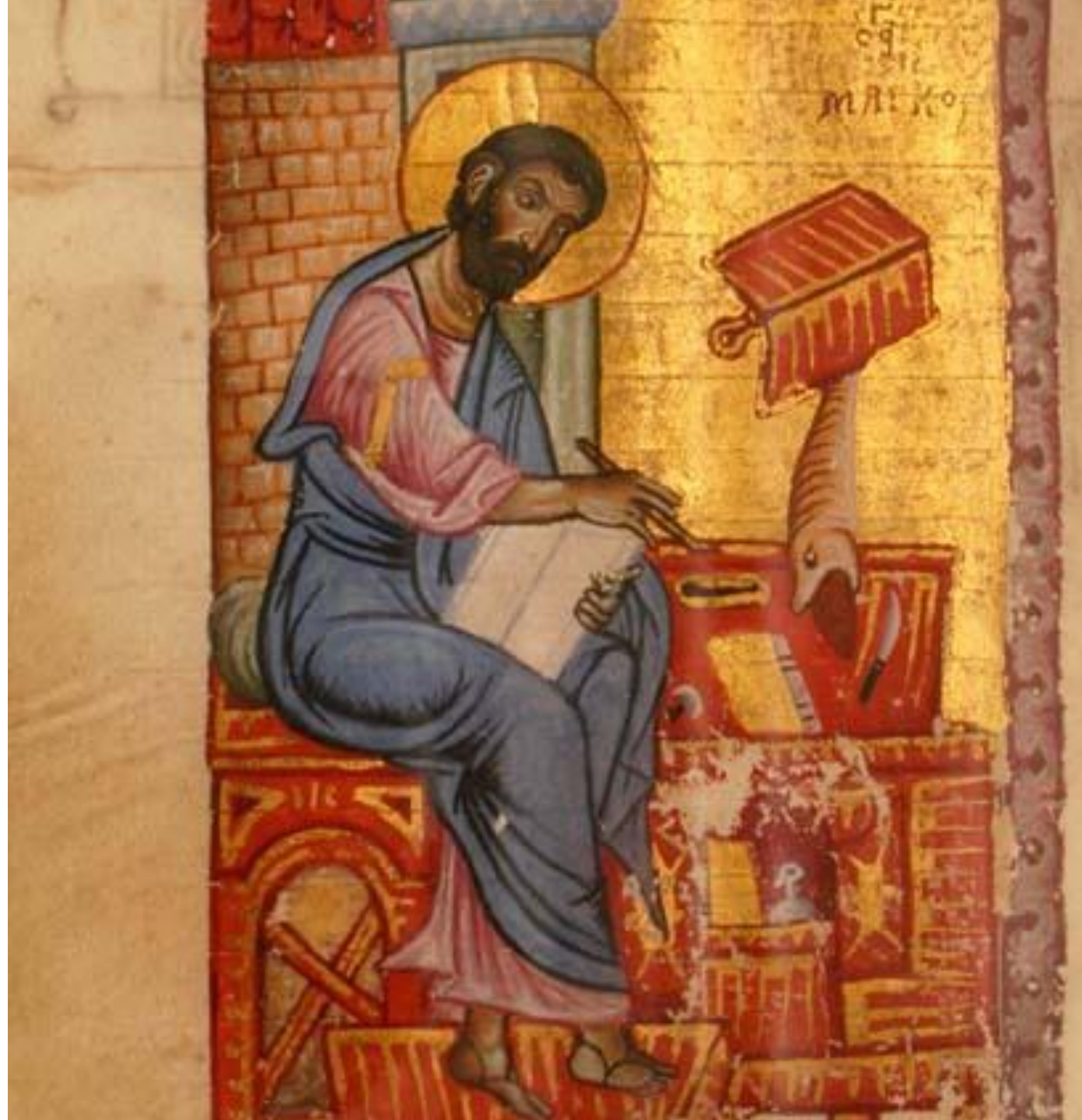
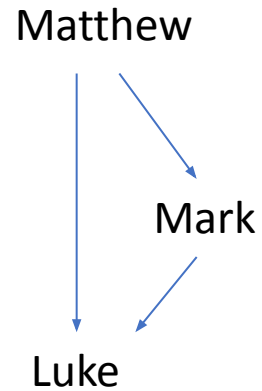


From Jesus to the Fourfold Gospel: Part 2

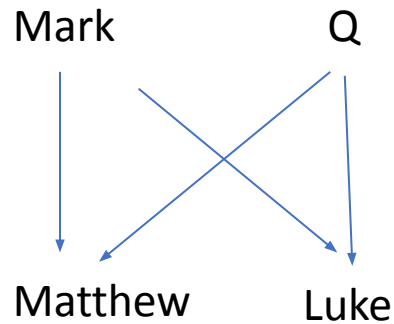
The Synoptic Gospels



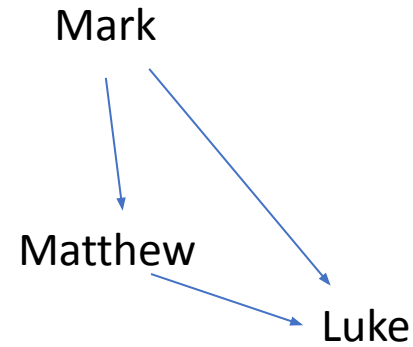
The order and relationships of the Synoptics



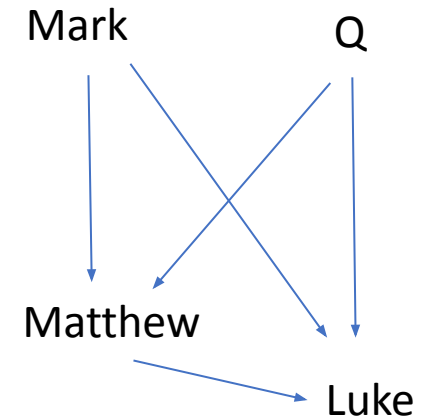
Matthew Conflator Hypothesis



Two-Source Hypothesis



Farrer Hypothesis



Holtzmann-Gundry Hypothesis

Review: apostolic *kerygma* to the Gospels

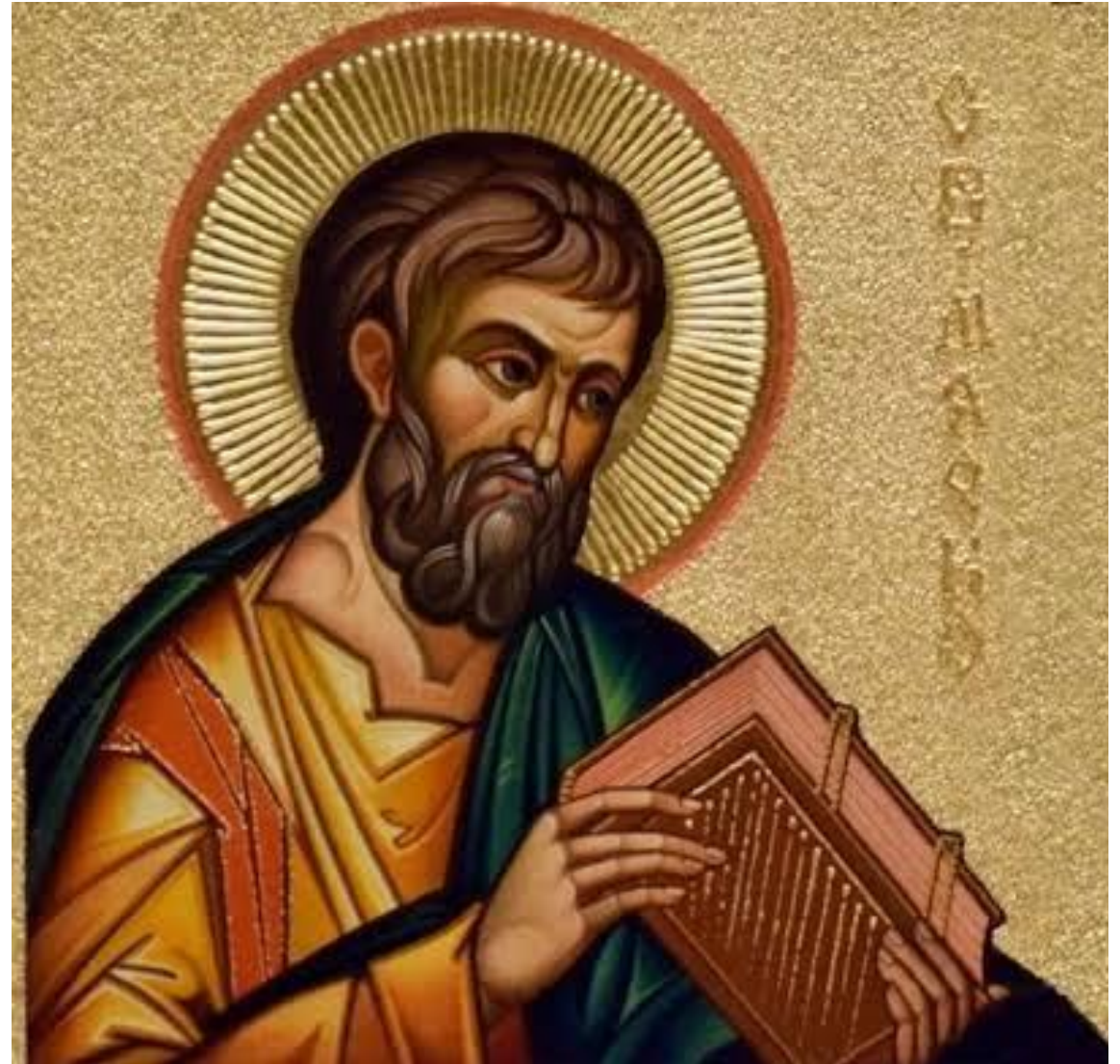
- The earliest Jesus tradition was structured around the apostolic *kerygma*, that is, the gospel messaged proclaimed by the apostles whom Jesus himself commissioned after his resurrection. We see this apostolic *kerygma* clearly laid out in 1 Cor 15:1–4. It has four major parts:
 - 1) Jesus is the Messiah of Israel.
 - 2) His substitutionary death atoned for our sins.
 - 3) He rose again on the third day.
 - 4) This was all in accordance with the Scriptures.

Mark: Gospel Proclamation / Contribution to NT Canon

- Jesus, as **Messiah**, is the Danielic Apocalyptic Son of Man whose messianic identity is defined by suffering and crucifixion (Dan 7:13–14; Mk 2:10; 2:28; 8:31; 9:31; 10:33; 10:45; 14:62).
- Jesus' **substitutionary death** is a ransom for sinners (8:37 // 10:45).
- Jesus' **resurrection** is portrayed at the sunrise on the first day of the week (16:1), indicating the dawn of the new creation, and the account ends abruptly at 16:8, motivating the reader to not keep silent with the good news of Jesus' resurrection.
- According to the **Scriptures**: The New Exodus forms the narrative framework of Mark, signaled by the combination of Exodus 23:20 + Mal 3:1 + Isaiah 40:3 in Mark 1:2. The road to temple reconstitution and crucifixion in Mark 11:1–15:45 is paved by Zech 9:9–14:21 and Psalm 118. Dan 7:13–14 □ Son of Man. Jesus saw his messianic mission as a fulfillment of Scripture (9:12; 14:21, 49).

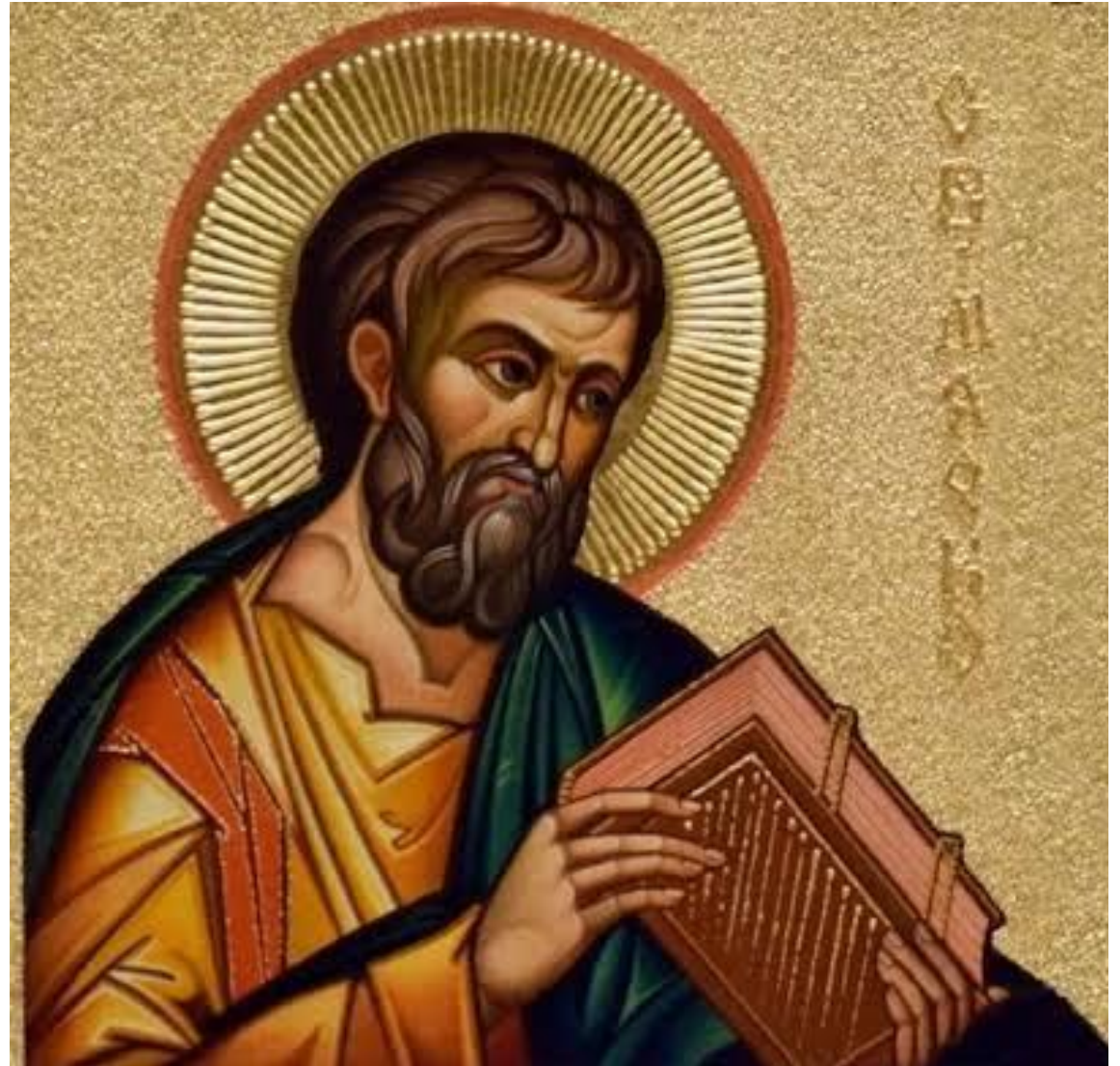
Mark: Authorship and Purpose

- Early church tradition attributes this Gospel to Mark, a disciple of Peter.
- The NT portrays Mark as a companion of Paul.
- Early church tradition has Mark writing his Gospel after Peter and Paul's death in Rome (64 AD), and then traveling to Alexandria where he planted the church and was eventually martyred.
- Mark wrote his Gospel as a narrative, biographical form of Peter's preaching, and as a defense of the cross of Christ and a call to discipleship in the face of persecution.



Mark: a *précis*

Jesus is the apocalyptic Son of Man and the suffering Messiah who brings about the New Exodus and calls us to cruciform discipleship.

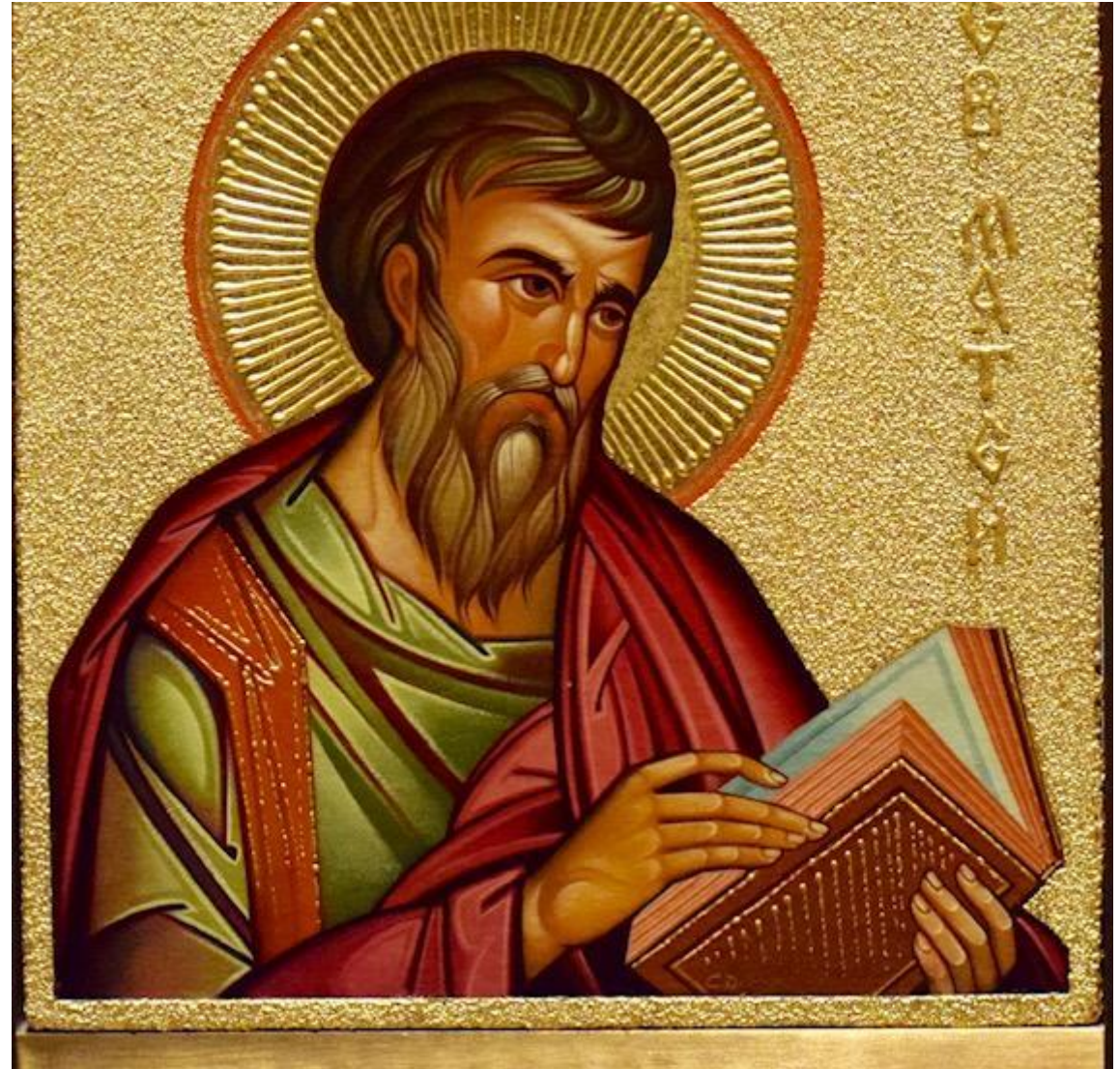


Matt: Gospel Proclamation / Contribution to NT Canon

- Jesus is the **Messiah**, the Son of David (1:1–17), the promised King of Israel (Mic 5:2 // Mt 2:6), and the Isaianic suffering servant (Isa 42:1–4 // Mt 12:17–21; Isa 53:4 // Mt 8:16–17).
- Jesus' **substitutionary death** accomplishes, through the blood of the covenant, the forgiveness of sins (1:21; 26:28), by a sacrifice greater than the Temple's sacrifices (12:6; 23:35; 27:51), giving life to the people of God (27:52).
- Jesus' **resurrection**: the resurrected Messiah has been given divine authority to extend the mission of Israel to all the Gentiles (10:5–6; 28:18–20).
- According to the **Scriptures**: Jesus continues the story of Israel through the fulfillment of her Scriptures (1:1–17; 5:17), and Matthew is keen to show how Jesus' birth, ministry, passion, death, and resurrection were according to the Scriptures.

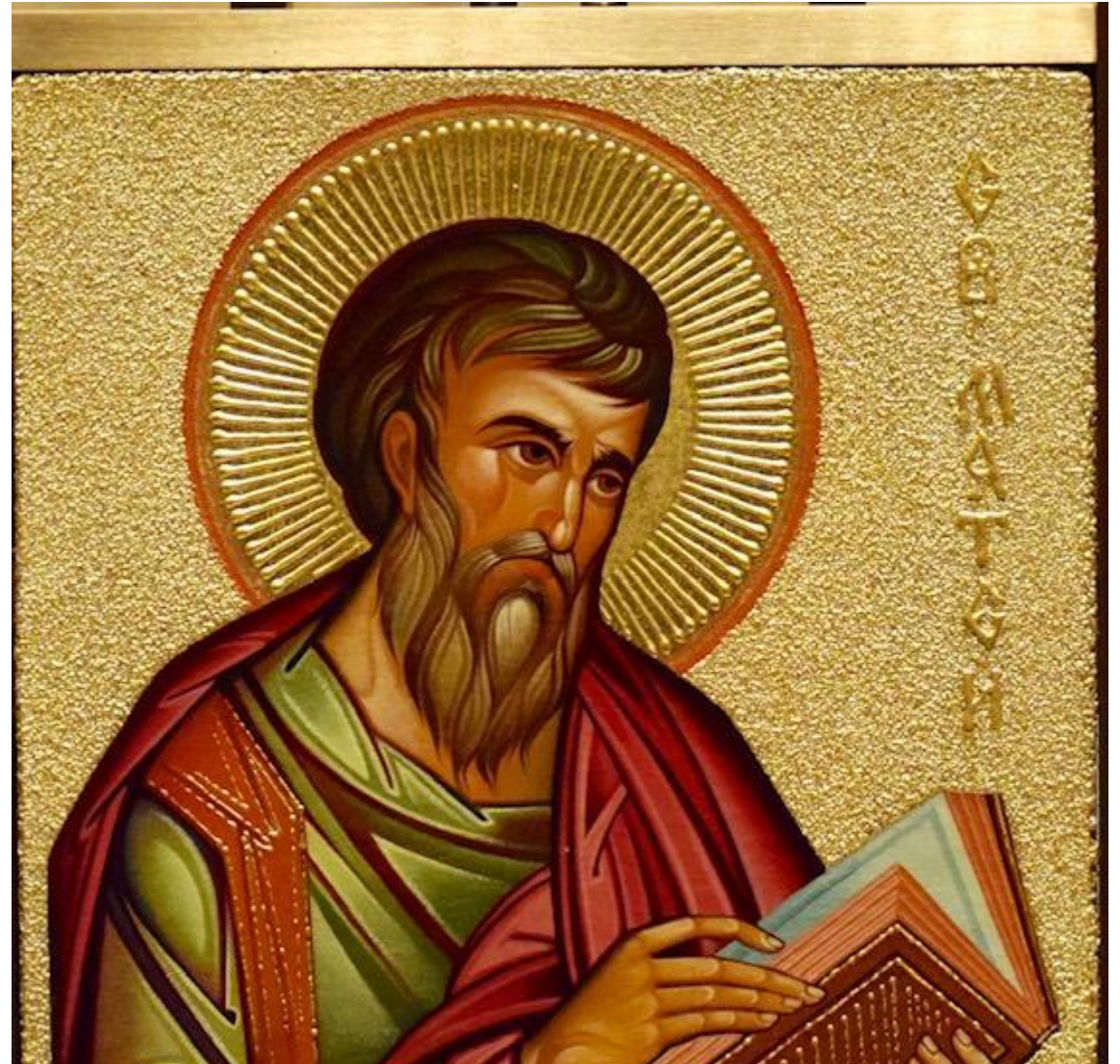
Matthew: Authorship and Purpose

- Church tradition attributes the authorship to Matthew the tax collector, one of the 12 (Mt 9:9).
- Matthew wrote his Gospel as a New Covenant Scripture to complement the OT Scriptures of Israel by showing their fulfillment in the arrival of Jesus the Messiah.
- Matthew wrote his Gospel as a manual for discipleship under Jesus the Messiah, for a team of “scribes disciplined in the kingdom” (13:52; 23:34; 28:19–20).



Matthew: a *précis*

Jesus is the Davidic Messiah who fulfills Israel's Scriptures, inaugurates the renewed Law, and reveals the kingdom of heaven.

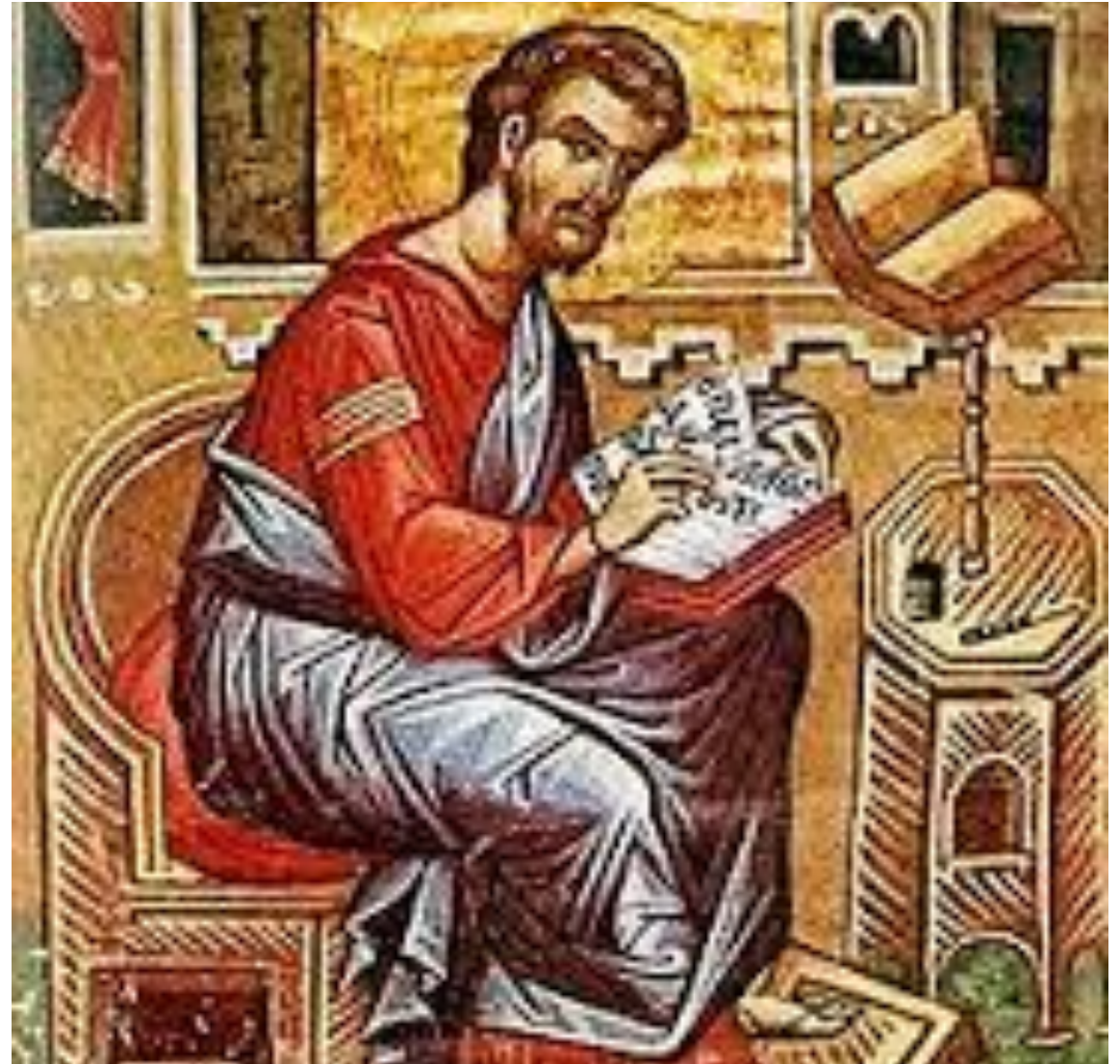


Luke: Gospel Proclamation / Contribution to NT Canon

- Jesus as the **Messiah**, is the Savior of the world (2:11; 24:45–49), and the Servant of the Lord who ushers in the eschatological Jubilee year (Lev 25 □ Isa 61:1–2 □ Dan 9:24 □ Lk 4:18–19).
- Jesus' **substitutionary death** is demonstrated as the innocent dying for the guilty (Barabbas; 23:13–25), and his body is given for us (22:19), numbered with the transgressors (Isa 53:12 // Lk 22:37).
- Jesus' **resurrection** appearances show his perpetual presence with his people on the first day of the week (24:1, 13, 36), and that he was raised bodily (24:39–43).
- According to the **Scriptures**: The tripartite OT canon of Law, Prophets, and Psalms establish the preordained plan of God that Jesus fulfills by his suffering death, and resurrection (24:25–27, 44); only Jesus can open our eyes to understand the Scriptures in light of him (24:45) .

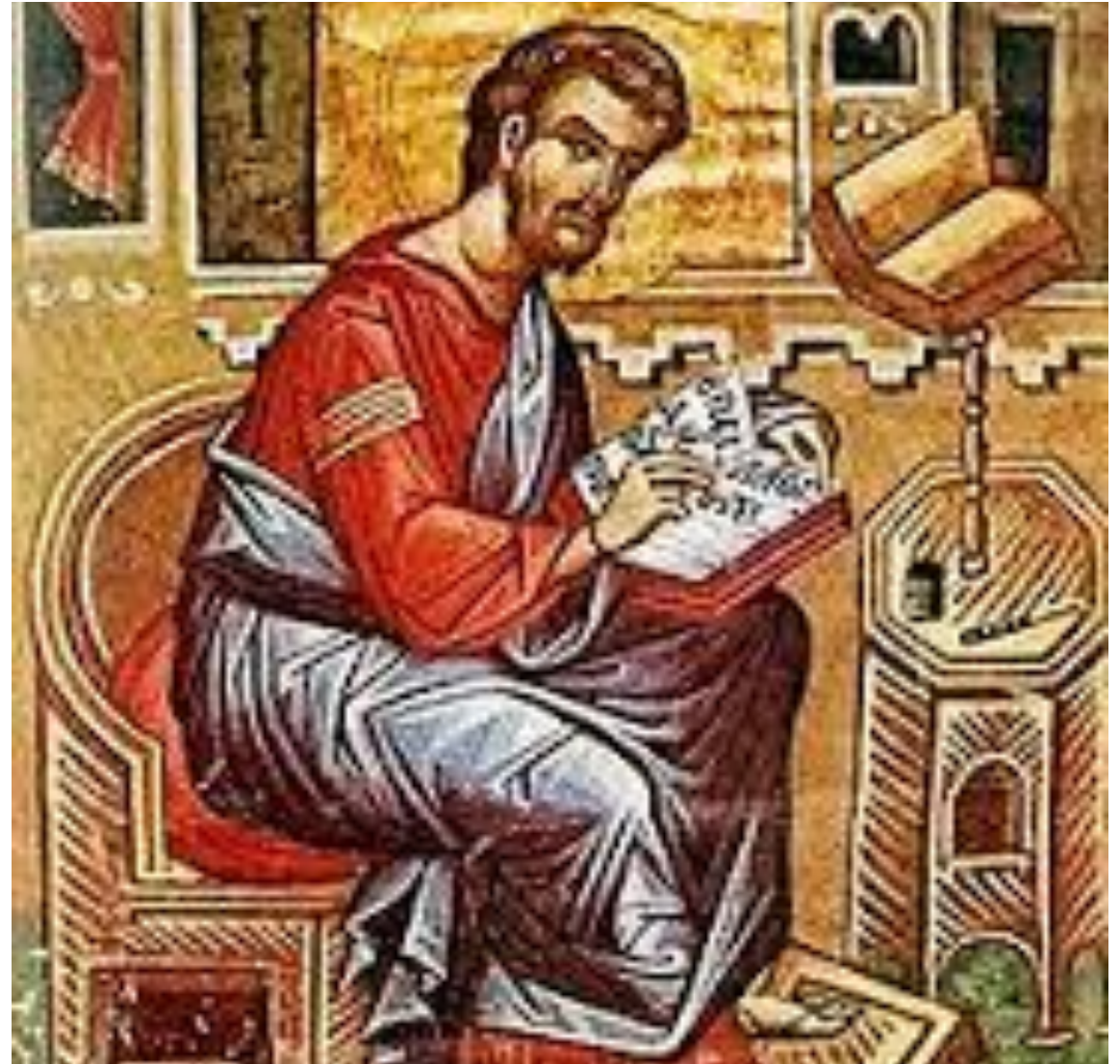
Luke: Authorship and Purpose

- Church tradition attributes this Gospel to Luke, a travel companion of Paul (Acts 16:10–17; 20:5–15; 21:1–18; 27:1–28:16), who wrote this Gospel as the first volume of a two-part history of Gospel and Apostle.
- Luke wrote his Gospel as a catechesis for a certain Theophilus (1:1–4), an *apologia* for God's plan for Israel and the Gentiles (2:29–32), and a universal history centered on Jesus, the Savior of the world (1:5; 2:1–3; 3:1–2; 24:44–49).



Luke: a *précis*

Jesus the Messiah is the center of history, the Savior of the world, the hope of the poor, and the redemption of Israel.



Matt 12:1–8

¹At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat.
² But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.” ³ He said to them, “Have you not read what David did when he was hungry, and those who were with him: ⁴ how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? ⁵ Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? ⁶ I tell you, something greater than the temple is here.
⁷ And if you had known what this means, ‘I desire mercy, and not sacrifice,’ you would not have condemned the guiltless. ⁸ For the Son of Man is lord of the Sabbath.”

Mark 2:23–28

²³ One Sabbath he was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain. ²⁴ And the Pharisees were saying to him, “Look, why are they doing what is not lawful on the Sabbath?” ²⁵ And he said to them, “Have you never read what David did, when he was in need and was hungry, he and those who were with him: ²⁶ how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?” ²⁷ And he said to them, “The Sabbath was made for man, not man for the Sabbath. ²⁸ So the Son of Man is lord even of the Sabbath.”

Luke 6:5–11

¹On a Sabbath, while he was going through the grainfields, his disciples plucked and ate some heads of grain, rubbing them in their hands. ² But some of the Pharisees said, “Why are you doing what is not lawful to do on the Sabbath?” ³ And Jesus answered them, “Have you not read what David did when he was hungry, he and those who were with him: ⁴ how he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those with him?” ⁵ And he said to them, “The Son of Man is lord of the Sabbath.”

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