

**UNIT 1 REVIEW**  
**Rel 211: New Testament Gospels**  
(8/28/09, lectures 1–9 for Exam 1)

For **identifications**, review the terms below for passive recognition. Make sure that you cannot only identify the person, term, or event, but be able to explain why it is important to the gospel text (e.g., David was the greatest king of united Israel, but he also served as a model for the messianic expectations at the time of Christ and also served as one of the reference points in the Matthean genealogy).

When preparing for **scripture commentary**, be able to explain the original context of the passage (author and situation, not necessarily chapter and verse), and address basic historical questions (when and why was this text written, how did the information in it—from the original source, to the author, through editors and translators—get to us?), literary questions (what kind of writing is the passage, how does it fit into its larger context, and what are its literary aims?), and theological questions (what principles or doctrines does this passage illustrate or teach, and, just as importantly, how does it engage and affect the reader?).

On **essays** (and, to a lesser extent, for the **short answers** on quizzes), try to respond to the question as completely as possible. Begin with a sentence or two for a thesis and then organize it into short paragraphs of three or four sentences for ease of organization and grading (short answers will consist of only four or five sentences or perhaps, in some cases, just a list or chart). While questions may ask you to address rather particular issues of how a gospel is organized or what its purpose is, in the end, your final sentences should address how what the evangelist does causes you to understand the doctrines regarding Christ more fully or appreciate who he is and what he did (Christology!) better.

### Course Objectives

- First, to increase the student's knowledge of the gospels—that is, to familiarize him or her with their basic storylines, characters, themes and theological concepts.
- Second, to help the student read, analyze, discuss, and write about the Bible as both a source of scriptural knowledge and as a sacred *text*.
- Third, to strengthen individual testimonies of sacred truths, particularly by an increased understanding of the person and work of Jesus Christ and the doctrines of the Restoration.

### Subjects, Names, and Terms

#### GOSPEL

“Good News”  
the kingdom of God is at hand  
*kērygma* or preaching  
literary genre  
all-inclusive restoration sense

#### Pre-NT Materials

*Kērygma*—the preaching tradition or  
“proclamation” of who Jesus is and what  
he did (esp. his salvific suffering, death,  
and resurrection)

- speeches of Peter and Paul in Acts;  
much of the teaching of Paul in his

- letters; Mark
- Sayings and Teachings of Jesus
  - Discourses and sayings in Matthew and Luke; teachings in James
- Hymns and prayers of the early church
  - “Christ hymns,” such as those preserved by Paul in Philippians 2:6–11 and Colossians 1:15–20; the canticles in Luke 1–2; John’s *Logos* Hymn (John 1:1–18)
- Spiritual sources
  - The Comforter “bringing all things to remembrance” (John 14:26)
  - Direct revelation of Christ or his message, as in the case of Paul (Road to Damascus; 1 Corinthians 11:23; Galatians 1:12)

#### AUTHORS AND OTHER SOURCES

John  
 John Mark  
*kērygma* tradition  
 Luke  
 Matthew  
 Peter  
 pre-NT sources above

#### READING STRATEGIES

ask questions, careful reading, prayerful pondering, consider scholarly contributions, pray and ponder again

Read in sections

- avoid prooftexting
- pericopes
- structural analyses

#### INTERPRETATION AND ANALYSIS

Understanding a Text (see graphic on last page)

- hermeneutics
  - › understanding the meaning *then* and the meaning *now*
- establishing the text
  - › autographs or original texts do not

- survive
- translation
  - › understanding the meaning of the words themselves
- exegesis
  - › properly understanding the *original* meaning
  - › historical questions
  - › literary questions
  - › theological questions
- exposition
  - › understanding the meaning to *current* audiences
  - › “applying the scriptures to ourselves” (see 1 Nephi 19:23)
- higher criticism - provides exegetical tools to understanding the original meaning
  - [- literary]
  - [- source]
  - [- redaction]
  - historical
  - form
- [lower criticism]
  - [- textual]

#### GENRES

Narrative (telling a story)

- introductions and prologues
- genealogies
- transition and summary narratives (at the end of narrative sections)
- miracle stories
- call stories
- “conflict or controversy” narratives
- vision and dream reports

Discourse (“quoting” speech)

- teaching saying
- parables
- hymns and prayers (often poetic)
- canticles
- formula quotations
- longer speeches: sermons, monologues, etc.
- prophecies (quoted), including passion

- predictions
- Mixed genres, including dramatic episodes longer narratives that contain extended dialogues and “pronouncement stories”
- esp. Infancy Narratives, Passion Narratives, Resurrection Narratives
- “correction narrative,” dramatic encounter of misunderstood teaching, often with a passion prediction

#### BIBLE TRANSLATIONS AND VERSIONS

- JST
- KJV
- [NIV]
- [NJB]
- [NKJV]
- [NRSV]

#### GOSPEL BEGINNINGS

- four different points of departure
- four different perspectives and emphases
- “Christmas and Easter”
- Matthean Infancy Narrative
  - Genealogy
    - › formula quotation (Isaiah 7:14 LXX)
  - Conception and birth
    - › formula quotation (Micah 5:2, 2 Samuel 5:2)
  - Escape into Egypt
    - › formula quotation (Hosea 11:1)
  - Massacre of the Innocents
    - › formula quotation (Jeremiah 31:15)
  - “Return” to Nazareth
    - › formula quotation (?)
- Lucan Infancy Narrative
  - Birth of John the Baptist foretold
  - Annunciation (Birth of Jesus foretold)
  - The Visitation (Mary visits Elizabeth)
    - › *Magnificat*
  - Birth of John the Baptist
    - › *Benedictus*
  - Nativity (Birth of Jesus)
  - Shepherds and Angels

- › *Gloria in excelsis*
- The Presentation (Jesus named in temple, requirements fulfilled)
  - › *Nunc Demittis*
- The Boy Jesus Teaches in the Temple [John: the *Logos* Hymn]

#### MAJOR DEEDS AND MIRACLES OF JESUS

- casting out evil spirits
- healing Simon’s mother-in-law
- cleansing leper
- healing of man with palsy and following dispute
- healing of withered hand
- stilling the storm
- healing of the Gerasene Demonic
- raising of Jairus’ daughter
- healing the woman with the issue of blood
- feeding 5,000
- walking on water
- healing the Syrophenician woman’s daughter
- curing the deaf
- feeding 4,000
- curing the blindman . . . in stages
- Transfiguration
- healing the boy with the dumb spirit
- healing of the blind Bartimaeus
- cursing of the fig tree

#### MAJOR TEACHINGS OF JESUS

- teachings about fasting and the Sabbath
- true kindred of Jesus
- Marcan Parables
  - Parable of the Sower
  - Purpose of Parables
  - Parable of the Candlestick
  - Parable of the Growing Seed
  - Parable of the Mustard Seed
- on Pharisaic traditions
- on the “yeast of the Pharisees and Herod”
- denying self
- losing life for Christ’s sake
- not being ashamed of Christ or his words

Elijah's "coming first"  
the first being the servants of all  
"he that is not against us is on our part"  
radical self-sacrifice  
on marriage  
on receiving the kingdom as a child  
on worldliness  
"It is easier for a camel to go through the eye  
of a needle, than for a rich man to enter  
into the kingdom of God."  
disciples will suffer for Christ  
the Son came to give his life as a ransom for  
many  
Jesus' Prophecies of the End  
on faith  
on forgiveness  
"give unto Caesar . . ."  
Parable of the Wicked Tenants  
about the resurrection and marriage in

#### OTHER EVENTS IN THE GOSPELS

baptism of Jesus  
temptation of Jesus (brief in Mark)  
call of the disciples  
call of Levi, controversial  
mission of the Twelve  
death of John the Baptist  
Peter's declaration  
Triumphal Entry

#### CHARACTERS IN THE GOSPELS

Anna  
Bartimaeus  
[Bathsheba] (not mentioned by name)  
David  
Elijah  
Elisabeth  
insiders  
James  
Jesus  
- as Immanuel  
- as new Moses  
- as true king  
John (the disciple)

John the Baptist  
Joseph the Carpenter  
- and Joseph in Egypt  
Mary  
outsiders  
Peter  
Rahab  
Rich Young Man  
Ruth  
Simeon  
Tamar  
Twelve  
- significance of number, "being" with  
Christ, being "sent out"  
wise men (*magi*)  
Zechariah

#### HISTORICAL BACKGROUND

Israel and Judah, kingdoms of  
David  
- as quintessential king, type of Christ  
- Davidic covenant  
Assyrian conquest  
Babylonian captivity  
- beginning of the Diaspora  
- effects of on later Jews  
Persian Period  
- Ezra the scribe  
- beginning of the Hebrew Bible canon  
- *am Ha'aretz*  
- expansion of the Diaspora  
Alexander the Great  
Hellenistic World  
- *Koine Greek*  
Hellenistic Judaism  
- Septuagint (LXX)  
- Antiochus IV Epiphanes  
- Maccabean Revolt  
- eschatology, apocalyptic literature,  
and messianism (this last,  
particularly a political  
interpretation of the messiah, is  
important for NT)  
- Hasmonean Dynasty

## Jewish sects and parties

- scribes (a profession)
- Sadducees
- Pharisees
- Essenes
- Zealots
- *am Ha'aretz*

## Advent of Rome

- balance of power in the east
- client states
- Herodians
  - Herod the Great
  - Herod Archelaus
  - Herod Antipas
  - Herod Philip
  - tetrarchies

## Roman administration

- Judea proper as province
- Sanhedrin
- misconceptions

## FEATURES

### Mark

- quick pace, emphasis on action
- intercalation (“Marcan sandwich”)
- “Marcan necklace”
- omniscient narrator

## THEMES

### Mark

- Christology, primarily the work of Jesus
- stresses the suffering and death of Jesus
- authentic discipleship
- self-sacrifice for the gospel
- examples of followers who failed but were redeemed
- Kingdom of God
- “Messianic Secret”
- eschatology

## OTHER TERMS

“Abomination of Desolation”

autographs

*biblia* (“books”)

canon

Christology

- high and low
- person and work of Jesus

Council of Carthage

“cross-textual contamination”

Elias

“eye of the needle” (supposed back gate; *kamēlos* vs. *kamilos*; rabbinic exaggeration)

framing (*inclusio*)

genealogy

- descending
- Matthew’s groups of 14, presence of women

hyperbole

“inn” (possible meanings of *katalyma*)

keys of the kingdom

“Little Apocalypse”

some “not tasting of death until . . .”

passion prediction

“Son of Man”

## SYMBOLS AND IMAGERY

baskets of fragments, twelve and seven

blindness, curing

blindness, curing in stages

casting out devils = final eschatological

triumph over Satan

cleansing of the temple

cloud/*shekinah*

donkey colt

Elijah/working miracles

fig tree without fruit, withered fig tree

“Get thee behind me . . .”

healing, symbolism of

- spiritual healing/forgiveness
- creation/recreation/resurrection

[human/angel]

John the Baptist/repentance

John the Baptist/presence at Transfiguration

lion

Moses and Elijah/Law and the Prophets

[ox]

[eagle]	Decapolis
sea as “the deep”	Galilee
Son of Man as title	Idumea
- mortal (as in Ezekiel)	Israel
- eschatological (as in Daniel)	Judah
- Son of God (as in Moses and the D&C)	Judea
spreading clothing and branches	Mount of Olives
tabernacles/ <i>Sukkot</i>	Nazareth
	Perea
	Temple Mount
<u>PLACES</u>	
Bethany	

### Notable Passages: See Packet, Section 9

(Be able to identify the original context of the passage—author, situation, and how we got the text—as well as its meaning, and its importance for individual application today)

### Larger Issues, Potential Essay Questions

#### FOCUSES

- Mortal Ministry
- Suffering
- Passion
- Sacrifice
- Resurrection

#### COMPOSITION ISSUES FOR EACH TEXT STUDIED (so far Mark as well as the Matthean and Lucan

Infancy Narratives)

- major themes
- stylistic features
- audiences
- structure (layout, see below for Mark)
  - ▶ ***geographic and thematic, not chronological, progression***
- divisions of Mark, “a drama in three acts”
  - ▶ Heading (1:1)
  - ▶ Prologue (1:2–13)
  - ▶ Act I: Authoritative Mission in Galilee (1:14–8:30)
  - ▶ Act II: On the Road to Jerusalem (8:31–10:52)
    - ▶ The passion predictions begin: “the shadow of the cross falls across the narrative”
  - ▶ Act III: Climax in Jerusalem (11:1–16:8)
- Outline (subdivisions) of Mark so far
  - ▶ **Prologue**
  - ▶ **Act I: Authoritative Mission in Galilee (1:14–8:30)**
    - ▶ Authoritative Ministry Begins: narrative and miracle/healing stories (1:14–45)

- ▶ Five Controversy Narratives (2:1–3:6)
- ▶ Teachings and Deeds of Jesus Christ Framed by the Calling of the Twelve and the Lord’s Rejection by Family and Townspeople (3:13–6:6a)
  - ▶ Parables of Jesus
  - ▶ Mighty Deeds in the Galilean Ministry
- ▶ The Twelve and John (6:7–30, narrative)
  - ▶ Great Deeds
  - ▶ Christ on Pharisaic Traditions
  - ▶ Peter’s Declaration
- ▶ **Act II: On the Road to Jerusalem (8:31–10:52)**
  - ▶ Cycle 1: Prediction, misunderstanding, instruction (8:31-9:1, correction narrative)
    - ▶ The Transfiguration (9:2-13, apocalyptic vision)
    - ▶ Healing the young demonic (9:14-29, healing story)
  - ▶ Cycle 2: Prediction, misunderstanding, instruction (9:30-37, correction narrative)
    - ▶ Teachings (9:38-10:31, teaching sayings)
  - ▶ Cycle 3: Prediction, misunderstanding, instruction (10:32-45, correction narrative)
    - ▶ The healing of blind Bartimaeus (10:46-52, healing story)
- ▶ **Act III: Climax in Jerusalem (11:1–16:8)**
  - ▶ Jesus’ Ministry in Jerusalem (11:1–12:44)
  - ▶ Jesus’ Prophecies of End (13:1–37)

CONCEPTS, ISSUES FOR REFLECTION, ANALYSIS OF SIGNIFICANT PASSAGES

- Briefly describe how each of the gospels begins its account of Jesus Christ. What are the arguments that scholars make about their relative Christologies, and how else can we explain their different points of departure and emphasis?
- What was the origin of the controversy narratives, how does Mark structure and use them, and what impact did they have on the original audience and continue to have on today’s reading audience?
- How does Mark use the parables of Jesus in Mark 4? What are some instances when the meanings he ascribes to them differ from the more familiar interpretations from the other gospels? What does this teach us about the importance of reading carefully and in context?
- How do the deeds in the Galilean ministry illustrate Christ’s power over both the spiritual and physical worlds? Be certain to give examples of the different types of miracles and what they represent.
- Despite its being a “gospel of action,” how does Mark highlight the role of compassion in the deeds of Jesus?
- What is the significance of Christ’s power over the sea? How does this incident resonate with Old Testament events or motifs?
- What does Mark suggest by his interweaving of his accounts of John the Baptist and the calling and mission of the Twelve?
- How are the characters and experiences of John the Baptist and Elijah similar? How are the different thrusts of their missions (e.g., repentance and miracles) reflected in the Galilean ministry of Christ?

- ❑ How does Mark use the structure of 6:6b–8:30 to emphasize the “hollowness” or “deadness” of Pharisaic Traditions?
- ❑ Discuss the symbolism of the Feeding of the Five and Four Thousand. How are these miracles both historical (looking back on Israel’s history) and eschatological?
- ❑ Illustrate how many of the deeds of Christ were intended to teach the salient fact that he was the God of Israel. How did the disciples understand and misunderstand this fact?
- ❑ How is the declaration of Peter in Mark 8:27–30 the natural culmination of the Galilean Ministry? How does it provide a segue to the Road to Jerusalem and the first “correction narrative?”
- ❑ Explain the significance of the title “Son of Man.” How does Christ’s use of it create tension with the eschatological expectations associated with the title and the reality of his mission?
- ❑ Describe the three “correction” narratives and explain why they are significant in illustrating the disciples misunderstanding of the Savior’s mission. How do we at times fail to understand or properly emphasize the role of Jesus Christ and its implications for our discipleship?
- ❑ Describe the Transfiguration as recounted by Mark. What significance does it have in preparing the disciples for the Lord’s Passion? What are some important LDS insights that amplify our understanding of this important event?
- ❑ How does Mark use the literary technique of “framing” to emphasize such points the old order (sc. John the Baptist) and the new (sc. the disciples) or the blindness of the disciples?
- ❑ Describe and discuss the “healing of the blind man in stages.” Coming as it does right after Peter’s declaration that Jesus was the Christ, what might it symbolize about the level of the disciple’s understanding?
- ❑ The Triumphal Entry was one of the few incidents when Christ was accepted generally as the Son of David, yet less than a week later he was rejected and crucified. How did the history of the Jews cause them to have inaccurate expectations of what their messiah would do? How were the earlier deeds of Christ misinterpreted even by the disciples and what bearing may this have had on the issue of the “Messianic Secret” as Mark seems to portrayed it?
- ❑ What is the connection between the cleansing of the temple and the cursing of the fig tree in Mark? How does Jesus follow up on this lesson in the prophecies about the end?

