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Consultations: TTh 9:00 a.m., F 3:00 p.m.

GREEK 311: THE GOSPEL OF MATTHEW

Winter 2010

MWF 2–2:30 p.m., 213 JSB

Course Description: This term Greek 311 will study the First Gospel, traditionally ascribed to the apostle Matthew. Perhaps the earliest of the canonical to combine narrative with large blocks of discourse attributed directly to Jesus, the Gospel of Matthew marks an important development in the “gospel” genre. Divided into five sections analogous to the Five Books of Moses, Matthew presents Jesus as the New Moses but also as far more. The body of the gospel is framed by the Matthean infancy narrative and carefully developed passion and resurrection narratives which answer the important christological questions of not only *who* Jesus is but *what* he did.

We shall begin with a basic introduction to New Testament Studies, reviewing the nature and origins of the New Testament, its text, and its interpretations. After discussing the nature of the gospel genre and important issues of Matthean authorship and audience, we will note some important features of Koine Greek, Matthean style, and the structure and themes of the First Gospel. The bulk of the semester will then be engaged in translating and *studying* the gospel. Unless otherwise noted, all primary readings will be done in Greek.

This Course at BYU: According to the university document “The Aims of a BYU Education,” your experience on campus and in this classroom should be spiritually strengthening, intellectually enlarging, character building, and lead to lifelong learning and service. Additionally, your instructor is committed to creating and maintaining a class room environment that will foster respect and excitement about learning while being conducive to the expression of gospel principles.

Students, too, have a responsibility in maintaining a positive class room experience. Since so much of our time this semester will be involved in oral translation and class discussion, it is imperative that students be courteous and helpful to each other.

This course will provide us with a particular opportunity to study not only the Greek in which the First Gospel was composed, but the theology that it contains. Although secondary readings will acquaint students with secular biblical scholarship—and hopefully they will learn something beneficial thereby—they are not intended or viewed as necessarily definitive. The teachings of latter-day prophets and apostles will be admitted as authoritative and decisive. More importantly, the individual student will hopefully have the text and its meaning unfolded by the Spirit as he or she carefully—and prayerfully—studies the Gospel of Matthew.

Texts: The following texts are available in the B.Y.U. Bookstore and will be used regularly throughout the class:

France, R.T. *Matthew: Evangelist and Teacher*. Downers Grove, Illinois: InterVarsity Press, 1989. ISBN 0-8308-1511-2. [France]

Gingrich, F. Wilbur. *Shorter Lexicon of the Greek New Testament*. 2nd Edition, revised by Wilbur Danker. Chicago: University of Chicago Press, 1983. ISBN: 0226136132.

The Greek New Testament. Edited by Aland et al. Fourth edition, revised. United Bible Societies, 1993. ISBN 3438051109 [UBS⁴]

Nolland, John. *The Gospel of Matthew*. New International Greek Testament Commentary. Grand Rapids, Mich.: Wm. B. Eerdmans: 2005. ISBN: 0-8028-2389-0 [Nolland; also on reserve]

Wallace, Daniel B. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids, Mich.: Zondervan, 1997. ISBN 0310218950 [Wallace *GGBB*]

Additionally, the following are important references and commentaries, some of which are being held on reserve or can be found in the Ancient Studies Room or in the Humanities Reference area:

The Anchor Bible Dictionary. Edited by D.N. Freedman et al. 6 vols. New York: Doubleday, 1992. [ABD, cited by author and article title: Ancient Studies - 5431 HBLL]

Bauer, W., F.W. Danker, W.F. Arndt, and F.W. Gingrich, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Third Edition. Chicago: University of Chicago Press, 2000 LCCN 56005028 [BDAG: PA 881 .B38 1957 — on reserve; Ancient Studies, 5431 HBLL]

Blass, Debrunner, and R.W. Funk. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Translated and edited by Robert W. Funk. Chicago: University of Chicago Press, 1961. [BDF: on reserve]

Blomberg, Craig L. *Interpreting the Parables*. Downers Grove, Ill.: InterVarsity Press, 1990.

Brown, Raymond E. *The Birth of the Messiah: a Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*. The Anchor Bible Reference Library. New York: Doubleday, 1993. ISBN 0385472021 [Brown *BM*; BS 2575.2 .B76 1993]

———. *The Death of the Messiah: from Gethsemane to the Grave, a Commentary on the Passion Narratives in the Four Gospels*. 2 Volumes. The Anchor Bible Reference Library. New York: Doubleday, 1994. ISBN 0385193963 (v. 1); 0385193971 (v. 2) [Brown *DM*; BS 2555.3 .B7633 1994 vol. 1, BS 2555.3 .B7633 1994 vol. 2]

———. *An Introduction to the New Testament*. The Anchor Bible Reference Library. New York: Doubleday, 1997. ISBN 0385247672 [Brown *INT*: BS 2330.2 .B76 1997 — Humanities Reference]

———. *An Introduction to New Testament Christology*. New York: Paulist Press, 1994. ISBN: 0809135167 [Brown *INTC*: BT 198 .B827 1994]

Davies, W.D. *The Setting of the Sermon on the Mount*. Cambridge: Cambridge University Press, 1966. ISBN: 0-521-04797-8.

From Bethlehem through the Sermon on the Mount. The Life and Teachings of Jesus Christ 1. Edited by Richard Neitzel Holzapfel and Thomas A. Wayment. Salt Lake City: Deseret Book, 2005. ISBN: 1590383966 [FBSM: BX 8631.29 .F9249 2005]

From the Last Supper through the Resurrection: The Savior's Final Hours. The Life and Teachings of Jesus Christ 3. Edited by Richard Neitzel Holzapfel and Thomas A. Wayment. Salt Lake City: Deseret Book, 2003. ISBN: 1570089051 [FLSR: BX 8631.29.F925]

Gorman, Michael J. *Elements of Biblical Exegesis.* Peabody, Mass : Hendrickson Publishers, 2001. ISBN: 1565634853 [BS 511.2 .G67 2001]

The Gospels. Edited by Kent. P. Jackson and Robert L. Millet. Studies in Scriptures vol. 5. Salt Lake City, Utah, 1986. ISBN 087579064X [SS 5: BX 8621.504 .G694 1986 — on reserve]

The Harper Collins Study Bible, NRSV. Wayne A. Meeks, general editor. Harper Collins Publisher, 1993.

Harrington, Daniel J. *The Gospel of Matthew.* Sacra Pagina 1. Collegeville, Minn.: Liturgical Press, 1991. ISBN: 0-8146-5803-2 [BS 2575.3 .H37 1991]

Keener, Craig. *A Commentary on the Gospel of Matthew.* Grand Rapids, Mich.: Wm. B. Eerdmans: 1999. ISBN: 0-8028-3821-9

Lambrech, Jan. *Out of the Treasure: The Parables in the Gospel of Matthew.* Grand Rapids, Mich.: Wm. B. Eerdmans: 1992. ISBN 0802806627. [Lambrech]

Metzger, Bruce M. *A Textual Commentary on the Greek New Testament : a companion volume to the United Bible Societies' Greek New Testament.* Third Edition. London, New York: United Bible Societies, 1971. ISBN 3438060108 [BS 2325 .M43 1971 — Ancient Studies - 5431 HBLL]

Morris, Leon. *The Gospel according to Matthew.* Pillar New Testament Commentary. Grand Rapids, Mich.: Wm. B. Eerdmans: 1992; ISBN: 0-8028-3696-8

Mounce, William D. *The Morphology of Biblical Greek.* Grand Rapids, Mich.: Zondervan, 1994. ISBN 0-310-22636-8

The SBL Handbook of Style, for Ancient Near Eastern, Biblical, and Early Christian Studies. Edited by Patrick H. Alexander, et al. Peabody, Mass.: Hendrickson, 2002. [SBL HS]

Sim, David C. *The Gospel of Matthew and Christian Judaism: The Historical and Social Setting of the Matthean Community.* Edinburgh: T&T Clark, 1998. ISBN: 0-587-08641-0

Skinner, Andrew C. *Gethsemane.* Salt Lake City: Deseret Book, 2002. ISBN: 1570088667 [Skinner, *Gethsemane*: X 8631.23 .Sk34g 2002]

Young, Brad H. *The Parables: Jewish Tradition and Christian Interpretation.* Peabody, Mass.: Hendrickson, 1998. ISBN 1-56563-244-3.

Note that several of the commentaries are from important series, i.e. The Anchor Bible, The New International Greek Testament Commentary, and the New International Commentary on the New Testament, series with which you should become familiar.

For their own study, Latter-day Saints will find an English edition of the epistles that includes the JST useful—e.g., Steven and Julie Hite’s, *The New Testament with the Joseph Smith Translation* and especially Thom Wayment’s *The Complete Joseph Smith Translation of the New Testament*.

On-line Resources: Students are also encouraged to access the course Blackboard module, where announcements, reading notes, handouts, and other materials will be available. To use Blackboard, one should log onto Route Y and then click the Blackboard Courses link listed under “School.” If a student is enrolled in the course, then “Greek 311R Mark” should then appear as a subsequent link. Grades on assignments will be entered in the Blackboard spreadsheet within one week of their return to students; they should check each assignment after that time to confirm that scores have been recorded accurately.

Pertinent websites include

<http://catholic-resources.org/Bible/Glossary.htm>
[http://catholic-resources.org/Bible/Basic Bibliography.htm](http://catholic-resources.org/Bible/Basic_Bibliography.htm)
<http://www.newadvent.org/cathen/10057a.htm>
<http://www.bible-researcher.com/index.html>
<http://www.earlychristianwritings.com/matthew.html>
<http://www.gospel-of-matthew.com/>

Requirements: The student should come prepared each day having already translated the assigned Greek passages and having completed any secondary readings. Exams, reports, and the paper are due when scheduled, and late work will not be accepted. Only in cases of extreme duress (in medical cases with a physician’s note) will the instructor make exceptions. B.Y.U. dress, grooming, and behavior standards will be enforced. Grades will be calculated by the following formula:

Class translation, discussion, and participation	10%
Quizzes (5% each)	10%
Exegetical Paper	10%
Midterm Examination	30%
Final Examination	40%

The two quizzes are largely diagnostic and will prepare the students for the exams by providing them with a single passage to translate, analyze grammatically, and briefly comment on. The exegetical paper will be a detailed study of a passage per Michael Gorman’s *Elements of Biblical Exegesis* and class handouts posted on Blackboard). Examinations will consist of passages that students will translate and for which they will provide grammatical and theological commentary. They will also include an essay or essays that will address, briefly, important topics discussed in class.

B.Y.U. dress, grooming, and behavior standards will be enforced.

The standard scale will be 93-100% A, 90-92% A-, 88-89% B+, 83-87% B, 80-82% B-, *u.s.w.* **Students are responsible for the grades that they earn; if one needs a certain grade for academic reasons, then he or she should plan accordingly.** There will be no extra credit.

Readings Key

<i>ABD</i>	<i>Anchor Bible Dictionary</i>		<i>Resurrection: The Savior's Final Hours</i>
<i>BDAG</i>	Bauer, W., F.W. Danker, W.F. Arndt, and F.W. Gingrich, <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i>	France	France, R.T. <i>Matthew: Evangelist and Teacher.</i>
<i>BDF</i>	Blass, Debrunner, and R.W. Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i>	Gorman Lambrecht	<i>Elements of Biblical Exegesis</i> Lambrecht, Jan. <i>Out of the Treasure: The Parables in the Gospel of Matthew</i>
<i>Brown BM</i>	Brown, R.E. <i>The Birth of the Messiah.</i>	Nolland	Nolland, John. <i>The Gospel of Matthew.</i> NIGTC.
<i>Brown DM</i>	Brown, R.E. <i>The Death of the Messiah.</i>		
<i>Brown INT</i>	Brown, R.E. <i>An Introduction to the New Testament.</i>	Skinner SS 5	<i>Gethsemane</i> <i>The Gospels</i> (Studies in Scriptures vol. 5)
<i>Brown INTC</i>	Brown, R.E. <i>An Introduction to New Christology.</i>	Wallace	Wallace, D.B., <i>Greek Grammar Beyond the Basics</i>
<i>FBSM</i>	<i>From Bethlehem through the Sermon on the Mount</i>	UBS ⁴	<i>The Greek New Testament.</i> Edited by Aland et al. Fourth edition, revised. United Bible Societies, 1993.
<i>FLSR</i>	<i>From the Last Supper through the</i>		

Class Schedule

Unless otherwise noted, all biblical readings are to be done in Greek.

- M04Jan **Introduction.** Review of course objectives and text. **Origins and Text of the New Testament:** Brown *INT*, 3–19, 48–54. **Biblical Criticism and Hermeneutics:** Brown *INT*, 20–47
- W06Jan **Koine Greek:** USB⁴, 1*–52* (skim tables); Wallace, 14–30, look over 726–64; *BDAG*, xi–xxviii, review table of contents; *BDF*, 1–6. **Gospels, the Synoptic Problem, Matthew, and His Audience:** Brown *INT*, 99–122; France, 13–119; Nolland, 2–18. *See also:* R.L. Millett, “The Testimony of Matthew,” SS 5, 38–60.
- F08Jan **Matthean Style, Structure, and Christology:** France, 123–238; Nolland, 19–43; Brown *INTC*, 103–152.
- M11Jan **The Matthean Infancy Narrative 1:** Matthew 1:1–25; Nolland, refer to 65–103; Brown *BM*, 25–54, 133–153.
- W13Jan **The Matthean Infancy Narrative 2:** Matthew 2:1–23; Nolland, refer to 103–131; Brown *BM*, 177–187.
- F15Jan **Proclamation of John the Baptist; Baptism of Jesus:** Matthew 3:1–17; Nolland,

refer to 132–158.

- M18Jan **MARTIN LUTHER KING DAY. *No class.***
- W20Jan **Jesus Begins His Galilean Ministry:** Matthew 4:1–25; Nolland, refer to 158–185.
- F22Jan **Sermon on the Mount 1 (Beatitudes and Fulfilling the Law):** Matthew 5:1–20; Nolland, refer to 186–226. *See also:* W.D. Davies, *The Setting of the Sermon on the Mount*
- M25Jan **Sermon on the Mount 2 (Six Antitheses):** Matthew 5:21–48; Nolland, refer to 226–271. *See also:* W.D. Davies, *The Setting of the Sermon on the Mount*
- W27Jan **Sermon on the Mount 3 (True Piety):** Matthew 6:1–34; Nolland, refer to 271–316.
- F29Jan **Sermon on the Mount 4 (Proper Conduct):** Matthew 7:1–29; Nolland, refer to 316–346.
- Tu07Feb **Galilean Ministry 1:** Matthew 8:1–9:17; Nolland, refer to 347–392.
- Th09Feb **Galilean Ministry 2; The Mission Sermon:** Matthew 9:18–10:42; Nolland, refer to 392–446. *See also:*
- Tu14Feb **Opposition to Jesus:** Matthew 11:1–30; Nolland, refer to 446–478. **Quiz #1.**
- Th16Feb **Opposition to Jesus:** Matthew 12:1–50; Nolland, refer to 479–519.
- Tu21Feb **Tuesday is Monday!** NO CLASS.
- Th23Feb **Sermon in Parables:** Matthew 13:1–52; Lambrecht, 19–34 (Parables in Matthew); see also Young, 3–38; Nolland, refer to 520–572.
- Tu28Feb **Rejection by Israel 1:** Matthew 13:53–15:20; Nolland, refer to 572–628.
- Th02Mar **Rejection by Israel 2:** Matthew 15:21–16:20; France, 242–49 Nolland, refer to 628–683.
- Tu07Mar **The Transfiguration; the Passion Predictions Begin:** Matthew 16:21–17:23; R.N. Holzapfel, “The Mount of Transfiguration,” *From the Transfiguration to the Triumphal Entry*, Life and Teachings of Jesus 2 (Salt Lake City: Deseret Book, forthcoming April 2006 — read as advanced handout); Nolland, refer to 684–720.

REVIEW.

Th09Mar **MIDTERM EXAMINATION**

Tu14Mar **Payment of the Temple Tax and the Sermon on the Church:** Matthew 17:24–18:35; France, 249–78; Lambrecht, 35–52 (Parable of the Lost Sheep), 53–68 (The Unforgiving Servant); Nolland, refer to 721–762.

Th16Mar **On the Road to Jerusalem 1:** Matthew 19:1–30; Nolland, refer to 763–802.

Tu21Mar **On the Road to Jerusalem 2:** Matthew 20:1–34; Lambrecht, 69–88 (Parable of the Workers in the Vineyard); Nolland, refer to 802–830.

Th23Mar **Jerusalem Ministry 1, Triumphal Entry and the Cleansing of the Temple:** Matthew 21:1–46; Lambrecht, 91–104 (Parable of the Two Sons), 105–125 (Parable of the Wicked Tenants), and 127–142 (Parable of the Guest Invited to the Feast); Nolland, refer to 830–881.

Tu28Mar **Jerusalem Ministry 2, Old Israel Rejected:** Matthew 22:1–46; Nolland, refer to 882–917.

Th30Mar **Jerusalem Ministry 3, Attempts to Trap Jesus in His Words:** Matthew 23:1–39; Nolland, refer to 918–953. *Quiz #2.*

Tu04Apr **Eschatological Sermon 1:** Matthew 24:1–51; Joseph Smith–Matthew 1:1–55; Nolland, refer to 954–1001.

Th06Apr **Eschatological Sermon 2:** Matthew 25:1–46; Nolland, refer to 1001–1037.

Su09Apr **PALM SUNDAY.** Matt 21:1–17; Mark 11:1–11; Luke 19:28–48; John 12:12–19 (English).

Tu11Apr **THE PASSION NARRATIVE. The Last Supper; Gethsemane; the Betrayal and the Jewish Hearing:** Matthew 26:1–27:1 (Greek); Nolland, refer to 1038–1144; Brown *DM*, 36–63. *See also:* D.R. Seely, “The Last Supper According to Matthew, Mark, and Luke,” *FLSR*, 59–107; T.B. Ball, “Gethsemane,” *FLSR*, 138–164; D.M. Pike, “Before the Jewish Authorities,” *FLSR*, 210–268.

W12Apr **PASSOVER BEGINS AT SUNDOWN.**

Th13Apr **The Roman Trial and Mocking of Jesus, the Crucifixion, the Burial:** Matthew 27:2–66 (Greek); Nolland, refer to 1144–1239. *See also:* E.D. Huntsman, “Before the Romans,” *FLSR*, 210–268; K.P. Jackson, “The Crucifixion,” *FLSR*, 318–337;

C.M. Peek, “The Burial,” *FLSR*, 338–377.
THE LAST SUPPER AND GETHSEMANE. Matthew 26; Mark 14; Luke 22; John 13:1–18:27 (English).

F14Apr GOOD FRIDAY. Matthew 27; Mark 15; Luke 23; John 18:28–19:42; 3 Nephi 8 (English).

Su16Apr EASTER. Matthew 28; Mark 16; Luke 24; John 20:1–18 (English).

Tu18Apr **THE RESURRECTION NARRATIVE. The Empty Tomb, the Risen Lord, and the Apostolic Commission:** Matthew 28:1–20 (Greek); Nolland, refer to 1240–1272. *See also:* R.N. Holzapfel and T.A. Wayment, “The Resurrection,” *FLSR*, 378–100. **Recapitulation and Review—Matthew’s Portrait of Jesus:** France, 279–317.

W26Apr **Paper Due**
11:00 a.m.–2:00 p.m. Final Examination, 2025 JKHB

Outlining Books of Scripture

Outlining the books of the New Testament is a common study tool that allows readers to see the content of a biblical book at a glance. This tool can easily be applied to the Book of Mormon or other scriptural books.

The process of producing an outline begins by identifying sections or “pericopes” (from the Greek “to cut around”). A pericope is generally a self-contained episode, story, or section of a larger unit, oftentimes discernable in the LDS edition of the King James Version by paragraph markings (¶). Although editions of the Book of Mormon do not have such paragraph markers, other clues—in particular the use of “it came to pass,” especially in the writings of Nephi—can help indicate divisions. In some study Bibles and commentaries, these pericopes are given titles or labels, making a quick review of the entire book easy.

Since reading the scriptures piecemeal—verse by verse or in chapters only—can harm the integrity of the overall text and allows readers to take an important passage out of context, reading the scriptures in sections provides a ready way of seeing how a verse or group of verses fits into the text before and after it. This helps avoid misinterpretation and the tendency to “proof text,” the process of using verses to prove one’s own point rather than letting the text make its point.

Because the chapter and verse divisions are not original to the author of each book, sometimes pericopes overlap these later divisions. Occasionally, for instance, a pericope may bridge chapters and include only the first part of a verse while the next pericope begins in the second part of the same verse. Such divided verses are sometimes identified with letters—for instance, The Roman Trial of Jesus is found in John 18:12–19:17a, while the next pericope, The Crucifixion, constitutes John 19:17b–37.

Outlines can also can reveal something about the structure of the book by organizing

pericopes into larger groups, graphically representing possible structures that highlight the author's purposes or themes. A notable example of this is seen in an outline of Matthew, which divides into five major sections reminiscent of the Five Books of the Torah; since Matthew depicts Jesus as the New Moses, these divisions may reflect that the gospel of Jesus Christ is the New Law. While such structural analysis of a book *may* illustrate the plan of the original writer, one must remember that outlines are *later* impositions of the text and are tools for study, not definitive interpretations.

The Gospel of Matthew

Matthew's gospel can be divided into five parts, which are framed with the story of Jesus' descent and birth at the beginning and his death and resurrection at the end. These frames answer the basic Christological question of who Jesus was and what he did. The five sections of the body of the gospel may have been conceived by analogy to the five books of the Torah, showing Jesus as the New Moses giving the new law. Each division consists of a narrative section and then a discourse or sermon.

At the end of each discourse, Matthew employs a phrase such as "When Jesus had ended these sayings" to mark off the text block. While details of the outline are modern observations, Matthew's use of this device indicates that the five-fold overall structure was intended by Matthew and not a modern invention.

Overview

- Genealogy and Infancy Narrative (1:1–2:23)
- Part 1: Proclamation of the Kingdom (3:1–7:29)
 - Discourse: Sermon on the Mount (5:1–7:29)
- Part 2: Galilean Ministry (8:1–10:42)
 - Discourse: Mission Sermon (10:1–42)
- Part 3: Opposition to Jesus (11:1–13:52)
 - Discourse: Sermon in Parables (13:1–52)
- Part 4: Rejection by Israel (13:54–18:25)
 - Discourse: Sermon on the Church (18:1–35)
- Part 5: Journey to and Ministry in Jerusalem (19:1–25:46)
 - Discourse: Eschatological Sermon (24:1–25:46)
- Climax: Passion, Death, and Resurrection (26:1–28:20)

Detailed View

Genealogy (1:1–17)

- Abraham to David
- David to exile
- Exile to Christ

Infancy Narrative (1:18–2:23)

- Conception and Birth (1:18–25)
 - first formula quotation, 1:23 = Isaiah 7:14 LXX
- Visit of the Wise Men (Epiphany; 2:1–12)
 - second formula quotation, 2:6 = Micah 5:2, 2 Samuel 5:2
- Escape into Egypt (2:13–15)
 - third formula quotation, 2:15b = Hosea 11:1
- Massacre of the Innocents (2:16–18)
 - fourth formula quotation, 2:18 = Jeremiah 31:15
- Return to Nazareth (2:19–23)
 - fifth formula quotation, 2:23b = ?

Part 1: Proclamation of the Kingdom (3:1–7:29)

Narrative (3:1–4:25)

- Proclamation of John the Baptist (3:1–12)
 - sixth formula quotation, 3:3 = Isaiah 40:3
- Baptism of Jesus (3:13–17)
- Temptations of Jesus (4:1–11)
- Jesus Begins His Galilean Ministry (4:12–17)
 - seventh formula quotation, 4:15–16 = Isaiah 9:1–2
- Jesus Calls His First Disciples (4:18–22)
- Jesus Ministers to Crowds (4:23–25)

DISCOURSE: SERMON ON THE MOUNT (5:1–7:29)

- The Kingdom of Heaven: The Beatitudes (5:1–12)
- Marks of the Disciple (5:13–16)
- The Fulfillment of the Law (5:17–48)
 - 6 Antitheses (5:21–47)
 - anger (5:21–26)
 - adultery (5:27–30)
 - marriage (5:31–32)
 - oaths (5:33–37)
 - retaliation (5:38–42)
 - enemies (5:43–47)
 - The Great Injunction: Be Ye Perfect (5:48)
- True Piety (6:1–18)
 - Almsgiving (6:1–4)
 - Prayer and forgiveness (6:5–15)
 - The Lord's Prayer (6:9–13)
 - Fasting (6:16–18)
 - Orientation towards God
 - Wealth and true treasure (6:19–21)
 - Dependence upon God (6:22–34)

- Proper Conduct (7:1–12)
- Warnings (7:13–29)

Part 2: Galilean Ministry (8:1–10:42)

Narrative mixed with dialogue (8:1–9:38)

- Miracle Stories 1 (8:2–17)
 - Leper (8:2–4)
 - Centurion’s Servant (8:5–13)
 - Simon’s Mother-in-law and Many Other (8:14–17)
 - Eighth Formula Quotation, 8:17 = Isaiah 53:4
 - Would-be Followers (8:18–22)
 - Miracle Stories 2 (8:23–9:8)
 - Stilling the Storm (8:23–27)
 - Gadarene Demonic (8:28–34)
 - Paralytic (9:2–8)
 - Call of Matthew (9:9, call story)
 - Controversy Narratives (9:10–17)
 - Tax Collectors and Sinners (9:10–13)
 - Fasting: the New and the Old (9:14–17)
 - Miracle Stories 3 (9:18–35)
 - Girl Restored to Life 1 (9:18–19)
 - Woman with Issue of Blood (9:20–22)
 - Girl Restored to Life 2 (9:23–26)
 - Two Blind Men (9:27–32)
 - Dumb Man (9:32–35)
 - The Need for Laborers (9:36–38)
- DISCOURSE: MISSION SERMON (10:1–42)
- Calling of the Twelve (10:1–4)
 - Mission of the Twelve (10:5–15)
 - Coming Persecutions (10:16–33)
 - The Cost of Discipleship (10:34–39)
 - Rewards for Discipleship (10:40–42)

Part 3: Opposition to Jesus (11:1–13:52)

Narrative (11:1–12:50)

- John the Baptist as a Precursor in Rejection (11:1–19)
- Denunciations or “Woes” (11:20–24)
- Jesus’ Prayer (11:25–30)
- Controversy Narratives (12:1–42)
 - the Sabbath and Grain (12:1–8)
 - the Sabbath and Healing the Withered Hand (12:9–21)
 - Ninth Formula Quotation, 12:18–21 = Isaiah 42:1–4 (Free Rendering)

Gospel Outline: Matthew

- Jesus' Healings and Beelzebub (12:22–37)
 - Parable of a Tree and its Fruit (12:33–37)
 - Sign of Jonah (12:38–42)
 - Parable of the Return of the Unclean Spirit (12:42–45)
 - Jesus' True Family (12:46–50)
- DISCOURSE: SERMON IN PARABLES (13:1–52)
- Sower (13:1–23)
 - Purpose of Parables (Narrative, 13:10–17)
 - Tenth Formula Quotation, 13:14b–15 = Isaiah 6:9–10
 - Parable of Sower Explained (13:18–23)
 - Wheat and Tares (13:24–30)
 - Mustard Seed (13:31–32)
 - Leaven (13:33)
 - Use of Parables (Discourse, 13:34–35)
 - Eleventh Formula Quotation, 13:35b = Psalm 78:2
 - Parable of the Tares Explained (Discourse, 13:36–43)
 - Treasure, Pearl of Great Price, and Net Compared to Kingdom of Heaven (13:44–50)
 - Scribe Prepared for the Kingdom (13:51–52)

Part 4: Rejection by Israel (13:53–18:35)

Narrative mixed with dialogue (13:53–17:27)

- Rejection at Nazareth (13:53–58)
- Death of John the Baptist (14:1–12)
- Miracle Stories 4 (14:13–36)
 - Feeding of the Five Thousand (plus women and children, 14:13–21)
 - Jesus Walks on the Water (14:22–33)
 - Peter's Attempt (14:28–31)
 - Jesus heals many (14:34–36)
- Conflict with Authorities: Christ on Pharisaic Traditions (15:1–9, conflict narrative)
 - Things That Defile (15:10–20, narrative, parable, and teaching discourse)
- Miracle Stories 5 (15:21–39)
 - Exorcizing the Daughter of the Canaanite Woman (15:21–28)
 - Healing Many People (15:29–31)
 - Feeding the Four Thousand (Plus Women and Children, 15:32–39)
- Rejection by Authorities: Demand for a Sign (16:1–4)
 - Yeast of the Pharisees and Sadducees (16:5–12, parable looking to the feedings)
- Peter's Declaration (16:13–20)
- Passion Prediction 1 (16:21–23, correction narrative [see Mark 8:31–10:52 below])
- The Cross and Self-Denial (16:24–28, teaching saying)
- Transfiguration (17:1–13, apocalyptic vision)
- Lesson about Faith: the Healing of the Young Demonic (17:14–20, Healing story moving to a teaching discourse)

- Faith as a Mustard Seed . . . (17:19–20, parable)
- Passion Prediction 2 (17:22–23, sans correction)
- Question about the Temple Tax/members of the Kingdom as Children of God (17:24–27)
 - Rejected by Israel (represented by townsmen in nazareth and authorities): Christ Pronounces His Followers Children of the Kingdom (providing a segue to the Discourse on the Church).

DISCOURSE: SERMON ON THE CHURCH (18:1–35)

- Precedence in the Kingdom (18:1–9)
- Disciplining Those Who Mislead: Cutting off Those Who Cause Stumbling (18:8–9)
 - Seeking Those Who Are Lost (18:10–14, Parable of the Lost Sheep)
- Disciplining Those Who Wrong: Cutting off Those Who Are Still Unrepentant (18:15–20)
 - Forgiveness (18:21–22)
 - the Unforgiving Servant (18:23–35, parable)

Part 5: Journey to and Ministry in Jerusalem (19:1–25:46)

Narrative Mixed with Dialogue (19:1–23:39)

- On the Road to Jerusalem (19:1–20:34)
 - Teachings (19:1–20:17, discourses and a parable)
 - Jesus Moves into the Perea (19:1–2, narrative transition)
 - On Divorce (19:3–12)
 - Children and the Kingdom (19:13–15)
 - True Riches: the Young Man and the Apostles (19:16–30)
 - Parable of the Laborers in the Vineyard (20:1–16)
 - Passion Prediction 3 (20:17–19, correction narrative)
 - Precedence in the Kingdom: the Mother of James and John (20:20–28)
 - Jesus Heals Two Blind Men (20:29–34, healing story)
- Jerusalem Ministry (21:1–23:39)
 - Triumphal Entry (21:1–11, narrative)
 - Twelfth Formula Quotation 21:4–5 = Isaiah 62:11 and Zechariah 9:9
 - Jesus Cleanses the Temple (21:12–17; narrative)
 - Cursing of the Fig Tree (21:18–22, miracle [cursing] story)
 - Authority of Jesus Questioned (21:23–27, controversy narrative)
 - Old Israel Rejected (21:28–22:14)
 - Parable of the Two Sons (21:28–32)
 - Parable of the Wicked Tenants (21:33–46)
 - Parable of the Wedding Banquet (22:1–10)
 - Parable of the Man Without a Wedding Garment (22:11–14)
 - Attempts to Trap Jesus in His Words (22:15–46, controversy narratives)
 - Question about Paying Taxes (22:15–22, Pharisees and Herodians)
 - Question about the Resurrection (22:23–33, Sadducees)
 - Question about the Greatest Commandment (22:34–40, Pharisees)
 - Question about David's Son (22:41–46, Christ to the Pharisees)

Gospel Outline: Mark

- Denunciation of the Leaders of Old Israel (23:1–36)
 - Hypocrisy of Scribes and Pharisees (23:1–12)
 - Seven Prophetic “Woes” (23:13–36)
- Lament over Jerusalem (23:37–39, segue to Eschatological Sermon)

DISCOURSE: ESCHATOLOGICAL SERMON (24:1–25:46; SEE JS–MATTHEW 1, WHICH STARTS WITH 23:39)

- Prophecies: Warnings of Destruction (24:1–35)
 - Destruction of the Temple (24:1–2)
 - Signs of the End Time (24:3–8)
 - Persecutions Foretold (24:9–14)
 - Abomination of Desolation (24:15–28)
 - Parousia (Second Coming) Foreseen (24:29–31)
 - Lesson of the Fig Tree (24:32–35)
- Teachings: The Necessity for Watchfulness (24:36–25:46)
 - “But of That Day and Hour Knoweth No Man . . .” (24:36–44)
 - Parables of the Parousia (24:45–25:46)
 - Parable of the Faithful and Unfaithful Slave (24:45–51)
 - Parable of the Tens Bridesmaids (25:1–13)
 - Parable of the Talents (25:14–30)
 - Parable of the King’s Division of the Sheep and the Goats (25:31–46)

Climax: Passion, Death, and Resurrection (26:1–28:20)

- Setting the Scene for the Passion (26:1–16)
 - The Plot to Kill Jesus (26:1–5)
 - The Anointing at Bethany (26:6–13)
 - Judas Agrees to Betray Jesus (26:14–16)
- Last Hours with the Disciples (26:17–35)
 - Preparation of “the Passover” (26:17–19)
 - Last Supper with the Disciples (26:20–25)
 - Institution of the Lord’s Supper (26:26–30)
 - Peter’s Denial Foretold (26:31–35)

See Passion and Resurrection Narratives (Harmonized) below

Gethsemane (Matt 26:36–47)

Betrayal and Arrest of Jesus (26:47–56)

Jewish Hearing and Roman Trial (26:57–27:31a)

The Crucifixion and Burial (27:31b–66)

Resurrection (28)

Passion Narratives (Harmonized)

Jesus and the Disciples Go to Gethsemane (Mark 14:32; Matt 26:36; Luke 22:39; John 18:1)

Jesus Prays at Gethsemane (Mark 14:33–42; Matt 26:37–47; Luke 22:40–46)

- Jesus Prays for His Disciples' Faith (Luke 22:40)
- Jesus Suffers and Prays that the Cup May Pass (Mark 14:33–36; Matt 26:37–39; Luke 22:41–42)
- An Angel Appears to Strengthen Jesus [Luke 22:43]
- Jesus Sweats Blood [Luke 22:44]
- Finds Peter, James, and John Sleeping (three times: Mark 14:37–42; Matt 26:40–46; only once: Luke 22:45–46)

Betrayal and Arrest of Jesus (Mark 14:43–52; Matt 26:47–56; Luke 22:47–53; John 18:2–3)

- Judas Leads Arresting Party to Jesus (Mark 14:43; Matt 26:47; Luke 22:47a; John 18:2–3)
- Judas Identifies Jesus with a Kiss (Mark 14:44–46; Matt 26:48–50; Luke 22:47b–48)
- Jesus' "I Am" Proclamation to the Arresting Party (John 18:4–8a)
- Jesus Intervenes for His Disciples (John 18:8b–9)
- Servant of the High Priest Wounded (Mark 14:47; Matt 26:51; Luke 22:49–50; John 18:10)
- Jesus Rebukes the Defending Disciple (Matt 26:52–54; Luke 22:51a; John 18:11)
- Jesus Heals the High Priest's Servant (Luke 22:51b)
- Jesus Rebukes the Arresting Party (Mark 14:48–50; Matt 26:55–56a; Luke 22:52–53)
- Disciples Abandon Jesus (Mark 14:50; Matt 26:56b)
- Young Man in the Linen Cloth (Mark 14:51–52)

Jesus Before the Jewish Authorities (Mark 14:53–65; Matt 26:57–68; Luke 22:54–71; John 18–28)

- Jesus before the former High Priest Annas (John 18:12–14; 19–24)
- Jesus Before the High Caiaphas and the Sanhedrin (Mark 14:53–64; Matt 26:57–68; Luke 22:54a [22:66–71 after the denial and the mocking]; John 18:24, 28)
- Jesus Mocked by the Jewish Guards (Mark 14:65; Matt 26:67–68; Luke 22:63–65)
- Peter's Denial (Mark 14:66–72; Matt 26:69–75; Luke 22:54b–62; John 18:17–27)
- Morning Hearing Before the Sanhedrin (Mark 15:1; Matt 27:1; Luke 22:63–71)

Jesus in the Hands of the Romans (Mark 15:1–21; Matt 27:1–32; Luke 23:1–32; John 18:29–19:17a)

- Before Pilate (Mark 15: 2–5; Matt 27:2–14; Luke 23:1–12; John 18:28–38a)
 - Jesus Brought to Pilate (Mark 15:1b–2; Matt 27:1b–2; Luke 23:1; John 18:28)
 - The Accusation of the Jewish Authorities (Luke 23:2; John 18:29–32)
 - Suicide of Judas Iscariot (Matt 27:3–10)
 - Pilate Questions Jesus Publicly (Mark 15:2–5; Matt 27:11–14; Luke 23:3–5)

Gospel Outline: Passion Narratives (harmonized)

- Pilate Interviews Christ Privately (John 18:33–38a: Art thou a king?)
- Jesus Before Herod (Luke 23:6–12)
- Pilate and the Mob (Mark 15:6–11; Matt 27:15–23; Luke 23:13–23; John 18:38b–19:12)
 - Pilate Plans to Flog and Release Jesus (Luke 23:13–17)
 - Barabbas or Jesus? (Mark 15:6–11; Matt 27:15–23; Luke 23:18–19, 24–25a; John 18:38b–40)
 - Pilate Has Christ Scourged and Mocked (John 19:1–3)
 - Pilate Presents Jesus to the Mob (John 19:4–7)
 - Pilate Again Interviews Christ Privately (John 19:8–11: Whence art thou?)
 - Pilate Again Tries to Release Jesus (Luke 23:20–23; John 19:12)
- Pilate Hands Jesus over to Be Crucified (Mark 15:12–15; Matt 27:24–26; Luke 23:24–26; John 19:13–16)
- The Soldiers Mock Jesus Preliminary to His Crucifixion (Mark 15:16–20a; Matt 27:27–31)
- Simon of Cyrene Bears the Cross (Mark 15:20b–21; Matt 27:32; Luke 23:26; *the Johannine Jesus carries his own cross*)
- Women Bewail Jesus (Luke 23:27–31)

CRUCIFIXION

At Calvary (Mark 15:22–28; Matt 27:33–38; Luke 23:32–34, 38; John 19:17b–24)

- Golgotha, “The Place of the Skull,” or Calvary (Mark 15:22; Matt 27:33; Luke 23:33a; John 19:17b)
- Jesus Refuses Wine and Myrrh – cf. Prov.31:6 (Mark 15:23; Mark 27:34)
- Jesus’ Clothing divided – cf. Ps. 22:18 (Mark 15:24; Matt 27:35b–36; Luke 23: 23:34b; John 19:23–24)
 - Jesus’ tunic/undergarment not rent (John 19:23b–24)
- Jesus Crucified – Mark’s Third Hour (Mark 15:25; Matt 27:35a; Luke 23:33b; John 19:18a)
- Jesus Prays for Forgiveness for Those Crucifying Him (Luke 23:34a)
- The Superscription “King of the Jews” [trilingual in Luke] (Mark 15:26; Matt 27:37; Luke 23:38; John 19:19–20)
- Chief Priests Fail to Have Pilate Change the Title (John 19:21–22)
- Crucified Between Two Bandits (Mark 15:27–28; Matt 27:38; John 19:18b [two “others”])

Activities at the Cross (Mark 15:29–32; Matt 27:39–44; Luke 23:35–43; John 19:25–27)

- First Mockery – passersby “save yourself” (Mark 15:29–30; Matt 27:39–40; Luke 23:35)
- Second Mockery – chief priests and scribes, “he saved others, come down and we will believe (Mark 15:31–32; Matt 27:41–43)
- Soldiers Mock Jesus, “If You Are the King of the Jews,” and Offer Him Sour Wine (Luke 23:36–37)
- Third Mockery – Bandit(s) deride him the same way (Matt 27:44; Luke 23:39)
- “Salvation” of the Believing Bandit (Luke 23:40–43)
- Women at the Foot of the Cross (John 19:25)
- Jesus’ Mother Commended to the Beloved Disciple (John 19:26–27)

Last Moments (Mark 15:33–37; Matt 27:45–50; Luke 23:44–46; John 19:28–30)

Gospel Outlines: Resurrection Narratives (harmonized)

- Darkness from the Sixth to the Ninth Hour (Mark 15:33; Matt 27:45; Luke 23:44–45a)
- Jesus’ Cry, “My God, why hast thou forsaken me?” (Mark 15:34–35; Matt 27:46–47)
- Jesus Given Sour Wine – cf. Ps. 69:21 (Mark 15:36; Matt 27:48–49; John 19:28–30a [on a hyssop branch in John])
- Jesus Cries Out and Expires (Mark 15:37; Matt 27:50)
 - Jesus Commends His Spirit to His Father and Expires (Luke 23:46)
 - Jesus Announced “It is finished,” and Gives Up His Spirit (John 19:30b)

Signs and Reactions to Christ’s Death (Mark 15:38–41; Matt 27:51–56; Luke 23:45b, 47–49; John 19:31–37)

- Rending of the Temple Veil – cf. Hebrews 9:11–12, 24–26 (Mark 15:38; Matt 27:51; Luke 23:45b)
- Tombs Open and Dead Saints Arise after His Resurrection (Matt 27:52–53)
- The Centurion’s Testimony (Mark 15:39; Matt 27:54; Luke 23:47)
- The People Mourn and Return (Luke 23:48)
- The Witness of the Women Standing Afar Off (Mark 15:40–41; Matt 27: 55–56; Luke 23:49)
- Jewish Authorities Request that the Victims’ Legs Be Broken (John 19:31–33)
 - Jesus’ legs not broken – cf. Ex 12:46; Num 9:12 (John 19:33, 36)
- Christ’s side Pierced: the Sign of Blood and Water (John 19:34–35)
 - Fulfilled: “They shall look upon him whom they pierced” (John 19:37)

The Burial of Jesus (Mark 15:42–47; Matt 27:57–66; Luke 23:50–56; John 19:38–42)

- Joseph of Arimathaea Requests Jesus’ Body (Mark 15:42–45; Matt 27:57–58; Luke 23:50–52 [Joseph’s righteousness and messianic expectation attested]; John 19:38 [Joseph a secret disciple])
- Nicodemus Brings a Kingly Amount of Burial Spices in Daylight (John 19:39–40; cf. 3:2a, 14)
- Placing the Body in the New Tomb (Mark 15:46a; Matt 27:58–60a; Luke 23:53–54; John 19:41–42)
- Sealing the Tomb (Mark 15:46b; Matt 27:60b;
- The Women Witness Where the Body Was Laid (Mark 15:47; Matt 27:61; Luke 23:55–56;
- The Pharisees Request and Obtain a Guard from Pilate (Matt 27:62–66)

Resurrection Narratives (Harmonized)

The Empty Tomb (Mark 16:1–8; Matt 28:1–8; Luke 24:1–9; John 20:1–10)

- The Stone is Rolled Away (Matt 28:2–4)
- Women/Mary Come to the Tomb (Mark 16:1–3; Matt 28:1; Luke 24:1; John 20:1a [only Mary Magdalene])
- The Women Find Angels and the Tomb Open (Mark 16:4–7; Matt 28:5–7; Luke 24:2–8; John 20:1b)

Gospel Outlines: Resurrection Narratives (harmonized)

- The Women Tell the Disciples (Mark 16:8; Matt 28:8; Luke 24:9; John 20:2)
- Earliest manuscripts of Mark end here: the so-called “Shorter Ending of Mark”
- Peter and John Visit the Tomb (Luke 24:12 [Peter only]; John 20:3–10)
- The “other” disciple outruns Peter, but Peter enters first

Jesus Appears to Mary Magdalene and/or the Women (Mark 16:9–11; Matt 28:9–10; Luke 24:10–11; John 20:11–18)

- Appeared to Mary (Mark 16:9)
- John’s Account of Christ’s Appearance to Mary (John 20:11–17)
 - Angels and Resurrected Christ: “Woman, why weepest thou?”
 - *Gyne* address recalls the mother of Jesus at Cana and at Calvary (as well as Eve and the eschatological woman of Rev 12)
 - “Touch me not” (John 20:17) – *mē mou haptou* (pres imperative has the sense of a continued action: “do not keep touching me, do not hold onto me”)
- Appears to the Other Women (Matt 28:9–10)
- Testimony of the Women (Mark 16:10–11; Luke 24:10–11)

Chief Priests React to the Resurrection (Matt 28:11–15)

The Road to Emmaus (Mark 16:12–13; Luke 24:13–35)

Jesus Appears to the Disciples (Mark 16:14; Luke 24:26–48; John 20:19–23 [to the Ten only])

Jesus and Thomas (John 20:24–29)

John’s Epilogue (21:1–25)

20:30–31 seems to be the natural end to the Fourth Gospel: “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

- Jesus Meets the Disciples in Galilee (John 21:1–14)
- Jesus and Peter (21:15–19)
 - Three-fold affirmation of Peter’s love
 - Compensates for the earlier threefold denial
- Jesus and the Other Disciple (21:20–23)
 - “Translation” and the mission of John (D&C 7:1–8)
- Truthfulness of John’s testimony (21:24)
 - Beloved disciple as original source, “we” as redactors or as community?

The Apostolic Commission

- “Go Ye into All the World” (Mark 16:15–18 [still in Jerusalem?]; Matt 28:16–20 [Galilee])

Gospel Outlines: Resurrection Narratives (harmonized)

- baptizing and teaching (Matt 28:19–20)
- signs that follow the believers (Mark 16:15–18)

The Ascension (Mark 16:19–20; Luke 24:49–53)