

Introduction to Matthew

Author: The disciple Matthew, based on both internal evidence and traditions. Nowhere in the book itself is Matthew named as the author of the Gospel of Matthew. The Gospel of Matthew mentions coins and accounting more often than the other Gospels (Matthew 17:24; 17:27; 18:24), and constantly refers to Matthew as "Matthew the tax collector," which was not a badge of honor in that time. Early church fathers such as Clement of Rome, Origen, and Polycarp credited this book to Matthew.

Early Testimony to the Authorship of Matthew

Papias (Early second century) "Of Matthew he has this to say: "Matthew compiled the Sayings in the Hebrew dialect [Aramaic?], and everyone translated them as well as he could."" (Eusebius, H.E. 3.39.14-16)

Irenaeus (180 A.D.)

"Matthew also issued a written Gospel among the Hebrews in their own dialect"
--Adv. Haer. 3.1.1

Tertullian (200 A.D.)

"Of the apostles, therefore, John and Matthew first instill faith into us, while of apostolic men, Luke and Mark renew it afterwards." --Against Marcion, 4.2

Origen (220 A.D.)

"Concerning the four Gospels which alone are uncontroverted in the Church of God under heaven, I have learned by tradition that the Gospel according to Matthew, who was at one time a publican and afterwards an Apostle of Jesus Christ, was written first; and that he composed it in the Hebrew tongue and published it for the converts from Judaism." (Commentary on Matthew, also found in Eusebius, H.E., 6.25.3-6)

Eusebius (345 A.D.)

5 "And the rest of the followers of our Saviour, the twelve apostles, the seventy disciples, and countless others besides, were not ignorant of these things. Nevertheless, of all the disciples of the Lord, only Matthew and John have left us written memorials, and they, tradition says, were led to write only under the pressure of necessity.

6 For Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his Gospel to writing in his native tongue, and thus compensated those whom he was obliged to leave for the loss of his presence. And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry --H.E. 3.24.5-6

Jerome (400 A.D.)

"Matthew, also called Levi, apostle and aforesaid publican, composed a gospel of Christ at first published in Judea in Hebrew for the sake of those of the circumcision who believed, but this was afterwards translated into Greek though by what author is uncertain. The Hebrew itself has been preserved until the present day in the library at Caesarea which Pamphilus so diligently gathered. I have also had the opportunity of having the volume described to me by the Nazarenes of Beroea a city of Syria, who use it. In this it is to be noted that wherever the Evangelist, whether on his own account or in the person of our Lord the Saviour quotes the testimony of the Old Testament he does not follow the authority of the translators of the Septuagint but the Hebrew. Wherefore these two forms exist "Out of Egypt have I called my son," and "for he shall be called a Nazarene."

--Lives of Illustrious Men, 3

Audience: Though Matthew's Gospel was written for all people, its focus is highly Jewish. Papias's statement: "Matthew composed the Logia (gospel) in the Hebrew (Aramaic) dialect and everyone interpreted them as he was able." This tells us that the Gospel of Matthew was written with Jewish readers in mind. It was later translated into the Greek language. It opens with a genealogy specific to Abraham and David as Jewish leaders, identifying Jesus as descended from the tribe of Judah. He also quotes from the Old Testament more than sixty times, emphasizing Jesus as the Messiah who fulfilled the Jewish prophecies.

Date: Many dates have been suggested for Matthew. However, the most likely date falls after the writing of Mark (early- to mid-AD 60s) yet prior to the fall of Jerusalem in AD 70. That catastrophe is spoken of as a future event in Matthew, making the most likely time period approximately AD 62—69.

Overview: Matthew is one of the longest books in the New Testament, with 28 chapters. These are often divided into seven sections. The first major section consists of chapters 1—4, covering the genealogy of Jesus (Matthew 1:1—17), His birth (Matthew 1:18—2:23), His baptism (Matthew 3:1—17), His temptations (Matthew 4:1—11), and His early ministry (Matthew 4:12—25).

The second section covers chapters 5—9 and includes the Sermon on the Mount (Matthew 5—7) and Jesus' first lengthy series of miracles (Matthew 8—9).

The third section (Matthew 10—12) includes the calling of the twelve disciples (Matthew 10), Jesus' communication with John the Baptist, and woes for the unrepentant cities, (Matthew 11), and opposition from the Jewish religious leaders (Matthew 12).

The fourth section (Matthew 13—17) includes a series of eight parables (Matthew 13). These are followed by a series of Jesus' miracles and predictions (Matthew 14—17).

The fifth section (Matthew 18—23) includes various teachings (Matthew 18:1—20:28); display of miraculous powers (Matthew 20:29—21:27); additional parables (Matthew 21:28—22:14); responses to opponents (Matthew 22); and dramatic appeals to the scribes, Pharisees, and

Jerusalem (Matthew 23). The sixth section (Matthew 24:1—28:15) includes the Olivet Discourse (Matthew 24—25). These teachings are followed by proof of Jesus' role as Savior, through the crucifixion and resurrection narratives (Matthew 26—28:15).

The seventh, concluding section (Matthew 28:16–20), includes the final teachings of Jesus. He commands His followers to make disciples of all nations, going, baptizing, and teaching them just as Jesus did.

Introduction to Mark

Author: Mark has unanimously been noted as the author since its earliest quotations in the second century. However, his name is not specifically mentioned in the book.

John Mark was the son of Mary and lived in Jerusalem during the time the church began (Acts 12:12). He was a cousin of Barnabas and traveled with Paul on Paul's first missionary journey. Mark left the trip early to return to Jerusalem, so Paul refused to take Mark on his second trip. Barnabas and Mark then ministered in Cyprus (Acts 15:38–40). Paul and Mark reconciled prior to Paul's first Roman imprisonment (Colossians 4:10; Philemon 1:24) and Mark's presence was requested at the end of Paul's life (2 Timothy 4:11). He served both Peter and Paul and was known as the founder of multiple churches in North Africa, particularly Alexandria until his death in AD 68.

Early Testimony to the Authorship of Mark

Papias (130 A.D.)

"This also the presbyter said: Mark having become the interpreter of Peter, wrote down accurately, though not in order, whatsoever he remembered of the things said or done by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord's discourses, so that Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely." --Eusebius, H.E. 3.39.15

Ireneus (180 A.D.)

"Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter." --Adv. Haer. 3.1.2

Tertullian (200 A.D.)

". . . that which Mark published may be affirmed to be Peter's whose interpreter Mark was." – adv. Marc. 4.5

Clement of Alexandria (200 A.D.)

"The Gospel according to Mark had this occasion. As Peter had preached the Word publicly at Rome, and declared the Gospel by the Spirit, many who were present requested that Mark, who had followed him for a long time and remembered his sayings, should write them out. And having composed the Gospel he gave it to those who had requested it. When Peter learned of this, he neither directly forbade nor encouraged it." – Hypotyposes (Eusebius, H.E.. 6.14.5-7)

Origen (220 A.D.)

"The second is by Mark, who composed it according to the instructions of Peter." – Comm. On Matt. (Eusebius, H.E. 6.25.5)

Justin Martyr (130 A.D.)

“And when it is said that He changed the name of one of the apostles to Peter; and when it is written in the memoirs of Him that this so happened, as well as that He changed the names of other two brothers, the sons of Zebedee, to Boanerges, which means sons of thunder.” – Dial. 106

Audience: The specific audience of Mark is not mentioned in the book itself. However, both external and internal evidence helps to provide information in this area. Externally, the earliest traditions associate Mark as being written based on the teachings of Peter while in Rome. This would indicate the audience included people in Rome interested in knowing more about the teachings of Jesus.

Since there is little emphasis on Jewish traditions and less citations of Old Testament passages, it is also likely the book was primarily written for a Gentile (non-Jewish) audience in Rome. Further, many Aramaic expressions are translated, and some Latin terms are included. The book also provides several teachings in the forms of sayings or short stories with abrupt transitions from one section to the next. This further supports the view that the Gospel of Mark is most based on Peter's teachings to Mark.

The audience of Mark would quickly grow beyond Rome, however, as church history indicates Mark took his Gospel to North Africa. His work also likely influenced the other Gospels, especially Matthew and Luke, that both appear to use Mark's writing as part of their own sources for their Gospels.

Date: Mark was most likely written in the early AD 60s when both Peter and Mark were ministering in the city of Rome. It was written no later than Mark's death in AD 68. Some suggest an even earlier date in the AD 40s or 50s. In any case, Mark is most likely the earliest of the four Gospels.

Overview: The focus of Mark is on Jesus as the servant of God (Mark 10:45). Chapters 1—2 bypass Christ's birth and infancy, moving directly into the ministry of John the Baptist and Christ's baptism, temptation, preaching, and miracles.

Chapter 3 continues to show Christ's miraculous powers as well as the calling of His twelve disciples. Chapters 4—8 include many of Christ's parables, further miracles, commissioning of the twelve, and other actions early in His ministry.

Chapter 9 transitions to Christ's transfiguration and a focus on His future death. Jesus preaches in Judea and Perea in chapter 10, followed by a focus on the final week of Christ's earthly ministry beginning in chapter 11. Chapter 14 offers early insight into the Lord's Supper, with Jesus' arrest, trials, and crucifixion to conclude the letter.

Much controversy surrounds the "longer ending" of Mark (Mark 16:9–20). In this passage, Jesus offers a concluding call to preach the gospel to all creation. While most (but not all) of the content is duplicated in other Gospels, debate centers around the inclusion of these particular verses in the text of Mark.

Introduction to Luke

Author: Luke's methods are noted in Luke 1:1–4, but his name is not explicitly used as the author of the book. However, the New Testament figure of Luke is mentioned in Colossians 4:14; 2 Timothy 4:11, and Philemon 1:24. Early church traditions universally credit both this Gospel and the book of Acts to Luke.

Early Testimony to the Authorship of Luke
Muratorian Canon (170 A.D.)

The Canon says, in part: "...those things at which he was present he placed thus. 23 The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name 24 in order after the ascension of Christ, and when Paul had associated him with himself 25 as one studious of right. 26 Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began 27 his narrative with the nativity of John. The fourth Gospel is that of John, one of the disciples."

Anti-Marcionite Prologue to Luke

"Luke was a Syrian of Antioch, by profession a physician, the disciple of the apostles, and later a follower of Paul until his martyrdom. He served the Lord without distraction, without a wife, and without children. He died at the age of eighty-four in Boeotia, full of the Holy Spirit."

Ireneus (180 A.D.)

"Luke also, the companion of Paul, recorded in a book the Gospel preached by him." --
Adv. Haer. 3.1.1

"But that this Luke was inseparable from Paul, and his fellow-labourer in the Gospel, he himself clearly evinces, not as a matter of boasting, but as bound to do so by the truth itself. [Irenaeus here recounts the "we" passages in Acts and concludes] . . . As Luke was present at all these occurrences, he carefully noted them down in writing, so that he cannot be convicted of falsehood or boastfulness, because all these [particulars] proved both that he was senior to all those who now teach otherwise, and that he was not ignorant of the truth." --Adv. Haer. 3.14.1

Tertullian (200 A.D.)

"Of the apostles, therefore, John and Matthew first instill faith into us; whilst of apostolic men, Luke and Mark renew it afterwards." – adv. Marc. 4.2

Origen (220 A.D.)

"Next came that of Luke, who wrote for Gentile converts the gospel praised by Paul."
--Comm. On Matt. (Eusebius, H.E. 6.25.5)

Eusebius (c. 350 A.D.)

"But Luke, who was of Antiochian parentage and a physician by profession, and who was especially intimate with Paul and well acquainted with the rest of the apostles, has left us, in two inspired books, proofs of that spiritual healing art which he learned from them. One of these

books is the Gospel, which he testifies that he wrote as those who were from the beginning eye witnesses and ministers of the word delivered unto him, all of whom, as he says, he followed accurately from the first. The other book is the Acts of the Apostles which he composed not from the accounts of others, but from what he had seen himself. And they say that Paul meant to refer to Luke's Gospel wherever, as if speaking of some gospel of his own, he used the words, according to my Gospel.” (H. E. 3.4.7-8)

The biblical Luke is described as a Gentile, as well as a doctor. These traits seem to influence the writing of the Gospel of Luke, which prominently features healings, the plight of women and children, a scholarly style, and a consistently non-Jewish perspective on places and events.

Audience: Luke is most likely the only Gentile (non-Jewish) author of New Testament writing, emphasizing God's plan for all people. He wrote to Theophilus (Luke 1:1–4), likely an early Christian who supported Luke's written work. As a Gentile as well as a doctor prior to becoming a Christian missionary, Luke's writing is very detailed, based on many eyewitness accounts, with a particular emphasis on healings and the power of the Holy Spirit.

Date: Many dates have been suggested for Luke. Luke is part of a two-part work with the book of Acts (Acts 1:1–5), which ends with Paul in Rome in approximately AD 62. This suggests it was completed anytime after that. Likewise, since it makes no mention of Paul's death in the mid-AD 60s, it was complete before that time. A date between AD 60–65 is most likely.

Overview: Luke is one of the larger books in the New Testament, with 24 chapters covering five major themes. Its express purpose is to provide fact-checked information about Jesus Christ.

The first major section includes the births of John the Baptist and Jesus, along with Christ's boyhood, baptism, and temptations (Luke 1:1–4:13). After a brief introduction, Luke chronicles the account of Zacharias and his vision in the temple, the announcement to Mary of the coming virgin birth of Jesus, and her visit to Elizabeth and her song. Luke 2:1–20 describes the birth of Jesus, followed by His dedication at the temple (Luke 2:21–38). The description of Jesus' childhood includes His being raised in Nazareth (Luke 2:39–40, 51–52) and His time in the temple at age twelve (Luke 2:41–50). Years later, the preaching of John the Baptist begins, pointing toward the coming Messiah. Jesus is baptized, His genealogy is given, and He is tempted for forty days in the desert (Luke 3:1–4:13).

The second section includes Jesus' ministry in Galilee (Luke 4:14–9:50). He preaches in Nazareth (Luke 4:14–30) and Capernaum (Luke 4:31–44); calls disciples (Luke 5:1–6:16); and teaches on a plateau (Luke 6:17–49), in cities (Luke 7:1–8:25), and throughout Galilee (Luke 8:26–9:50) where He confirms His teachings with signs and healings.

The third major section covers His journey to Jerusalem (Luke 9:51–19:27). Jesus travels through Samaria (Luke 9:51–10:37), Bethany and Judea (Luke 10:38–13:35), and Perea (Luke 14:1–19:27).

The fourth major section covers the Passion Week (Luke 19:28—23:56). Jesus enters the city in triumph (Luke 19:28–40), weeps over Jerusalem (Luke 19:41–44), cleanses the temple (Luke 19:45–46), teaches, argues with opponents, is betrayed, and celebrates the Last Supper with His followers (Luke 19:47—22:38). Jesus is then arrested, placed on trial, crucified, and buried (Luke 22:39—23:56).

The fifth and final section focuses on the resurrection and ascension of Jesus (Luke 24). His resurrection is announced (Luke 24:1–12), He appears to two men on the road to Emmaus (Luke 24:13–35), appears to His disciples (Luke 24:36–49), and finally ascends to heaven to conclude the book (Luke 24:50–53).

Introduction to John

Author: As with the other Gospels, this book does not specifically name its author. However, internal evidence and early church tradition attribute it to the disciple John, also the author of the book of Revelation and the letters 1, 2, and 3 John. Among the advocates of this view was the early church father Polycarp, who actually knew John personally.

Early Testimony to the Authorship of John
Ireneus (180 A.D.)

"For when I was a boy, I saw thee in lower Asia with Polycarp, moving in splendor in the royal court, and endeavoring to gain his approbation. I remember the events of that time more clearly than those of recent years. For what boys learn, growing with their mind, becomes joined with it; so that I am able to describe the very place in which the blessed Polycarp sat as he discoursed, and his goings out and his comings in, and the manner of his life, and his physical appearance, and his discourses to the people, and the accounts which he gave of his intercourse with John and with the others who had seen the Lord. And as he remembered their words, and what he heard from them concerning the Lord, and concerning his miracles and his teaching, having received them from eyewitnesses of the Word of life," Polycarp related all things in harmony with the Scriptures."

(Eusebius, Church History, 5.20.5-6)

"Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia." (Against Heresies. 3.1.1)

"Such, then, are the first principles of the Gospel: that there is one God, the Maker of this universe; He who was also announced by the prophets, and who by Moses set forth the dispensation of the law,-[principles] which proclaim the Father of our Lord Jesus Christ, and ignore any other God or Father except Him. So firm is the ground upon which these Gospels rest, that the very heretics themselves bear witness to them, and, starting from these [documents], each one of them endeavors to establish his own peculiar doctrine. For the Ebionites, who use Matthew's Gospel only, are confuted out of this very same, making false suppositions with regard to the Lord. But Marcion, mutilating that according to Luke, is proved to be a blasphemer of the only existing God, from those [passages] which he still retains. Those, again, who separate Jesus from Christ, alleging that Christ remained impassible, but that it was Jesus who suffered, preferring the Gospel by Mark, if they read it with a love of truth, may have their errors rectified. Those, moreover, who follow Valentinus, making copious use of that according to John, to illustrate their conjunctions, shall be proved to be totally in error by means of this very Gospel, as I have shown in the first book. Since, then, our opponents do bear testimony to us, and make use of these [documents], our proof derived from them is firm and true." (Against Heresies, 3.11.7)

Clement of Alexandria (200 A.D.)

“But, last of all, John, perceiving that the external facts had been made plain in the Gospel, being urged by his friends, and inspired by the Spirit, composed a spiritual Gospel.” (Eusebius, Church History. 6.14.7)

Tertullian (200 A.D.)

“Of the apostles, therefore, John and Matthew first instill faith into us; whilst of apostolic men, Luke and Mark renew it afterwards.”– Against Marcion 4.2

Origen (220 A.D.)

“What are we to say of him who leaned on Jesus' breast, namely, John, who left one Gospel, though confessing that he could make so many that the world would not contain them? But he wrote also the Apocalypse, being commanded to be silent and not to write the voices of the seven thunders. But he also left an epistle of very few lines. Suppose also a second and a third, since not all pronounce these to be genuine; but the two together do not amount to a hundred lines. (Commentary on John, Bk 5, sec. 3)

Athanasius' 39 Festal Letter (367 A.D.)

“Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.”

Audience: The Gospel of John was written after the other three, and was one of the last books of the Bible to be written. It seems to be written to those who are already familiar with the Gospels of Matthew, Mark, and Luke. Rather than cover the exact same material, John adds additional details.

In particular, John is focused on proving that Jesus Christ is, in fact, God, and that people ought to believe in Him (John 20:31).

Date: Most likely, the Gospel of John was written between AD 85 and 90. Early church fathers always referred to it as "the fourth Gospel," and it is clearly written by someone who already knows the details given in the other three. Tradition also holds that John wrote this book around the same time as the book of Revelation, when he was already a very old man.

Regarding the Date of John's Gospel

Eusebius (350 A.D.)

“Nevertheless, of all the disciples of the Lord, only Matthew and John have left us written memorials, and they, tradition says, were led to write only under the pressure of necessity. For

Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his Gospel to writing in his native tongue, and thus compensated those whom he was obliged to leave for the loss of his presence. And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry. And this indeed is true. For it is evident that the three evangelists recorded only the deeds done by the Saviour for one year after the imprisonment of John the Baptist, and indicated this in the beginning of their account. For Matthew, after the forty days' fast and the temptation which followed it, indicates the chronology of his work when he says: "Now when he heard that John was delivered up he withdrew from Judea into Galilee." Mark likewise says: "Now after that John was delivered up Jesus came into Galilee." And Luke, before commencing his account of the deeds of Jesus, similarly marks the time, when he says that Herod, "adding to all the evil deeds which he had done, shut up John in prison." They say, therefore, that the apostle John, being asked to do it for this reason, gave in his Gospel an account of the period which had been omitted by the earlier evangelists, and of the deeds done by the Saviour during that period; that is, of those which were done before the imprisonment of the Baptist. And this is indicated by him, they say, in the following words: "This beginning of miracles did Jesus" and again when he refers to the Baptist, in the midst of the deeds of Jesus, as still baptizing in Aenon near Salim; where he states the matter clearly in the words: "For John was not yet cast into prison." John accordingly, in his Gospel, records the deeds of Christ which were performed before the Baptist was cast into prison, but the other three evangelists mention the events which happened after that time. One who understands this can no longer think that the Gospels are at variance with one another, inasmuch as the Gospel according to John contains the first acts of Christ, while the others give an account of the latter part of his life. And the genealogy of our Savior according to the flesh John quite naturally omitted, because it had been already given by Matthew and Luke, and began with the doctrine of his divinity, which had, as it were, been reserved for him, as their superior, by the divine Spirit. These things may suffice, which we have said concerning the Gospel of John."

--Church History 3.24.5-14

Overview: John's primary purpose is to prove that Jesus Christ is the Messiah, God incarnate, and the One in whom all people ought to believe. Jesus' teachings on the meaning of His ministry are given an important role in this book. More so than the other Gospels, John focuses on the meaning behind the miracles.

In order to accomplish his purpose (John 20:31), John provides several categories of evidence, each of which can be divided into seven separate incidents.

The first chapter of John describes Jesus using seven names, which summarize His roles in both Scripture and prophecy. These are the Word (John 1:1–2, 14), the Light (John 1:4–13); the Son of God (John 1:14–28, 34, 49), the Lamb of God (John 1:29–36), Messiah (John 1:35–42), the King of Israel (John 1:43–49) and the Son of Man (John 1:50–51).

Especially important in John are seven of Jesus' miracles, which John describes as signs. The purpose of including these is to prove that Jesus' claims, and His ministry, are approved by God. These seven signs are turning water into wine (John 2:1–11), healing an official's son (John 4:46–54), healing a lame man at the Pool of Bethesda (John 5:1–15), feeding 5,000 at the Sea of Galilee (John 6:1–15), walking on water (John 6:16–21), healing a man born blind (John 9:1–7) and raising Lazarus from the dead (John 11:1–45).

In addition, there are seven instances in the Gospel of John where Jesus is proclaimed as the Messiah—the Son of God. The persons who describe Jesus in this way are John the Baptist (John 1:29), Nathanael (John 1:49), Peter (John 6:69), the man born blind (John 9:35–38), Martha (John 11:27), Thomas (John 20:28), and Jesus Himself (John 5:25; 10:36).

Jesus also refers to Himself using the phrasing "I AM," which echoes the way God described Himself to Moses in Exodus 3:14. John records seven instances of Jesus using this pattern, often resulting in major controversy. In the Gospel of John, Jesus uses "I AM" to describe Himself as the Bread of Life (John 6:35); the Light of the World (John 8:12); the Door for the Sheep (John 10:7–9); the Good Shepherd (John 10:11); the Resurrection and the Life (John 11:25); the Way, the Truth, and the Life (John 14:6); and the True Vine (John 15:1). As with the other Gospels, John provides insights on Jesus' teachings and His death at the hands of the Romans. John's description of Jesus' prayers and conversations during that final day are especially detailed.