**Gospels – Introduction of the King - Temptations**

# Introduction to the Four Gospels.

# The Introduction of the King.

## Arrival of the King.

## His Birth.

## His Infancy and Childhood.

## Ambassador of the King.

## The Approval of the King.

### At His Baptism,

#### Mark 1:9-11.

##### “Immediately” is used by Mark many times. Why is this term important in presenting “the Servant?”

##### The analogy – “like a dove” ~ Peace Offering ~ Reconciliation.

#### Matt 3:13-17.

##### V16, Matt is the only writer who mentions “God” for the Spirit. Why would Matt mention the word “God” with the Spirit, and how would that affect one’s view of Jesus?

##### Why does John initially resist Jesus’ baptism?

##### How were OT kings identified? Therefore, Jesus’ baptism is different than all of the other baptisms John made.

##### NOTE: “David” means “Beloved.” Good double entendre.

##### Fulfillment of Isa 42:1-4.

#### Luke 3:21-23

##### Notice the portrayal by Luke. V21, when was Jesus baptized?

##### How does Luke connect Jesus’ baptism with the people?

##### How does this connect to Luke’s theme of the “Perfect Man?”

##### TIMELINE: Spring/Summer 29 A.D.

### Through His Temptation.

#### Matt 4:1-11

##### What usually happens after a great victory in life?

##### Matt’s presentation is chronological. Luke’s is logical.

###### Matt uses “begone” in v10. Luke does not.

###### Luke’s presentation is more logical than chronological.

##### Matt ends with a temptation of a premature kingdom. Why is that temptation key to Matt’s presentation?

##### What would happen if Jesus chose the Kingdom before the Cross?

#### Luke 4:1-13.

##### Luke adds “Jesus, full of the Holy Spirit,”

##### “Forty days.” Forty is generally a number for testing.

##### The three tests:

###### Test #1 – dependance upon G/HS not His own deity, Deut 8:3.

###### Test #2 – dependance on the Plan of God (timing), Deut 6:13.

###### Test #3 – dependence on the accurate application of the Word of God, Deut 6:16 vs. Psa 91:11-12.

#### Mark 1:12-13. Matt/Luke – the term is “devil” = “lawyer/accuser.” Mark – the term is “Satan” = “enemy.”

### By His Herald, John 1:19-34.

#### Review Intro to John’s gospel, vv14-18.

##### Jesus has been identified as the Creator, Jn 1:3.

##### Compare v14 to Ex 33:17-23.

##### Notice the emphasis on grace and truth, along with explanation.

#### John’s identity in the negative, vv19-28.

##### Not Christ (i.e., the Anointed One or Messiah).

##### Not Elijah.

##### Not “the Prophet,” i.e., one coming like Moses, Deut 18:15.

##### V23, John’s gospel is the only gospel that puts this quote directly on the lips of John the Baptist ~ more personal.

##### V24, the Pharisees baptized Gentile converts into Judaism, according to Ezek 36:22-32.

#### John’s purpose in identifying the Messiah, vv29-34.

##### Jesus is occupied with the Spirit.

##### Jesus baptizes with the Spirit.

##### Jesus is the Son of God.

# Authentication of the King.

## The Acceptance of His Person.

### Belief by the First Disciples, John 1:35-51.

#### Andrew and Simon Peter, 1:35-42.

##### Notes on evangelism:

##### Previous disciples of John the Baptist are pointed to Jesus.

##### Family evangelism, Andrew brings Peter.

#### Philip and Nathanael, 1:43-51.

##### Jesus calls Philip.

##### Philips calls his friend, Nathanael.

##### Nathanael sees for himself.

##### V50, should we forget those things that brought us to Christ?

##### V51, reference to “Jacob’s Ladder,” i.e., access to heaven.

#### Names used for Jesus in John 1:

##### V1 Word.

##### V1 God.

##### V4 Life.

##### V4 Light of Men

##### V9 True Light.

##### V14 Flesh.

##### V14 Only Begotten from the Father.

##### V17 Jesus Christ.

##### V18 Only Begotten God.

##### V20 Christ.

##### V23 Lord.

##### V29 Jesus.

##### V30 A Man.

##### V34 Son of God.

##### V36 Lamb of God.

##### V38 Rabbi.

##### V38 Teacher.

##### V41 Messiah.

##### V45 Jesus of Nazareth.

##### V45 Son of Joseph.

##### V49 Son of God.

##### V49 King of Israel.

##### V51 Son of Man.