

UNIT 3 REVIEW
Rel 211: New Testament Gospels
(Lectures 20–25 for Quiz 3)

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.

Names and Terms

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 POSSIBLE SOURCES

Beloved Disciple (BD, the source of John) the Elder

Final Editor

Fourth Evangelist (FE, the first writer of John; could easily = BD)

John

Last Supper traditions

Luke

Matthew

Mark

Paul

primitive Passion Narrative (PN)

Reading Strategies

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

Read in sections

- avoid proof texting
- 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 19:23b)

higher criticism - provides exegetical tools to understanding the original meaning

[- literary]

[- source]

[- redaction]

- historical

- form

[lower criticism]

[- textual]

Synoptic Gospels, composition

- Two Source Theory

Mark + Q + M

Mark + Q + L

- Three Stage Theory

Mark + Matthew + L

Gospel of John, compositional theory

- BD

- FE

- Johannine Community

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.
- 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]

MAJOR DEEDS AND MIRACLES OF JESUS

SEVEN SIGNS IN JOHN

- 1 Water into Wine at Cana (2:1–11)
- 2 Healing of Nobleman’s Son (4:46–54)
- 3 Healing of the Lame Man at the Pool of Bethesda (5:1–18)
- 4 Feeding of the 5,000 (6:1–15)
- 5 Walking on Water (6:16–21)
- 6 Healing of the Man Born Blind (9:1–41)
- 7 Raising of Lazarus (11:1–57)

SEVEN DISCOURSES IN JOHN

- 1 The New Birth (3:1–36)
- 2 The Water of Life (4:1–42)
- 3 The Divine Son (5:17–47)
- 4 The Bread of Life (6:35–58)
- 5 The Life-Giving Spirit (7:16–52)

- 6 The Light of the World (8:12–59)
- 7 The Good Shepherd (10:1–18)

OTHER DISCOURSES AND DIALOGUES

Last Supper Discourses

SEVEN MAJOR “I AM” SAYINGS

- 1 “I am the Bread of Life,” etc. (ch. 6)
- 2 “I am the Light of the World” (8:12)
- 3 “I am the Door” (10:7–9)
- 4 “I am the Good Shepherd” (10:11–14)
- 5 “I am the Resurrection and the Life” (11:25)
- 6 “I am the Way, the Truth, and the Life” (14:6)
- 7 “I am the Vine” (15:1–5)

OTHER MAJOR TEACHINGS OF JESUS

being born of water and the spirit
 “Before Abraham was, I Am”

PRAYERS OF JESUS

Intercessory Prayer (John 17)

CHARACTERS IN THE GOSPELS

Andrew
 Beloved Disciple/the disciple Jesus loved
 John the Baptist
 Lazarus
 man at the Pool of Bethesda
 man born blind and his parents
 Martha, sister of Lazarus
 Mary, sister of Lazarus
 Mary Magdalene
 Nathanael
 Nicodemus
 Peter
 Philip
 Samaritan woman
 Thomas

HISTORICAL FIGURES AND CHARACTERS

Caiaphas
 Hasmoneans

Herod Antipas

TERMS

gynē or “woman”

high Christology

hoi Ioudaioi > “The Jews,” Judeans, leaders of the Jews, Jewish aristocracy (descendants of returning Babylonian exiles)

Johannine Community

living water

Logos

orphanous (translated “comfortless” KJV)

Paraklete (*paraklētos*)

- Helper (basic sense, “one called to the side to help”)
- Interpreter/Teacher
- Witness
- Prosecutor
- Revealer/Guide

pascho

Passion

sēmeia

EVENTS

John’s preaching in the desert

cleansing of the Temple

meeting with Nicodemus

meeting with the Samaritan woman at the well

healing and teaching on the Sabbath

miracles and teachings of the second Passover

teachings and miracle at Tabernacles

teaching at Dedication

teaching at the raising of Lazarus

anointing at Bethany

Last Supper

- institution of the sacrament at
- footwashing
- teachings

PLACES

Bethany

Cana

Galilee

Jerusalem

Judea

Mount of Olives

Nazareth

Peraea

Samaria

Larger Issues, Potential Essay Questions

FOCUSES

- Mortal Ministry
- Suffering
- Passion
- Sacrifice
- Resurrection

COMPOSITION ISSUES FOR EACH TEXT STUDIED

- major themes
- stylistic features
- authorship
 - ▶ external evidence
 - ▶ internal evidence

- audiences
- structure
- Outline (subdivisions) of John
 - ▶ **Prologue** (the *Logos* Hymn; 1:1–18)
 - ▶ **The Book of Signs** (1:19–12:50)
 - ▶ Initial Days of the Divine Revelation (1:19–2:11)
 - ▶ First to Second Cana Miracle (2:1–4:54, overlaps with initial days)
 - ▶ Jewish feasts and their replacements by Christ (5:1–10:42)
 - ▶ Raising of Lazarus and its aftermath (11:1–12:50)
 - ▶ **The Book of Glory** (13:1–20:31)
 - ▶ The Last Supper (13:1–17:26)
 - ▶ The Meal (13:1–30)
 - ▶ The Last Supper Discourses (13:31–17:26)
 - ▶ The Passion Proper (18:1–19:42)
 - ▶ The Resurrection (20:1–29)
 - ▶ Conclusion to the Book of Glory: Statement of the Author's Purpose (20:30–31)
 - ▶ **Epilogue** (21:1–25)
- Passion Narratives (harmonized)
 - ▶ Setting the Scene for the Passion
 - ▶ The Plot to Kill Jesus (Mark 14:1–2; Matt 26:1–5; Luke 22:1–2)
 - ▶ The Anointing at Bethany (Mark 14:3–9; Matt 26:6–13; John 12:1–3)
 - ▶ Judas Agrees to Betray Jesus (Mark 14:10–11; Matt 26:14–16; Luke 22:3–6)
 - ▶ The Last Supper
 - ▶ The Meal and Its Activities
 - ▶ Institution of the Sacrament (Synoptics)
 - ▶ Footwashing (John)
 - ▶ The Last Supper Discourses (John; some Luke)

CONCEPTS, ISSUES FOR REFLECTION, ANALYSIS OF SIGNIFICANT PASSAGES

- Why do we identify the Beloved Disciple, the original source or author of the Fourth Gospel, with the Apostle John? Why does he keep himself anonymous?
- How does the Fourth Gospel differ from the Synoptics?
- What was the so-called “Johannine Community” and how does this scholarly construct try to explain the development of the Fourth Gospel? What parts of such theories of textual development would we, by analogy to the Book of Mormon, be willing to accept and which would we not?
- How are Johannine discourses “semi-poetic” and why is this significant?
- Briefly summarize the *Logos* Hymn and its significance for the christology of the Fourth Gospel. How does it replace the Infancy Narratives of Matthew and Luke? How and why does it echo Genesis 1?
- “He came unto his own, and his own received him not . . .” What is the meaning of this verse from the Prologue?
- Why is the first major section (after the Prologue) of John called “The Book of Signs?” Why does John prefer the Greek expression *sēmeia* rather than “miracles” or “wonders?”

- ❑ How is the role of John the Baptist in the Fourth Gospel more of a witness than as a baptizer and as an agent of repentance?
- ❑ Discuss the possible interpretations of the miracle at Cana. What is the usual symbolism of blood and water in John? Why is it significant that the “mother of Jesus” is present here?
- ❑ How did Jesus Christ fulfill major Mosaic feasts and holidays such as
 - ▶ Sabbath (5:1-47)
 - ▶ 3 Passovers (2:13, 6:4, 11:55)
 - ▶ Tabernacles (chs. 7–10)
 - ▶ Dedication or Chanukah (10:22–42)
- ❑ What does it mean to be born of water and the spirit? Why is it significant that the word translated “again” can also mean “from above?”
- ❑ Reflect on the significance of “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”
- ❑ How is Christ a “well of living water?”
- ❑ How is Christ’s healing of the lame man at the Pool of Bethesda and his teaching on the Sabbath different from similar Synoptic controversy narratives? What is the emphasis in John?
- ❑ Why is the interpretation of “Search the scriptures; for in them ye think ye have eternal life” ambiguous? What is the real role of the scriptures?
- ❑ Briefly summarize the Bread of Life Discourse. Why was it so hard for many of the Jews to accept Christ’s teachings in this discourse?
- ❑ What were some of the important points of symbolism and ritual in the celebration of the Feast of Tabernacles in Second Temple period Judaism and how did Christ fulfill them?
- ❑ What is the significance of the “I Am” proclamations? Why does John contain more of these than the other gospel authors?
- ❑ How do Martha and Mary react differently at the loss of their brother Lazarus, and how does Christ respond accordingly to each of them? What do we learn about death, mourning, and the resurrection from this pericope?
- ❑ Why is the second major section of John conventionally called “The Book of Glory?”
- ❑ What is the significance of Christ’s pre-Passion anointing? Which gospel lacks this incident (or has an alternate one), and what information does each of the other three gospels contain? What is the explicit and possible symbolism of this event?
- ❑ What is the earliest Last Supper tradition in the New Testament, and which gospel follows it most closely?
- ❑ Why does John *not* have an account of the institution of the sacrament of the Lord’s Supper in his Last Supper narrative?
- ❑ Was the Last Supper a Passover meal? Which gospels suggest that it is and which one does not? What are some of the ways that we can try to reconcile this difference and what is some of the symbolism involved in each portrayal?
- ❑ What is the symbolism of the sacrament. How is it both the sign of a new covenant and a messianic banquet?
- ❑ Know the five Paraclete Sayings of John’s Last Supper Discourses and what they teach us about the mission and role of the Holy Ghost
 - ▶ First Paraclete Saying: The Spirit as Helper (14:15-17)

- ▶ Second Paraclete Saying: The Spirit as Interpreter/Teacher (14:25-26)
 - ▶ Third Paraclete Saying: The Spirit as Witness (15:26-27)
 - ▶ Fourth Paraclete Saying: The Spirit as Prosecutor (16:8-11)
 - ▶ Fifth Paraclete Saying: The Spirit as Revealer/Guide (16:12-15)
- What is the significance of the passage “I will not leave you comfortless: I will come to you.” in John 14:18? How is it that Christ can/will be our father?
 - How does Christ’s discourse on his being the true vine reflect upon our discipleship?
 - What does Christ’s great Intercessory Prayer teach us about the unity of the godhead and the expectations of us as disciples?