



“We are journeying unto the place of which the LORD said, I will give it to you: come with us, and we will do you good...”

-- Numbers 10:29

## When were the four gospels written?

<u>MARK</u>	<u>MATTHEW</u>	<u>LUKE</u>	<u>JOHN</u>
Approximate date <u>70 A.D.</u>	Approximate date <u>80 A.D.</u>	Approximate date <u>90 A.D.</u>	Approximate date 90 A.D. (insertions and additions 100-150 A.D.)

## What can be said of the style of the four individual authors?

<u>MARK</u>	<u>MATTHEW</u>	<u>LUKE</u>	<u>JOHN</u>
<p><b>Mark writes in a very colloquial and oral style. (“street language”)</b></p> <p>His breathless exuberance strings sentences together with hurry-up adverbs. Not infrequently his spelling and grammar were corrected by Matthew and Luke who relied on him for much source material.</p> <p>Mark particularly liked to use the historical present tense. He used it scores of times. Most translations render Mark into the simple past tense; to get the full flavor of Mark - the way he wrote it - try the Scholar's Version. [SV] The historical present was only used five times in all of Matthew and Luke combined.</p> <p>Another frequent hallmark of Mark's style was the division between what was said publicly and what was said privately.</p> <p>Mark shows a very human Jesus who sometimes fails in his endeavors and has a band of apostles who are frequently dim-witted and dense.</p>	<p><b>A distinctive feature of Matthew is his use of quotations from the Old Testament.</b></p> <p>Others may use such quotations to resolve conflicts or to buttress especially important positions; but Matthew makes it a central feature of his gospel. As he frequently says: "All this has happened so the prediction of the Lord given by the prophet would come true."</p> <p>Only in Matthew does Judas accept 30 pieces of silver. Matthew 27:9 <b>Then what was spoken by Jeremiah the prophet was fulfilled: "They took the thirty silver coins, the price set on him by the people of Israel, Matthew introduced this story to illustrate fulfillment of a prophesy. It has slim contextual relevance and he got the author wrong.</b></p> <p><b><u>Zechariah</u> 11:12 I told them, "If you think it best, give me my pay; but if not, keep it." So they paid me thirty pieces of silver.</b> He even changes items in some of Mark's stories to make his narrative fit the quotation.</p> <p>The concept of hell is not metaphorical to Matthew. Matthew seems to me to be a salvation by works sort of a guy.</p>	<p><b>Luke wrote in a very educated, elevated, literary style. (Physician?)</b></p> <p>When describing healings he draws from a medical knowledge possessed by physicians. In the original Greek, he very carefully selects an exact medical term rather than a vernacular one.</p> <p>Luke very frequently Speaks of the <u>Holy Spirit</u> - 13 times in his gospel and 41 times in Acts. Mark, Matthew, and John vary rarely mention him.</p> <p>Having written <u>Acts</u>, which is almost as voluminous as his gospel, he has contributed more words to the New Testament than anyone.</p>	<p><b>John's gospel is a very theological treatise.</b></p> <p>He has Jesus constantly meditating on himself and his relationship with his father.</p> <p>The Greek word <u>pistis</u> is used in both John and the synoptics. In the synoptics it better denotes trust and is translated so in the Scholars Version [SV]. In John it is used to denote belief - belief beyond the acceptance of the positions of Jesus; belief that affirms his personhood.</p> <p>John uses sentences that are long and not infrequently in the passive voice.</p> <p>There are <u>no parables</u> recorded in his gospel, and curiously no mention of the institution of the Eucharist.</p> <p>John is known as the <u>I am</u> gospel for his very frequent use of those words: I am the good shephard; I am the bread of life, etc.</p> <p><b>"The Word Was With God"</b> John introduced and developed a Logos Doctrine with parallels to Paul's.</p>



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Who do each of the four gospel authors think Jesus was? [according to what they actually say]

<u>MARK</u>	<u>MATTHEW</u>	<u>LUKE</u>	<u>JOHN</u>
<u>Jesus was anointed.</u>	<u>Jesus was Godlike.</u>	<u>Jesus was Godlike.</u>	<u>Jesus was God.</u>
<p>Jesus was a man - a very special one; he was not a god. He was the messiah of the Jews - the son of God. [not God the Son]</p> <p>Mark did not believe that Jesus had pre-existed but was anointed by God at his baptism. Mark's Jesus was neither omniscient nor omnipotent. Jesus had limited authority.</p> <p>Mark presumed that Joseph was the natural father of Jesus. There was no implication or mention of a virgin birth. Jesus foretold of his death and resurrection. A young man sitting by the tomb said Jesus was raised. The passive voice suggests God did it. [The best ancient manuscripts have Mark ending with 16:8]</p>	<p>Matthew did not believe that Jesus had pre-existed .</p> <p>The birth and post resurrection accounts were incorporated into his gospel to bolster Jesus' status. [Apparently in later editions.] The Holy Spirit impregnated Mary. God raised Jesus from the dead.</p>	<p>He was the savior (Luke uses this word) of the world. He did not believe that Jesus had pre-existed.</p> <p>Birth and post resurrection accounts were incorporated into his gospel to bolster Jesus' status. [Apparently in later editions.] The Holy Spirit impregnated Mary. God raised Jesus from the grave.</p> <p>In Acts 2:22–36 Luke quotes Peter as having said: "<u>Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst . . . you crucified and killed by the hands of lawless man . . . This Jesus God raised up, and of that we are all witnesses . . . Let all the house of Israel know assuredly that <u>God has made him both Lord and Christ, this Jesus whom you crucified.</u>"</u></p> <p>Does not Peter, among other prominent biblical characters, think of Jesus as a man raised to a very high station?</p>	<p>[John 1:1-2] "<u>In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning.</u>"</p> <p>There was no implication or mention of a virgin birth. John presumed that Joseph was the natural father of Jesus but the pre-existent spirit of Jesus entered his body at birth. Jesus raised himself from the grave.</p> <p>[NOTE: Most English versions of Luke contain a phrase saying the disciples worshipped Jesus. The RSV did not include it. The nonstandard Greek word has other meanings.]</p>

When was Jesus born and how was the birth announced?

<u>MATTHEW</u>	<u>LUKE</u>	<u>COMMENTS</u>
<p><u>4 BC</u> - In Matthew, Jesus was born during the reign of Herod the Great, who died in 4 BC.</p> <p>2:1 <u>Now when Jesus was born in Bethlehem of Judea in the days of Herod the king...</u></p> <p>The annunciation of the birth of Jesus is made to <u>Joseph</u>.</p> <p>1:20 <u>...the angel of the lord appeared to him in a dream...that which is conceived of her is of the Holy Ghost...</u></p>	<p><u>6 AD</u> - In In Luke, Jesus was born when Quirinius was governor of Syria. Quirinius became governor in 6 AD. (In the KJV, Quirinius is called Cyrennius.)</p> <p>2:1 <u>And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of SYRIA)</u></p> <p>The annunciation of the birth of Jesus is made to <u>Mary</u>.</p> <p>1:30-31 <u>And the angel said unto her, Fear not Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.</u></p>	<p>Matthew says Jesus was born in <u>4 BC</u> or earlier; Luke says Jesus was born in <u>6 AD</u> or later.</p> <p>Matthew records an angel announcing the birth of Jesus to Joseph; Luke records an announcement to Mary.</p>



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### How heavily did Matthew and Luke lean on Mark for their source material?

<u>MARK</u>	<u>MATTHEW</u>	<u>LUKE</u>	<u>JOHN</u>
Mark has <u>661 verses</u> . [Matthew used 606 of Mark's verses and condensed them to 500 for use in his gospel]	Matthew has <u>1068 verses</u> . 500 based on Mark Mathew has 51% of Mark's actual words.	Luke has <u>1149 verses</u> . 320 based on Mark Luke has 53% of Mark's actual words.	John's gospel did not use material from any of the synoptic authors.

### How did Matthew and Luke reshape the material they extracted from Mark?

<u>MARK</u>	<u>MATTHEW</u>	<u>LUKE</u>	<u>COMMENTS</u>
15:34 <u>And at the ninth hour Jesus cried with a loud voice, saying, <u>Eloi, Eloi, lama sabachthani?</u> which is, being interpreted, My God, my God, why hast thou forsaken me?</u>	27:46 <u>And about the ninth hour Jesus cried with a loud voice, saying, <u>Eli, Eli, lama sabachthani?</u> that is to say, My God, my God, why hast thou forsaken me?</u>	Luke does not record this as the last words of Jesus	Here Matthew is correcting Mark's spelling. Matthew and Luke try to improve Mark - in spelling, grammar, and a lot more.
1:32 <u>And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.</u>	8:16 <u>When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:</u>	4:40 <u>Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.</u>	Mark often says things twice whereas Luke and Matthew omit the repetitions. In correcting the passage quoted it is interesting that Matthew uses one of his phrases and Luke the other.
4:13 [SV] <u>You don't get this parable, so how are you going to understand other parables?</u>	13:18 [SV] <u>You there, pay attention to the interpretation of the sower.</u>	8:11 [SV] <u>Now this is the interpretation of this parable</u>	Matthew and Luke do not like Mark's criticisms of the apostles; they are writing later, in a time when the apostles are heroes.
6:51-52 [SV] <u>And he climed into the boat with them, and the wind died down. (You see they hadn't understood about the loaves; they were being obstinant.)</u>	14:32-33 [SV] <u>And by the time they had climed into the boat, the wind had died down. Then those in the boat paid hommage to him, saying, "You really are God's son."</u>		Mark's picture of dull-witted, non-comprehending men has been transformed to a group of awe struck worshipping men.
8:17 [SV] <u>...You still aren't using your heads, are you? You still haven't got thepoint, have you?Are you just dense?</u>	Matthew omits this altogether.		Matthew just can't bear Mark's depiction of Jesus criticizing the apostles so.
1:4 <u>John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.</u>	3:1 <u>In those days came John the Baptist, preaching in the wilderness of Judaea,</u>	3:3 <u>And John went into all the region about the Jordan preaching a baptism of repentance for the forgiveness of sins.</u>	Matthew just can't see Jesus involving himself in a baptism of "repentance for the remission of sins" so he omits that line of Mark.
6:3 <u>This is the <u>carpenter</u>, isn't it?</u>	13:55 <u>This is the <u>carpenter's son</u>, isn't it?</u>	4:22 <u>... Isn't this <u>Joseph's son</u>?</u>	Both Matthew and Luke are reluctant to call Jesus a village tradesman.
6.5 <u>And he <u>could do no mighty work there</u>, except that he laid his hands upon a few sick people and healed them. And he marvelled because of their unbelief.</u>	13.58 <u>And he <u>did not do many mighty works there</u>, because of their unbelief.</u>		Mark says Jesus <u>couldn't</u> do. Matthew says Jesus <u>didn't</u> do - he chose not to do.

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<p>10:17-18 As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?" "Why do you call me good?" Jesus answered. "No one is good-- except God alone.</p>	<p>19:16-17 Now a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?" "Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, obey the commandments."</p>	<p>18:18-19 A certain ruler asked him, "Good teacher, what must I do to inherit eternal life?" "Why do you call me good?" Jesus answered. "No one is good-- except God alone</p>	<p>Matthew senses that the question "Why do you call me good?" should not be voiced by Jesus so he rewrote the entire question and answer. Such a question could seem to detract from Jesus' stature.</p>
<p>10:13-14 People were bringing little children to Jesus to have him touch them, but the disciples rebuked them. When Jesus saw this, <u>he was indignant</u>. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.</p>	<p>19:13-14 Then little children were brought to Jesus for him to place his hands on them and pray for them. But the disciples rebuked those who brought them. Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these."</p>	<p>18:15-17 People were also bringing babies to Jesus to have him touch them. When the disciples saw this, they rebuked them. But Jesus called the children to him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.</p>	<p>Only Mark is comfortable here with Jesus showing emotion such as anger.  Matthew and Luke do not like to picture Jesus showing strong emotion. In the healing of the withered hand story (not quoted here) only Mark says: "<u>And he looked around at them with anger, grieved at their hardness of heart.</u>"</p>
<p>1:34 And he <u>healed many</u> who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.</p>	<p>8:16 That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and <u>healed all</u> who were sick.</p>	<p>4:40 Now when the sun was setting, all those who had any that were sick with various diseases brought them to him; and he laid his hands on <u>every one of them and healed them.</u></p>	<p>Both Matthew and Luke regularly change Mark's <u>many</u> into <u>all</u>.</p>
<p>3:10 for he had healed many, so that all who had diseases pressed upon him to touch him.</p>	<p>12:15 Jesus, aware of this, withdrew from there. And many followed him, and he <u>healed them all</u>,</p>	<p>6:18 and those who were troubled with unclean spirits were cured.</p>	<p>Again Mark's 'many' are turned into 'all'.</p>
<p>9:40 "For he who is not against us is for us."</p>	<p>12:30 Matthew "He who is not with me is against me..."</p>	<p>9:50 "... for whoever is not against you is for you." 11:23 "He who is not with me is against me...."</p>	<p>The first Verse used by Luke was taken from Mark. Both verses are inclusive. The second verse of Luke and the one in Matthew are exclusive versions of the proverb and have their origins from the so-called Q source.</p>
<p>8:31 He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and <b>after three days</b> rise again. 9:31 The Son of Man is going to be betrayed into the hands of men. They will kill him, and <b>after three days</b> he will rise."</p>	<p>16:21 From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and <b>on the third day</b> be raised to life. 17:23 They will kill him, and <b>on the third day</b> he will be raised to life." And the disciples were filled with grief. 20:19 and will turn him over to the Gentiles to be mocked and flogged and crucified. <b>On the third day</b> he will be raised to life!"</p>	<p>9:22 And he said, "The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and <b>on the third day</b> be raised to life." 18:33 <b>On the third day</b> he will rise again. 24:7 The Son of Man must be delivered into the hands of sinful men, be crucified and <b>on the third day</b> be raised again</p>	<p>Mark says Jesus will be risen from the dead "<u>after three days</u>." Both Luke and Matthew change this to: "<u>on the third day</u>." These phrases are not interchangeable they are not the same.</p>

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<p>8:38 If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels."</p> <p>13:24-27 "But in those days, following that distress, " the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.' "At that time men will see the Son of Man coming in clouds with great power and glory. And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens.</p> <p>14:62 "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."</p>	<p>16:27 For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done. 24:29-31 "Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.' "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.</p> <p>26:64 "Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."</p>	<p>9:26 If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels 21:25-28 "There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. At that time they will see the Son of Man coming in a cloud with power and great glory. When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near."</p> <p>22:67-69 "If you are the Christ, " they said, "tell us." Jesus answered, "If I tell you, you will not believe me, and if I asked you, you would not answer. But from now on, the Son of Man will be seated at the right hand of the mighty God."</p>	<p>Who is this <u>son of man</u>? In this trio of apocalyptic references, Jesus is portrayed as the speaker. But these apocalyptic remarks need not be self references. They could be references to a third person. If they were intended to be self references could not one of the authors in one of the verses have said: "...they will see <u>me</u> coming in a cloud with power and great glory" instead of "...they will see the <u>Son of Man</u> coming in a cloud with power and great glory."</p> <p>Could not one of the authors have said: "...<u>me</u> sitting at the right hand..." instead of "...the <u>Son of Man</u> sitting at the right hand..." Jesus is probably referring to himself in the third person but that is not clear from the written text.</p>
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