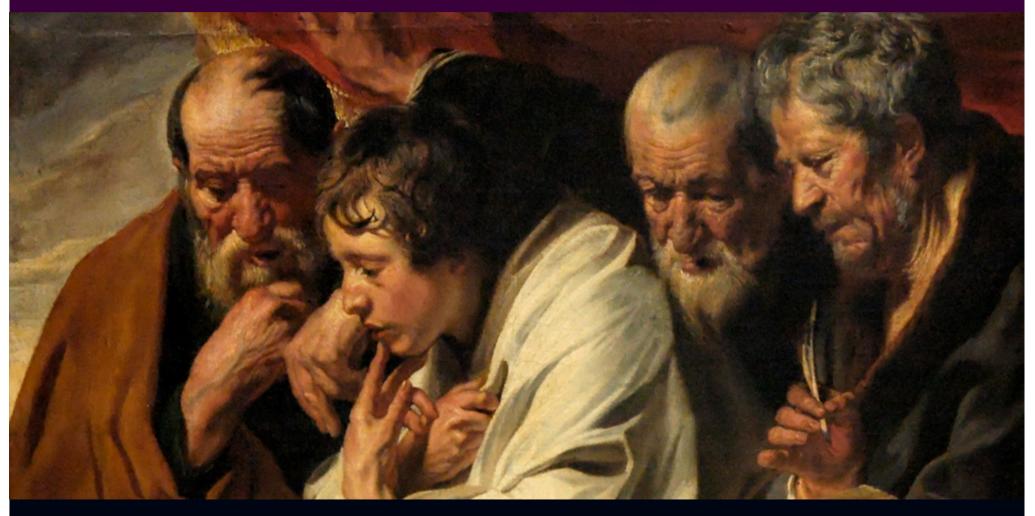
The Gospels



Dr. Rick Griffith • Jordan Evangelical Theological Seminary • BibleStudyDownloads.org

Parallel OT & NT Structure

Foundation

Past

Present Future

Torah

History

Wisdom Prophecy

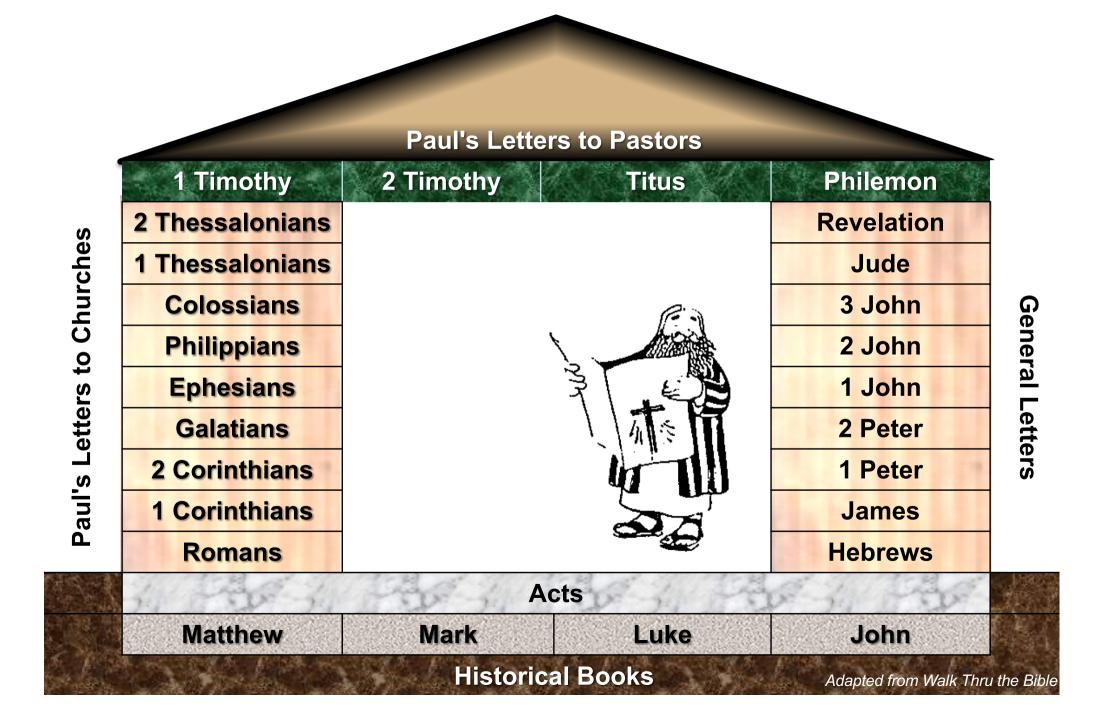
Gospels

Acts

Epistles Revelation

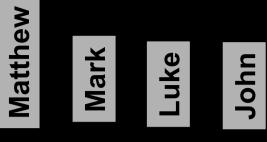
Erich Zenger, Einleitung in das Alte Testament (Stuttgart: W. Kohlehammer, 1995), 34; cited in Gregory Goswell, "Two Testaments in Parallel: The Influence of the Old Testament on the Structuring of the New Testament Canon," JETS 56 (2013): 461.

The New Testament "Building"



The Gospels

Bible Visual Resource Book, 177



- The word "Gospel" comes from the Old English "God-spell."
 It translates the Greek word for "good news."
- In antiquity king's heralds announced "glad tidings" of the king's birthday throughout the cities of the realm.
- It has the same meaning in our New Testament. The four Gospels announce the glad tidings about Jesus.
- The ancient world knew of history, poetry, prophecy and letters. But a "gospel" was new to them.
- Here, inspired writers gave more than just history. They also created faith (John 20:30-31) by proclaiming the good news that, just as the OT had promised, God had sent His Messiah to the world.

Why are there four Gospels? Perhaps for the same reason

the same reason different descriptions of a finely cut jewel would appeal to different

Matthew
describes one
facet of the life
of Christ, Mark
another, Luke
a third, and

completes the

people.

John

picture

The Synoptics

Matthew

Mark

Luke

John

These three Gospels are so much alike that they are called Synoptic (syn, "together with"; optic, "seeing"; thus "see together"). They all view Christ's life from an historical lens while John dwells more on the inner meaning of Jesus' life and teachings.

When Events Happened





Bible Visual Resource Book, 177

From "The Bible...Basically" Seminar...

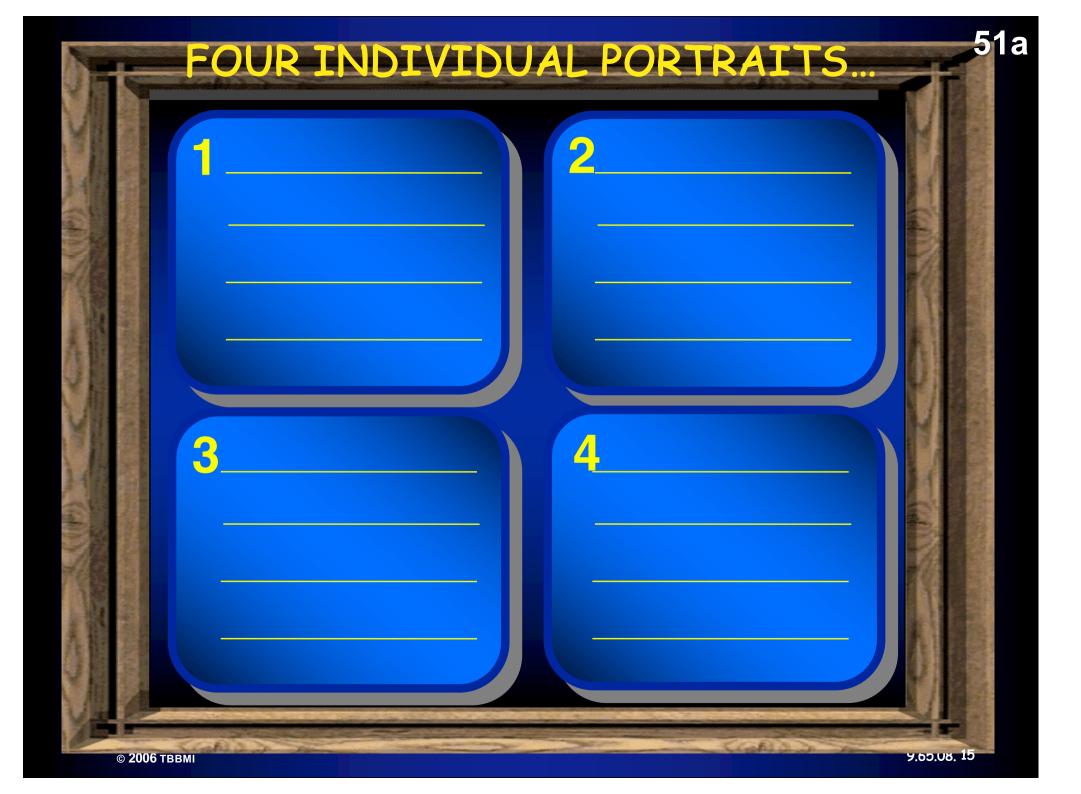
"A FINISHED PORTRAIT
OF THE
LORD JESUS CHRIST"

AS SEEN THROUGH FOUR DIFFERENT LENSES

STUDY HELP #21

EACH GOSPEL WRITER HAD:

- His specific <u>audience</u>
- His unique <u>presentation</u> of the person of Jesus Christ
 - His foundational <u>purpose</u> for writing his Gospel
 - His own <u>date</u> of writing





THE AUDIENCES FOR THE GOSPELS...

MATTHEW JEWS TO:

MARK **ROMANS** TO:

LUKE **GREEKS** TO:

JOHN TO: CHURCH

51a

...PORTRAYING JESUS AS...

MATTHEW

TO: JEWS

AS: KING

2 MARK

TO: ROMANS

AS: SERVANT

3 LUKE

TO: GREEKS

AS: GOD/MAN

4 JOHN

то: CHURCH

AS: GOD

51a

THE MESSAGE IN A NUTSHELL..

MATTHEW

TO: JEWS

AS: KING

WHAT

HE: SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT

HE: DID

3 LUKE

TO: GREEKS

AS: GOD/MAN

WHAT

HE: FELT

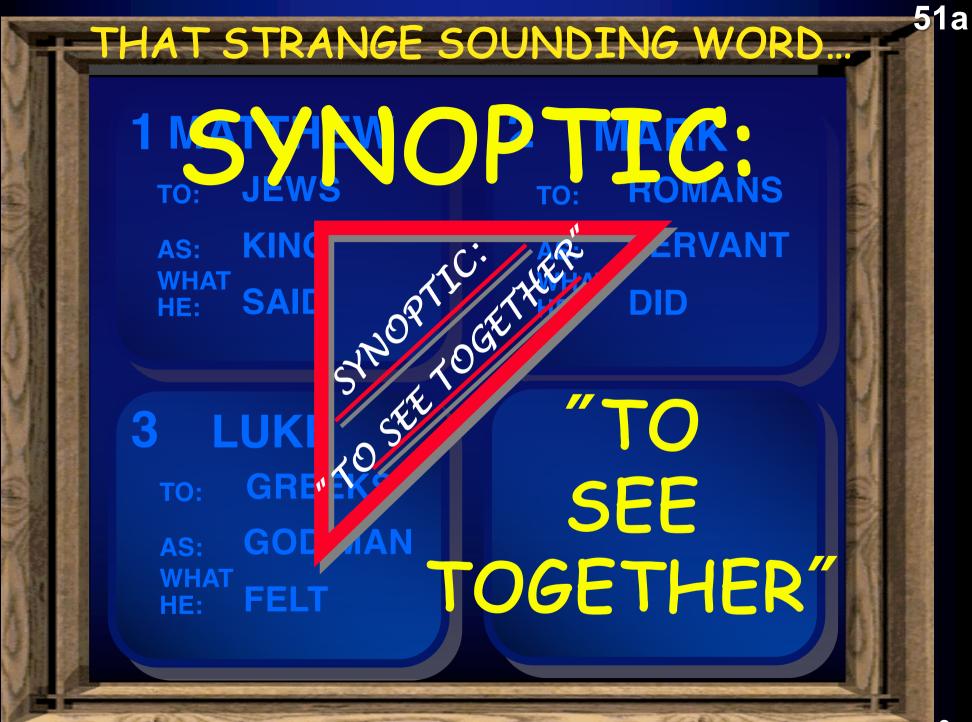
4 JOHN

TO: CHURCH

AS: GOD

WHAT

HE: MEANT



51a

THE SYNOPTICS: "TO SEE TOGETHER"

1 MATTHEW

TO: JEWS

AS: KING

WHAT

SAID

MARK

TO: ROMANS

AS: SERVANT

WHAT HE:

DID

3 LUKE

TO: GREEKS

AS: GOD/MAN

WHAT

HE: FELT



When I Think They Were Written...

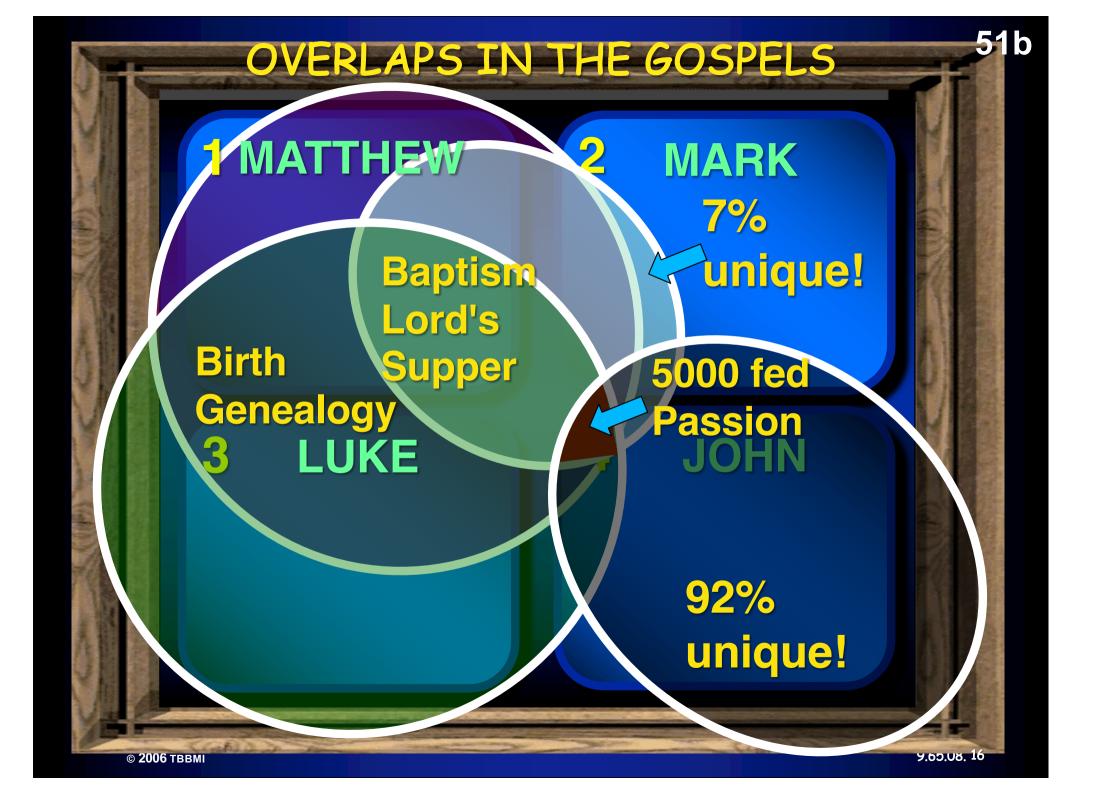
MATTHEW

To: JEWS The A: D.40s ² MARK

TO: ROMANS
AS: AS: WANT
W674-68

3 LUKE
TO: GPSEKS
AS: GOMAN
W57-59

4 JOHN
10: A.D. 69
AFTER THE
SYNOPTICS



JOHN: SUMMING UP THE MESSAGE **JOHN CHURCH** TO: GOD AS: **WHAT MEANT** HE:

The Synoptic Problem

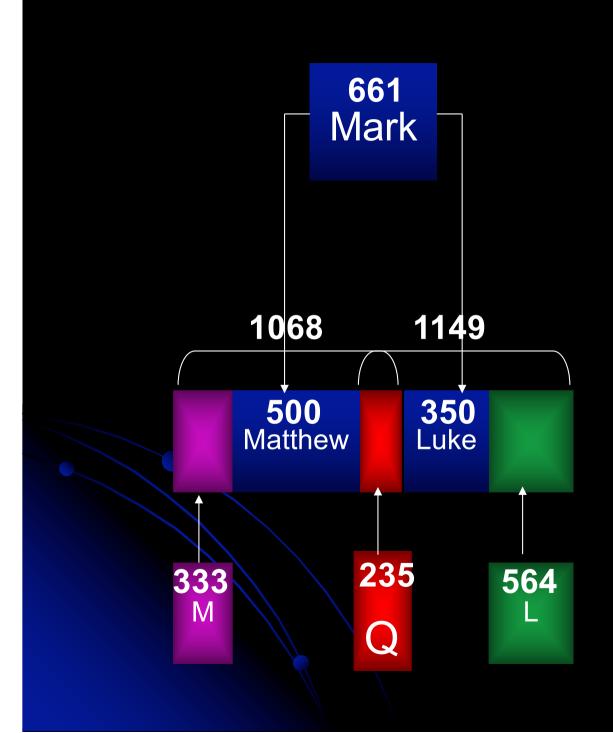


- Matthew, Mark & Luke in a nutshell:
- How do we explain their similarities?
- How do we explain their differences?

Synoptic Similarities

NIV Study Bible, 1471

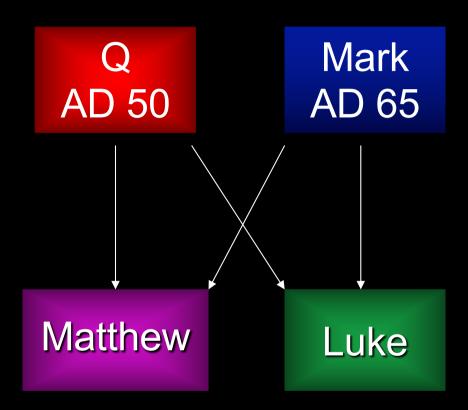
- Matthew, Mark and Luke are noticeably similar, while John is quite different.
- How do the first three Gospels agree?
 - Language
 - Material they include
 - General order of the events and sayings from Christ's life
- The math facts:
 - 91 percent of Mark is found in Matthew
 - 53 percent of Mark is found in Luke
- Such agreement raises questions as to the origin of the Synoptic Gospels. Did the authors rely on a common source? Were they interdependent?



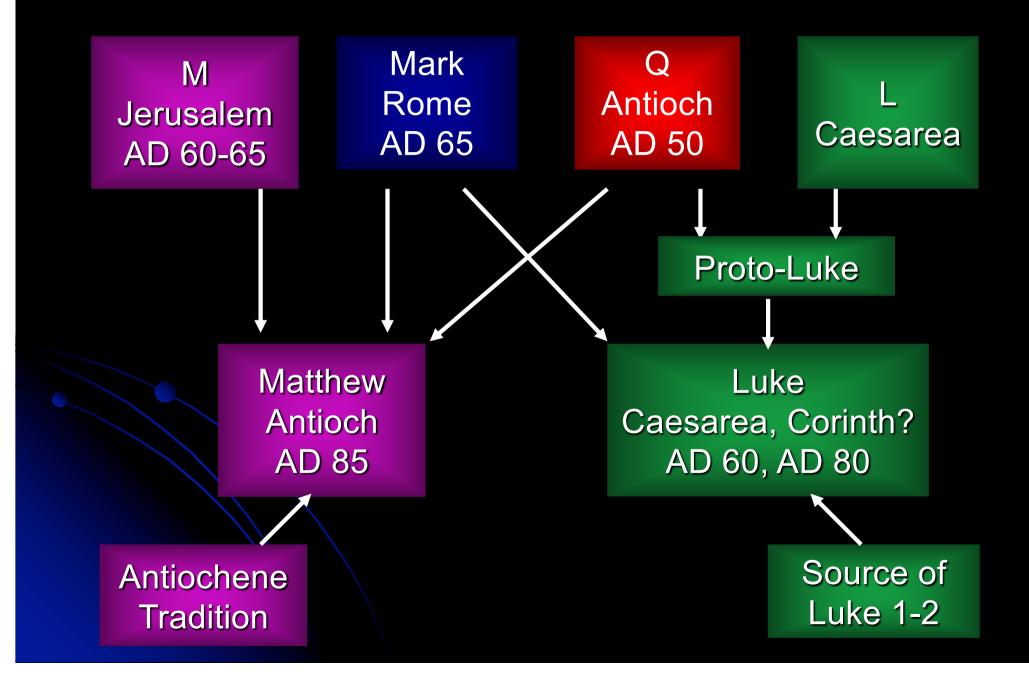
Marcan Priority Diagrammed

Numbers indicate the verses in each proposed source

Two-Source Hypothesis



Four-Source Hypothesis





Dating the Synoptic Gospels

Adapted from the NIV Study Bible, 1431

MARK

MATTHEW

LUKE

MARK

MATTHEW

LUKE

ASSUMPTION A:

Matthew and Luke used Mark as a source

<u>View #1</u>

Mark written in the 50s or early 60s

- (1) Matthew written in late 50s or the 60s
- (2) Luke written 59-63

View #2
Mark written 65-70

- (1) Matthew written in the 70s
- (2) Luke written in the 70s

ASSUMPTION B:

Matthew and Luke did not use Mark as a source

<u> View #1</u>

Mark could have been written anytime between 50 and 70

ew #2

Mark written 65-70

- (1) Matthew written early 50s (see Matthew notes)
- (2) Luke written 59-63 (see Luke notes)

Taught in this class

Solutions to the Synoptic Problem

- Questions like these constitute what is known as the Synoptic Problem. Several solutions have been advanced:
- 1. The use of oral tradition. Some have thought that tradition had become so stereotyped that it provided a common source from which all the Gospel writers drew.
- 2. The use of an early Gospel. Some have postulated that the Synoptic authors all had access to an earlier Gospel, now lost.
- 3. The use of written fragments. Some have assumed that written fragments had been composed concerning various events from the life of Christ and that these were used by the Synoptic authors.
- 4. Mutual dependence. Some have suggested that the Synoptic writers drew from each other with the result that what they wrote was often very similar.

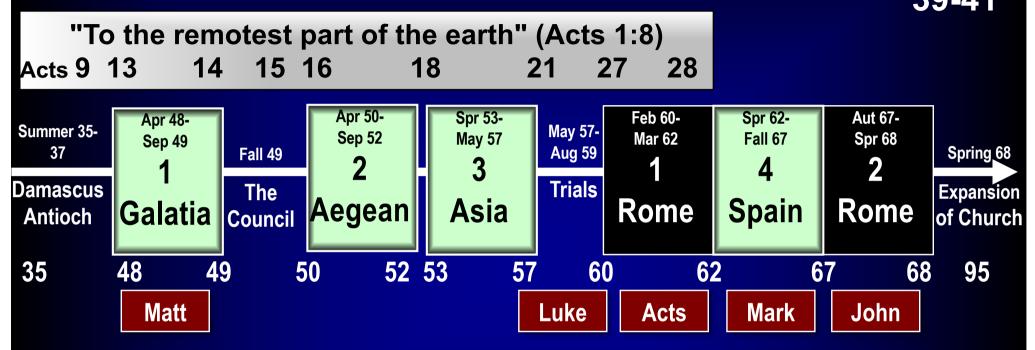
NIV Study Bible, 1431

Solutions to the Synoptic Problem

- 4. The use of two major sources. The most common view currently is that Mark and a hypothetical document, called *Quelle* (German for "source") or *Q*, were used by Matthew and Luke as sources for most of the materials included in their Gospels.
- 5. The priority and use of Matthew. Another view suggests that the other two Synoptics drew from Matthew as their main source.
- 6. A combination of most of the above. This theory assumes that the authors of the Synoptic Gospels made use of oral tradition, written fragments, mutual dependence on other Synoptic writers or on their Gospels, and the testimony of eyewitnesses.



38 124 39-41



Gospels & Acts

1234 Journeys

Rome Imprisonments

Gospels & Acts

Authors of the Gospels

Name	Nationality	Home Town	Occupation	Relation- ships	Chapters Written	Verses Written	Books Written
Matthew	Jew	Capernaum	Tax Collector	Apostle of Jesus Christ	28	1,071	Gospel of Matthew
Mark	Jew / Roman	Jerusalem	Missionary	Disciple of Peter	16	678	Gospel of Mark
Luke	Greek	Antioch	Physician	Disciple of Paul	52	2,158	Gospel of Luke Acts
John	Jew	Bethsaida or Capernaum	Fisherman	Apostle of Jesus Christ	50	1,414	Gospel of John 1 John 2 John 3 John Revelation

The Four Gospels Compared

	Matthew	Mark	Luke	John	
Author	Matthew	Mark	Luke	John	
Job before Saved	Tax Collector	None (Youth)	Medical Doctor	Fisherman	
Race	Jew	Jew	Gentile	Jew	
Office and / or Spiritual Gift	Anostia		Service or Teaching	Apostle	
Readers	Readers Jews		Gentiles	World	
Ethnically	Jewish	Roman	Gentile (Greek)	World	
Interest	Signs (1 Cor. 1:22)		Wisdom (1 Cor. 1:22)		
Spiritually	Unbelievers	Believers	Unbelievers	Unbelievers	
Primary Need:	Messiah and Kingdom Offer	Model in Suffering (exhorts discipleship)	Universality (and kingdom expansion)	Deity	

The Four Gospels Compared

	Matthew	Mark	Luke	John	
Date Written	40s	64-68	57-59	late 60s	
Place Written	Antioch or Syria	Rome	Caesarea or Rome	Ephesus	
Place Sent	Palestine	Rome	To Theophilus	Asia, etc.	
Jesus is	King of Israel (Messiah)	Suffering Servant (Deity)	Ideal Man (Messiah)	Son of God (Deity)	
Key Verse	21:5	10:45	19:10	20:31	
Themes	Law	Power	Grace	Glory	
Literary Emphasis	Sermons	Miracles	Parables	Allegories	
Arrangement	Topical	Chronological	Chronological	Topical	
Genealogy Abraham to Joseph		None	Adam to Mary	None	

	The Fou	52		
	Matthew	Mark	Luke	John
Scope	Birth to Resurrection	Ministry to Resurrection	Birth to Ascension	Ministry to Resurrection
Tone	Prophetic	Pastoral	Historical	Spiritual
Christ's Words	60%	42%	50%	50%
Chapters	28	16	24	21
Verses	1068	661	1149	878
Verses per Chap.	38	41	48	42
OT Quotations	53	36	25	20
OT Allusions	76	27	42	105
OT References	129	63	67	125
Unique Material	42%	7%	59%	92%
Broad Division		Supplementary Gospel		

67

Message Statements for the New Testament Books

Subject + Purpose = Message

What the book says Why it says it Main (Big) Idea

(Theme) (Reason) (Summary Statement)

Matthew

- Matthew proves Jesus is the Messiah so that the unbelieving Jews will trust Him.
- Matthew also explains that the earthly kingdom is delayed because Israel rejected Christ as their king.
- This explanation is to convince the believing Jews that Christ's present kingdom authority resides in the church.

Message Statements for the New Testament Books

Subject + Purpose =

Message

What the book says Why it says it Main (Big) Idea

(Theme) (Reason) (Summary)

Mark

 Mark presents in a pastoral concern selected events about Christ, the Son of God (deity) who serves as the model *Suffering Servant*, to exhort persecuted Roman believers to true *discipleship* for Christ.

Message Statements for the New Testament Books

Luke

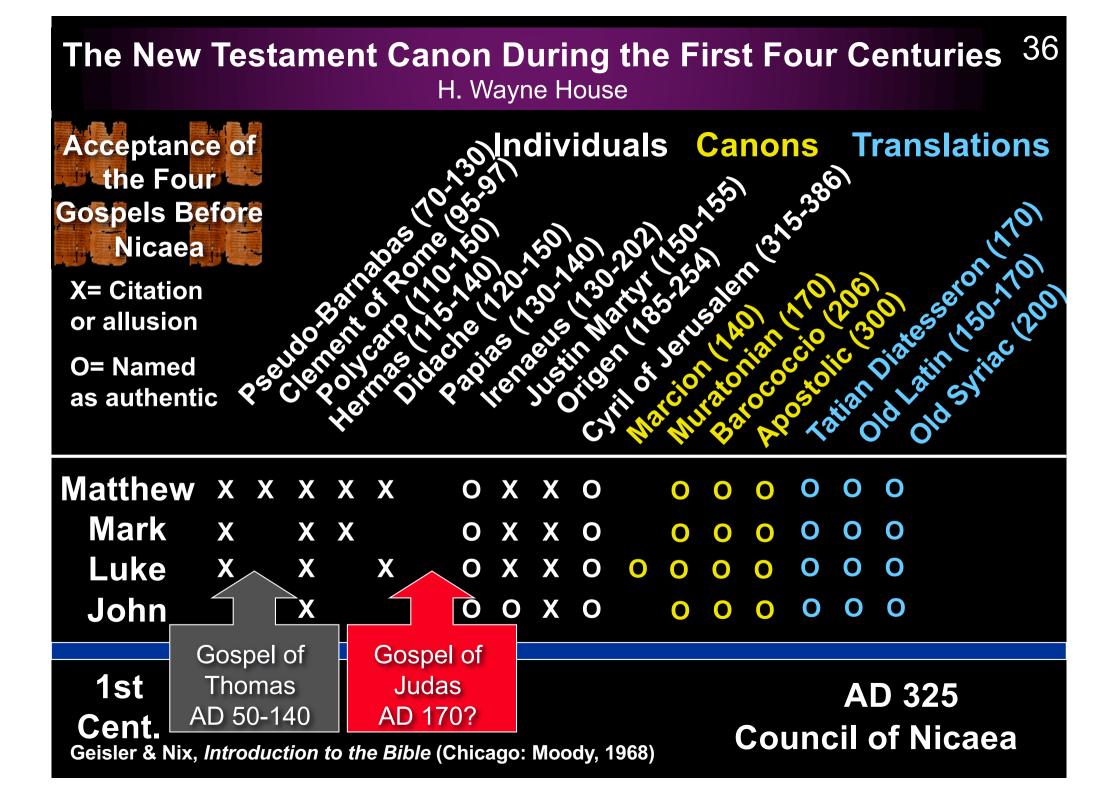
 Luke presents the sovereignly directed progress of the kingdom message from the Jewish rejection of Christ as Messiah to Gentile acceptance to confirm the faith of Gentile believers by affirming Him as Savior of believing Gentiles as well as Jews.

John

 John proves Jesus to be the Son of God (deity) made man through selected signs and discourses of Christ to convince unbelieving Gentiles to believe in Him and receive eternal life.

Acts

 Luke presents God's sovereignly directed progress of the kingdom message from Jerusalem Jews to Roman Gentiles in early church history in order to prove God as responsible for His Church and to exhort believers to witness everywhere.

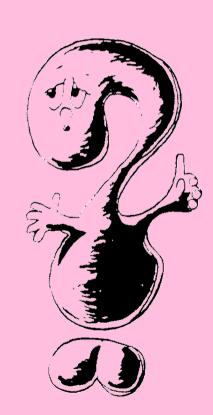


How Well Do You Know the Life of Christ?

Can you number these events in chronological order?



- 6 Interview with Nicodemus
- 3 Enemy's 3 Temptations
- 7 Message on Mount
- 1 Birth in Bethlehem
- 5 Housecleaning the Temple (1st time)
- 10 Washing Disciples' Feet
- 8 Parables of Kingdom
- 2 Carpenter in Nazareth
- 9 Tomb of Lazarus



Reasons Mark is Seen as First

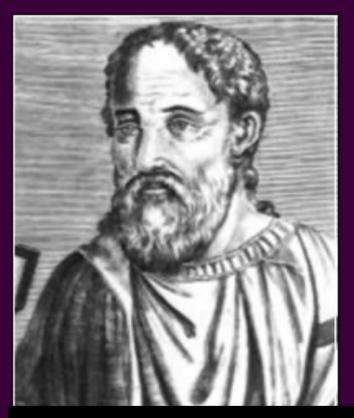
- 1. Details are most vivid
- 2. Grammar and style roughest
- 3. Embarrassing or misleading details
- 4. Shortest gospel
- 5. Little material not in Matthew or Luke
- 6. Text order same in Matthew & Luke
- 7. High incidence of Aramaic words
- 8. Omits all material common to Matthew & Luke
- 9. Consistent theology of Matthew & Luke

Indicators that Matthew wrote the First Gospel



External Indicator #1: Testimony of Eusebius (4th cent.)

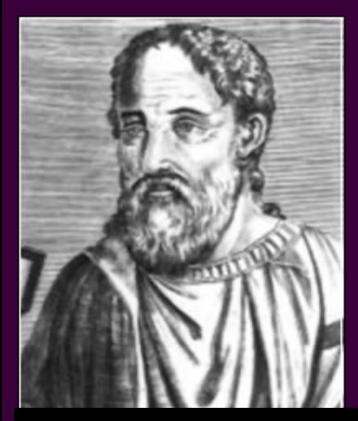
"Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition [from 2nd cent. Origen] that the first [Gospel] was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism, and published in the Hebrew language."



(Eusebius, *Eccl. Hist.* 6.25.4 quoting Origen of the 2nd century)

External Indicator #1: Testimony of Eusebius (4th cent.)

"The second is by Mark, who composed it according to the instructions of Peter, who in his Catholic [i.e., General] epistle acknowledges him as a son, saying, 'The church that is at Babylon elected together with you, saluteth you, and so doth Marcus, my son.' And the third by Luke, the Gospel commended by Paul, and composed for Gentile converts. Last of all that by John."



(Eusebius, *Eccl. Hist.* 6.25.4 quoting Origen of the 2nd century)

Oxford papyrus 'is eyewitness record of the life of Christ'

By MATTHEW D'ANCONA

oldest extant fragment of the found in an Oxford library. It provides the first material evidence that the Gospel according to St Matthew is an eyewitness account written by contemporaries of Christ.

In a paper to be published next month, Carsten Thiede, a German papyrologist, will claim that three scraps of Matthew belonging to Magdalen College date from the mid-first century AD. The fragments, which have been kept at the college since 1901. were thought originally to have been written in the late second century.

Not since the discovery of the Dead Sea Scrolls in 1947 has there been such a potentially important breakthrough in biblical scholarship. The new date is important evidence that Matthew was written a generation after the Crucifixion, or even earlier.

Little work has been done on the Magdalen papyrus since it was edited in 1953. Dr Thiede, who works in Paderborn, consulted the papyrus out of curiosity when his family visited Oxford in

Examination of the writing style led him to conclude: "The mid-first century AD. Even a hesitant approach to questions of dating would therefore seem to justify a date in the first century, about a hundred years earlier than was previously thought."

are from the 26th chapter of the gospel and therefore in-

A PAPYRUS believed to be the clude the oldest surviving written reference to the treach-New Testament has been erv of Judas and to Mary

The publication of Dr Thiede's paper in the specialist journal Zeitschrift für Papyrologie is expected to provoke a fierce argument among scholars. Early opposition is being led by Peter Parsons,



Thiede and one of the gospel fragments

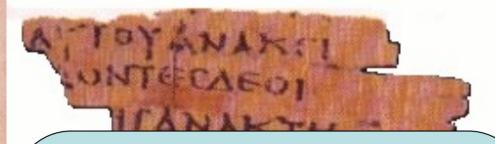


Regius Professor of Greek at Oxford. "We are not now inclined to date things late just because they have Christian content ... On the other hand, that's no reason to push things too early," he said.

Professor Parsons, a papyrologist at Christ Church, said that Dr Thiede's argument was "sloppy" and based on the The lines on the fragments misassumption that all scribes of the Jewish diaspora wrote in the same script

London: The Times 24 Dec 94

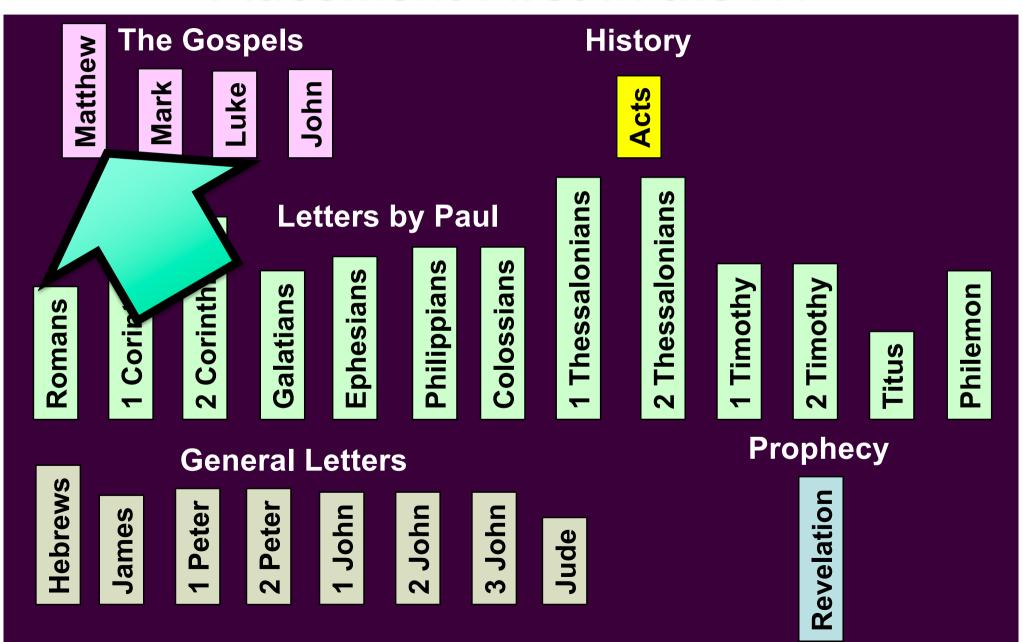
External Indicator #2: Papyrus from about AD 50



"The Magdalen fragment now appears to belong to a style of handwriting that was current in the first century BC and slowly petered out around the midfirst century AD" (Dr. Carsten Thiede)



External Indicator #3: Placement First in the NT



Internal Indicator: Matthew Wrote to Jews



Irenaeus AD 180

Against Heresies 3.1

"Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome [AD 60-68], and laying the foundations of the Church. After their departure [post AD 68], Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him [no date given]. Afterwards [post 68], 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."

Principles to Properly Interpret the Gospels

- 1. Study the background of your text.
- 2. See the text in light of that author's purpose.
- 3. Don't invent new meanings to words ("Israel" means Israel, etc.)
- 4. Don't spiritualize the OT teaching on the kingdom (political-spiritual-national-universal)



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