

# PANORAMA PLUS 10

*The Life of Christ*

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# OUTLINE

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## NOTE TO THE STUDENT!

This material is structured in outline form, yet it is complete enough that the student can gain maximum benefit from the lectures if the material is read beforehand. There is much to cover; the best learning experience combines the student's reading(s) and the lecture overview.

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The Training Center

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## PREFACE

Panorama of the Bible is a twelve-session broad overview of the flow of Biblical history from Genesis to Revelation. The unifying thread is the Panorama Timeline which links key people, places, events, and dates chronologically in 12 movements.

The Panorama Plus series is built upon the 12 movements of Panorama. Each distinct movement is expanded in six additional sessions to take the student deeper into the flow of the Bible.

This study, Panorama Plus 10, Life of Christ (as told in the Gospels)

...is not a strict biography

...is not a psychological study

...IS A THEOLOGICALLY-DRIVEN STORY OF CAREFULLY  
SELECTED WORDS AND WORKS.

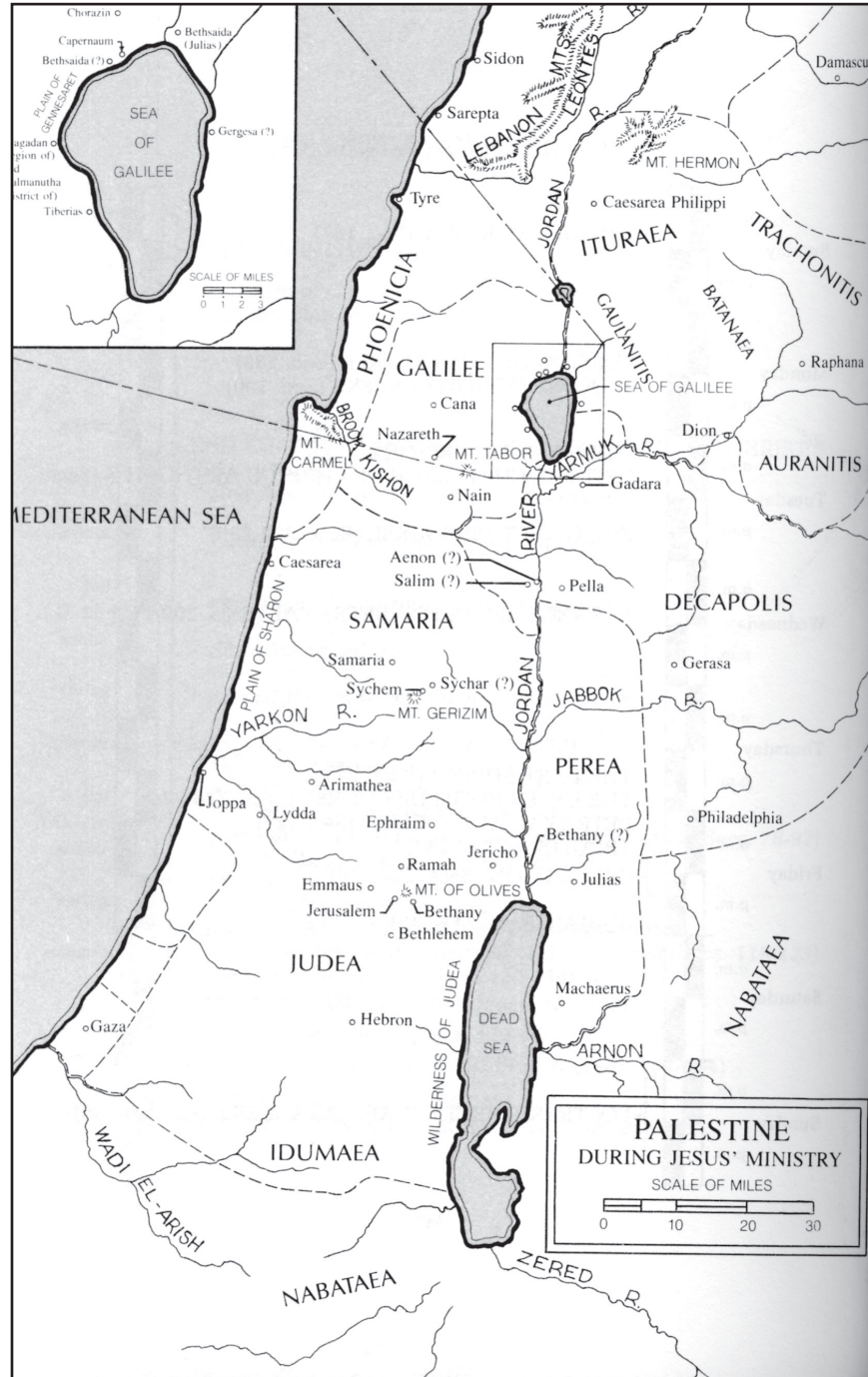
May the study be helpful to the student and honoring to the Lord.

Robert V. Cupp  
The Training Center  
Winter 2019

PANORAMA: TWELVE MOVEMENTS	
Movement	Biblical Books
#1 Prologue	Genesis 1-11
#2 Patriarchs	Genesis 12-50; Job
#3 Redemption and Wanderings	Exodus, Leviticus, Numbers, Deuteronomy
#4 Conquest	Joshua
#5 Apostasy	Judges, Ruth
#6 Kingship: United Monarchy	1-2 Samuel; 1 Kings 1-11 (Pss, Prov, Eccl, Song of Solomon)
#7 Kingship: Divided Monarchy	1 Kings 12-22; 2 Kings (Prophets - selected)
#8 Exile	Daniel, Ezekiel (Jeremiah)
#9 Return from Exile and 400 Silent Years	Ezra, Nehemiah, Esther (Haggai, Zechariah, Malachi)
#10 Life of Christ	Matthew, Mark, Luke, John
#11 Church Age	Acts and Epistles
#12 Final Consummation	Revelation (Daniel)

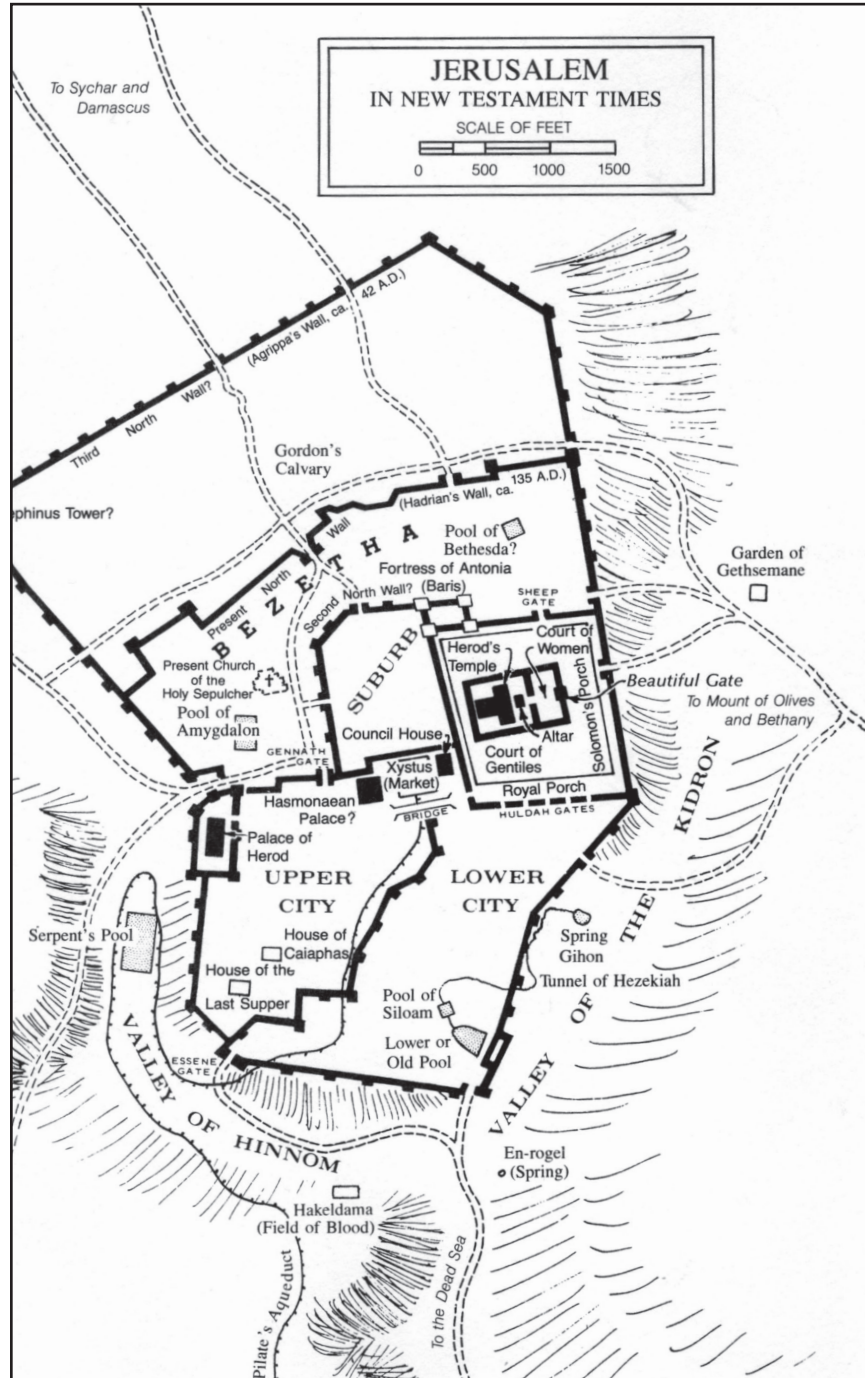
# ISRAEL MAP

New Testament Times



Taken from Thomas and Gundry, *A Harmony of the Gospels*, 350.

# JERUSALEM MAP



Taken from Thomas and Gundry, *A Harmony of the Gospels*, 351.

"A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."

**C. S. Lewis, *Mere Christianity*, 56**

# SESSION 1

## Introduction and Birth

### I. PRAYER/PURPOSE

### II. PANORAMA OF THE BIBLE

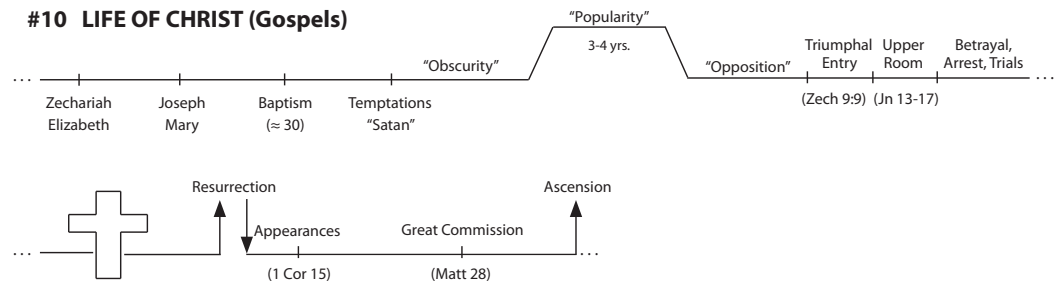
#### A. Twelve Movements (Biblical Books)

1. Prologue ..... Genesis 1-11
2. Patriarchs .....Genesis 12-50; Job
3. Redemption/ .....Exodus; Leviticus  
Wanderings..... Numbers; Deuteronomy
4. Conquest.....Joshua
5. Apostasy .....Judges; Ruth
6. Kingship: United Monarchy .....1-2 Samuel; 1 Kings 1-11  
(Pss; Pro; Eccl; Song)
7. Kingship: Divided Monarchy..... I Kings 12-22; 2 Kings  
(Prophets-selected)
8. Exile.....Daniel; Ezekiel (Jeremiah)
9. Return from Exile/ ..... Ezra; Nehemiah; Esther  
Four Hundred Silent Years.....(Haggai; Zechariah; Malachi)
- 10. Life of Christ ..... Matthew; Mark; Luke; John**
11. Church Age .....Acts; Epistles (Rev 1-3)
12. Final Consummation .....Revelation (Dan)

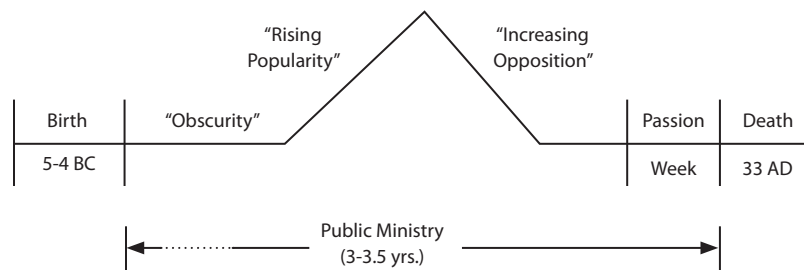
## B. Timelines

For a complete, comprehensive Panorama Timeline of all twelve (12) movements, see *Panorama of the Bible*, Revised Edition, pp. 4-7. Consult the Select Bibliography, p. 142 for further details.

### 1. Extended Timeline: Movement 10 (Life of Christ)



## 2. Abbreviated Timeline: Life of Christ





III. STRUCTURE OF THE NEW TESTAMENT

A. Overview Chart

New Testament (27)		
Narrative (5)	Epistolary (21)	Apocalyptic (1)
Gospels (4)	Pauline (13)	Revelation (1)
Acts (1)	General (8)	[Daniel]

B. Gospels Chart

Comparison of the 4 Gospels				
Gospel	<u>Presentation of Christ</u>	<u>Primary Addressees</u>	<u>Apostolic Viewpoint</u>	<u>Highlights</u>
Matthew	Prophesied King of Israel	Jews	Matthew (Levi)	Long Discourses
Mark	Obedient Servant of YHWH	Romans	Peter	Miracles
Luke	Perfect Son of Man	Greeks	Paul (Mary, others)	Parables
John	Divine Son of God	All	John	Personal Interviews

## IV. THE GOSPELS

### A. Definition: Gospel

1. Gospel translates the Greek word, "euangelion," which means "good news."
2. Gospel can refer to any one of the four gospel accounts of the life of Jesus Christ (Matthew, Mark, Luke, John).
3. Gospel can refer to the "good news" of personal salvation provided by and available through the person and work of Christ.

Romans 1:16-17

*For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. <sup>17</sup> For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."*

4. Gospel implications that follow personal conversion include changes in interpersonal relationships, changes in one's relationship to creation, society, and Biblical shalom (the way things ought to be). The "gospel of salvation" and "gospel implications" are similar yet distinctively different.

### B. Distinctives

1. Classification of the four Gospels
  - a. Synoptic ("viewed together"): Matthew, Mark, Luke

**Insight:** The Synoptic Problem

Scholars have long seen the similarities of Matthew, Mark, and Luke. But, how does one explain it? Did Mark write his Gospel first and later Matthew and Luke used Mark as a starting point? Was there a common source(s) that all three writers used that no longer exists? These questions and many others have puzzled theologians for a long time.

However the Gospels were compiled and whenever they were penned, we undeniably have three similar, yet obviously distinct accounts of the life of Christ. And, of course, each Scripture writer was inspired by the Holy Spirit to write his Gospel (cf. 2 Tim 3:16; 2 Pet 1:20-21).

b. Other (Gospel): John

2. Characteristics of the four Gospels

- a. Each Gospel is an **historical** account.
- b. Each Gospel has a **unique** presentation.
- c. Each Gospel has a **theological** viewpoint.
- d. Each Gospel is a **narrative** account  
(which includes plots, characters, crisis, resolution, and so forth).

Summary:

"The Gospels are (individually unique) historical narratives motivated by theological concerns."

(Strauss, 30; parenthesis material added)

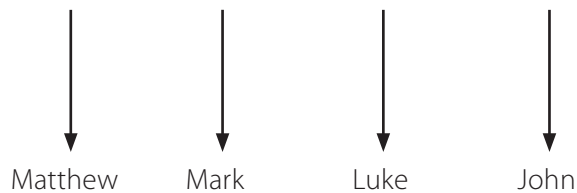
3. Historic uses of the four Gospels  
(cf. Strauss, 30)

- |                 |                 |
|-----------------|-----------------|
| a. Historical   | e. Theological  |
| b. Catechetical | f. Apologetic   |
| c. Liturgical   | g. Evangelistic |
| d. Exhortatory  |                 |

#### 4. Study approaches to the four Gospels

##### a. Distinct and Vertical

Read and study each Gospel “distinct” from the other three:



##### b. Comparative and Horizontal

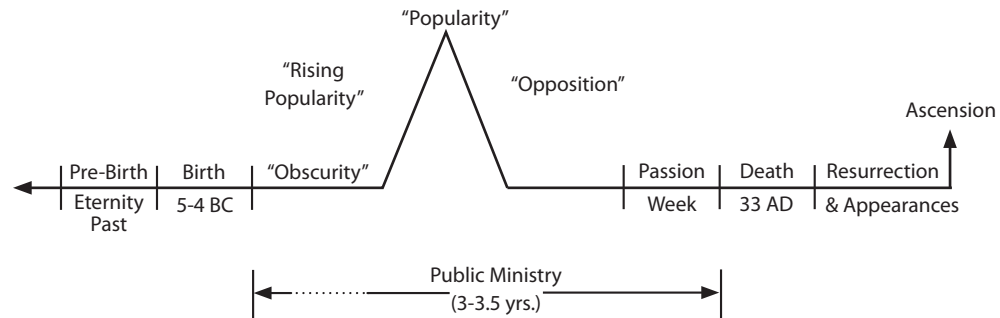
Read the four Gospels in a comparative sense, noting and comparing the similarities and differences of Gospel accounts of the same story. The use of a *Harmony of the Gospels* would be necessary. (Consult the Select Bibliography)



(Gospel writers often record the same event yet with unique perspective or purpose in mind).

## V. BIBLICAL DEVELOPMENT

### Life of Christ (Abbreviated Overview)



### A. Preview to the Life of Christ

#### 1. Pre-birth (Jn 1:1-18)

The Gospel of John is unique with its theological opening (preface). John will not provide genealogical data (like Matthew and Luke) nor begin his account with John the Baptist (as Mark). Rather he will take the reader to eternity past; even prior to the creation event.

##### a. Chiastic structure of John 1:1-18

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A (1-5) Word as He was with the Father

B (6-8) Ministry of John the Baptist

C (9-11) True Light came into the world

D (12-13) Believers in Him become children of God

C' (14) Incarnate Word came into the world

B' (15) Testimony of John the Baptist

A' (16-18) Word as He makes the Father known

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b. Chiastic structure

Biblical writers occasionally structured their content in chiasmic form: A relates to A'; B to B'; C to C'; and so forth. Often the center piece of the chiasm emphasizes the main or most prominent idea. For example,

A  
B  
C      C is the point of emphasis.  
B'  
A'

Note again the chiasmic structure of John 1:1-18. The theological prologue of John weaves an emphasis upon verses 12-13, namely that those who received the Word or believed in Him were granted the privilege of being "born of God" (see Jn 3 for Nicodemus and the teaching of being "born again").

c. Word as He was with the Father"

(previously charted Chiastic Structure followed from this point)

John 1:1-5

*In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was with God in the beginning. <sup>3</sup> Through him all things were made; without him nothing was made that has been made. <sup>4</sup> In him was life, and that life was the light of all mankind. <sup>5</sup> The light shines in the darkness, and the darkness has not overcome it.*

Strong assertions from the text:

- (1) The Word existed in eternity past (1).
- (2) The Word always existed in eternal relationship with the Father (2).
- (3) The Word was active in Creation (3).
- (4) The Word brought "light" to oppose the "darkness" (4-5).
- (5) The Word brought light and (eternal) life (4).

Insight:

One of the common emphases in John's writings is the cosmic struggle of light vs. darkness. This is evident in this theological prologue; see also 1 John 1-2.

d. "Ministry of John the Baptist"

John 1:6-8

*There was a man sent from God whose name was John. <sup>7</sup> He came as a witness to testify concerning that light, so that through him all might believe. <sup>8</sup> He himself was not the light; he came only as a witness to the light.*

Assertions from the text:

- (1) John was a sent prophet from God (6).
- (2) John testified (witnessed) to the light (Word) that mankind might believe (7).
- (3) John was not the light (Word) (8).
- (4) John was the forerunner to the "true light" (8).

e. "True Light came into the world"

John 1:9-11

*The true light that gives light to everyone was coming into the world. <sup>10</sup> He was in the world, and though the world was made through him, the world did not recognize him. <sup>11</sup> He came to that which was his own, but his own did not receive him.*

Assertions:

- (1) The "true light" would follow John, the forerunner (9).
- (2) The "true light" would not be recognized by the world (10)...GENTILE REJECTION.
- (3) The "true light" would not be recognized by His own people...JEWISH REJECTION.

- f. "Believers in Him become children of God" (12-13)

John 1:12-13

*Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—<sup>13</sup> children born not of natural descent, nor of human decision or a husband's will, but born of God.*

Receiving = Believing —————> Born of God

This will be the major motif of the Gospel of John, a Gospel whose purpose was declared "that you might believe (in the miracle-working signs of Jesus) that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (Jn 20:31).

- g. "Incarnate Word came into the world" (14)

John 1:14

*The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.*

Assertions:

- (1) The Word took on ("became") human flesh to dwell among mankind (14<sup>a</sup>).

Theological Insight:

Orthodox teaching of the "incarnation" (taking on of human flesh) neither diminishes the Word's deity nor overplays the Word's humanity. Jesus is the absolutely unique God-man; fully God and fully human (not half God, half man).

- (2) The Word's glory was displayed before the apostles (14<sup>b</sup>); see also Matthew 17:1-8; Luke 9:28-36; 2 Peter 1:16-18.



2 Peter 1:16-18 NLT

*For we were not making up clever stories when we told you about the powerful coming of our Lord Jesus Christ. We saw his majestic splendor with our own eyes <sup>17</sup>when he received honor and glory from God the Father. The voice from the majestic glory of God said to him, "This is my dearly loved Son, who brings me great joy." <sup>18</sup>We ourselves heard that voice from heaven when we were with him on the holy mountain..*

(3) The Word was unique, one-of-a-kind (14<sup>c</sup>); cf. John 3:16 and the previous "Theological Insight."

(4) The Word was full of grace and truth (14<sup>d</sup>).

h. "Testimony of John the Baptist" (15)

John 1:15

*John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'"*

i. "Word as He makes the Father known" (16-18)

John 1:16-18

*Out of his fullness we have all received grace in place of grace already given. <sup>17</sup>For the law was given through Moses; grace and truth came through Jesus Christ. <sup>18</sup>No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.*

Assertions:

- (1) The Word ("full of grace and truth") has bestowed blessing (literally "grace upon grace") upon humanity (16).
- (2) The Word (Jesus Christ) brought "grace and truth"; Moses delivered the Law (17).
- (3) The Word, the One and Only, reveals (makes known) the unseen Father (18).

## 2. Genealogy: Matthew 1:1-17 and Luke 3:23-38

The student of the life of Christ will soon discover that there are but two genealogical lists for the heritage of Jesus. And further, the lists have significantly different persons for Jesus' family tree. Modern readers might even question the significance and importance of genealogical records (yet note the Old Testament contains many such lineages—see Gen 5,10; cf. 1 Chron 1-9; et al.).

Genealogical lists were included by both Matthew and Luke with theological purpose in mind. A broad look at both may uncover some of the reasons.

### a. Matthew's account/genealogy of Jesus

Matthew 1:1

*This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:*

- (1) "Son of David" hearkens back to the Davidic Covenant of 2 Samuel 7:

2 Samuel 7:11<sup>b</sup>-16

*"The Lord declares to you that the Lord himself will establish a house for you: <sup>12</sup> When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. <sup>13</sup> He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever.*

*<sup>14</sup> I will be his father, and he will be my son.*

*When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands. <sup>15</sup> But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. <sup>16</sup> Your house and your kingdom will endure forever before me; your throne will be established forever."*

The essence of the prophecy is that a future descendant of King David would establish an eternal kingdom. New Testament revelation identifies this descendant as Jesus, the Messiah-King (cf. Isa 9:6-7; Lk 1:32-33).

- (2) "Son of Abraham" hearkens back to the Abrahamic Covenant promise:

Genesis 12:1-3

*The Lord had said to Abram, "Go from your country, your people and your father's household to the land I will show you. <sup>2</sup>"I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. <sup>3</sup> I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."*

The essence of this prophecy (related to Jesus' genealogy) lies in the promise that through Abraham (and specifically through one of Abraham's descendants) would come one that would be able to bless all the peoples of the earth. Note the following passages:

Genesis 49:10

*The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his.*

Acts 3:25

*"And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed.'"*

Galatians 3:8

*Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you."*

(3) Other “distinctives”

- (a) Five women are listed in Jesus’ lineage: Tamar, Rahab, Ruth, Uriah’s wife (Bathsheba) and Mary. These inclusions were highly unusual (as well as lessons of divine grace).
- (b) The genealogy ends with Joseph, the husband of Mary (1:16). This is evidently the legal claims registered through Jesus’ legal father.
- (c) Matthew’s genealogy is selective (only 26 descendants named) and symmetrical (3 sets of fourteen).

b. Luke’s account/genealogy of Jesus

Luke 3:23

*Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph...*

Distinctives:

- (1) While Matthew begins at Abraham and ends with Joseph, Luke begins with Joseph and ends with Adam (“the son of God”).
- (2) Matthew emphasizes Jesus as Jewish heir to covenants; Luke emphasizes Jesus as part of human race (back to the first man).
- (3) Some believe that Luke traces Jesus’ lineage through his biological mother, Mary. Bock (88-89) disagrees and suggests that this is the legal descent through his legal father.
- (4) Luke’s listing includes 77 descendants (plus God); forty names between David and Joseph (Matthew only lists twenty-six).

Insight:

The comparative study of both lists presents a number of interpretive difficulties. Viable solutions have been proposed (see Strauss, pp.412-15), but these are tentative at best. What is important is that the legal and physical claims of Jesus to Abrahamic and Davidic covenant promises are proved.

### 3. Birth Stories

- a. Birth of John foretold (Lk 1:5-25): To Zechariah
- b. Birth of Jesus foretold (Lk 1:26-38): To Mary

Luke 1:31-33

*"You will conceive and give birth to a son, and you are to call him Jesus.<sup>32</sup> He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,<sup>33</sup> and he will reign over Jacob's descendants forever; his kingdom will never end."*

- c. Birth of John (Lk 1:57-66)
- d. Birth of Jesus

Matthew 1:18-25

*This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit.<sup>19</sup> Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly.<sup>20</sup> But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.<sup>21</sup> She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."<sup>22</sup> All this took place to fulfill what the Lord had said through the prophet:<sup>23</sup> "The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God with us").<sup>24</sup> When Joseph woke up, he did what the angel of*

*the Lord had commanded him and took Mary home as his wife.<sup>25</sup> But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus.*

The beloved Lucan version of Jesus' birth is recorded in Luke 2:1-20. Shepherds and angels are present and prominent.

e. Circumcision of Jesus

Luke 2:21

*On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived.*

Recall the significance of the religious rite of circumcision (Gen 17 and Abrahamic Covenant).

f. Presentation of Jesus at the Temple

This would have occurred forty days after Jesus' birth. The ceremony would be interrupted by a righteous and devout man who had long waited for the coming of the Messiah. Seeing the infant, the Holy Spirit came upon him (Simeon) and he spoke prophetically:

Luke 2:29-35

*"Sovereign Lord, as you have promised, you may now dismiss your servant in peace.<sup>30</sup> For my eyes have seen your salvation,<sup>31</sup> which you have prepared in the sight of all nations:<sup>32</sup> a light for revelation to the Gentiles, and the glory of your people Israel."<sup>33</sup> The child's father and mother marveled at what was said about him.<sup>34</sup> Then Simeon blessed them and said to Mary, his mother: "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against,<sup>35</sup> so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."*

The prophecy was followed by another confirming word by the aged widow, Anna (2:36-38).

#### 4. Childhood

##### a. Brief chronology

- (1) Birth..... 5-4 BC
- (2) Circumcision .....Eight days after birth
- (3) Presentation .....Forty days after birth
- (4) Visitation of Magi..... Uncertain; likely weeks  
or months later; up to  
as much as two years
- (5) King Herod's slaughter  
of the innocents.....About two years after  
birth (perhaps sooner)
- (6) Flight to Egypt..... Just prior to  
Herod's actions
- (7) Death of Herod.....6 AD
- (8) Return from Egypt to Nazareth.....Soon after  
Herod's death (Jesus about 10)
- (9) First (?) Passover in Jerusalem.....8 AD (or so)

##### b. Childhood story

Luke 2:41-50

*Every year Jesus' parents went to Jerusalem for the Festival of the Passover. <sup>42</sup>When he was twelve years old, they went up to the festival, according to the custom. <sup>43</sup>After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. <sup>44</sup>Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. <sup>45</sup>When they did not find him, they went back to Jerusalem to look for him. <sup>46</sup>After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. <sup>47</sup>Everyone who heard him was amazed at his understanding and his answers. <sup>48</sup>When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you." <sup>49</sup>"Why were*

*you searching for me?" he asked. "Didn't you know I had to be in my Father's house?"<sup>50</sup> But they did not understand what he was saying to them.*

Observations:

- (1) Likely this is Jesus' first Passover. At age 12 He was preparing for His next year of age 13 where He became responsible for obeying / for observing the law (note: the "bar mitzvah" ceremony is of a later origin).
- (2) The journey from Nazareth would have been by caravan (many families) and could take four or five days. This explains how they could depart home without Jesus.
- (3) Finding Jesus in the Temple engaged in asking questions of the Jewish teachers foreshadowed His later public ministry.
- (4) "Father's house" indicates that at age twelve, Jesus had a growing understanding of His future mission and purpose.



## VI. TAKEAWAYS

### A. Gospels

A single Gospel account could never have captured a portrait of the matchless life of Christ. Four Gospels, like multisided facets of a priceless gem, are required to do justice to the person, identity, and missional purpose of His life. And even then, we have only a limited view.

Yet each Gospel contributes, individually and collectively, (with the others) a Biblical portrait of the life and times of Jesus, the Messiah-King.

### B. Pre-birth

The Scriptures declare in their entirety that God is tri-une: God the Father, God the Son, God the Holy Spirit (distinct yet one). Jesus did not “begin” at Bethlehem but has eternally existed in trinitarian unity, was active in Creation (cf. Jn 1:1-3; Col 1:15-17), and was “incarnated” (took on human flesh) at Bethlehem.

Jesus is the “theanthropic” One (God-man), full deity in full humanity forever (Jn 1:14).

### C. Genealogy

Jesus was of the tribe of Judah (a descendant of Jacob/Israel), a descendant of Abraham (Abrahamic Covenant significance), and a descendant of David (Davidic covenant significance). He was qualified by descent (lineage) to be the Messiah-King.

### D. Childhood

While little is known of His youth, Jesus grew into manhood.

Luke 2:52

*And Jesus grew in wisdom and stature, and in favor with God and man.*

