Temptation is not sin.
 - Victory over temptation is found in Christ.
 - Heb. 2:18 - since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

(3) Beginning of Christ's ministry (winter 27)

- The Synoptics all jump ahead here.
- Only John records the events of the next few months of Jesus' ministry.
- In fact, John 1:19—2:11 seems to be a careful, daily record of the first week of Jesus' public ministry.
- Starts with John's answers to a committee of the Sanhedrin (John 1:19-28).

(4) Gathers first disciples (future apostles; 1:35-51)

- Over about a week's time
- Soon after temptation and baptism.
- Early in his ministry.
- Many other disciples of John who accepted Jesus as the Messiah.
- These are mentioned because later they become apostles.
- Andrew, John, Peter, Philip, Nathaniel, and possibly James.

(5) 1st public miracle (John 2:1-11)

- Water to wine
- Jesus demonstrates His deity for the 1st time.
- Six days after interview of John with the committee from the Sanhedrin
- Miracles:
 - an observable event caused by the direct operation of God's power that cannot be explained by the normal working of providence.
 - Primarily: Moses; Elijah & Elisha; Christ & His apostles
 - What was the purpose of miracles?
 - To vindicate the person's claims concerning himself and his ministry.
 - Acts 2:22 - "Men of Israel, listen to these words: Jesus the Nazarene [was] a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know.
- Why was this 1st miracle significant?
 - 2:11 - This 1) beginning of His signs Jesus did in Cana of Galilee, and 2) manifested His glory, and 3) His disciples believed in Him.

Period 1: Summer of 26 AD— Passover 27 AD

- (6) Ends with Jesus going to Jerusalem for Passover # 1 (John 2:13).

Period 2: Passover 27 AD— Passover 28 AD

- Length: 1st full year of public ministry
- Major Description:
 - Early ministry in Judea (about first 8 months)
 - Beginning of the major Galilean ministry (about last 4 months)
 - This Galilean ministry was to last, in all, about 18 months.
 - A time of increasing popularity and favor with the people.

(1) Early ministry in Judea (about first 8 months)

- (a) First cleansing of the temple during Passover season (John 2:13-22)
- (b) The interview with Nicodemus (John 3:21)
- (c) Jesus joins with John the Baptist (John 2-4; especially 3:22-36)

(2) Beginning of the Major Galilean Ministry

- About last 4 months of this first year of public ministry
- (a) Rejected in Nazareth (Luke 4:16-31a)
- So his ministry headquarters becomes Capernaum (Matt. 4:13-16)
- (b) First four disciples (Matt. 4:18-22; Mark 1:16-20)
 - Stages of Christ's interaction with apostles:
 - Conversion (John 1:35-51) – traveled w/ Him for a while; returned to their jobs and homes
 - Ministry (Matt. 4:18-22) – Peter, Andrew, James, and John already believers; now leave their secular employment to follow Him exclusively and totally

(2) Beginning of the Major Galilean Ministry

- (c) Public miracles
 - His message: 1) His deity; 2) His Messiahship
 - His proof: miracles
- (d) 1st preaching tour of Galilee with the four disciples (Matt. 4:23-24; Mark 1:35-39; Luke 4:42-44)
- (e) Call of Matthew (Matt. 9:9-13; Mark 2:13-17; Luke 5:27-32)

Period 2: Passover 27 AD – Passover 28 AD

- (3) This year ends with Jesus going to Jerusalem for Passover # 2 (either not in the biblical record or possibly John 5:1).

Period 3: Passover 28 AD – Passover 29 AD

- Length: 2nd full year of public ministry
- Major Description:
 - Great Galilean Ministry (entire year)
 - A time of immense popularity with the people
- **Major Events:**
- (1) Confrontation with the Pharisees (Matt. 12:1-21; Mark 2:23—3:12; Luke 6:1-11)

(2) The 12 Apostles chosen (Mark 3:13-19; Luke 6:12-16)

- All His disciples → the Seventy → 12 apostles
- The Twelve; the Apostles
 - 4 lists (Matt. 10; Mk. 3; Luke 6; Acts 1)
 - 3 groups with the same four members
 - e.g., Group 1—Peter, Andrew, James, John
 - Same name heads each of the 3 groups:
 - 1) Peter; 2) Philip; 3) James of Alphaeus
 - Reflects a decreasing level of intimacy to Christ
 - 3 in the inner circle, Peter, James, and John

(3) The Sermon on the Mount (Matt. 5:1–7:27; Luke 6:17-42)

- It is first lessons for those in the kingdom—that is, the spiritual kingdom over which Christ rules.
- Not exclusively for the millennium, as some classic dispensationalists teach.
- It is a description of what Xns are.
- Key: Matt. 5:20 – You cannot follow me and still cling to the kind of self-righteousness of the Pharisees.
- Matt. 7:7-27 is essentially an invitation.



Period 3: Major Events Continued

- **(4)** 2nd preaching tour of Galilee (Luke 8:1-3)
- **(5)** A significant event changes His ministry...
 - Near the end of this second tour, He performs a miracle that proves Him to be the Messiah (Matt. 12:22).
 - But the Jewish leaders accuse Him of being in league with Satan (12:24).
 - Jesus answers:
 - 25-26 – that's illogical; Satan would be destroying Himself.
 - 27 – yours is a double standard; why is it acceptable for their disciples to do it in God's power but then accuse Christ of league with the devil.
 - 28-29 – there's only one option; if it's not Satan's power, then it must be the only other person who's more powerful—God.
 - The unpardonable sin (Matt. 12:30-37; Mark 3:20-30)
 - This is the official rejection of the leaders of the nation.

Period 3: Passover 28 AD – Passover 29 AD

- **(6)** His mother and brothers seek to take Him (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21).
 - Occurs on the same long day as the rejection of the leaders.
 - This is His family's rejection of His claims.
- **(7)** Jesus begins to speak publicly in parables and privately explain them to the disciples.
 - Again this is part of this same long day.
 - Matt. 13; Mark 4
 - 1st two spoken publicly and interpreted privately.
 - Other 5 are all spoken privately.
- **(8)** Final rejection at Nazareth
 - Matt. 13:54-58; Mark 6:1-6a
 - This is the rejection of His extended family and friends.
- **(9)** The 12 go out by 2's, but Jesus alone (Matt. 11:1; Mark 6:12-13; Luke 9:6)
- **(10)** Ends with Jesus not going to Jerusalem for the Passover # 3 (John 6:4).

Period 4: Passover 29 AD – Passover 30 AD

- Length: 3rd full year of public ministry
- Major Description:
 - End of the Galilean ministry (about first month)
 - Training of the Twelve (about 6 months)
 - In and out of Jerusalem for three feasts (about 6 months)
 - A time of sinking popularity and constantly avoiding Jewish areas.

(1) End of the Galilean Ministry (about first 1-2 months)

- **(a)** The Twelve return (Mark 6:30; Luke 9:10a)
- **(b)** Withdrawal from Galilee to Bethsaida (Matt. 14:13-14; Mark 6:31-34; Luke 9:10b-11; John 6:1-3)
- **(c)** Feeding of the 5000 (Matt. 14:15-21; Mark 6:35-44; Luke 9:12-17; John 6:4-13)
- **(d)** Walks on the water, stills the storm (Matt. 14:24-33; Mark 6:47-52; John 6:16-21)
- **(e)** Jesus confronts the superficial disciples (John 6:22-59)
 - Jesus challenges those who have loosely attached themselves to trust in Him exclusively and entirely.
- **(f)** Defection among the disciples & the Galilean Ministry ends (John 6:60-71)
 - This is the popular level rejection of Christ.

(2) Training of the Twelve

- Jesus' methods and approach change dramatically.
 - Instead of seeking crowds, He focuses on His disciples in private.
 - Instead of constant miracles, He seeks to downplay his miracles.
 - Instead of open teaching, He resorts to parables.
 - Instead of concentrating His ministry in Israel, He focuses more on the Gentile territories and cities.
- **(a)** To Syro-Phoenicia (heals daughter of Gentile)
- **(b)** To Decapolis (heals deaf/dumb man; feeds 4000)
- **(c)** Back to Galilee for a short time (Matt. 15:39—16:12; Mark 8:10-21)

(2) Training of the Twelve

- **(d)** To Caesarea-Philippi
 - Matt. 16:21-28 he provides His first clear prophecy of his rejection, death, and resurrection.
 - Transfiguration
 - Background is the prediction of his approaching death.
 - Matt. 16:13ff; Mark 8:22ff; Luke 9:18ff
 - It's intended to be a great encouragement.
 - Jesus allows the three disciples who are part of the inner circle to become eyewitnesses of His glory.
 - Purposes: 1) to encourage Christ; 2) to strengthen the faith of the apostles.
- **(e)** To Galilee and final departure

Palastine in NT Times



(3) In and out of Jerusalem (final 6 months)

- John 7:30 - So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come.
- **(a)** To Jerusalem for Tabernacles (November 29 AD) – excitement (Matt. 8:19-22; Luke 9:51-62; John 7:1-10, 21)
- **(b)** Outside Jerusalem in Judea (70 sent out; Bethany for the 1st time; public confrontations with the Jewish leaders)
- **(c)** Back to Jerusalem for Feast of Dedication (December 29 AD; John 10:22-42)
- **(d)** Flees to Perea (beyond Jordan) for 3 ½ months (John 10:40-42; Luke 13:22–17:10)

(3) In and out of Jerusalem (final 6 months)

- **(e)** To Bethany and raises Lazarus (ca. February 30 AD; John 11:1-45)
 - Carefully calculated to supply the entire nation with one great final proof of Jesus' claims.
- **(f)** The Sanhedrin makes its decision ([John 11:46-53](#))*
- **(g)** To Ephraim where He waits for the time (John 11:54)
 - Events of Luke 17:11–18:14 occur during this time of waiting.
- **(h)** Final journey to Jerusalem for Passover # 4 (John 12:1)
- **(i)** The events of the Passion Week