THE SYNOPTIC GOSPELS AND THE JOHANNINE LETTERS

PRESENTED TO THE CATECHISTS OF ST TERESA'S CATHOLIC CHURCH
ALEXANDER'S EMPIRE

- A NEW WORLD CONQUEROR
- DEFEATING THE PERSIAN EMPIRE
- LARGEST EMPIRE IN THE KNOWN WORLD
- ALEXANDER'S DREAM
- HIS SUDDEN DEATH
THE DIADOCHOI

- PTOLEMY
- SELEUCUS
HELLENISTIC CULTURE

- The New Culture
- Merger of the New Classical Greek Culture with the Cultures of Egypt and Mesopotamia
- Philosophy, Arts, Religion, Architecture, Language etc.
- Koine Greek
- Septuagint (Diaspora Jews Scripture)
- Romans Come to Power
- Hellenism Lasted for a Period of 500 Years
- Sepphoris City
FIRST CENTURY JUDAISM

- Pharisees
- Sadducees
- Samaritans
- Essenes
- Zealots
SYNOPTIC GOSPELS

- MATTHEW
- MARK
- LUKE

"WITH ONE EYE"
THE MAKING OF THE GOSPELS

ORAL TRADITION

I. ORAL PREACHING OF JESUS IN GALILEE, SAMARIA AND JUDEA (30CE)

II. ORAL PREACHING ABOUT JESUS BY THE FIRST DISCIPLES

WRITTEN TRADITION
GOSPEL OF MARK

BELIEVE TO BE THE FIRST TO BE WRITTEN

WRITTEN BY MARK A DISCIPLE OF PETER

ROME WAS PLACE OF COMPOSITION

CARRYING ONE'S CROSS

EMPEROR NERO'S PERSECUTION 64-65CE

THEME OF THE "SUFFERING SERVANT" JESUS
GOSPEL OF MATTHEW

- If Mark's Gospel was first written, why is Matthew first in the Canon?
- Is the author of Matthew the Publican?
- Written for a Jewish audience
- After the destruction of the Temple (9:35; 10:17; 12:9 13:54)
- Composed in Antioch in the 80ce or early 90 ce
- Major themes are divinity of Christ and Jesus as the fulfillment of Law and Prophets.
GOSPEL OF LUKE

- THE FIRST PART OF A TWO VOLUME WORK (LUKE-ACTS)
- WRITTEN TO A GRECO-ROMAN AUDIENCE
- BELIEVED TO HAVE BEEN WRITTEN BY LUKE THE BELOVED DISCIPLE OF PAUL (Coll. 4:14; Philem. 24; Tim 4:11)
- WRITTEN AFTER 70CE WHEN TITUS DEMOLISHED JERUSALEM
- GIVES VIVID DETAILS ABOUT THE DESTRUCTION IN 21:20-24
"YOUR ENEMIES WILL SET UP SIEGE-WORKS AGAINST YOU; THEY WILL ENCIRCLE YOU AND HEM YOU IN AT EVERY POINT; THEY WILL BRING YOU TO THE GROUND, YOU AND YOUR CHILDREN WITHIN YOUR WALLS, AND NOT LEAVE YOU ONE STONE STANDING ON ANOTHER" 19:43-44.
SOURCES OF THE SYNOPTIC GOSPELS

synoptic problem

- An attempt to unravel the literal relationship that exist between the gospels of Matthew, Mark and Luke.
<table>
<thead>
<tr>
<th>TOPIC/EPISODE</th>
<th>MARK</th>
<th>MATTHEW</th>
<th>LUKE</th>
<th>JOHN</th>
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<tbody>
<tr>
<td>Jesus as eternal word</td>
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<td>1:1-1:14</td>
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<td>Word made “flesh”</td>
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<td>Birth story</td>
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<td>1:18:2:23</td>
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<td>John’s baptizing work</td>
<td>1:9-11</td>
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<td>3:1-21</td>
<td>1:6, 15, 19-28</td>
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<tr>
<td>Temptation by Satan</td>
<td>1:12-13</td>
<td>4:1-11</td>
<td>4:1-14</td>
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<td>Teaching primarily or “only in parables”</td>
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<td>4:1-24; 13:3-35; 8:4-18; 13:18-21</td>
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<td>Conversation with Nicodemus</td>
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<td>Conversation with a Samaritan woman</td>
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<td>4:1-42</td>
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<td>I am The Bread of Life</td>
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<td>6:26-66</td>
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<td>I am The Good Shepherd</td>
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<td>10:1-21</td>
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<td>I am The True Vine</td>
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<td>15:1-17</td>
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<td>Farewell discourses (divine nature and return to the Father)</td>
<td>1:23-28; 5:1-20, etc.</td>
<td>8:28-34</td>
<td>8:26-39</td>
<td>14-17</td>
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<td>Exorcisms (casting out demons)</td>
<td>6:32-44; 8:1-10</td>
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<td>Feeding multitudes</td>
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<td>Stilling the storm/walking on water</td>
<td>6:45-52</td>
<td>14:22-33</td>
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<td>6:15-21</td>
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<td>Raising Lazarus to life</td>
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<td>11:1-46</td>
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<td>Return to Nazareth</td>
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<td>13:54-58; 4:16-30</td>
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<td>Assault on the Temple</td>
<td>11:15-19</td>
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<td>21:12-17; 19:45-48</td>
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<td>Prediction of Jerusalem’s fall</td>
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<td>2:13-27</td>
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<td>Crucifixion</td>
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<td>Empty tomb</td>
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<td>23:26-54</td>
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<td>Post Resurrection appearances</td>
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<td>In Galilee</td>
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JOHANNINE LETTERS

- APOSTLE JOHN'S LAST DAYS
- JOHANNINE COMMUNITY IN EPHESUS
- CONFLICT IN THE COMMUNITY AND DEVELOPMENT OF A HIGH CHRISTOLOGY
- EMERGENCE OF AN "ELDER" OR PRESBYTEROS
- THE ELDER IS BELIEVED TO BE THE AUTHOR OF THE THREE LETTERS (2JOHN 1:3; 3JOHN 1)
MORE OF A HOMILY THAN IT IS A LETTER

ADRESSES THESE ISSUES:

- FALLEN AWAY CHRISTIANS
- FALSE TEACHERS
- THE CONTEMPORARY PHILOSOPHY (GNOSTICISM)
- THE DENIAL OF JESUS’ MESSIAHSHIP
2 JOHN

THE ELDER TO ANOTHER CHURCH IN THE JOHANNINE COMMUNITY

FALSE TEACHERS

THAT JESUS DIDN'T LIVE AS A PHYSICAL BEING

CARDINAL RULE (LOVE ONE ANOTHER)
3 JOHN

- A private note to his friend Gaius, the elder asks his recipient to extend hospitality to some Johannine missionaries led by Demetrius
A TREAT FOR YOU

HTTPS://YOUTUBE.COM/6RT0T10OSG8
QUESTIONS, CONTRIBUTIONS, THOUGHTS, OBJECTIONS...