

The Four Gospels: An Introduction

Dr. Brant Pitre

1. Who Wrote the Gospel of Matthew?

Evidence from the Gospel

1. Title: All manuscripts attribute the Gospel to “Matthew”(Greek *euangelion kata mathhaiōn*) (Papyrus 4, 62, Codex Sinaiticus; Vaticanus, Bezae, Freerianus, etc.)
2. Matthew (Greek *matthias*; Hebrew *mattanyah*, meaning “gift of the LORD”)³
3. One of the Twelve apostles (Matt 10:3; Mark 3:18; Luke 6:15; Acts 1:13)
4. Former Tax-Collector (Greek *telōnēs*); also called Levi (cf. Mark 2:14; Luke 5:27-28)

As Jesus passed on from there, he saw *a man called Matthew sitting at the tax office*; and he said to him, "Follow me." *And he rose and followed him.* (Matthew 9:9)

Evidence from the Church Fathers

Papias (bishop of Hierapolis, Asia Minor; disciple of John the Apostle; ca. A.D. 110)

So then *Matthew wrote the oracles in the Hebrew language, and every one interpreted them as he was able.* (Cited in Eusebius, *Church History*, 3.39; trans. NPNF)

Irenaeus (bishop of Lyons, France; disciple of Polycarp, who was a disciple of John, ca. A.D. 180.)

Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching in Rome, and laying the foundations of the Church. (Ireneaus, *Against Heresies* 3.1.1; trans. ANF)

Eusebius (bishop of Caesarea, first Church historian, ca. A.D. 325)

Nevertheless, of all the disciples of the Lord, only Matthew and John have left us written memorials, and they, tradition says, were led to write only under the pressure of necessity. *For Matthew, who had at first preached to the Hebrews, when he was about to go to the other peoples, committed his Gospel to writing in his native tongue, and thus compensated for those whom he was obliged to leave for the loss of his presence.* (Eusebius, *Church History*, 3.24)

Jerome (priest of Rome, biblical scholar in Bethlehem, ca. A.D. 400)

Matthew, who is also Levi... *was the first to compose a Gospel of Christ in Judea for the sake of those who had believed from the circumcision, in Hebrew words and letters; who it was that afterwards translated into Greek is not sufficiently certain.* Further, the Hebrew itself is preserved up to the present day in the library at Caesarea which Pamphilus the martyr very diligently collected. I had leave also given to me to copy it by the Nazaraeans in Beroea a city of Syria who use this work. (*Lives of Illustrious Men* 3)

Contemporary New Testament Scholars¹

1. Minority Opinion: written by apostle Matthew (S. Hahn; R. T. France, J. Wenham)
 - a. Jewish Christian
 - b. Logical Choice from Twelve Disciples is Tax-Collector/Scribe
2. Majority Opinion: written by unknown Jewish-Christian (U. Luz, W. D. Davies, D. C. Allison)
 - a. Gospel is originally ‘anonymous’; only later attributed to the apostle Matthew
 - b. Eyewitness (Matthew) would never have used non-eyewitness (Mark) as a source

¹ See discussion in Curtis Mitch and Edward Sri, *The Gospel of Matthew* (Catholic Commentary on Sacred Scripture; Grand Rapids: Baker Academic, 2010), 16-18; R. T. France *The Gospel of Matthew* (NICNT; Grand Rapids: Eerdmans, 2007), 1-2; John Wenham, *Redating Matthew, Mark, and Luke* (Downers Grove: IVP, 1992); R. T. France, *Matthew: Evangelist and Interpreter* (Eugene: Wipf & Stock, 1989), 13-122. For majority view, see Ulrich Luz, *Matthew 1-7* (Hermeneia; Minneapolis: Fortress, 2007), 59-60; W. D. Davies and Dale C. Allison Jr., *The Gospel according to Saint Matthew* (3 vols.; ICC; T. & T. Clark, 1988, 1991, 1998), 1:7-58.

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2. Who Wrote the Gospel of Mark?

Evidence from the Gospel

1. Title: “The Gospel according to Mark”(Greek *euangelion kata markon*)
(Codex Sinaiticus, Vaticanus, Alexandrinus, Bezae, Ephraemi Rescriptus)
2. John Mark: Son of Mary of Jerusalem, cousin of Barnabas (Acts 12:25; 13:5-13; 15:36-41)
3. Disciple of Peter and Paul, with them in Rome (Col 4:10; Philem 24; 2 Tim 4:11)
She who is at Babylon [=Rome], who is likewise chosen, sends you greetings; *and so does my son Mark.* (1 Peter 5:13)
4. Explains Jewish customs, like Jews’ “washing of hands” (Mark 7:3-4; 14:12)
5. Translates Aramaic phrases like *talitha cumi, qorban, ephphatha* (see Mark 3:7; 5:41; 7:11, 34; 15:34)
6. Is Mark the anonymous naked man in the garden of Gethsemane?
And they all forsook him, and fled. And a young man followed him, with nothing but a linen cloth about his body; and they seized him, but he left the linen cloth and ran away naked. (Mark 14:44-52)

Evidence from the Church Fathers

Papias (bishop of Hierapolis, Asia Minor; disciple of John the Apostle; ca. A.D. 110.)
Mark, having become the interpreter of Peter, wrote down accurately, though not indeed in order, whatsoever he remembered of the things said or done by Christ. For he neither heard the Lord nor followed him, but afterward... he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord’s discourses, so that *Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard and not to state any falsely.* (Cited in Eusebius, *Church History*, 3.39; NPNF)

Irenaeus (bishop of Lyons, France; disciple of Polycarp, disciple of John, ca. A.D. 180.)
After their departure [Peter and Paul’s], Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. (Irenaeus, *Against Heresies* 3.1.1. trans. ANF)

Origen of Alexandria (biblical scholar in Alexandria, Egypt, ca. A.D. 200.)
Secondly, that according to Mark, who wrote it in accordance with Peter’s instructions, whom also Peter acknowledged as his son in the catholic epistle... (1 Pet 5:13). (cited in Eusebius, *Church History* 6.25.3-6)

Clement of Alexandria (head of catechetical school in Egypt, ca. A.D. 200)
As Peter had preached the Word publicly at Rome, and declared the Gospel by the Spirit, many who were present requested that Mark, who had followed him for a long time and remembered his sayings, should write them out. And having composed the Gospel he gave it to those who requested it. When Peter learned of this, he neither directly forbade nor encouraged it. (Eusebius, *Church History*, 6.14.5-7)

Contemporary New Testament Scholars²

1. Some Scholars: written by Mark, disciple of Peter (R. Bauckham, M. Healy)
 - a. Prominence of Peter in the Gospel; traces of Aramaic words and phrases
2. Other Scholars: written by an unknown Christian sometime around A.D. 70 (J. Marcus)
 - a. Gospel is originally ‘anonymous’; only later attributed to the apostle Mark
3. Other Scholars: take no position (A. Y. Collins)

² See Adela Yarbro Collins, *Mark* (Hermeneia; Minneapolis: Fortress, 2007), 1-10; Mary Healy, *The Gospel of Mark* (Catholic Commentary on Sacred Scripture; Grand Rapids: Baker Academic, 2008), 18-19; Richard Bauckham, *Jesus and the Eyewitnesses* (Grand Rapids: Eerdmans, 2003), 12-38, 155-182; Joel Marcus, *Mark 1-8* (AB; New York: Doubleday, 2000).

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3. Who Wrote the Gospel of Luke?

Evidence from the Gospel

1. Title: All manuscripts attribute the Gospel to “Luke” (Greek *euangelion kata loukan*) (Papyrus 75, Codex Sinaiticus, Vaticanus, Alexandrinus, Bezae, etc.)
2. Luke: Gentile companion of Paul, “beloved physician” (Col 4:14; Phlm 24; 2 Tim 4:11)
3. “We” Passages: Companion of Paul (A.D. 50-63) (Acts 16:10-17; 20:5-21:18; 27:1-28:16)
4. Emphasis on Medical Conditions/Language: Peter’s mother-in-law, bent-over woman (Luke 4:38; 13:11-13)
5. Addressed to “Theophilus” (Acts 1:1 ; cf. son of Annas; Jewish High Priest *Ant.* 18:123)

*Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses (Greek *autoptai*) and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an accurate account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed. (Luke 1:1-4)*

Evidence from the Early Church Fathers

Irenaeus, Bishop of Lyons, Disciple of Polycarp, disciple of John (France, 180 A.D.)

*Luke also, the companion of Paul, recorded in a book the Gospel preached by him. (Irenaeus, *Against Heresies* 3.1.1. trans. ANF)*

The Muratorian Fragment (ca. 100-170 A.D.)

Luke the physician, when Paul had taken him with him after the ascension of Christ, as one skilled in writing, wrote from report in his own name, though he did not himself see the Lord in the flesh... (Muratorian Fragment, cited in Richard Bauckham, *Jesus and the Eyewitnesses*, pp. 426-27).

Ancient Greek Prologue to Luke (ca. A.D. 180)

Luke was a Syrian of Antioch, by profession a physician, the disciple of the apostles, and later a follower of Paul until his martyrdom... Though gospels were already in existence, that according to Matthew, composed in Judea, and that according to Mark in Italy, he was prompted by the Holy Spirit and composed this gospel entirely in the regions about Achaia....” (Trans. in Joseph Fitzmyer, *The Gospel according to Luke*, 1.38-39)

Jerome (priest of Rome, biblical scholar in Bethlehem, ca. A.D. 400)

Luke a physician of Antioch... was not unskilled in the Greek language. An adherent of the apostle Paul, and companion of all his journeying, *he wrote a Gospel, concerning which the same Paul says, “We send with him a brother whose praise in the gospel is among all the churches” (2 Cor 5:18)...* He also wrote another excellent volume to which he prefixed the title Acts of the Apostles, a history which extends to the second year of Paul's sojourn at Rome, that is to the fourth year of Nero (ca. A.D. 60-62; cf. Acts 28). (Jerome, *Lives of Illustrious Men*, 7; cf. Eusebius on Origen, *Church History*, 6.25.6)

Contemporary New Testament Scholars³

1. Some Scholars: written by Luke, companion of Paul (S. Hahn; J. Wenham, D. Bock)
2. Other Scholars: written by unknown Gentile Christian; is Luke alive in 80-90 A.D.? (F. Bovon)
3. Other Scholars: take no position; Luke is possible, but not certain (L. T. Johnson; J. Fitzmyer)

³ For discussion, see Francois Bovon, *Luke 1* (Hermeneia; Minneapolis: Fortress, 2002), 9-10; Luke Timothy Johnson, *The Gospel of Luke* (SP; Collegeville: Liturgical Press, 1991), 2-3; Darrel L. Bock, *Luke* (2 vols.; Grand Rapids: Baker, 1994), 1:4-7.

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4. Who Wrote the Gospel of John?

Evidence from the Gospel

1. **Title:** all manuscripts attribute the Gospel to “John” (Greek *euangelion kata Iōannēn*) (Papyrus 66, 75; Codex Sinaiticus, Vaticanus, Alexandrinus, etc.)
2. **John:** brother of James, son of Zebedee, one of the Twelve (Matt 10:2; Mark 3:17; Acts 1:13)
3. **Internal Evidence:** the Gospel explicitly *says* the Beloved Disciple is the author: Peter turned and saw following them *the disciple whom Jesus loved, who had lain close to his breast at the supper... This is the disciple who is bearing witness to these things, and who has written* (Greek *ho grapsas tauta*) *these things*; and we know that his testimony is true (John 21:20, 24).
3. **Eyewitness Details:** exact times, seasons, light, 153 fish (John 1:39; 13:26; 19:35-36; 20:6-7; 21:11)
4. **Geography:** Bethany, Garden across Kidron, Solomon’s Portico (John 11:18; 10:23; 18:1)
5. **Familiarity with Judaism:** Jewish Feasts (John 5:9; 6:4; 7:2; 10:11), Customs (John 2:6; 18:28; 19:36)

Evidence from the Early Church Fathers

Irenaeus (bishop of Lyons, France; disciple of Polycarp, disciple of John ca. A.D. 180,) *Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.*” (Ireneaus, *Against Heresies* 3.1.1. ANF)

Clement of Alexandria (head of catechetical school in Egypt, ca. A.D. 200)

Last of all, John, perceiving that the external (*sōmatika*) facts had been made plain in the Gospel, being urged by his friends, and inspired by the Spirit, composed a spiritual gospel. (Eusebius, *Church History*, 6.14.5-7)

Eusebius (bishop of Caesarea, early Church historian, ca. A.D. 325,)

And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, *they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry...*” (Eusebius, *Church History*, 3.24)

Jerome: (priest of Rome living in Bethlehem ca. A.D. 400)

John, the apostle whom Jesus most loved, the son of Zebedee and the brother of James, the apostle whom Herod, after our Lord’s passion, beheaded, most recently of all the evangelists wrote a Gospel, at the request of the bishops of Asia, against Cerinthus and other heretics and especially against the then growing dogma of the Ebionites, who assert that Christ did not exist before Mary. On this account he was compelled to maintain His divine nativity.” (Jerome, *Lives of Illustrious Men*, 9; trans. NPNF, 2, 3:364)

Contemporary New Testament Scholars⁴

1. Some Scholars: written by John the apostle, son of Zebedee (early R. Brown, C. Blomberg, C. Keener)
 - a. Accept internal claims and external evidence
2. Other Scholars: written by an unknown Gentile Christian (later R. Brown, M. Casey)
 - a. Originally anonymous; Christology is too “high” to be early; later attributed to John
3. Minority of Scholars: written by “John the elder,” a disciple of John the apostle (R. Bauckham, M. Hengel)

⁴ See esp. Craig S. Keener, *The Gospel of John* (2 vols.; Peabody: Hendrickson, 2003), 81-139; Craig L. Blomberg, *The Historical Reliability of John’s Gospel* (Downers Grove: IVP, 2001); Raymond Brown, *The Gospel according to John* (2 vols.; AB: New York: Doubleday, 1966), 1: xcvi .

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5. What Does the Catholic Church Teach about the Four Gospels?

Cardinal Joseph Ratzinger on the Catechism and the Real Jesus

The Catechism trusts the biblical word. It holds *the Christ of the Gospels* to be *the real Jesus*. It is also convinced that all the Gospels tell us about this same Jesus and that all of them together help us, each in its own way, to know *the true Jesus of history, who is no other than the Christ of faith*. This basic position has earned the Catechism vehement attacks. The Catechism, it is alleged, has slept through an entire century of exegesis, is utterly ignorant of literary genres, form and redactional history, and the like, and has not progressed beyond a “fundamentalistic” biblical exegesis. It suffices to reread the chapter on the Bible and interpretation to see that this assertion is groundless. (Ratzinger, *Gospel, Catechesis, Catechism* [Ignatius Press, 1997] pp. 64-65)

The Catechism on the Four Gospels

The Gospels are the heart of all the Scriptures "because they are our principal source for the life and teaching of the Incarnate Word, our Savior" (CCC 125)

The fourfold Gospel holds a unique place in the Church, as is evident both in the veneration which the liturgy accords it and in the surpassing attraction it has exercised on the saints at all times: (CCC 127)

Vatican II on the Apostolic Origin and Truth of the Four Gospels

*The Church has always and everywhere maintained, and continues to maintain, the apostolic origin of the four Gospels. The apostles preached, as Christ had charged them to do, and then, under the inspiration of the Holy Spirit, they and others of the apostolic age handed on to us in writing the same message they had preached, the foundation of our faith: the fourfold Gospel, according to Matthew, Mark, Luke and John. Holy Mother Church has firmly and with absolute constancy maintained and continues to maintain, that the four Gospels just named, whose historicity (Lat *historicitatem*) she unhesitatingly affirms, faithfully hand on what Jesus, the Son of God, while he lived among men, really did and taught for their eternal salvation, until the day when he was taken up. (cf. Acts 1:1-2). For, after the ascension of the Lord, the apostles handed on to their hearers what he had said and done, but with that fuller understanding which they, instructed by the glorious events of Christ and enlightened by the Spirit of truth, now enjoyed. The sacred authors, in writing the four Gospels, selected certain of the many elements which had been handed on, either orally or already in written form, others they synthesized or explained with an eye to the situation of the churches, the while sustaining the form of preaching, but always in such a fashion that they have told us the honest truth about Jesus. Whether they relied on their own memory and recollections or on the testimony of those who “from the beginning were eyewitnesses and ministers of the Word,” their purpose in writing was that we might know the “truth” concerning the things of which we have been informed (cf. Lk. 1:2-4). (Vatican II, Dogmatic Constitution on Divine Revelation, *Dei Verbum* 18-19)*

The Pontifical Biblical Commission on the Inspiration of the Four Gospels

The Catholic exegete] should never forget that the apostles were filled with the Holy Spirit when they preached the good news; *that the Gospels were written under the inspiration of the Holy Spirit, who preserved their authors from every error.* (Pontifical Biblical Commission, On the Historicity of the Gospels, *Sancta Mater Ecclesia*, 1964 [Boston: Pauline Books, 1964], p. 8-9)

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The Gospel of Matthew

1. The Messiah

The Gospel of the Messiah

1. Begins with Genealogy of Jesus “Anointed One/Messiah” (Greek *Christos*)
2. The Messiah: the long-awaited anointed King of Israel (cf. 2 Samuel 7; Psalm 89; Isaiah 11; Daniel 9)

The Genealogy of the Messiah

The book of the genealogy of *Jesus Christ* (Greek *Iēsous Christos*), the son of David, the son of Abraham. *Abraham* was the father of Isaac, and Isaac the father of *Jacob*, and Jacob the father of *Judah and his brothers*, and Judah the father of Perez and Zerah by *Tamar*, and Perez the father of Hezron, and Hezron the father of Ram, and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by *Rahab*, and Boaz the father of Obed by *Ruth*, and Obed the father of Jesse, and Jesse the father of *David* the king. And David was the father of Solomon *by the wife of Uriah*, and *Solomon* the father of Rehoboam, and Rehoboam the father of Abijah... [several generations] and Hezekiah the father of *Manasseh*, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon... [14 generations] and Jacob the father of *Joseph the husband of Mary, of whom Jesus was born, who is called Christ*. (Matthew 1:1-16)

Jesus’ ‘Family Tree’

- | | |
|---|---|
| 1. Abraham = had two wives | 6. Ruth = a pagan woman |
| 2. Jacob = had two wives, two concubines | 7. David: adulterer, liar, murderer of Uriah |
| 3. Judah = sold his brother Joseph into slavery | 8. Bathsheba: adulteress, public bather |
| 4. Tamar = had child with father-in-law | 9. Solomon: 700 wives, 300 concubines, idolater |
| 5. Rahab = was a pagan prostitute | 10. Manasseh: offered human sacrifice to demons |

The Confession of Peter at Caesarea Philippi

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist, others say Eli'jah, and others Jeremiah or one of the prophets." He said to them, "*But who do you say that I am?*" Simon Peter replied, "*You are the Christ, the Son of the living God.*" And Jesus answered him, "*Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.*" Then he strictly charged the disciples to tell no one that he was the Christ. (Matthew 16:13-20)

2. The Teacher/Rabbi

The Five Speeches of Jesus the Rabbi in Matthew

1. The Sermon on the Mount (Matthew 5-7)
2. The Mission of the Disciples (Matthew 10)
3. The Parables of the Kingdom (Matthew 13)
4. Discipleship in the Church (Matthew 18)
5. The Destruction of Jerusalem and the End of Time (Matthew 24-25)

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The Parables of Jesus

And great crowds gathered about him, so that he got into a boat and sat there; and the whole crowd stood on the beach. And *he told them many things in parables* (Greek *parabolais*), saying: "A sower went out to sow. And as he sowed, some seeds fell along *the path*, and the birds came and devoured them. Other seeds fell on *rocky ground*, where they had not much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched; and since they had no root they withered away. Other seeds fell upon *thorns*, and the thorns grew up and choked them. Other seeds fell on *good soil* and brought forth grain, some a hundredfold, some sixty, some thirty. *He who has ears, let him hear.*" (Matthew 13:1-9)

The Purpose of the Parables: to Conceal and Reveal

Then the disciples came and said to him, "*Why do you speak to them in parables?*" And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand..." (Matthew 13:10-13)

3. The New Moses

The New Moses	<u>Moses</u>	<u>Jesus</u>
1. Infancy:	Pharaoh's Slaughter of Hebrew Boys	Herod's Massacre of Infants
2. Public Ministry:	Gives the Law on Mount Sinai	Gives the Sermon on the Mount
3. Passion:	Sacrifices of Passover and Covenant	New Passover, New Covenant

The New Law: the Sermon on the Mount

Seeing the crowds, *he went up on the mountain*, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying: "*Blessed* (Greek "happy," *makarios*) *are the poor in spirit*, for theirs is the kingdom of heaven. *Blessed are those who mourn*, for they shall be comforted. *Blessed are the meek*, for they shall inherit the earth. *Blessed are those who hunger and thirst for righteousness*, for they shall be satisfied. *Blessed are the merciful*, for they shall obtain mercy. *Blessed are the pure in heart*, for they shall see God. *Blessed are the peacemakers*, for they shall be called sons of God. *Blessed are those who are persecuted for righteousness' sake*, for theirs is the kingdom of heaven. *Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.* (Matthew 5:1-12)

The Transfiguration

Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. *And he was transfigured before them, and his face shone like the sun, and his garments became white as light.* And behold, there appeared to them *Moses and Elijah*, talking with him. And Peter said to Jesus, "Lord, it is well that we are here; if you wish, I will make three booths here, one for you and one for Moses and one for Eli'jah." He was still speaking, when lo, *a bright cloud overshadowed them*, and a voice from the cloud said, "*This is my beloved Son, with whom I am well pleased; listen to him.*" When the disciples heard this, they fell on their faces, and were filled with awe. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only. (Matthew 17:1-8)

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The Gospel of Mark

1. The Miracle Worker

The Gospel of Miracles

1. Not as much emphasis in Mark's on Jesus' recorded teachings; more emphasis on his miracles
2. Teaches with "power" (Greek *exousia*); performs "mighty works" (Greek *dynamis*) (Mark 1:22; 6:5)

The Healing of the Paralytic

And when he returned to Caperna-um after some days, it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "*My son, your sins are forgiven.*" Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "*Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'?* But that you may know that the Son of man has authority on earth to forgive sins" -- he said to the paralytic -- "*I say to you, rise, take up your pallet and go home.*" And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!" (Mark 2:1-12)

The Woman with a Hemorrhage

And a great crowd followed him and thronged about him. And there was a woman who had had a flow of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. For she said, "*If I touch even his garments, I shall be made well.*" And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. And Jesus, perceiving in himself that power had gone forth from him, immediately turned about in the crowd, and said, "Who touched my garments?" And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" And he looked around to see who had done it. But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the whole truth. And he said to her, "*Daughter, your faith has made you well; go in peace, and be healed of your disease.*" (Mark 5:24-34)

2. The Exorcist

The Exorcisms in the Gospel of Mark:

1. The Man with an Unclean Spirit (Mark 1:25-26)
2. Jesus gives the Twelve "authority" (Greek *exousia*) to cast out demons (Mark 3:15)
3. Jesus and Beelzebul: casting out "demons" (*daimonion*) (Mark 3:19-27)
4. Gerasene Demoniac: "My name is Legion (=6000 Roman soldiers); for we are many" (Mark 5:1-13)
5. Disciples cast out demons and "anoint with oil" (Mark 6:7-13; 16:17)
6. The Mute Spirit: "This kind cannot be driven out by anything but prayer and fasting" (Mark 9:14-29)
7. The Man Casting out Demons in Jesus' Name (Mark 9:38-41)

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The Catechism on Exorcisms

When the Church asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the power of the Evil One and withdrawn from his dominion, it is called *exorcism*. *Jesus performed exorcisms and from him the Church has received the power and office of exorcizing...* Exorcism is directed at the expulsion of demons or to the liberation from demonic possession through the spiritual authority which Jesus entrusted to his Church. Illness, especially psychological illness, is a very different matter; treating this is the concern of medical science. Therefore, before an exorcism is performed, it is important to ascertain that one is dealing with the presence of the Evil One, and not an illness. (CCC 1673)

The War between Jesus and the Unclean Spirits

And immediately there was in their synagogue a man with an unclean spirit; and he cried out, "*What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.*" But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. And they were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching! With authority he commands even the unclean spirits, and they obey him." And at once his fame spread everywhere throughout all the surrounding region of Galilee. (Mark 1:23-28)

The Kingdom of Satan and the Parable of the Strong Man

And the scribes who came down from Jerusalem said, "He is possessed by *Beelzebul* (Aramaic, "Lord of the Flies") and *by the prince of demons he casts out the demons.*" And he called them to him, and said to them in parables, "How can Satan cast out Satan? *If a kingdom is divided against itself, that kingdom cannot stand.* And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. *But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man; then indeed he may plunder his house.*" (Mark 3:20-27)

3. The Suffering Son of Man

The Gospel of the Son of Man

1. "Son of Man" can mean a "Human Being" (see Psalm 8)
2. It can also refer to the heavenly "Son of Man" coming on the Clouds in the OT (see Daniel 7:13-14)

The Suffering Son of Man

And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And he said this plainly. And Peter took him, and began to rebuke him. But turning and seeing his disciples, he rebuked Peter, and said, "Get behind me, Satan! For you are not on the side of God, but of men." (Mark 8:31-33)

Jesus, the Sanhedrin, and the Heavenly Son of Man

And the high priest stood up in the midst, and asked Jesus, "Have you no answer to make? What is it that these men testify against you?" But he was silent and made no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" And Jesus said, "*I am; and you will see the Son of man seated at the right hand of Power, and coming with the clouds of heaven.*" And the high priest tore his garments, and said, "Why do we still need witnesses? You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death. (Mark 14:60-64)

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The Gospel of Luke

1. The Son of Mary

The Gospel of Mary

1. Zechariah, John the Baptist, and Elizabeth: “kinswoman” of Mary (Luke 1:5-25, 36, 57-66)
2. The Annunciation to Mary (Luke 1:26-38)
 - a. Gabriel: “Hail, Full of Grace, the Lord is with you” (Luke 1:28)
 - b. Angelus: “I am the handmaid of the Lord, be it done unto me according to thy word” (Luke 1:38)
3. The Visitation to Elizabeth (Luke 1:29-45)
 - a. Elizabeth: “Blessed are you among women, and blessed is the fruit of your womb!” (Luke 1:42)
 - b. The Magnificat of Mary: “My soul magnifies the Lord!” (Luke 1:46-56)
4. The Nativity of Jesus (Luke 2:1-20)
5. The Circumcision of Jesus (Luke 2:21)
6. The Presentation in the Temple (Luke 2:22-40)
 - a. Prophecy of Simeon: “a sword shall pierce your own soul” (Luke 2:35)
 - b. Actions of Anna the prophetess (Luke 2:36-38)
7. The Finding of Jesus in the Temple (Luke 2:41-51)

The Mystery of the Nativity

Suddenly there was with the angel a multitude of the heavenly host praising God and saying, “*Glory to God in the highest, and on earth peace among men with whom he is pleased!*” When the angels went away from them into heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.” And they went with haste, and found Mary and Joseph, and the babe lying in a manger. And when they saw it they made known the saying which had been told them concerning this child; and all who heard it wondered at what the shepherds told them. *But Mary kept all these things, pondering them (Greek *syballousa*) in her heart (Greek *kardia*).* (Luke 2:15-19)

The Presentation in the Temple

And his father and his mother marveled at what was said about him; and Simeon blessed them and said to Mary his mother, “Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against *and a sword will pierce through your own soul also, that thoughts out of many hearts may be revealed.*” (Luke 2:33-35)

The Finding of Jesus in the Temple

Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up according to custom; and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but supposing him to be in the company they went a day’s journey, and they sought him among their kinsfolk and acquaintances; and when they did not find him, they returned to Jerusalem, seeking him. *After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions;* and all who heard him were amazed at his understanding and his answers. And when they saw him they were astonished; and his mother said to him, “*Son, why have you treated us so? Behold, your father and I have been looking for you anxiously.*” And he said to them, “How is it that you sought me? Did you not know that I must be in my Father’s house?” And they did not understand the saying which he spoke to them. And he went down with them and came to Nazareth, and was obedient to them; and *his mother kept (Greek *diatêreō*, ‘treasure up’) all these things in her heart.* (Luke 2:41-51)

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2. The Savior

The Sermon at Nazareth and the New Jubilee

And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, "*The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.*" [year of Jubilee; cf. Leviticus 25] And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this scripture has been fulfilled in your hearing." (Luke 4:16-23)

The Parable of the Lost Sheep

Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them." So he told them this parable: "*What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.*" (Luke 15:1-7)

3. The New Adam

The Genealogy

Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli... [goes through multiple generations] ...the son of Seth, *the son of Adam, the son of God.* (Luke 3:23, 36-38)

The 3 Temptations of Jesus

1. And Jesus, fully of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the desert, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. The devil said to him, "If you are the Son of God, *command this stone to become bread.*" And Jesus answered him, "It is written, 'Man shall not live by bread alone.'"

2. And *the devil took him up, and showed him all the kingdoms of the world in a moment of time*, and said to him, "*To you I will give all this power and their glory; for it has been delivered to me, and I give it to whom I will.* If you, then, will worship me, it shall all be yours." And Jesus answered him, "It is written, 'You shall worship the Lord your God, and him only shall you serve.'"

3. And *[the devil] took him to Jerusalem, and set him on the pinnacle of the Temple*, and said to him, "*If you are the Son of God, throw yourself down from here; for it is written, 'He will give his angels charge of you, to guard you,' and, 'On their hands they will bear you up, lest you strike your foot against a stone.'*" And Jesus answered him, "It is said, 'You shall not put the Lord your God to the test.'" And when the devil had ended every temptation, he departed from him until an opportune time. (Luke 4:1-13)

The Three Reasons for the Fall of Adam and Eve

So when the woman saw that the tree was *good for food, a delight to the eyes, and desirable to make one wise*, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. (Genesis 3:1-6)

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The Gospel of John

1. The Divine Son of God

Emphasis on Divinity of Jesus

1. Prologue to Gospel: emphasizes the eternal Word (Greek *logos*) as divine (John 1:1)
2. Jesus is the “Only-Begotten Son (Greek *monogenês*) of the Father” (John 1:18)
3. Purpose of the Gospel: “that you may believe that Jesus is the Christ, *the Son of God*” (John 20:30-31)

Jesus Refers to Himself as “I AM”

The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?" Jesus answered, "I have not a demon; but I honor my Father, and you dishonor me. Yet I do not seek my own glory; there is One who seeks it and he will be the judge. Truly, truly, I say to you, if any one keeps my word, he will never see death." The Jews said to him, "Now we know that you have a demon. Abraham died, as did the prophets; and you say, 'If any one keeps my word, he will never taste death.' *Are you greater than our father Abraham, who died? And the prophets died! Who do you claim to be?*" Jesus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me, of whom you say that he is your God. But you have not known him; I know him. If I said, I do not know him, I should be a liar like you; but I do know him and I keep his word. Your father Abraham rejoiced that he was to see my day; he saw it and was glad." The Jews then said to him, "You are not yet fifty years old, and have you seen Abraham?" Jesus said to them, "*Amen, Amen, I say to you, before Abraham was, I AM* (Greek *egô eimi*)."
So they took up stones to throw at him; but Jesus hid himself, and went out of the temple. (John 8:48-59)

“I and the Father are One”

[Jesus said:] “I and the Father are one.” *The Jews took up stones again to stone him.* Jesus answered them, "I have shown you many good works from the Father; for which of these do you stone me?" The Jews answered him, "It is not for a good work that we stone you but for *blasphemy; because you, being a man* (Greek *anthrôpos*), *make yourself God* (Greek *theos*)" (John 10:30-32)

2. The New Temple

The Cleansing of the Temple

In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers at their business. And making a whip of cords, he drove them all, with the sheep and oxen, out of the temple; and he poured out the coins of the money-changers and overturned their tables. And he told those who sold the pigeons, "Take these things away; you shall not make my Father's house a house of trade." His disciples remembered that it was written, "Zeal for thy house will consume me." The Jews then said to him, "What sign have you to show us for doing this?" Jesus answered them, "*Destroy this temple, and in three days I will raise it up.*" The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" *But he spoke of the temple of his body.* (John 2:14-21)

The Water and Blood from the Side of Jesus

In order to prevent the bodies from remaining on the cross on the sabbath... the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. *But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness -- his testimony is true, and he knows that he tells the truth -- that you also may believe.* (John 19:31-34)

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3. The Bridegroom

Jesus the Bridegroom

You yourselves bear me witness, that I said, I am not the Christ, but I have been sent before him. *He who has the bride is the bridegroom*; the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice; therefore this joy of mine is now full. He must increase, but I must decrease." (John 3:29-30)

The Wedding at Cana

On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the wedding, with his disciples. When the wine failed, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "What is that to you and to me, woman? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the steward of the feast." So they took it. When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), *the steward of the feast called the bridegroom and said to him, "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now."* This, *the first of his signs*, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him. (John 2:1-11)

The Woman at the Well

He had to pass through Samaria. So he came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. *Jacob's well was there*, and so Jesus, wearied as he was with his journey, sat down beside the well. *It was about the sixth hour*. There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? *Are you greater than our father Jacob*, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews... The woman said to him, "I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I who speak to you am he." (John 4:1-26)