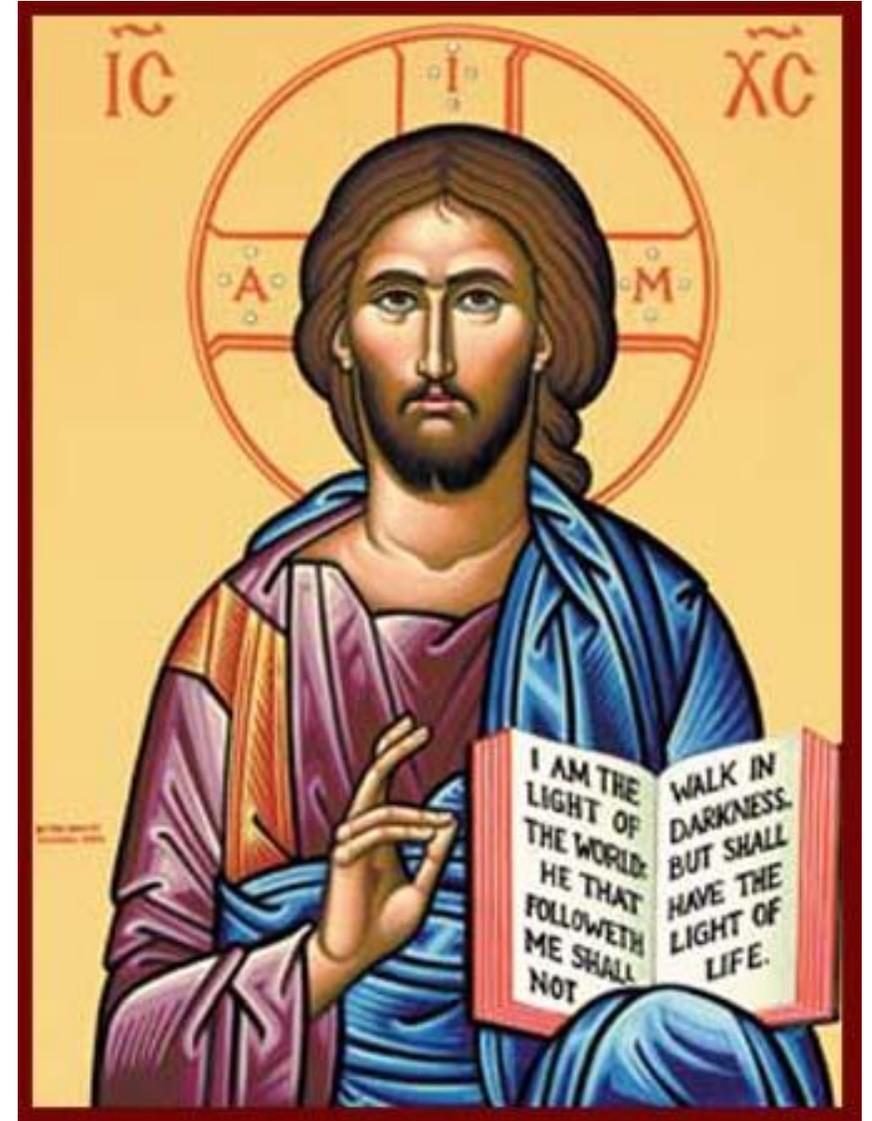


THE GOSPELS

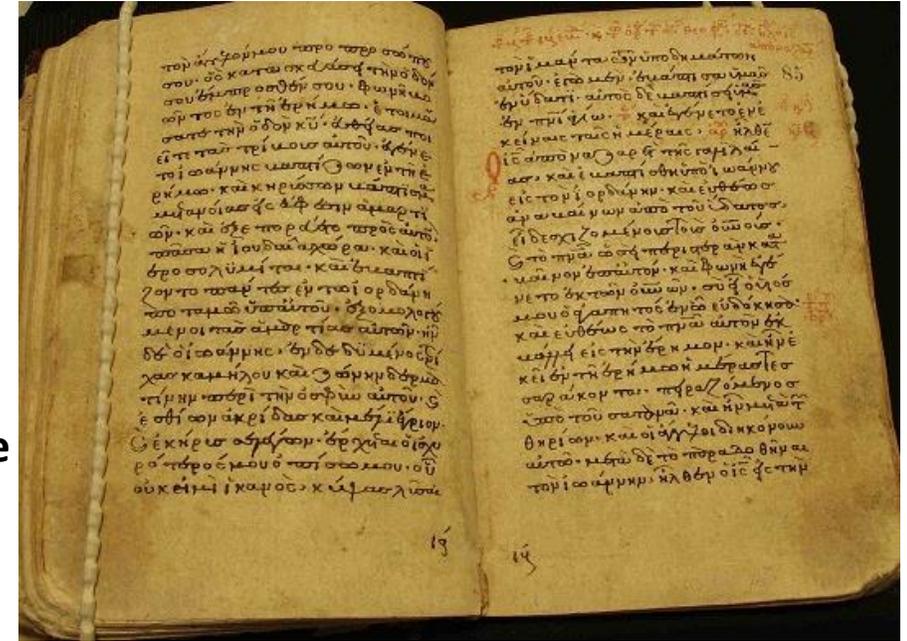
The New Testament

Holly Family , Williston & Saint Anthony Abbott Mission, Inglis



REVIEW:

- The Bible was inspired by God and is the Word of God, written by human beings, guided by the Holy Spirit.
- When we read from the Bible, especially during the Holy Mass, at the end of the reading we say: "The Word of God". This means that in the Scriptures God is speaking to us. In other words, we recognize that the Bible is inspired by God, that the attributed human authors, Isaiah, Jeremiah, Mateo, Luke, Paul, etc. , wrote with human language and with his own styles, in their own times, we are saying what God himself has revealed to them what they wrote thru the Holy Spirit.
- God is the principal author of the Bible.



What does the Church teach?

The Church teaches that there is unity in both Scriptures and Tradition, they are both forms of God's Revelation: *"Hence there exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known. Consequently it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence"* (Dei Verbum II, 9).

THE GOSPELS

The Gospel are an account describing the life, death, and resurrection of Jesus of Nazareth. The most widely known examples are the four canonical gospels of Matthew, Mark, Luke, and John which are included in the New Testament.

While the New Testament contains four writings called “gospels,” there is in reality only one gospel running through all of the Christian scriptures, the gospel of and about Jesus Christ presented from the views of each of the three Evangelist guided by the Holy Spirit.

Our English word “gospel” translates the Greek term euangelion, meaning “*good news.*” This noun was used in the plural by the Greek translators of the Old Testament to render the Hebrew term for “*good news*” (2 Samuel 4:10). But it is the corresponding verb euangelizomai, “*to proclaim good news,*” that was especially significant in preparing for the New Testament idea of “*gospel,*” since this term is used by Isaiah of announcing the great victory of God that was to establish his universal kingship and inaugurate the new age (Isaiah 40:9; 52:7; 61:1).

Paul used the word euangelion to designate the message that he and the other apostles proclaimed, the “*gospel of God*” (Romans 1:1; 15:16; 2 Corinthians 11:7; 1 Thessalonians 2:2, 8, 9). He often referred to it simply as “*the gospel*” (Romans 1:16; 10:16; 11:28; etc) or, because of its content and origin, as “*the gospel of Christ*” (Romans 15:19; 1 Corinthians 9:12; 1 Thessalonians 3:2; etc). Because of its personal meaning for him and his own particular manner of telling the story about Jesus Christ and of explaining the significance of his cross and resurrection, Paul also referred to this message as “*my gospel*” (Romans 2:16; cf. Galatians 1:11; 2:2) or “*our gospel*” (2 Corinthians 4:3; 1 Thessalonians 1:5; 2 Thessalonians 2:14).

Ancient sources are virtually unanimous in ascribing the gospels to, respectively, the apostle Matthew, Peter's interpreter Mark, and Paul's companion Luke, hence their canonical names. The hypothesis favored by most experts is Marcan priority, that Mark was composed first and that Matthew and Luke each used Mark and incorporated most of it, with adaptations, into their own gospels. The Gospel of John was written last, by the apostle John, the “*beloved disciple*”.



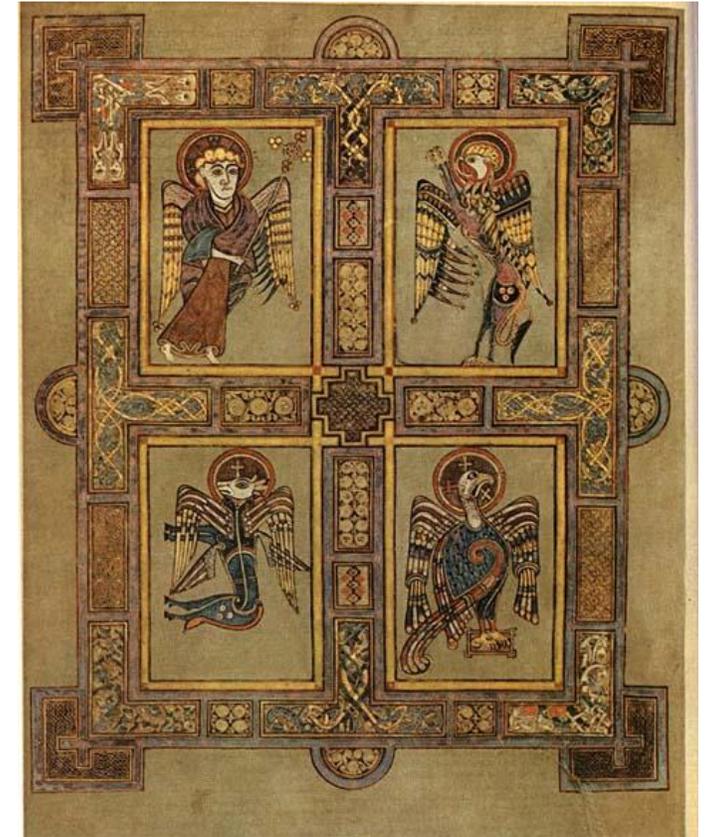
Years the Gospels were written:

- * Mark was written circa 70 AD and begins with Jesus' Baptism by John the Baptist.
- * Matthew was written circa 75-80 AD, and begins with Jesus' birth.
- * Luke was written circa 80-85 AD, and begins with Mary's "yes" and Jesus' birth.
- * John was written circa 90-95 AD, focuses on Jesus being "the Word" of God and his "signs".

Matthew and Luke contain a large amount of material found in no other gospel. Both Matthew and Luke include distinct opening infancy narratives and distinct post-resurrection conclusions (with Luke continuing the story in his second book Acts). In between, Matthew includes mostly parables, while Luke includes both parables and healings. Luke gives some indication of how he composed his gospel in his prologue.

It was Mark, as far as we know, who first applied the term "gospel" to a book telling the story of Jesus; (see Mark 1:1). This form of presenting Jesus' life, works, teachings, passion, and resurrection was developed further by the other evangelists; see the Introduction to each gospel. The first three of the canonical gospels, Matthew, Mark, and Luke, are so similar at many points when viewed together, particularly when arranged in parallel columns or lines, that they are called "*synoptic*" gospels, from the Greek word for such a general view.

The fourth gospel, John, often differs significantly from the synoptics in outline and approach. This work never uses the word "gospel" or its corresponding verb; nevertheless, its message concerns the same Jesus, and the reader is urged to believe in him as the Messiah, "*that through this belief you may have life in his name*" (John 20:31).



The Four Gospels

Matthew

B	Intro: John	Galilee Presentation of the King Teaching the Crowds	Judea Rejection of the King Teaching the Disciples	Passion	R
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Mark

P	Public Ministry "Who is he?"	Watershed Moment (8:26)	Jerusalem & Passion "The Son of God"	R
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Luke

B	Intro: John & Jesus	Preparation	Galilee	Jerusalem Journey	Passion	R
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John

P	The Book of Signs That you might believe	Discourse & Passion Narrative That you might have life	R	E
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B = Birth, R = Resurrection, P = Prologue, E = Epilogue

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The first Feeding Miracle, "The Feeding of the 5,000" is the only miracle (apart from the resurrection) which is present in all four canonical Gospels: Matthew 14:13-21, Mark 6:31-44, Luke 9:10-17 and John 6:5-15.

The second miracle, "The Feeding of the 4,000" with seven loaves of bread and fish is reported by Matthew 15:32-16:10 and Mark 8:1-9, but not by Luke or John.

From the second century onward, the practice arose of designating each of these four books as a “gospel,” understood as a title, and of adding a phrase with a name that identified the traditional author, e.g., “The Gospel according to Matthew.” The arrangement of the canon that was adopted, with the four gospels grouped together at the beginning followed by Acts, provides a massive focus upon Jesus and allows Acts to serve as a framework for the letters of the New Testament.

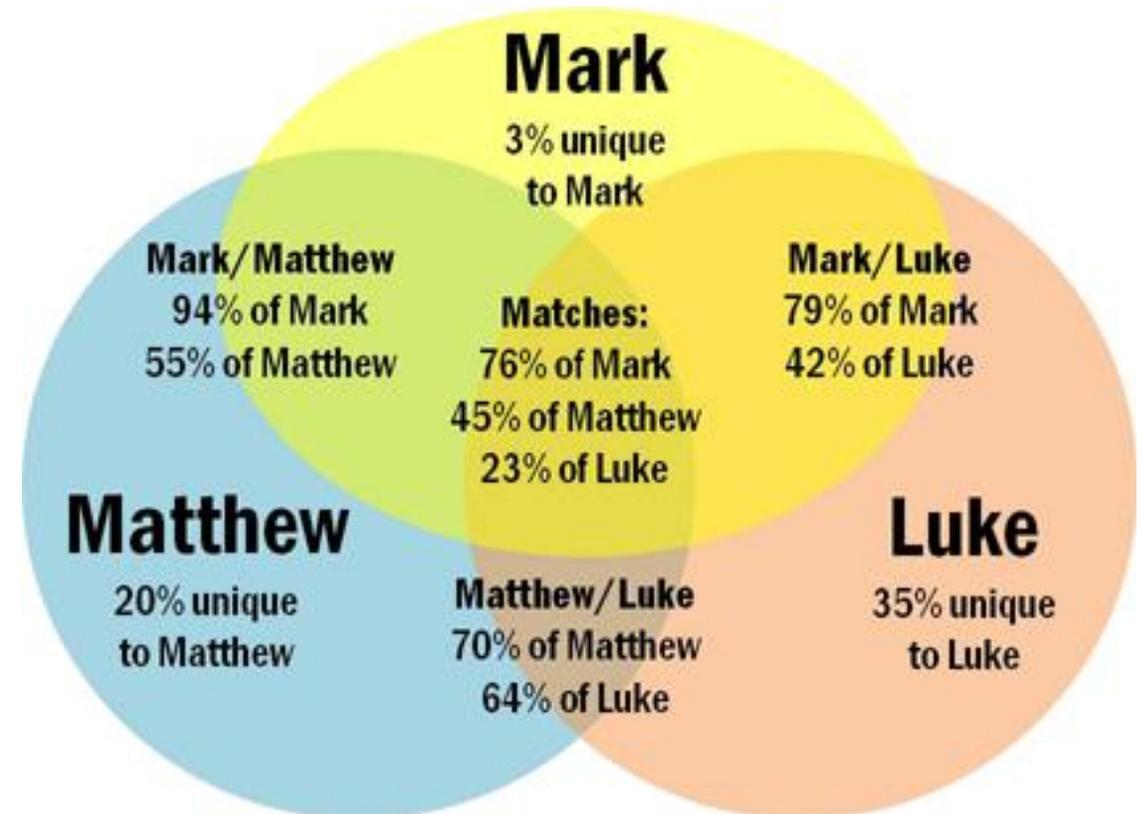
This order, however, conceals the fact that Luke’s two volumes, a gospel and Acts, were intended by their author to go together (see the same introduction and dedication). It further obscures the point that Paul’s letters were written before any of our gospels, though the sayings and deeds of Jesus stand behind all the New Testament writings.

Synoptic Gospels:

The gospels of Matthew, Mark, and Luke are considered synoptic gospels on the basis of many similarities between them that are not shared by the Gospel of John.

"Synoptic" means here that they can be "seen" or "read together," indicating the many parallels that exist among the three. The synoptic gospels are the source of many popular stories, parables, and sermons, such as Jesus's humble birth in Bethlehem, the Sermon on the Mount, the Beatitudes, the Last Supper, and the Great Commission.

The fourth gospel, the Gospel of John, presents a very different picture of Jesus and his ministry from the synoptics.



The synoptic problem

The "synoptic problem" is the question of the specific literary relationship among the three synoptic gospels—that is, the question as to the source upon which gospel depended when it was written.

The texts of the three synoptic gospels often agree very closely in wording and order, both in quotations and in narration.

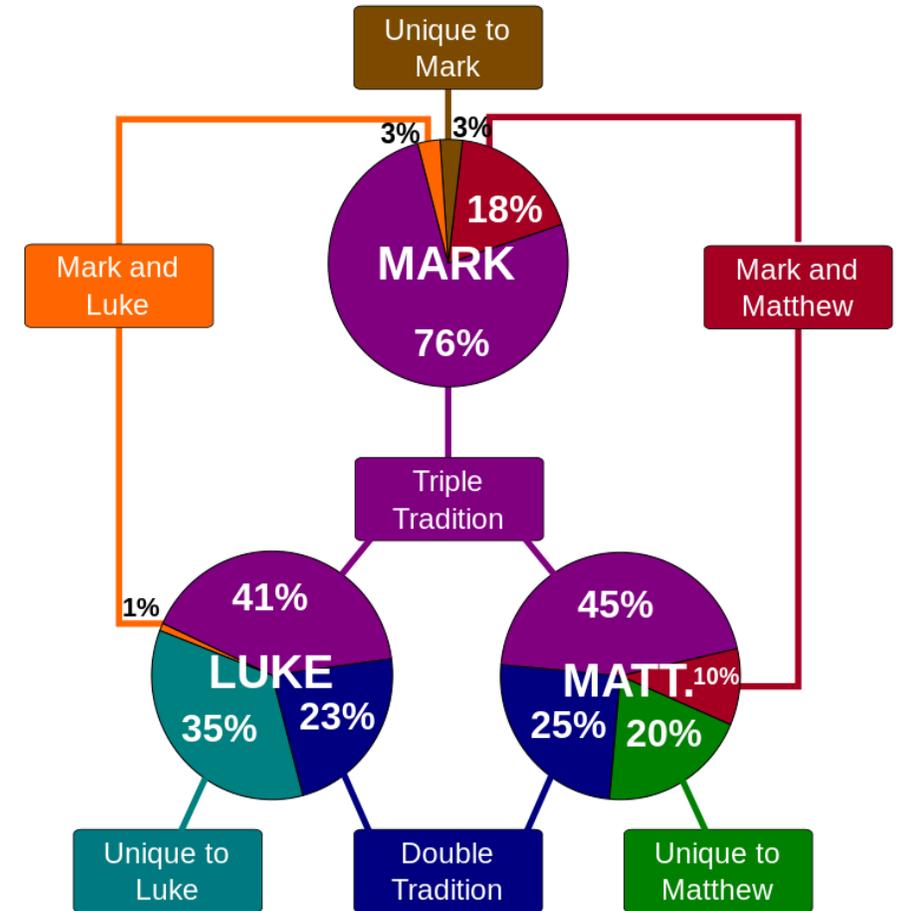
Most scholars ascribe this to documentary dependence, direct or indirect, meaning the close agreements among synoptic gospels are due to one gospel's drawing from the text of another, or from some written source that gospel also drew from.

The Gospel according to John

Is quite different in character from the three synoptic gospels. It is highly literary and symbolic. It does not follow the same order or reproduce the same stories as the synoptic gospels. To a much greater degree, it is the product of a developed theological reflection and grows out of a different circle and tradition and historical context.

The prologue proclaims Jesus as the preexistent and incarnate Word of God who has revealed the Father to us. The gospel narrative contains a series of "signs"—the gospel's word for the wondrous deeds of Jesus. The author is primarily interested in the significance of these deeds, and so interprets them for the reader by various reflections, narratives, and discourses.

Relationships between the Synoptic Gospels



What does the Catechism of the Catholic Church and Dei Verbum say about prayer and the Gospels?

*** The Church ties the gospels to the Lord's Prayer: *The Lord's Prayer "is truly the summary of the whole gospel." "Since the Lord . . . after handing over the practice of prayer, said elsewhere, 'Ask and you will receive,' and since everyone has petitions which are peculiar to his circumstances, the regular and appropriate prayer [the Lord's Prayer] is said first, as the foundation of further desires."* (CCC #2761).**

***The Gospel is at the Center of the Scriptures: All the Scriptures - the Law, the Prophets, and the Psalms - are fulfilled in Christ. The Gospel is this "Good News." Its first proclamation is summarized by St. Matthew in the Sermon on the Mount; The prayer to our Father is at the center of this proclamation. It is in this context that each petition bequeathed to us by the Lord is illuminated: The Lord's Prayer is the most perfect of prayers.... In it we ask, not only for all the things we can rightly desire, but also in the sequence that they should be desired. This prayer not only teaches us to ask for things, but also in what order we should desire them. (CCC #2763).**

***"The Sermon on the Mount is teaching for life, the Our Father is a prayer; but in both the one and the other the Spirit of the Lord gives new form to our desires, those inner movements that animate our lives. Jesus teaches us this new life by his words; he teaches us to ask for it by our prayer. the rightness of our life in him will depend on the rightness of our prayer". (CCC #2764).**

***"Therefore Christ the Lord in whom the full revelation of the supreme God is brought to completion (see Corinthians 1:20; 3:13; 4:6), commissioned the Apostles to preach to all people that Gospel which is the source of all saving truth and moral teaching, and to impart to them heavenly gifts. This Gospel had been promised in former times through the prophets, and Christ Himself had fulfilled it and promulgated it with His lips. This commission was faithfully fulfilled by the Apostles who, by their oral preaching, by example, and by observances handed on what they had received from the lips of Christ, from living with Him, and from what He did, or what they had learned through the prompting of the Holy Spirit. The commission was fulfilled, too, by those Apostles and apostolic men who under the inspiration of the same Holy Spirit committed the message of salvation to writing". (Dei Verbum Chapter II, # 7).**

The Gospels (A Brief Review):

- * The Bible was inspired by God and is the Word of God, written by human beings, guided by the Holy Spirit. God is the principal author of the Bible.**
- * The Church teaches that there is unity in both Scriptures and Tradition, they are both forms of God's Revelation**
- * Jesus is the central character in the Gospels and in the New Testament and they describes his coming and his work to bring salvation and redemption to humanity.**
- * There are four Gospels in the New Testament (Mark, Matthew, Luke and John).**
- * Synoptic Gospels: The gospels of Matthew, Mark, and Luke are considered synoptic gospels on the basis of many similarities between them that are not shared by the Gospel of John. "Synoptic" means here that they can be "seen" or "read together," indicating the many parallels that exist among the three.**
- * The Gospel according to John is quite different in character from the three synoptic gospels. It is highly literary and symbolic. It does not follow the same order or reproduce the same stories as the synoptic gospels. To a much greater degree, it is the product of a developed theological reflection and grows out of a different circle and tradition and historical context.**
- * Jesus faithfully completed the task of redemption. His death and resurrection where the bases for the New Covenant with humanity, and the fulfillment of the old. After his resurrection, Jesus sent his disciples to proclaim the Good News throughout the world.**



