

New Testament Introduction

Four Gospels, Four Stories

1 Gospel and Gospels

Τὸ εὐαγγέλιον

- a) reward for bringing good news
- b) the good news

NT:

- a) oral proclamation by Jesus (Mtt 11:5)
- b) oral proclamation concerning Jesus (Apg 21.8; Ef 4.11; 2 Tim 4.5)

2nd century:

Written traditions, written stories about Jesus' words and deeds

End of 3rd century:

a **book**

4th century:

a **writer** of a Gospel.

New Testament Introduction

Four Gospels, Four Stories

1 Gospel and Gospels

2 The Early Church and the Four Gospels

2.1 *The Priority of Matthew*

Augustine summarizes support in the Early Church for **Matthew** as the most important Gospel as follows:

- The oldest Gospel
- Gospel by an Apostle
- Especially suitable for liturgical use
- Strong anti-pharisaic tone

2.2 *Harmonization*

- Diatessaron (Tatian, 200 CE)
- Allegorical and spiritual harmony

2.3 *Canonization of Four*

- Age
- Apostolicity

New Testament Introduction

Four Gospels, Four Stories

- 1 Gospel and Gospels
- 2 The Early Church and the Four Gospels
- 3 **Similarities and differences between the Synoptics**
 - 3.1 *Common general structure*
 - John the Baptist
 - Jesus' baptism and temptation
 - Jesus' public ministry begins in Galilee
 - Jesus goes to Jerusalem
 - Jesus ministers in Jerusalem
 - Jesus' arrest, crucifixion, resurrection
 - 3.2 *Common style and genre*
 - The person of Jesus - words and actions
 - The words of Jesus - short and concise
 - The speeches – condensed (cf John)
 - No biographically unbroken stories
 - Sequences without chronological or spatial connections
 - Some sections have the same sequence in all three:
 - Conflict stories (Mk 2.1-22 par)
 - Sabbath stories (Mk 2.23-3.6 par)
 - Parables (Mk 4 par)

New Testament Introduction

Four Gospels, Four Stories

1 Gospel and Gospels

2 The Early Church and the Four Gospels

3 Similarities and differences between the Synoptics

3.1 *Common general structure*

3.2 *Common style and genre*

3.3 *Single-, Double- and Triple-traditions*

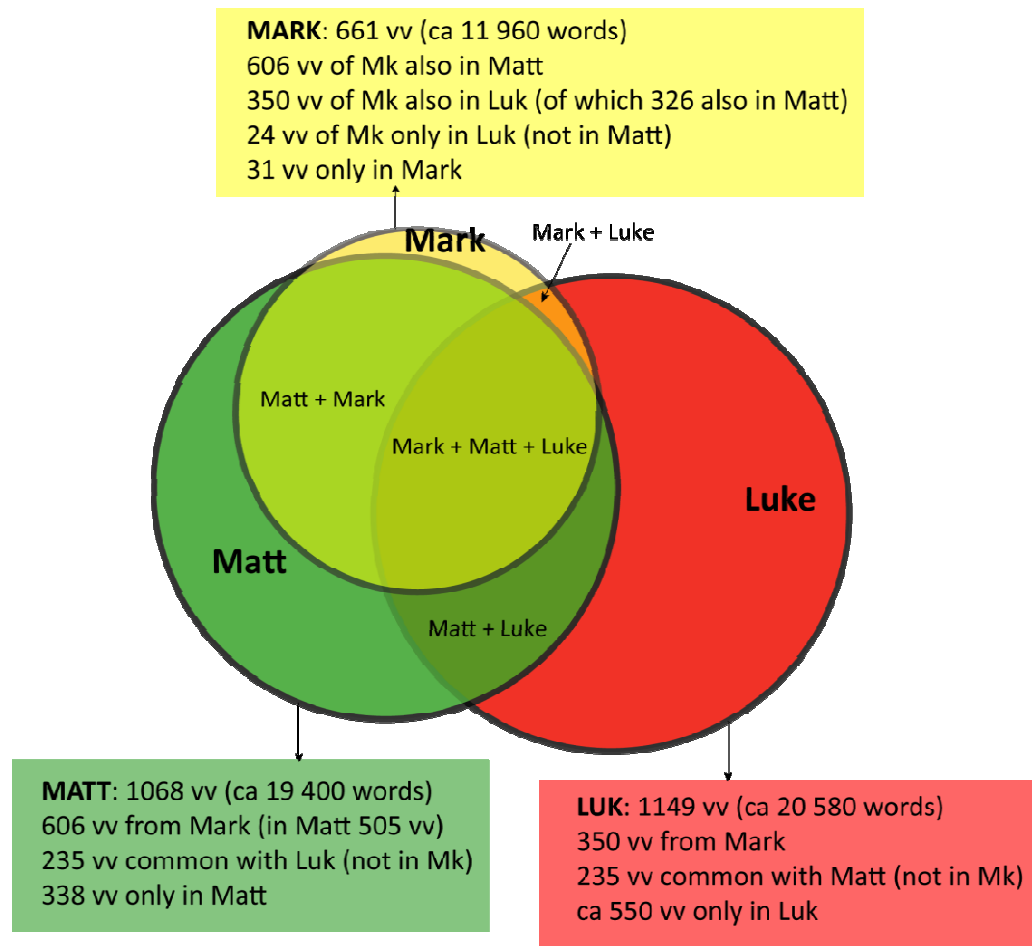
- Triple: some material is found in all three of the synoptic.
the **sequence** of passages very **similar**
- Double: some material is found in only two of the synoptic
only in Matt and Luke
Matt has large Speech sections, Luke spreads between stories
Ex. Sermon on the Mount (Matt 5-7) is condensed in Luke 6:20-49
- Single: some material is found in only one of the synoptic
all three synoptic have material of their own.
Matt and Luke disperse single traditions into material not in Mark

New Testament Introduction

Four Gospels, Four Stories

The synoptic gospels

Simple, double and tripple traditions (+ = overlapp)



New Testament Introduction

Four Gospels, Four Stories

- 1 Gospel and Gospels
- 2 The Early Church and the Four Gospels
- 3 **Similarities and differences between the Synoptics**

3.1 *Common general structure*

3.2 *Common style and genre*

3.3 *Single-, Double- and Triple-traditions*

3.4 *Gospel Beginnings*

3.4.1 Childhood stories, Matt – Luke

Matt	Luke
Genealogy forward to Abraham	
Focus on Joseph	Focus on Mary
Bethlehem	Nazareth
Birth of Jesus	Conception and birth of John the Baptist
Magi from the east	Birth of Jesus
Flight to Egypt	
	Genealogy backward to Adam

New Testament Introduction

Four Gospels, Four Stories

3.4 Gospel Beginnings: 3.4.2 Comparison of all four

	Mark	Matt	Luke	John
BEGINNING OF STORY				Logos, in the beginning
		Birth of Jesus The Magi Flight from Egypt	Birth of John the Baptist Announcement to Mary Birth of Jesus	"And the word became flesh"
	Jesus 30 years			
GEOGR. FOCUS		Bethlehem	Nazareth	Word from God
ORIGIN	? (3:31-35)	of Abraham	of Adam	From beginning

New Testament Introduction

Four Gospels, Four Stories

1 Gospel and Gospels

2 The Early Church and the Four Gospels

3 Similarities and differences between the Synoptics

3.1 *Common general structure*

3.2 *Common style and genre*

3.3 *Single-, Double- and Triple-traditions*

3.4 *Gospel Beginnings*

3.5 *Resurrection accounts*

3.5.1 Jerusalem – Galilee

- **Luke** – meetings in **Jerusalem** and surroundings
- **Matthew** – meetings in **Galilee** (Matt 28:7)
- **Mark** – **no** resurrection **accounts** (16:9-20 is a 3rd century addition)

New Testament Introduction

Four Gospels, Four Stories

3.5 Resurrection Accounts: 3.5.2 Comparison of all four

Mark 16	Matthew 28	Luke 24	John 20
<p>When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him.² And very early on the first day of the week, when the sun had risen, they went to the tomb.³ They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?"⁴ When they looked up, they saw that the stone, which was very large, had already been rolled back.</p> <p>⁵ As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed.</p> <p>⁶ But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him.</p> <p>⁷ But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you."</p> <p>⁸ So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.</p>	<p>After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb.² And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it.</p> <p>³ His appearance was like lightning, and his clothing white as snow.⁴ For fear of him the guards shook and became like dead men.</p> <p>⁵ But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified.⁶ He is not here; for he has been raised, as he said. Come, see the place where he lay.</p> <p>⁷ Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you."</p> <p>⁸ So they left the tomb quickly with fear and great joy, and ran to tell his disciples.</p> <p>⁹ Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him.¹⁰ Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."</p>	<p>But on the first day of the week, at early dawn, they (the women, 23:55, cf v.10) came to the tomb, taking the spices that they had prepared.² They found the stone rolled away from the tomb,³ but when they went in, they did not find the body.</p> <p>⁴ As they stood there puzzled about this, two men in brilliant clothes suddenly appeared at their side.⁵ Terrified, the women bowed their heads to the ground.</p> <p>But the two said to them, "Why look among the dead for someone who is alive?⁶ He is not here; he has risen.</p> <p>Remember what he told you when he was still in Galilee:⁷ that the Son of man was destined to be handed over into the power of sinful men and be crucified, and rise again on the third day.'⁸ And they remembered his words.</p> <p>⁹ and returning from the tomb, they told all this to the eleven and to all the rest.¹⁰ Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles.¹¹ But these words seemed to them an idle tale, and they did not believe them.¹² But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.</p>	<p>Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb.</p> <p>² So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."</p> <p>³ Then Peter and the other disciple set out and went toward the tomb.⁴ The two were running together, but the other disciple outran Peter and reached the tomb first.⁵ He bent down to look in and saw the linen wrappings lying there, but he did not go in.⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there,⁷ and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself.⁸ Then the other disciple, who reached the tomb first, also went in, and he saw and believed;⁹ for as yet they did not understand the scripture, that he must rise from the dead.¹⁰ Then the disciples returned to their homes.</p> <p>¹¹ But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb;¹² and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet.</p> <p>¹³ They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him."</p> <p>¹⁴ When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.¹⁵ Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."</p> <p>¹⁶ Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher).¹⁷ Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"</p> <p>¹⁸ Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.</p>

New Testament Introduction

Four Gospels, Four Stories

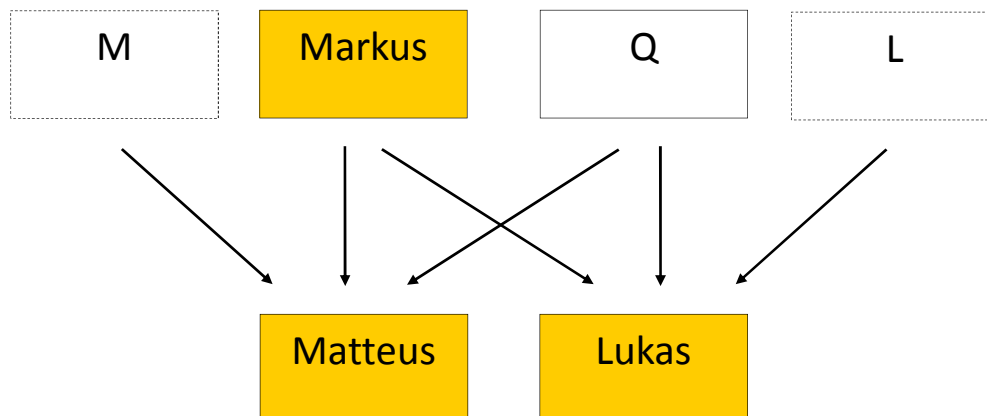
- 1 Gospel and Gospels
- 2 The Early Church and the Four Gospels
- 3 Similarities and differences between the Synoptics
- 4 **The Two Source Hypothesis**

Similarities and differences – inter-relatedness of the synoptic Gospels

- Jesus spoke in Aramaic – detailed similarities in Greek = literary dependence.
- Differences = independence

Conclusion:

1. Mark is the oldest Gospel
2. A speech source (Q) must have been available for Matt and Luke
3. Matt and Luke were written independently of each other



New Testament Introduction

Four Gospels, Four Stories

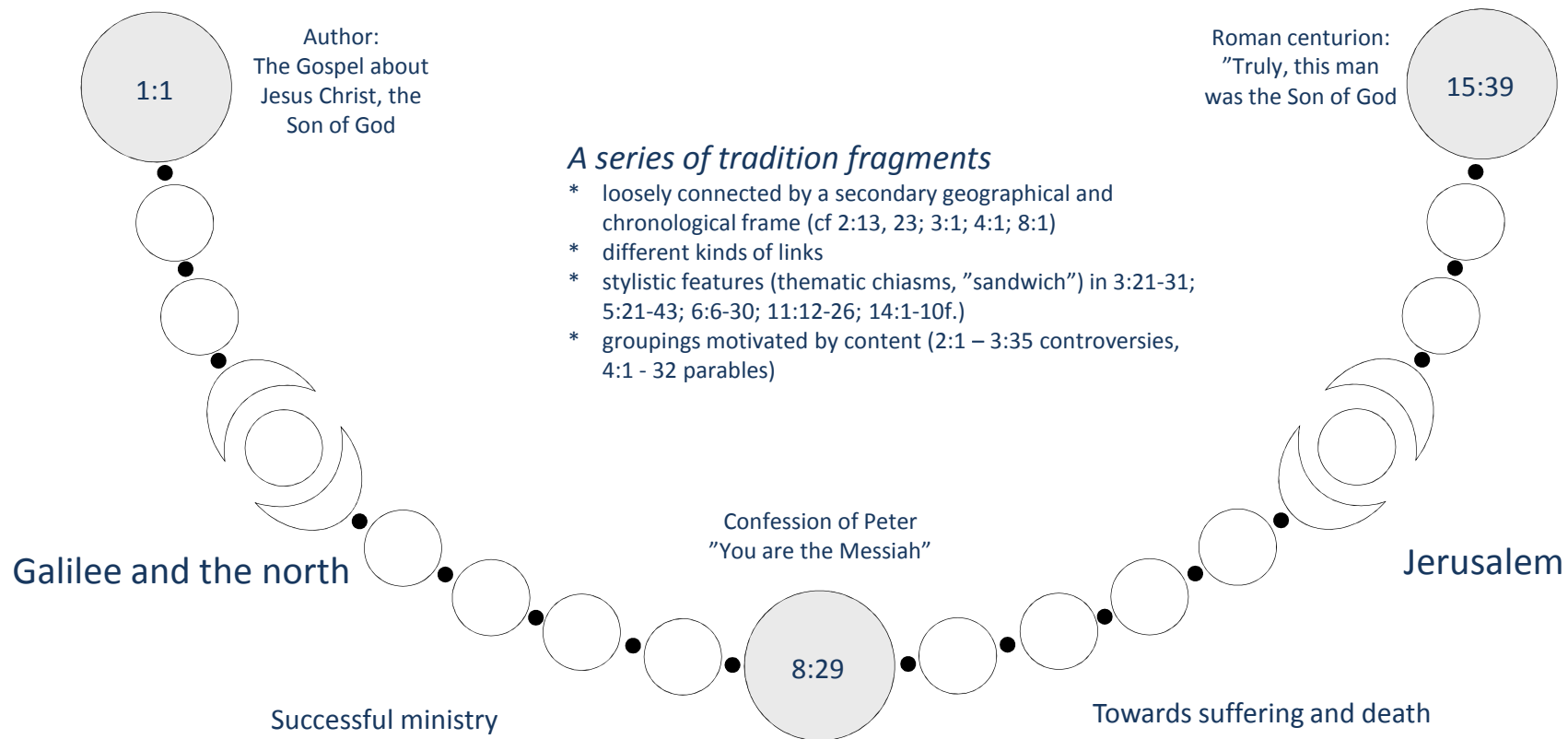
- 1 Gospel and Gospels
- 2 The Early Church and the Four Gospels
- 3 Similarities and differences between the Synoptics
- 4 The Two Source Hypothesis
- 5 **Structures of the Gospels**

New Testament Introduction

Four Gospels, Four Stories

Gospel of Mark – like pearls on a necklace

Christ – the Suffering Messiah and Son of God



8:29 turning point of the narrative.

1:1-8:26 describes the success of his ministry among his people

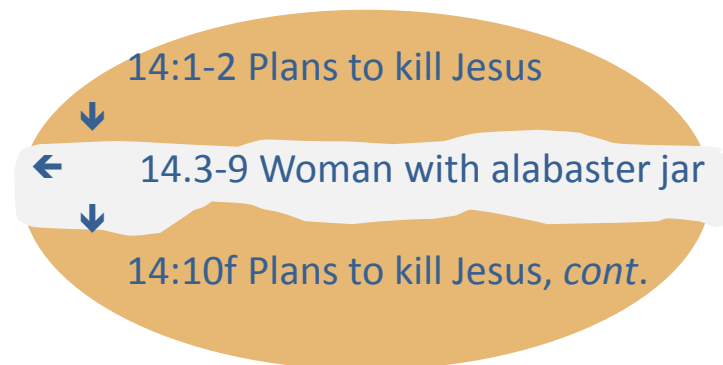
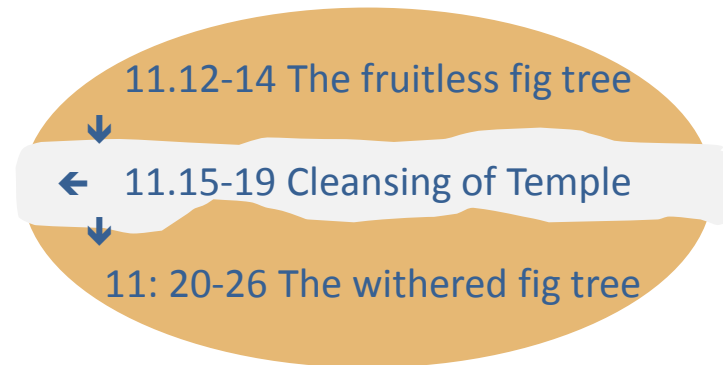
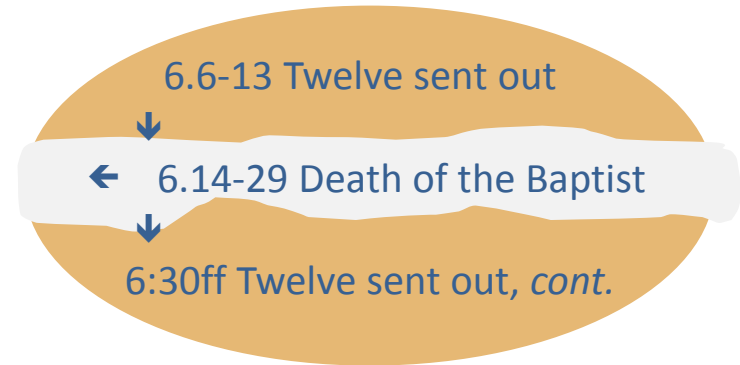
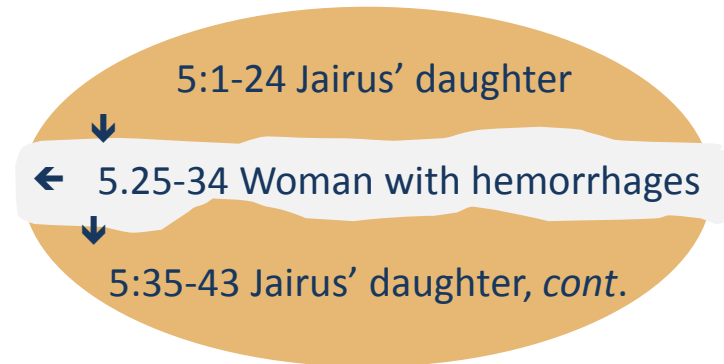
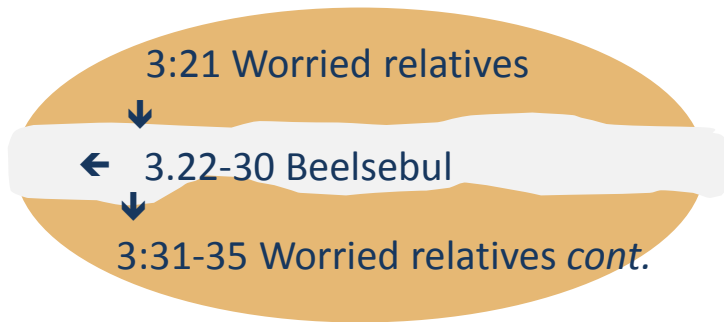
8:27-15:39 his way to the cross .

E. Schweizer: „Man könnte ihn also mit einem Kind vergleichen, das die vor ihm liegenden Glasperlen auf eine Schnur aufreht. Das schließt aber eine wesentliche Erkenntnis ein: was Markus uns sagen möchte, ist weithin gerade in diesem "Rahmen" und im Aufbau seines Evangeliums zu finden." (NTD; Markus, s. 4)

New Testament Introduction

Four Gospels, Four Stories

Thematic Chiasms

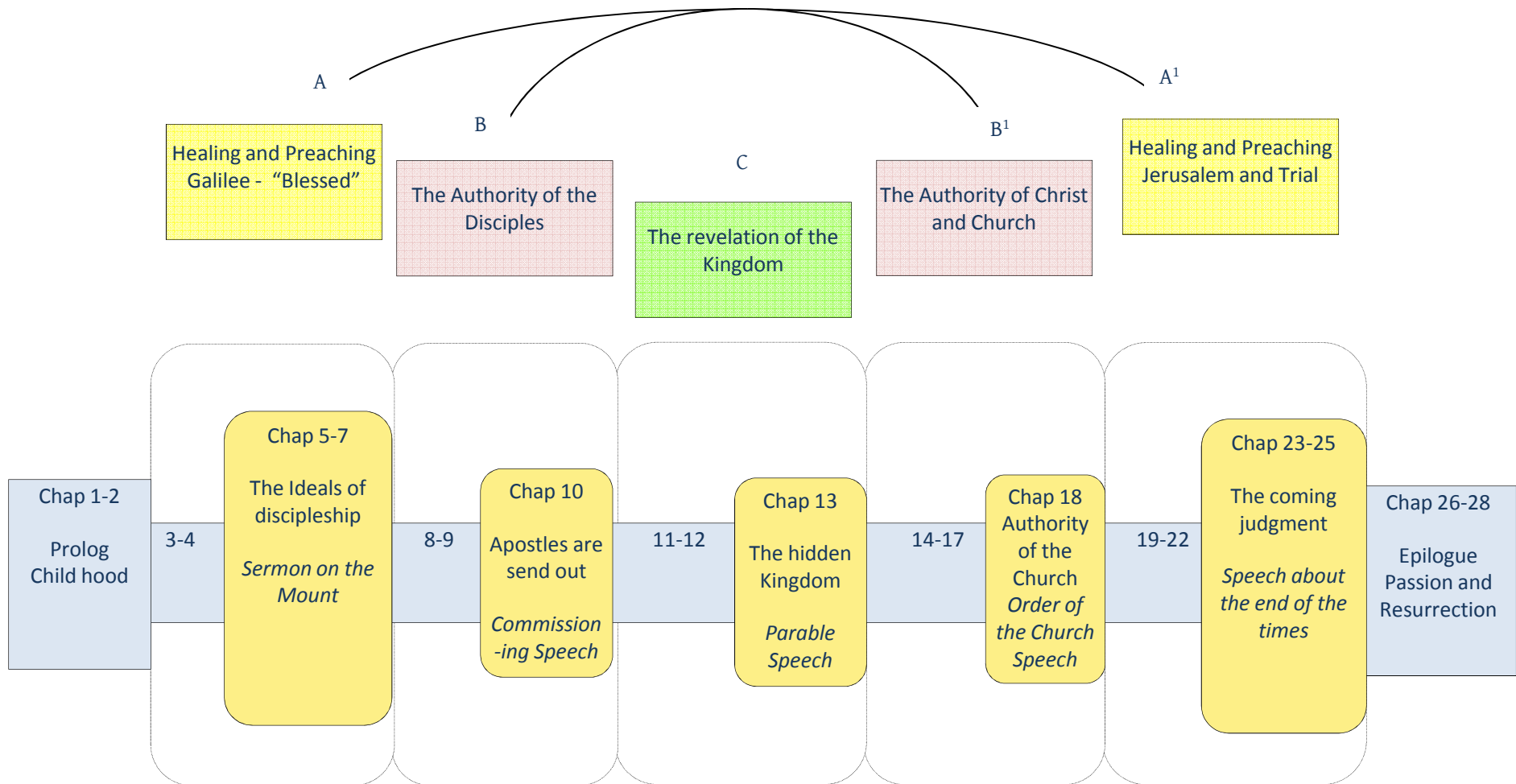


New Testament Introduction

Four Gospels, Four Stories

Gospel of Matthew – Five Speeches (books?)

Christ- the Fulfillment of Scripture



Phrase, returning five times: *And it happened when Jesus had finished saying these things...* Semitic word order! Each time the phrase occurs, a speech is concluded and a new part of the narrative begins, usually including a shift of geography. The number 5 may allude to the Torah, whose five books also are concluded with speeches.

New Testament Introduction

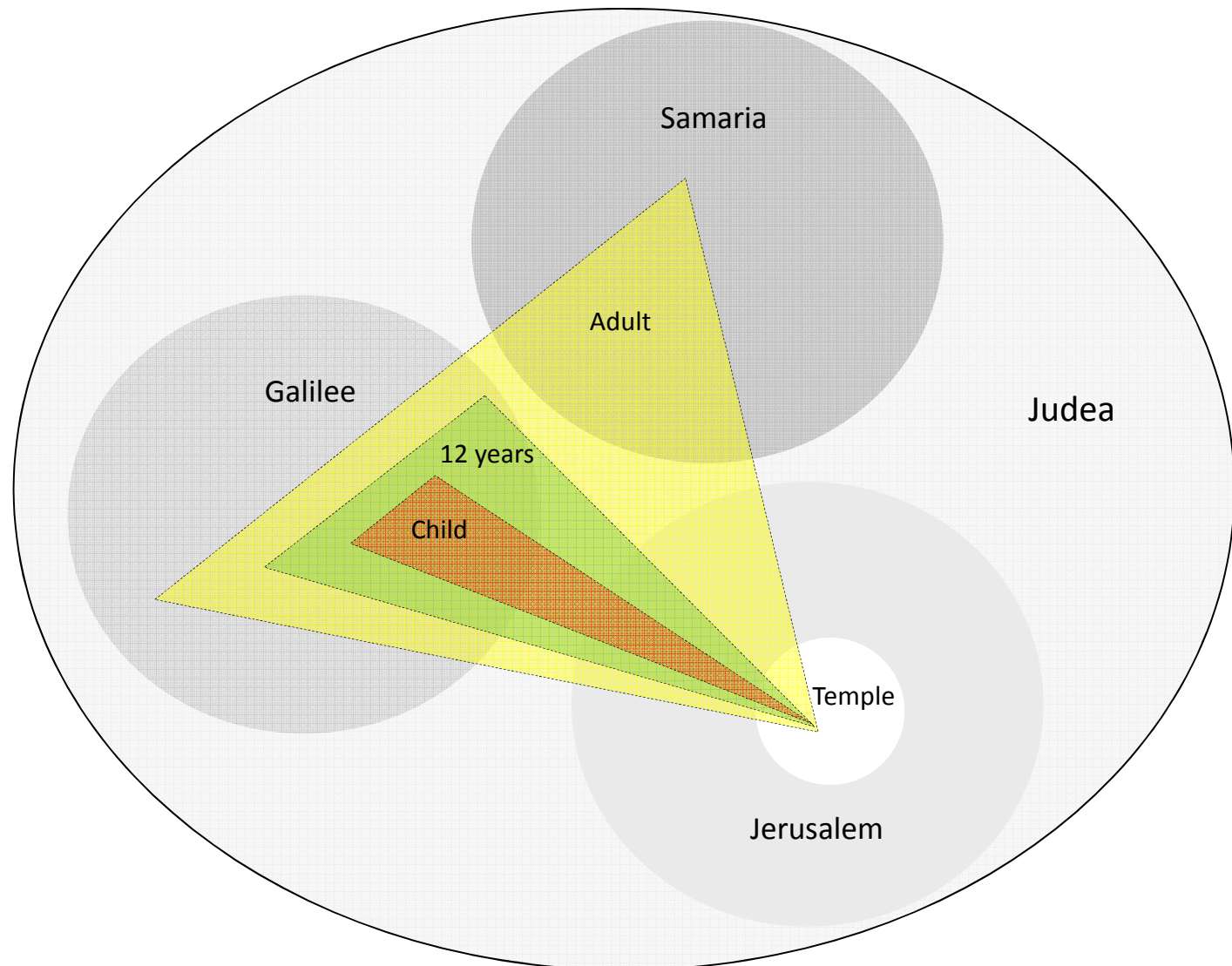
Four Gospels, Four Stories

GOSPEL OF LUKE – ON THE WAY TO JERUSALEM

Christ - the Middle of Time

Luke seems to exclude from Mark that which does not coincide with his focus on Jerusalem as the place of decision.

- * "The big omission" (Mark 6:45-8:26)
- * No "Caesarea Philippi" despite 9:18-20
- * The risen Christ meets the disciples in Jerusalem



New Testament Introduction

Four Gospels, Four Stories

GOSPEL OF JOHN – SIGNS AND GLORY

CHAPTER	1.1-18	1.19-51	2	3	4	5	6	7	8	9	10	11	12	13	14-16	17	18	19	20	21	
R. Bultmann R.E. Brown	Pro- log	Glory revealed to the world												Glory revealed to the Community of Believers						Epi- logue	
		The Book of Signs												The Book of Glory							
		Intro.	From Kana to Kana			Jesus at three festivals						Towards death and Glory		Last Supper			Passion	Resurrection			
GALILEE		wedding in Kana water to wine ① Caper- naum	officers- son in Caperna- um healed from Kana ② (4:54)			Other side of lake Feeding miracle ④ Jesus on the Lake ⑤ people follow Capernaum	Jesus in Galilee														At the lake, 153 fish Jesus and Peter
SAMARIA				Woman at the well in Sychar			?														
JERUSALEM JUDEA		Jesus' bap- tism First disci- ples	Temple clean- sing	Nikode- mus John the baptist "must de- crease"		Bethesda pool ③		to Jeru- salem in secret teaching in temple	?	Interpo- lation! Woman caught in adultery 7.53-8.11	Blind born at Siloah pool ⑥	Bethany Lazarus ⑦ Hiding in Ephraim	Entry into Jerusa- lem Bethany, Mary anoints Jesus' feet	supper foot washing betrayal	Teaching at Last supper !14:31: Come let us leave....! ?	Prayer	Arrest interroga- tion Peter's denial Pilate	Judg- ment Cruci- fixion Burial	Empty grave Appear- ances	Peter's comissi- oning	
FESTIVALS			Pesach Easter			Pesach Easter?		Sukkot Tabernacles		Temple dedication				Pesach Easter							
DISCOURSES			Born again	Living water	The Father and Moses testify	Bread of life	Where does he come from?	Light of the world and truth	Who is a sinner?	The true Shepherd gives his life for the sheep	Faith and Glory	From glory to glory	"If I don't wash your feet..."	FAREWELL SPEECH The way to the Father The helper The true vine Love one another	INTER- CESSION Father glorify me					Do you love me?	
			By faith in the Son	Worship in the Spirit		Unless you eat my flesh...	Well of living water	Abra- ham's children love me		My sheep hear my voice		Blindness and faith	A new command- ment	Hate of the world Spirit of truth	Sanctifi- cation						
Figurative use of "I AM"						① Bread of Life 6.35		② Light of the world 8.12 I AM 8.58		③ the good shepherd 10.1 ④ the gate 10.7	⑤ Resurr. And life 11.25		⑥ Way, truth and life 14.6 ⑦ the true vine 15.1			I AM 18.5					

① = signs, ① = I am-words) 📄 = break, composition unclear

R EXIMAT AETHIOPIS CONDIGNI SUI PROPHETAE - HIC I VANGELICAE QUATTUOR ATQUE TVBAE

