

**Matthew**

*Symbol: Man/Angel*

- 80/90AD
- *Audience:*
  - Mostly Jewish Audience, with some Gentiles
- *Author:*
  - Matthew the Apostle, or his community. Might not be eyewitness account.
- *Sources:*
  - Q, Mark, M
- *Main Themes:*
  - Church/Faith/End Times
- *Son of God Passages:*
  - Matthew 14:33 (context: Apostles/Peter's faith walking on water)
  - Matthew 16:16 Peter's acknowledgement
- *Characteristics:*
  - Only Gospel that mentions the Church
  - Big on prophecies fulfilled by Jesus
  - Matthew "doubles up" on things to declare truth (cf. 18:16 21:7).
  - Has infancy/genealogy narrative

**Mark**

*Symbol: Lion*

- 60AD
- *Audience:*
  - Gentile audience most likely in Rome
- *Author:* John Mark, an eyewitness, cousin of Barnabas...seen in Acts 12:12,25; 15:37 Associated with Peter and Paul and considered the interpreter of Peter.
- *Main Theme:*
  - Cross Humanity/Divinity
- *Son of God Passage:*
  - Mark 15:39 (context: centurion at the cross)
- *Characteristics:*
  - First Sentence tells of his purpose, Gospel of Jesus, Son of God
  - Gospel of Action, constant movement/unembellished.
  - Chiastic Structure

**Luke**

*Symbol: Ox/Calf*

- 80/90AD
- *Audience:*
  - Theophilus, a Gentile (or all friends of Jesus)
- *Author:*
  - Luke not an eyewitness
- *Sources:*
  - Q, Mark, L
- *Main Theme:*
  - Poor/Marginalized, Gospel is Opened to All/ Universal
- *Son of God Passage:*
  - Luke 3:22 (baptism of Jesus-heard by all vs. Mark 1:10)
- *Characteristics:*
  - Has infancy/genealogy narrative
  - Focus on Prayers of Jesus (records 9 of them)
  - Focus on women, Marginalized Gentiles/ Samaritans/Greeks.

**John**

*Symbol: Eagle*

- 90/110AD
- *Audience:*
  - Evangelistic Tool, meant for those without faith.
- *Author:*
  - Beloved Disciple (John)
  - Has knowledge of Jewish History/Customs and Palestinian Geography
- *Main Theme:*
  - Divinity of Jesus
- *Purpose:*
  - "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (20:31). It is clear from this statement that the primary aim was to encourage faith. This must mean that the work was designed as an evangelistic instrument.
- *Son of God Passages:*
  - John 1:34 (John's account)
  - John 1:49 (Nathaneal-- Jesus' prediction of him under the fig tree)
- *Characteristics:*
  - Big on Opposites: Light/ Darkness, Day/Night, Love/ Hate, Going/Returning, Leaving/Abiding.
  - Inner Conscience of Jesus is revealed more.

### Matthew

#### ***Numerical Groups:***

The author also groups together similar sayings or events in numerical patterns. Matthew's favorite number is three, although fives and sevens also occur. Samples of such "three" groupings are the threefold division of the genealogy (1:17), the three temptations (4:1-11), the three illustrations of righteousness, three prohibitions, three commands (6:1 - 7:20), three groupings of three types of miracles -- healings, power and restoration (8:1 - 9:34), and many instances of three parables, questions, prayers or denials. It may be that Matthew generally cited three or more instances of a type of saying or event because he was influenced by the Mosaic principle that evidence is established by two or three witnesses. For him, the multiplication of examples would be regarded as an authentication of the material used

### Mark

#### ***Ending:***

The concluding chapter of the gospel presents a problem. The majority of manuscripts contain the full twenty verses, but most of these are late. The earliest Christian writings which show acquaintance with mark assume their genuineness. And yet there is some important early evidence which suggests the original ended at 16:8.

#### ***Language:***

Written in spoken Greek, not literary Greek.

### Luke

#### ***Purpose/Format:***

"to write an orderly account... so that you may know the certainty of the things you have been taught"

#### ***Resurrection Appearances:***

The resurrection narratives, however, are mostly unique to Luke and here again one of the most striking features about them is that the appearances of the risen Lord were all set in or near Jerusalem with no references to any Galilean appearances as in the other gospels.

### John

#### ***Abstract Themes:***

Unlike the teaching in the synoptics, the teaching in John tends to present abstract themes such as light, life, love, truth, abiding, which recur at intervals throughout the book. Some of these occur in the Prologue (1:1-18) which may be regarded as introductory to the whole, giving some indication of the type of themes to be presented in the following discourses.

#### ***More on Authorship:***

In the Prologue of the gospel the author states "We have seen his glory" (1:14) and it is natural to suppose that this is an indication of eyewitnesses among whom the author is himself included. This interpretation is conformed by 1 John 1:1-4 where the first person plural performs a similar function. In 19:35 the author writes, "The man who saw it has given testimony, and his testimony is true". The immediate context is the piercing of the Lord's side. The remaining passage is 21:24-25, which states, "This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true".