

Theo 210, Week #05:
Questions about the Synoptic Gospels (ANSWER KEY)
The University of St. Francis

True/False

1. False The Sadducees were the only one of the important Jewish sects in Jesus' day to survive the first century AD.
2. True Many modern scholars believe that the hostility shown toward the Pharisees in the New Testament Gospels reflects deep tension that existed between Christians and Jewish religious leaders in the decades when the Gospels were written.
3. True The Pharisees observed not only the written Torah but also a set of oral laws called the "tradition of the elders."
4. True Despite their frequent disagreements over the application of the Jewish Torah, Jesus and the Pharisees agreed on numerous matters of belief.
5. True Many Jews rejected early Christian claims that Jesus was God's Messiah because Jesus failed to deliver the Jews from their Gentile oppressors.
6. True The term "Messiah" derived from the Hebrew practice of anointing persons with oil as a sign that God had set them apart for some special task.
7. True The Synoptic Problem is defined as the attempt by scholars to explain the literary dependence or connection between the Synoptic Gospels.

Synoptic means that two or more texts can be reviewed side-by-side ("syn"-optically). Because Matthew, Mark and Luke parallel each other to such a degree, the question arises as to which gospel came first and which writer derived which from whom. Concerning "The Synoptic Problem," the key phrase here is "Literary Dependency."

8. True The "Q" document is a hypothetical construction of scholars based upon their careful comparison of the contents of Matthew and Luke.
9. True The traditional titles of the Gospels - "The Gospel According to Matthew," "The Gospel According to Mark," "The Gospel According to Luke," and "The Gospel According to John" - were probably not originally parts of the documents but were added long after the Gospels were written.
10. False The Griesbach or "two-document" theory of gospel origins claims that the Gospel of Mark is a blending together and abridgement of the material in Matthew and Luke.

Multiple Choice

1. Jewish High Priests were usually members of what religious sect within Judaism?
 - a. Essenes
 - b. Pharisees
 - c. Zealots
 - d. Sadducees
2. Which of the following was typical of the beliefs of the Sadducees?
 - a. Vigorously opposed to Roman rule in Palestine
 - b. Practiced a literal reading of the Jewish Torah
 - c. Scrupulously observed the "oral law" and the written Law
 - d. Pioneered the theological concepts of final judgment and resurrection

3. Who were two of the most influential Jewish rabbis in the Hellenistic period?
- a. *Hillel and Shammai*
 - b. Peter and Paul
 - c. Moses and Elijah
 - d. Herod the Great and Herod Antipas
4. These were a distinctive group of Jewish people who lived in the region between Judea and Galilee who blended with and married within the Babylonian population during and after the exile. Most other Jews viewed them as an alien group who practiced a false version of Judaism.
- a. Herodians
 - b. Sadducees
 - c. Gamaliels
 - d. Samaritans
5. Which monastic sect of Jews settled in a community in Qumran near the Dead Sea?
- a. Samaritans
 - b. Sadducees
 - c. Seleucids
 - d. Essenes
6. Which New Testament character best echoes some of the characteristic views of the Essenes, such as the achievement of spiritual purity by withdrawal from society, the need for repentance to escape God's coming judgment, and baptism as a sign of spiritual cleansing?
- a. *Jesus of Nazareth*
 - b. The Apostle Paul
 - c. John the Baptist
 - d. Simon Peter
7. The English term "Messiah" derives from the Hebrew term *Mashiah*, which means what?
- a. Lord
 - b. Resurrected One
 - c. Teacher
 - d. *Anointed One*

8. Early Christians countered Jewish objections that Jesus of Nazareth failed to reestablish David's kingdom by claiming what?
- a. That Jesus never really died on the cross; he went straight to heaven
 - b. That the Hebrew Bible never really claimed that the Messiah would re-establish David's kingdom
 - c. *That Jesus the Messiah will return to earth in the near future to reestablish David's kingdom*
 - d. That Jesus actually did reestablish David's kingdom during his earthly ministry
9. Why are the Synoptic Gospels so called?
- a. Because they were all written by the same person
 - b. Because they were all written at the same time
 - c. *Because they are so similar in content*
 - d. Because they are located next to each other in the New Testament
10. In the Synoptic Gospels, in what way is "double tradition" understood?
- a. Material found in Matthew & Mark but not in Luke.
 - b. Material found in Mark & Luke but not in Matthew.
 - c. Material found in Matthew & John but not in Luke.
 - d. *Material found in Matthew & Luke but not in Mark.*
11. According to the "four source" theory of Gospel origins, Matthew and Luke each independently drew from a written collection of Jesus' sayings known as what?
- a. *The Quelle ("Q")*
 - b. The Mishnah
 - c. The Kerygma
 - d. The Pericopes

12. For almost forty years after the crucifixion of Jesus, this Christian term (meaning proclamation about Jesus) circulated almost entirely by word of mouth.
- a. Synoptics
 - b. Masada
 - c. Mishnah
 - d. *Kerygma*
13. Most scholars believe the “Q” document consisted mostly of what?
- a. *Sayings of Jesus*
 - b. Miracles of Jesus
 - c. Descriptions of Jesus’ Travels
 - d. Stories about Jesus’ Death and Resurrection
14. Because it emphasizes Jesus’ suffering and death as the most important aspects of his biography, this Gospel has been called “a passion narrative with a long introduction.”
- a. Matthew
 - b. *Mark*
 - c. Luke
 - d. John
15. This Gospel incorporates about 90 percent of the material in Mark and portrays Jesus as a “greater Moses” who demands a righteousness greater than even that practiced by the Pharisees of Jesus’ day.
- a. *Matthew*
 - b. Mark
 - c. Luke
 - d. John
16. This author of this gospel also wrote the Book of Acts as a sequel to his Gospel story about Jesus and his disciples.
- a. Matthew
 - b. Mark
 - c. *Luke*
 - d. John

17. This Gospel is unique in that it portrays Jesus speaking in long, philosophical monologues about his unique relationship to God and his upcoming ascension into heaven.
- a. Matthew
 - b. Mark
 - c. Luke
 - d. John
18. Who is the central character of the New Testament?
- a. *Jesus of Nazareth*
 - b. The Apostle Paul
 - c. Simon Peter
 - d. The Virgin Mary
19. Early Christian believers referred to Jesus of Nazareth as this, a term that means “anointed one” (a term that ancient Jews applied to all of Israel’s kings).
- a. Hebrew
 - b. Prophet
 - c. *Messiah*
 - d. Apostle
20. What was the central concern for all four New Testament Gospel writers in writing about the life of Jesus?
- a. *Jesus’ suffering, death and resurrection.*
 - b. Jesus’ performance of miracles.
 - c. Jesus’ parables and other teachings.
 - d. The amazing circumstances surrounding Jesus’ birth.
21. The Gospels of Matthew, Mark, Luke, and John were given these four titles by the early church because these books could be associated somehow with what term that Jesus of Nazareth had called his close followers with whom he had direct contact?
- a. *Apostles*
 - b. Priests
 - c. Prophets
 - d. Rabbis

Short/Long Answer

1. Fill in the blanks.

THE GOSPELS	MATTHEW	MARK	LUKE	JOHN
PROBABLE DATE OF WRITING	70-90	68-70	70-90	90-100
PROBABLE LOCATION OF WRITING	<i>Antioch or Syria</i>	<i>Rome</i>	<i>Rome</i>	<i>Ephesus</i>
PROBABLE ADDRESSEES	<i>Jews in Syria</i>	<i>Non-Christian Romans & Jews</i>	<i>Non-Christian Roman Official or other cultured non-Christians</i>	<i>Christians and/or non-Christians in the region around Ephesus</i>
PRESENTATION OF JESUS CHRIST	<i>Messiah-King, Son of David</i>	<i>Servant of Yahweh; Messianic Secret</i>	<i>"New Adam"; Radical Disciple</i>	<i>Son of God</i>

2. Name the synoptic gospels

Matthew, Mark & Luke

3. Name the THREE major time periods that affect the gospel canon.

a. 5 B.C. – 30 AD: Approximate time frame of Jesus' life and ministry.

b. 30 – 70 AD: Apostolic Age.

c. 68 AD – 110 AD: Gospels Written.

4. According to class notes, what is *The Synoptic Problem*?

Which source is the source for the others? The key phrase is "literary dependency."

5. What is the difference between *The Double Tradition* and *The Triple Tradition*?

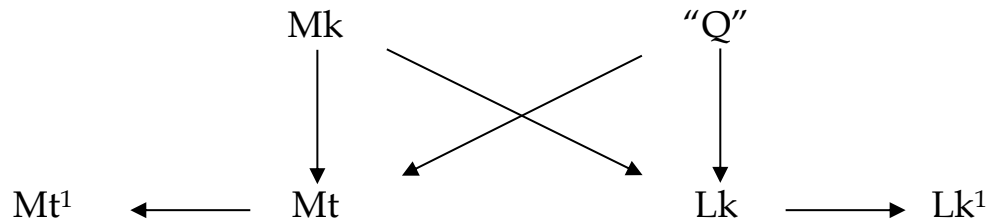
The double tradition: the material in Matthew and Luke that most scholars theorize come from the "Q" document. About 220-235 verses.

The triple tradition: refers to passages that appear in all three synoptic gospels that most scholars theorize originate from the Gospel of Mark. 80% of Mark is found in Matthew; 45-50% of Mark is found in Luke.

6. Why do scripture scholars believe that the Gospel of Mark served as the source for the gospels of Matthew and Luke?

90% of Mark's gospel is found in Matthew and 65% of Mark's gospel is found in Luke (which attributes to the theory that Mark was the first gospel written). These parallel texts are known as The Triple Tradition. Examples of this include the Temptation in the Desert (Mt 4: 1-11; Mk 1: 12-13; Lk 4: 1-13) and Peter's confession that Jesus is the Christ (Mt 16: 13-20; Mk 8: 27-30; Lk 9: 18-21).

7. The prevailing theory about the construction of the Synoptic Gospels were assembled by what scholars call "The Four Source Theory." Draw and explain the theory:



In this theory, the two main sources come from Mark's Gospel (Mk – written first) and an unknown source (in German "Quelle" or "Q"). It is thought that Mt & Lk probably had excerpts or the whole of Mk & Q as a source for their writings. Mt & Lk also had other source material (Mt¹ & Lk¹ respectively) at their disposal as well.

8. How does Luke's Genealogy differ from Matthew's and why?

They are writing for two different audiences. Luke is writing for a Gentile and Jewish audience, so he begins Jesus' BACKWARDS to Adam. Matthew writes predominantly for a Jewish audience, and begins Jesus' line with Abraham, moving FORWARD from Abraham to Jesus.

9. On the next three pages, you will encounter three sets of passages from the gospels. Examining the gospel(s) from one of the pages, cite whether the text(s) are part of a Double or Triple Traditions, what are their similarities and what are their differences.

VIII. JESUS' MINISTRY IN GALILEE CONTINUED

a.

84. Cleansing of the Leper (*cp.*

no. 42)

Matt. 8.1-4

(*no. 76 7.28-29 p.64*)

1 When he came down from the mountain,
great crowds followed him; 2and
3 behold, a leper came to him
and knelt before him,
saying, "Lord, if you will, you can
4 make me clean." 3 And
he stretched out his hand and touched him,
saying, "I will; be clean." And
5 immediately his leprosy was cleansed.

4And 12 Jesus said to him, "See that you say nothing to anyone; but go, show yourself to the priest, and offer
15 the gift that Moses commanded, for a proof to the people."-

18

21

Mark 1.40-45 (*no. 42, p. 39*)

40 And a leper came to him
beseeching him, and kneeling
said to him, "If you will, you can
make me clean." 41 Moved with pity,
he stretched out his hand and touched him, and
said to him, "I will; be clean." 42And
immediately the leprosy left him,
and he was made clean. 43 And he sternly
charged him, and sent him away at once, 44and
said to him, "See that you say nothing to anyone; but go, show yourself to the priest, and
offer for your cleansing
what Moses commanded, for a proof to
the people." 45But he went out and began to
talk freely about it, and to spread the news, so
that Jesus could no longer openly enter a
town,

but was out in the country;

and people came to him from every quarter.

Luke 5.12-16 (*no. 42, p. 39*)

John

12
While

he was in one of the cities,
there came a man full of leprosy; and when he
saw Jesus, he fell on his face and besought him,
"Lord, if you will, you can
make me clean." 13And
he stretched out his hand, and touched him,
saying, "I will; be clean." And
immediately the leprosy left him.

And he charged

him to tell
no one; but "go and show yourself to the priest,
and make an offering for your cleansing,
as Moses commanded, for a
proof to the people." 15But so much the more
the report went abroad concerning him; and
great multitudes gathered to hear and to be
healed of their infirmities. 16But he withdrew
to the wilderness and prayed.

cp.v.15

Matt.: 1 And when R I came] was come A R I great multitudes A R I 2 there came (+ to him R) a leper and worshipped him, S;lying, A R I 3 And Jesus put forth A I out] forth R I be thou (+ made R) clean A R I immediately] straightway R I 4 See thou tell no man; A R I go thy way shew A R I for a testimony unto them A R Mark: 40 And there cometh (came A) to him a leper R (A) I kneeling down to him, and saying unto him, A R I 41 And Jesus (and being R) moved with compassion A R I he] A I put forth his A I out] forth R I be thou (+ made R) clean A R I 42 And straightway R : And as soon as he had spoken, immediately A I leprosy departed from him A R I was cleansed A I 43 he strictly (straitly A) charged A R I and straightway sent him out R : and forthwith sent him away A I 44 See thou say A R I lone] man A R I go thy way, shew A R I I cleansing the (those A) things which A R I for a testimony unto them. A R I 45 began to publish it much, and to spread (blaze A) abroad the matter, insomuch that Jesus A R I longer] more A R I enter into a (the A) city A R I was without in desert places A R I people] they A R

Luke.: 12 And it came to pass, while (when A) he A R I in a certain city A I behold a man A R I : who seeing Jesus fell A I him, saying, A R I 13 put forth his A I out] forth R I be thou (+ made R) clean A R I immediately] straightway R I leprosy departed from him. A R I 14 no man A R I go thy way, and R I and offer for A R I according as A R I a testimony unto them. A R I more went there a fame abroad of him: A R I multitudes came together to A R I healed by him A I

16 withdrew himself A R I in the deserts, and R

Matt.: r Greek to them || 2: Mt. 9.18; 15.25; 18.26; 20.20; In. 9.38 || 4: Mk. 3.12; 5.43; 7.36; 8.30; 9.9; Lev.

Mark: f Greek to them || 4.2 || g Greek he || 44: Lev. 13.49; 14.2-32

Luke: o Greek to them || 12-16: Lk. 17.11-19 || 14: Lev. 13.49; 14.2-32 || 15: Lk. 4.14,37; Mt. 9.26 || 16: Lk. 3.21; 6.12; 9.18,28; 11.1

128. The Parable of the Mustard Seed (*cp.*

no. 209)

Matt. 13.3:1.-32	Mark 4.30-32 <i>(no. 126 4.26-29 p. 118)</i>	Luke 13.18-19 <i>(no. 209, p. 188)</i>	John
31 Another parable he put before them, saying, "The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; 32 it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches."	30 And he said, "With what can we compare the kingdom of God, or what parable shall we use for it? 31 It is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; 32 yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."	18 He said therefore, "What is the kingdom of God like? And to what shall I compare it? 19 It is like a grain of mustard seed which a man took and sowed in his garden; and it grew and became a tree, and the birds of the air made nests in its branches."	9
Mati.: 31 put] set R put forth A like to (unto R) a A R 32 which indeed is the least of (less than R) all A R when it is a A R of shrubs] among herbs A is greater than the herbs R air] heaven R and lodge in the branches thereof A R	Mark: 30 whereunto (how R) shall we liken the A R with (in R) what comparison (parable R) shall we compare it (set it forth R) A R 31 it is sown A R sown in A ground] earth A R is (though it be R) less than all A R on earth] that be in the earth A : that are upon the earth R 32 sown it (- R) groweth A R greater than A R (+ the R) herbs A R puts] shooteth A forth] out A R large] great A R birds] fowls A air] heaven R may (can R) lodge A R under the shadow of it (thereof) A R Luke: 18 then said he A resemble (liken R) it A R 19 cast into his (+ own R) garden A R waxed a great tree A fowls A air] heaven R lodged in A R the branches of it (thereof) A R		

Matt.: 31-32: Mt. 17.20

129. The Parable of the Leaven (*cp.*

no. 210)

Matt. :1.3.33	Mark	Luke 13.20-21 <i>(no. 210, p. 189)</i>	John
b. 33 He told them another parable. "The kingdom of heaven is like leaven which a woman took and hid in three measures of flour, till it was all leavened."		20 And again he said, "To what shall I compare the kingdom of God? 21 It is like leaven which a woman took and hid in three measures of flour, till it was all leavened."	
Matt.: 33 told] spake A R flour] meal A R T1 it was all] the whole was A Luke: 20 I liken the A R 21 the whole was A			
Mati.: 33: Gal. 5.9; Gen. 18.6			

130. Jesus' Use of Parables

Matt. :1.3.34-35	Mark 4.33-34 <i>(no. 128 4.30-32 p. 119)</i>	Luke	John
34 All this Jesus said to the crowds in parables; indeed he said nothing to them, as they were able to hear it; 34 he did not speak to them without a parable, but privately to his own disciples he explained everything.	33 With many such parables he spoke the word to them, as they were able to hear it; 34 he did not speak to them without a parable, but privately to his own disciples he explained everything.		
35 This was to fulfil what was spoken by the prophet: ^k "I will open my mouth in parables, I will utter what has been hidden since the foundation of the world."	<i>(no. 136 4.35-41 p. 122)</i>		
Mati.: 34 this] these things A R spake Jesus A R crowds] multitudes A R spake he not (nothing R) A R 35 that it might be fulfilled A R prophet + saying A R utter things A R what has been] - R hidden] kept secret A since] from A R			
Mark: 34 and when they were alone A own] - A (-) he expounded all things A R			
Matt.: k Other ancient authorities read <i>the prophet Isaiah</i> 34: In. 10.6; 16.25 35: Ps. 78.2 Mark: 34: In. 16.25			

51. The Beatitudes

(cp. no. 78)

John

Mart. 5.3-12

Mark

Luke 6.20b-23 (no. 78, p. 66) 6.24-26 (no. 79, p. 66)

3	Blessed are the poor in spirit, for theirs is the kingdom of heaven.	20b	Blessed are you poor, for yours is the kingdom of God.
4	Blessed are those who mourn, for they shall be comforted.		[24] But woe to you that are rich, for you have received your consolation.]
5	Blessed are the meek, for they shall inherit the earth.	21	Blessed are you that hunger now, for you shall be satisfied.
6	Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.		[25] Woe to you that are full now, for you shall hunger.] Blessed are you that weep now, for you shall laugh. [25b] Woe to you that laugh now, for you shall mourn and weep.]
7	Blessed are the merciful, for they shall obtain mercy.		
15	8 Blessed are the pure in heart, for they shall see God.		
9	Blessed are the peacemakers, for they shall be called sons of God.		
18	10 Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.	22	Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man! 23 Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.
11	11 Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.		[Woe to you, when all men speak well of you, for so their fathers did to the false prophets.]
24	12 Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.		
27			
<p>Matt.: 4 are they that mourn A R 6 are they that (which do A) hunger AR thirst after righteousness A R be filled AR 9 called the children of A 10 are they that have been persecuted R I I men shall revile (reproach R) A R utter] say R : shall say A all manner of A R falsely, for my sake. A R 12 be exceeding glad A R so persecuted they the prophets which (that R ') were A R Luke: 20 Blessed be ye A (R ' T) 21 satisfied] filled A R 22 men shall hate A R they shall separate you from their company, and shall (- R) reproach you, A R evil, for the Son of man's sake. A R 23 for in the same (like A) manner did their fathers unto the A R</p> <p>Matt.: 3: Mk. 10.14; Lk.22.29 4: Is. 61.2; In. 16.20; Rev. 7.17 5: Ps. 37.11 6: Is. 55.1-2; In. 4.14; 6.48-51 8: Ps. 24.4; Heb. 12.14; Un. 3.2; Rev. 22.4 10: 1 Pet. 3.14; 4.14 12: 2Chron. 36.16; Mt. 23.37; Acts 7.52; I Thess. 2.15; Jas. 5.10</p> <p>Luke: 22: 1 Pet. 4.14; In. 9.22; 16.2</p>			