

EQUIPPING CHURCH LEADERS IN APOLOGIA GOSPEL CHURCH

by

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A Capstone Project

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EQUIPPING CHURCH LEADERS IN APOLOGIA GOSPEL CHURCH

List the courses you've taken at CGST that you will be integrating into this capstone

project: New Testament 1, Greek 1-3, Hermeneutics, Christian Education, Life of Christ, Christ and Salvation, and Foundations of Theology.

Capstone Description:

Equipping believers and leaders of the church is a mandate given to us by the Scriptures in order to bring them into maturity and to train and prepare them for the various ministries of the church (cf. 2 Tim. 2:2, Col. 1:28). As a local church pastor, I have this solemn task and privilege of equipping the flock, especially the leaders, for the upbuilding of my church.

This task is put to a new challenge when the Covid-19 pandemic started in 2020. When churches were forcefully closed, the preaching and other ministries of the church were endangered and challenged. As a result, churches were forced to look for other creative ways to continue her mandate and commission to spread the gospel and to continue to minister before the Lord. The use of technology such as the internet, Facebook, messenger chat, Youtube, Zoom, and others prominently increased and maximized during the pandemic period. Churches inevitably made use of these various technologies to continue to keep in touch with one another and to continue to preach the Word of God.

With the Covid-19 virus still present as of writing time, and with some transition to what is called the “new normal”, the use of social media platforms will also remain as a viable option in

the preaching and equipping ministries of churches today. This is the reality I found in my own church. While physical gathering resumes, some of the online ministries continue to be used as an effective and viable option in equipping and teaching our people. In fact, this project is about teaching an introductory series of lessons about the Gospels to our church leaders using online platforms in this time of pandemic.

The purpose of this project is to equip our church leaders even in this time of pandemic by conducting an online class starting with the lesson on “Introduction to the Gospels” using online platforms such as Zoom, Google Classroom, Youtube, and Messenger Group Chats.

Approach and/or Methods:

The first and primary approach in completing this capstone project will focus on the methodological method which deals with the various methodologies in doing a classroom setting as a means of equipping church leaders in Apologia Gospel Church with the use of available technological means. Under this approach, various online and internet tools will be considered to determine their effectivity as viable options for equipping our church leaders. This methodological approach will determine if the “online” option of equipping our church leaders is viable and effective in this time of pandemic.

The secondary approach in this capstone project is the creation of materials, visual aids and presentations which contain the content of instruction in the classes. This approach will focus on selecting what materials and references to be used which are relevant to the learning objectives of the equipping class. Since the scope and limitation of instruction will be limited to “Introduction to the Gospels”, the project will focus on using the selected content and materials consistent to the subject of the class. Although this approach is subordinate to the first approach

mentioned, it is deemed that the contents of instructions are still necessary in making this project successful.

Timeline:

| Stage | Description | Timeline |
|--------------------------------|---|----------|
| Planning Stage | In this stage, all required planning activities for the class will be done. Some of the planning activities which will be done include the creation of a support team, creation of the syllabus, creation of the teaching materials, establishment of the enrollment process and preparation of online platforms. | 1 month |
| Promotion and Enrollment Stage | During this stage, the class will be advertised to the local church. Important information will have to be shared such as the enrollment process. This will also be the perfect time for students to enroll. | 1 month |
| Implementation Stage | This is now the actual implementation of all the plans with a focus on the teaching of the materials according to the planned syllabus and schedule using the online platforms. | 4 months |
| Evaluation Stage | This is the stage where evaluation takes place. At least four elements will have to be evaluated for its effectiveness. These include the evaluation of the instructor, the content and teaching materials, the online platforms, and the evaluation of the students if they have learned effectively. | 1 week |
| Culmination and Presentation | Compiling of data and presentation to panel for defense and approval | 1 week |

Outline:

1. **Introduction** – The capstone project will be about an equipping class of the church leaders in Apologia Gospel Church with a scope of “Introduction to the Gospels” as the subject, using available technological and internet tools as the platform.

Equipping ministry is a crucial ministry in the local church even (especially) in times of pandemic. The challenging spot of ministry is heightened since the pandemic pushes people to some pressure, not just physically, but also emotionally, psychologically and spiritually. There is a louder calling now to press on in ministering to people and raising leaders during these critical times. But the Lord has providentially placed as well technological means and resources available to believers in the Philippines and in the world to continue in the task of equipping. Filipinos, specially, have access to internet and online platforms such as Facebook, messenger chat, Youtube, Zoom, Google Classroom, and others.

The purpose of this project is to equip our church leaders in Apologia Gospel Church in this time of pandemic by conducting an online class starting with the lesson on “Introduction to the Gospels” using online platforms such as Zoom, Google Classroom, Youtube, and Messenger Group Chats.

2. **Background** – Online learning or distance learning programs are nothing new in the last 10 to 20 years. However, the Covid-19 pandemic shocked the world in 2020 that forced all levels of educational classes to be done online or modular. What used to be a special case of learning is now a normative one.

Public schools resorted to modular, online and hybrid modes of learning. Modules were printed and distributed to the houses for learners to study on their own, and perhaps, with the guidance of their parents or guardians. For those who have access to television, the Department of Education broadcast educational shows for every grade level. For those who

have access to internet, hybrid forms of learning were introduced with learners joining group sessions online during scheduled days.

All levels of college students were forced to continue their studies online. Video messaging became a norm. Zoom, a private video conferencing application which was unknown before the pandemic, rose to prominence and household use, skyrocketing their value almost overnight. Although using Zoom has cost implications for the host, it is a free application that can be used and downloaded by the users on their gadgets. Another counterpart application similar to Zoom is Google Meet, a free application by Google which can be downloaded in cellphones and computer systems.

The same condition occurred among the churches. Since mass gatherings were prohibited under certain quarantine status, worship services were immediately translated into online streaming. Sermons were either pre-recorded or broadcast live via popular social media and video-music platforms such as Facebook and Youtube. In some churches, the whole service is live streamed, letting people participate virtually from the start of the worship service to the end. In all of this, there are innovations in the use of these multiple platforms to maintain the intentional relationality of the worship service which is done virtually.

Moreover, what is happening in the Sunday worship service overflows in how weekday small groups and discipleship ministries are done. Consequently, prayer meetings, bible studies and small groups were all done online. As long as there are restrictions in gathering, even in houses, coffee shops, or restaurants, believers were forced to sustain the ministries using other means, this time through online platforms.

This project, then, is focused on doing the local church's equipping ministry through available online platforms as a viable method, not just during this pandemic, but also when the pandemic ends, ushering to what is called the "new normal".

3. **Body** – This project is implemented according to four stages as planned – the planning stage, the promotion and enrollment stage, implementation stage, and evaluation stage.

Planning Stage. This stage sets the project and prepares necessary requirements in order to launch a successful and effective equipping class in our local church.

Scope and Limitations. This project is limited primarily in teaching an Introduction to the Gospels. It aims to give an overview and answers to the introductory questions of the four gospels. This project is conducted in my local church, Apologia Gospel Church, for the period August-November 2021.

Creation of Project Team. A Project team was created in order to help in this project in all its stages. 4 members were chosen composed of the 3 elders of the church, including myself, and 1 deacon which acts as the volunteer staff in processing enrollment applications and handling financial aspects of this project. I act as the overall chairman and implementor of this project while the other 2 elders act as the reviewer of the project. The project team is created to make sure that there are sufficient inputs from others outside myself who have loving interests in the overall mission and shepherding of the church.

Target Audience. This project is designed to meet the needs of leaders in our local church. These leaders include the elders, deacons, small group leaders and other ministry leaders of the church. This means that the audience is not composed of new believers and have ample exposure to the Bible and are dedicated in serving the Lord in various leadership and teaching ministries of the church.

Textbook and References. The main textbook of this project is the Holy Bible: Old and New Testaments, especially the four gospels. In addition, much of the material is sourced from Carson, D. A. and Douglas J. Moo 2005. *An Introduction to the New Testament*. 2nd edition. Grand Rapids: Zondervan. However, the lecture notes came from my notes which I obtained during CGST classes, especially from the New Testament 1 class.

Syllabus and Schedule. The Syllabus prepared during this stage which contained the subject description, the learning objectives, the textbook information, the class requirements, the grading system, and the class schedule. The Syllabus (Annex 1) was prepared in advance since this was one of the ways I was able to plan ahead and determine the important elements of the class. This Syllabus was also released to those who enrolled before the class began to establish their expectations of the class.

The Class Schedule, which was part of the information in the Syllabus, was also established earlier in order for students to be able to block their personal schedule. The following is the class schedule established for this project:

Table 1: Class Schedule

| Date | Sessions | Readings (required before sessions) | Topic |
|----------------|-----------------|---|--|
| Aug. 14, 2021 | 1 | Chapter 1: Thinking about the Study of the NT | Orientation and Introduction |
| Aug. 28, 2021 | 2 | Chapter 2: The Synoptic Gospels | The Synoptic Gospels |
| Sept. 11, 2021 | 3 | Chapter 3: Matthew | Matthew |
| Sept. 25, 2021 | 4 | Chapter 4: Mark | Mark |
| Oct. 9, 2021 | 5 | Chapter 5: Luke | Luke |
| Oct. 23, 2021 | 6 | Chapter 6: John | John |
| Nov. 6, 2021 | 7 | None | Review and Deadline of Submission of Summary Paper |

Creation of Teaching Materials. During this step, I studied the main textbook and other references and created powerpoint presentation materials which are the main teaching material for this class. The teaching content is based from the textbook *An Introduction to the New Testament* by DA Carson and Douglas Moo. The scope is the first six chapters of the textbook covering the four gospels. Notes from the classes I enrolled and went through in CGST were also incorporated in the lecture notes.

Use of Google Classroom. The Google Classroom is created during this stage and is being made ready for the class. The Google Classroom is set up for a centralized communication channel, uploading and downloading of materials, off-class interactions, quizzes and grading records. Below is the screenshot of the main page of the Google Classroom for this class. Google classroom is a free application program offered by Google. In order to learn how to set up a Google Classroom, Google has written down the procedures in its Google Help Center

(<https://support.google.com/edu/classroom/answer/6020273?hl=en&co=GENIE.Platform%3DDesktop>).

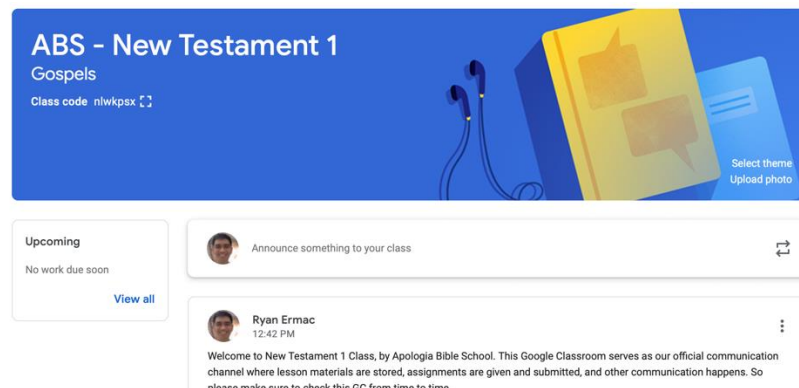


Figure 1: Google Classroom

Preparation of Zoom Account. A Zoom account is also secured during this stage. Zoom is an online video conference platform which became popular during the start of the pandemic. Because of its user-friendly tools, affordability, and useful features, it was highly used by many organizations. Its screen-sharing and recording features are the main useful tools especially for education. Although there are other free applications that can be used for an online class such as a Google Meet, the Zoom application is chosen in this class because of its user-friendliness. Zoom offers free use of its application but it can only be used not more than 40 minutes. Once the 40 minutes is consumed, it automatically shuts down the application. However, Zoom offers an unlimited use of the application for a minimal monthly payment.

Review and Approval Process. The output of the Planning stage was presented to the project team for review and improving the class. The Syllabus, teaching materials, and enrollment process were presented and reviewed and approved by the project team to ensure quality control of the basic inputs to the next project stage.

Promotion and Enrollment Stage. The class is now advertised to the local church. Important information is shared such as the enrollment process. Enrollment to the class also opened.

Advertisement. Advertisement was done in three venues: Announcement is the Sunday church gathering, announcement through messenger chats, and advertisement in Facebook groups. The announcement of this class in the Sunday church gathering was done as early as July 4, 2021. Corresponding announcement blasts were also done through messenger chats sent to all members of the church. Lastly, an official announcement was also posted in the official Facebook Group of the church. Announcement contents include the class description, the schedule, the platform, and the procedure on how to enroll.



The image shows a screenshot of a Facebook post from the 'Apologia Gospel Church' group. The post is made by Ryan Ermac, who is the Admin of the group. The post text describes a class titled 'New Testament 1' and provides details about the curriculum, enrollment, and schedule. The class is held every other Saturday from August 14 to November 6, 7-9 PM via Zoom. A link to the enrollment form is provided, and the deadline for enrollment is August 9.

Apologia Gospel Church

Ryan Ermac
Admin · July 2 at 1:29 PM · 🗨️ +1 · 🌐

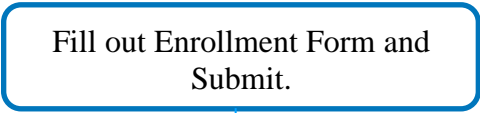
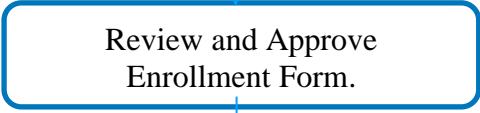

New Testament 1 introduces you to the political, social, and religious background of the New Testament, with a focus on the Gospels. You will also learn to answer the main introductory questions of the gospels, such as authorship and theological themes of each book. The Synoptic problem will also be discussed.

Enroll now in New Testament 1.
Class Schedule: Every Other Saturday; Aug. 14 - Nov. 6, 7-9 PM via Zoom
Enrol here: <https://forms.gle/HHHsbvmzyK5XggRs8>
Deadline of enrollment: Aug. 9

Figure 2: Facebook Advertisement

Enrollment Process. The 3-step enrollment process that was established was easy to follow. The first step is the filling out and submission of the enrollment form by the student. Basic information is required in the enrollment which are provided by the student for records' purposes. The enrollment form is created using the Google Form. The filled-out form is submitted to the project chairman for review and approval. Once approved, the student is informed of the approval and ready to be joined in the Messenger Group chat and Google Classroom. A total of 25 students enrolled and completed the class.

Table 2: Process Flowchart of Enrollment Process

| Step No. | Activity | Responsible Person |
|----------|---|-----------------------|
| 1 |  | Student |
| 2 |  | Project Team Chairman |
| 3 |  | Student |

Use of Google Form for Enrollment. The enrollment form is created using the Google Form. This free application program is offered by Google and is easy to use. As a creator of this form, I get notifications once a form is submitted by a student. Moreover, I also have access to the summary and individual responses using the dashboard of Google Forms. For further guidance in how to set-up a Google Form, Google provides support in its website (https://edu.google.com/teacher-center/products/forms/?modal_active=none).

Enrollment - New Testament 1

By filling out this form, you are enrolling in the subject, New Testament 1. The class meets every other Saturday, from Aug. 16 to Nov. 6, 7-9 PM, via ZOOM.

The class will require you to attend all sessions, read all reading requirements, and satisfy other requirements given by the facilitator/mentor.

Email *

Valid email

This form is collecting emails. [Change settings](#)

Name: *

Short answer text

Birthday: *

Month, day, year

Contact Number: *

Short answer text

Figure 3: Enrollment Form Using Google Form

Messenger Group Chat and Google Classroom enrollment. Once the enrollment process is completed, students were invited into a Messenger Group Chat and Google Classroom. The Messenger Group Chat is created because it is recognized to be the most accessible communication channel to all the students who enrolled. Students are also invited to the Google Classroom as the centralized communication channel, for the uploading and downloading of materials, off-class interactions, quizzes and grading records.

Implementation Stage

Subject Description. This subject is a study of the Gospels and of some issues concerning how to interpret the Gospels. This study includes a historical, literary and theological survey of the four gospels. The Synoptic problem was also be discussed.

Learning Objectives. The following learning objectives were established:

- The student will be able to describe the historical background of the Gospels.
- The student will be able to know the literary structure and the major theological themes of each gospel.
- The student will be able to describe the Synoptic problem and its relevance in interpreting the gospels.

Orientation. During the first online session, the syllabus was presented and discussed to the class. Requirements of the class include the following:

- Attendance in all sessions.
- Enrollment in the official Google Classroom.
- Accomplishment of reading assignments.
- Summary Paper to be submitted on the last session of the class.

The student's participation of this class will also be evaluated using the following criteria.

- Attendance of all zoom sessions.
- Completion of reading assignments
- Completion and submission of a Summary Paper.

Since this equipping class is not a formal class but an informal, church-based class, getting a grade is not important. Learning and being equipped is more important in this class. Attendance is required since that's one venue where students listen to discussions and get to ask. Reading

assignments are given to motivate students to study on their own. This method will also give information to the teacher if the students are learning. A summary paper is required where students make a summary of important lessons they learned from the class which will be helpful in their own ministries, especially when they teach the gospels to their own small groups or bible study groups.

A Certificate of Completion will be given to successful students who will satisfy those mentioned requirements.

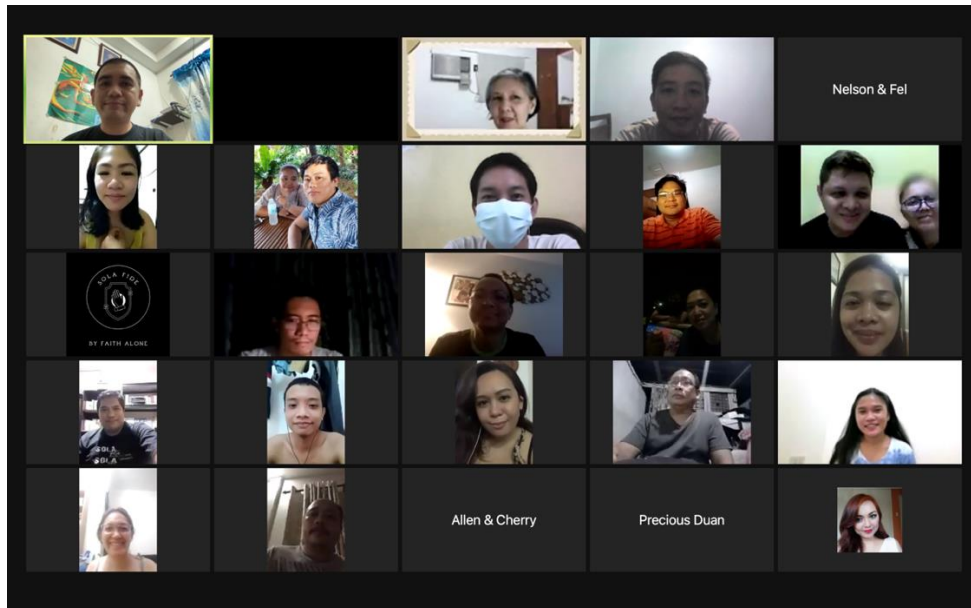


Figure 4: Orientation Session

Program of the Class. The class will go through the following program:

- Opening Prayer (1 minute)
- Recap (15 minutes) – is a time to briefly review the previous lesson. This can also be done through break-out groups so that everyone can participate in sharing what they learned from the previous lesson
- Lecture of the main content (1 hour and 30 minutes) – is the discussion of the main lesson for the day in accordance with the schedule.

- Question and Answer (15 minutes)
- Closing Prayer (1 minute)

Contents and Outline. The content of instruction is primarily based from the main textbook and my personal notes which I obtained during my CGST Classes especially from the New Testament 1 class. Thus, the teaching strategy of this class include two things: Reading Assignment and Lectures via Zoom. Reading assignments are scheduled as per Table 1 above and as indicated in the Syllabus. Reading assignments are encoded in the Google classroom and sent out to the students automatically through this platform. In this way, the students received the instructions and at the same time can mark the assignment as “done” when they complete the assignment. This is also the only way that the instructor knows if the reading assignments are completed.

The lectures are a summarized presentation of the readings and an open discussion and interaction from the students. There will be seven major lessons in this class as described below. Annex 2 contains the outline and lecture notes discussed under each lesson.

- Lesson 1: Introduction.
- Lesson 2: Synoptic Gospels
- Lesson 3: Matthew
- Lesson 4: Mark
- Lesson 5: Luke
- Lesson 6: John

Lectures via Zoom.

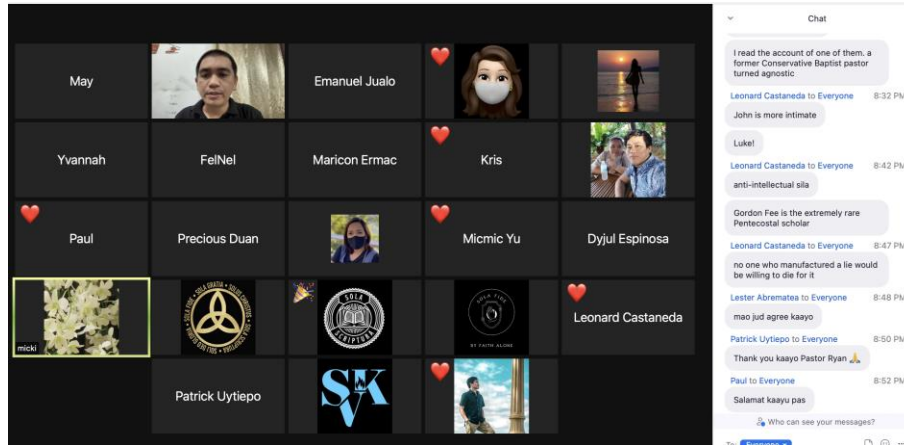


Figure 5: Lecture on the Synoptic Gospels via Zoom

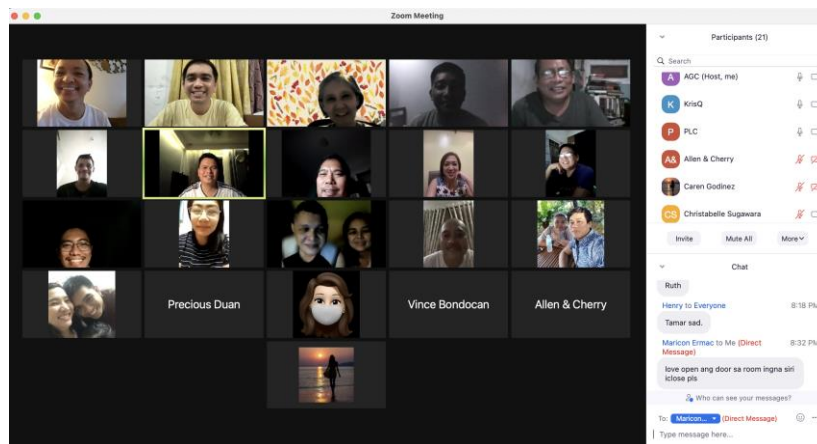


Figure 6: Lecture on the Gospel of Matthew via Zoom

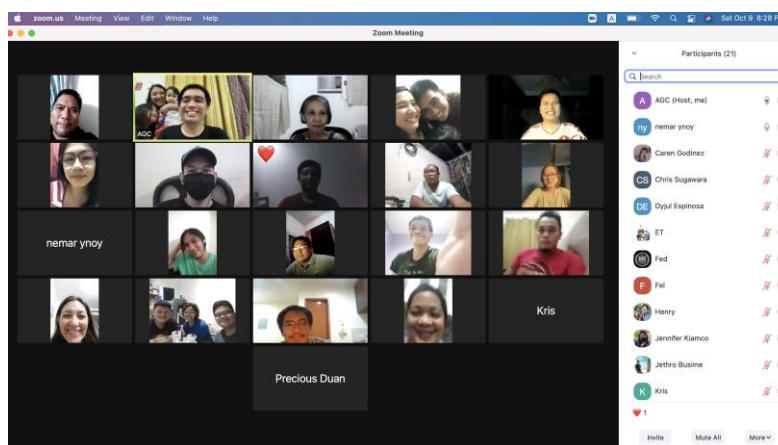


Figure 7: Lecture on the Gospel of Mark via Zoom



Figure 8: Lecture on the Gospel of Luke via Zoom

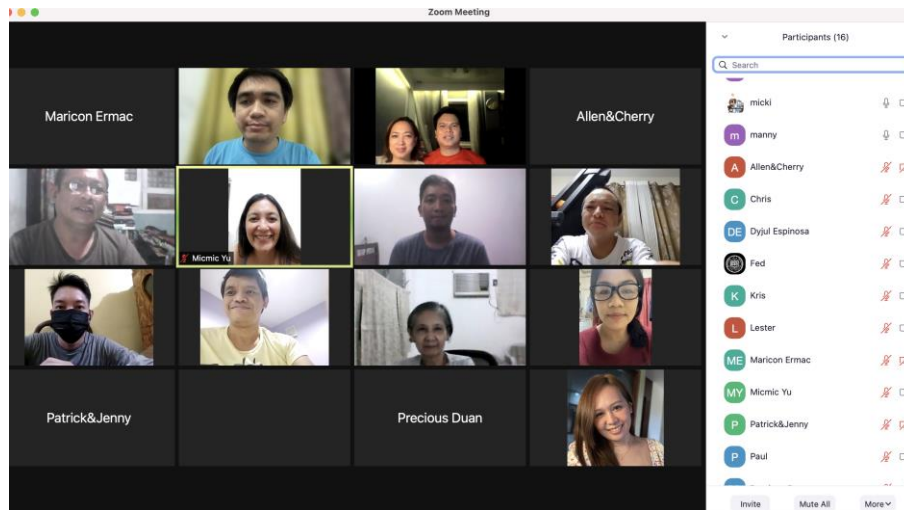


Figure 9: Lecture on the Gospel of John via Zoom

All lectures are recorded in the Zoom and uploaded to Youtube so that those who were not able to attend who were not able to log in consistently due to internet connections can still review the lectures whenever they can.

Evaluation Stage. The class is evaluated in 4 areas: evaluation of the instructor, of the content, of the online platform and of the students.

Evaluation of the Instructor. The process of evaluation of the instructor is based on the feedback of the students. The evaluation form is created via Google form and sent out to the students.

Based on the evaluation form given to the students, 100% of the students said that the instructor is prepared for the class. 100% of the students said that the instructor knows the content very well and is an effective instructor. 100% of the students said that the instructor is available to answer the students' questions.

Evaluation of the Content. The process of evaluation of the content (both the lecture and the textbook of the reading) is conducted by asking the students to answer the evaluation form via Google form.

Based on the evaluation form given to the students, 92% of the students said that they have learned a lot from the lectures. 85% said that they have learned something but not enough. According to this 8%, learning the overview/introduction of the gospels is very important but will need more learning, especially about the details of the gospel narratives.

Based on the evaluation form given to the students, 100% of the students said that they learned a lot from the main textbook used for the reading assignments. Although there is feedback that the textbook authored by Carson and Moo is difficult to read in many places, it is still very informative especially for someone who wants to know more about the gospels.

Based on the evaluation form given to the students, 100% of the students said that the lessons are helpful in their understanding of the gospels. However, only 85% said that all the

lessons are relevant to their ministry. 15% said that some lessons are not relevant to their ministry as of this moment.

Based on the evaluation form given to the students, 100% of the students said that the lessons are organized and presented effectively within the given timeframe.

Evaluation of the Online Platform. The process of evaluation of the online is conducted by asking the students to answer the evaluation form via Google form.

Based on the evaluation form given to the students, 57% of the students said that the online platform is effective for their learning in the class while the 43% said that they are still learning for the most part through the online platform, but not all the time.

Based on the evaluation form given to the students, only 21% of the students said that they prefer the online class. 29% said they prefer a face-to-face class. And 50% said that it doesn't matter whether they attend a class online or face-to-face.

Feedback from the students include connectivity issues as the greatest challenge in the learning. Connectivity issues may result from power interruption or internal signal issues. Other students brought up that the advantage of the online platform is that it saves money that will be spent in attending a face-to-face class. The online platform is also advantageous to parents who have small children to attend to and could not leave their homes. Learning is available to all even to those who have difficulties in going out, especially this pandemic time.

Evaluation of the Students. Since this is not a formal education, evaluation of the students is not measured by quizzes but by the completion of their reading assignments and their submission of the Summary paper.

100% of the students have completed their reading assignments on time. The reading assignments are assigned readings from the textbook as a supplement of the lectures during live discussions via zoom.

As to the summary paper, students are to prepare a summary of the lessons that they can use as reference, guide, or material for their own studies or bible study groups. The deadline of submission of the papers is still in the end of November 2021.

4. Conclusion and Final Reflections

The use of Technology and Internet – Internet and technology are helpful tools indeed that will help in the ministries of the church. When the pandemic started which limits the way ministries are done especially that restricts physical gathering, internet and technology have been very helpful for the church to continue in reaching out and in equipping leaders and members alike. However, there are still limitations and challenges brought about by the use of these resources. Technology, or in this project, the use of online resources and gadgets in tandem with an internet connection works best when they are working properly and are used properly by the students.

For example, in this project, around 57% of the students said that the online platform is effective for their learning. However, the remaining 43% describes their learning as effective only for the “most part” but not all the time. There are still people who prefer to do the face-to-face learning session than online. 29% of the students said they prefer a face-to-face class, although 21% said they prefer the online class. The rest of the students works with any platform in learning. Here we realize that there are still people who find that learning through online classrooms are still challenging, whereas others work well in any means.

Of course, the preference whether online or face-to-face is influenced by factors the learner is in. Feedback from the students that affect their learning include connectivity issues as the greatest challenge in the learning. Connectivity issues may result from power interruption or internal signal issues. The recording of the lectures and uploading them to Youtube is very helpful and addressed the issue of connectivity during the live sessions.

In addition, a study done by Psychosocial Support and Children's Rights Resource Center states that 33% of student-respondents do not perceive the home as conducive environment for learning compared to schools while 67% found it challenging to understand the lessons in online classes. Around 50% of the respondents provide the poor internet connection or the lack of funds to buy data as the main challenges in doing the online class (Philippine Star, 2021).

However, other students in this project brought up that the advantage of the online platform is that it saves money that will be spent in attending a face-to-face class. This is an important factor and one of the great advantages of online learning.

The online platform is also advantageous to parents who have small children to attend to and could not leave their homes. In the case of this project where many students are parents themselves with babies or little kids, online classrooms have enabled them to continue learning even though they could not go out from their homes. Learning is available to all even to those who have difficulties in going out, especially this pandemic time. This, I think, is the greatest advantage of online learning as far as equipping ministry of the church is concerned. The church is still able to continue his task of equipping leaders even though they may not be currently and physically present.

The reflections, so far, are from the perspective of the students. From the perspective of the teacher, there are a few things to note. Even though there is a great advantage in the continuity of learning and equipping brought about by online classrooms, there is one thing the online classroom could not replicate from the physical set-up – the kind of social interaction that only occurs with physical or face-to-face session. As a teacher, it is quite challenging and sometimes distressing to be talking to the screen all the time, with many of the students' cameras turned off just to get more bandwidth, save mobile data, and get clearer connection. As a teacher, I could no longer immediately get the immediate facial or bodily reactions or movements of the students as they interact with the ongoing lesson. The teacher has to be dependent on the intentionality of the students in asking questions or giving comments. There is also that nagging questions in the mind of the teacher if the students are focused in listening or are they just logging in for the sake of the attendance without really sitting in for serious learning. Social interaction is greatly diminished, in my opinion, in online classrooms during on-going learning. The teacher, of course, can make ways in how to address this issue. For example, in this project, every live session, a 15-minute break out groups is dedicated for conversing with one another and sharing their learnings or even questions. This perhaps has allowed the students to share his voice in a smaller group to interact with one another. However, this has not absolutely solved all the issues during the on-going live session.

Overall, majority of the students have stated that they have learned a lot from the class and have found the lessons helpful to their own lives and ministry. Based on their feedback and completion of assignments, the project is successful in achieving its objectives in spite of the challenges brought about by the online set-up.

In conclusion, equipping the leaders of Apologia Gospel Church by teaching a class on Introduction to the Gospels through online means is effective and helpful to the ministries of the local church. However, this does not deny the challenges of the online classroom brought about by connectivity and social interaction issues. In the end, the face-to-face set-up may be the most ideal situation for learning and equipping. However, in these times of the pandemic where some physical restrictions may still be imposed, the online option is a viable option that the church can make use to continue her ministry and calling to equip her people for the glory of God. For best results, perhaps a hybrid scheme or a mixture of face-to-face set-up and online classroom may be utilized, but this has to be explored further.

5. **References** – References used in this project will be indicated here.

Carson, D. A. and Douglas J. Moo. 2005. *An Introduction to the New Testament*. Second edition. Grand Rapids: Zondervan / Academie.

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6. Appendices

Annex 1 Syllabus

Subject Description:

This subject is a study of the Gospels and of some issues concerning how to interpret the Gospels. This study includes a historical, literary and theological survey of the four gospels. The Synoptic problem will also be discussed.

Objectives:

- The student will be able to describe the historical background of the Gospels.
- The student will be able to know the literary structure and the major theological themes of each gospel.
- The student will be able to describe the Synoptic problem and its relevance in interpreting the gospels.

Textbook:

Carson, D. A. and Douglas J. Moo 2005. *An Introduction to the New Testament*. 2nd edition. Grand Rapids: Zondervan.

Holy Bible: Old and New Testaments.

Class Requirements:

1. Attendance and participation in all sessions.
2. Enrollment in the official Google Classroom.
3. Accomplishment of reading assignments.
4. Summary Paper to be submitted on the last class meeting.

Since this equipping class is not a formal class but an informal, church-based class, getting a grade is not important. Learning and being equipped is more important in this class. Attendance is required since that's one venue where students listen to discussions and get to ask. Reading assignments are given to allow the students to prepare for the next lecture. A summary paper is required where students make a summary of important lessons they learn from the class which will be helpful in their own ministries.

A Certificate of Completion will be given to successful students who will achieve those mentioned requirements.

Class Schedule:

| Date | Sessions | Readings (required before sessions) | Topic |
|----------------|-----------------|---|--|
| Aug. 14, 2021 | 1 | Chapter 1: Thinking about the Study of the NT | Orientation and Introduction |
| Aug. 28, 2021 | 2 | Chapter 2: The Synoptic Gospels | The Synoptic Gospels |
| Sept. 11, 2021 | 3 | Chapter 3: Matthew | Matthew |
| Sept. 25, 2021 | 4 | Chapter 4: Mark | Mark |
| Oct. 9, 2021 | 5 | Chapter 5: Luke | Luke |
| Oct. 23, 2021 | 6 | Chapter 6: John | John |
| Nov. 6, 2021 | 7 | Review | Review and Deadline of Submission of Summary Paper Evaluation |

Annex 2: Lecture Notes

Note: These lecture notes I compiled mainly from the notes I obtained from CGTS Classes, especially the New Testament Class, and from other relevant references used as listed in the Bibliography.

Lesson 1: Introduction

Orientation about the Class, Syllabus, the Online Platforms, etc.
Religious, Political, and Cultural Background of the New Testament
Introduction to the New Testament
Passing on the New Testament Text

Lesson 2: Synoptic Gospels

Introduction to the Synoptic Problem
General Questions
Proposed Solutions

Lecture Notes for Lesson 2

The Four-Gospel Problem

1. Plurality – 4 Gospels
2. Singularity – each gospel tells the story of Jesus
3. Jesus as the subject = some degree of similarity
 - a. Similar Contents on the life of Jesus
 - b. Disciples were guarantors of the traditions over decades
4. Since there are 4 Gospels, some degree of difference is necessary.
 - a. Each Gospel has different number of words, verses, chapters
 - b. Different settings in the life of the evangelist
 - c. Each Gospel has its own slant on the portrait of Jesus

General Questions:

1. If there is “ONE GOSPEL”, why are there 4 NT Gospels?
 - a. 1 Gospel message on the historical Jesus
 - b. 4 NT Gospels on literary and different accounts
2. If the Gospels are inspired, why are the 4 Gospels different?
 - a. Inspiration doesn’t nullify the human authors
3. Doesn’t the inspiration of Scriptures require uniformity in the accounts of Jesus’ life and message?
 - a. Unity but not straight uniformity
4. Doesn’t inspiration of Scriptures require technical precision/accuracy in its account of the life of Jesus?
 - a. In their ancient context, different from modern context, expectations are different.
5. How are we to understand the “red letter” portions of the NT Gospels?
 - a. “Red letter” are modern invention
6. How do we understand the accuracy of the NT Gospels when they report what Jesus said?

- a. Ipsissima verba – very words
- b. Ipsissima vox – very voice (such as the NT)
- c. Jesus' words were Aramaic but translated to NT Greek; they are not tape-recorded

Solutions to the Synoptic Problem

1. Independence Theory – Each gospel was written independently; does not account similarity; denies the truth of Luke's statement that he depended upon other sources.
2. The 2-gospel hypothesis – J.J. Griesbach hypothesis (late 18th century); William Farmer (20th century)
 - a. Matthew was written first (apostle and eyewitness)
 - b. Luke followed, used Matthew and modified it
 - c. Mark used both and shortened them
 - Early tradition (Augustine) – Matthew was written first
 - Avoids an apostle dependent to a non-apostle
 - No need to speculate about a non-extant source (Q and L)
3. Modified Two-source theory
 - a. "4 source theory" – Oxford hypothesis
 - b. Mt and Lk used Mk (# 1)
 - c. Mt and Lk used Q (# 2)
 - d. Mt used M (# 3)
 - e. Luke used L (# 4)
 - Problems: (1) an apostle depended upon a non-apostle; (2) requires 3 non-extant sources; (3) disagrees with early tradition; (4) complicated

Lesson 3: Matthew

Characteristics

Authorship

Date

Place and recipients

Structure

Purpose

Theology

Lecture Notes for Lesson 3: The Gospel According to Matthew

Characteristics

1. Many Jewish features:

The genealogy, 1:1f

Mt. uses "Israel" 12x; in 12x in Lk, 4x in Jn and 2x in Mk.

6 uses of "Israel" are unique to Matthew:

"never was anything like this seen in Israel" 9:33

"Go rather to the lost sheep of Israel" 10:6

"you will not have gone through all the towns of Israel" 10:23

"I was sent only to the lost sheep of the house of Israel" 15:24

After a healing “they glorified the God of Israel” 15:31

Quoting Jeremiah, “price...set by some of the sons of Israel” 15:31

Fulfillment of prophecy (130 quotes or allusions to OT) – in the 1st advent

“Hypocrite” is used 13x in Mt. & always about Jewish folk: 6:2,5,16; 7:5; 15:7; 22:18; 23:13, 23, 25, 27, 29; 24:51; cf. 1x Mk, 3x Lk; 0x Jn.

2. Kingship of Jesus is addressed in 3 ways:

a. Use of king/*basileus*, (115x NT)

22x in MT

1x of David, 1:6

4x of herod king of Israel, 2:1,3,9; 14:9; cf 1x *basileuo*, Mt. 2:22

1x of God the king, 5:35

8x of a king in general, 10:18, 11:8, 17:25, 18:23, 22:27,11,13

8x of Jesus:

1x of baby Jesus as king of the Jews, 2;2

1x of Jesus as fulfillment of OT prophecy, 21:5

2x of Jesus the eschatological judge, 25:34, 40

3x of Jesus king of the Jews, 27:11,29, 37

1x of Jesus as king of Israel, 27:42

11x in Lk, but only 4x of Jesus; 12x Mk, but only 6x of Jesus, 15x in Jn, 14x of Jesus and 1x of Caesar

b. Kingdom of heaven/God

| | Mk | Mt | Lk | Jn |
|-------------------|----|----|----|----|
| Kingdom of heaven | 0 | 32 | 0 | 0 |
| Kingdom of God | 5 | 32 | 2 | |

c. Jesus as “the Son of David” (i.e. king

3. Teaching of Jesus is prominent (e.g. 5 discourses) 5:2, 7:29

4. Strong eschatological expectations

a. In that day, 7:22; on the day of judgment.. 10:15; 11:22,24, 12:36

b. *Parousia*/coming of the SoM – 4x 24:3, 27 37, 39 (7x in Paul)

c. “the end/*synteleia* of the age” – 5x; 13:39,40,49; 24:3; 28:20; 0x in Mk, Lk, Jn

d. “the age to come” – 1x 12:32

5. More parables than Mark

6. More comprehensive of the life of Jesus (birth and resurrection)

7. Strong link to the OT (genealogy, OT citations, Jewish material)

8. Better Greek language than Mark

9. For being a Jewish gospel, Gentiles have surprising roles

a. 2:1 wide men “from the East” visit the baby Jesus

b. 4:24 “news about him spread all over Syria”

c. 8:5 a Gentile centurion has faith such as not found in Israel, 8:8,13

d. 8:28f a non-Jewish man was demon possessed, but was exorcized

e. 10:18f the disciples will witness to the Gentiles, 10:19-20

- f. If non-Jewish cities, Tyre & Sidon, fair better than Jewish cities
 - g. Make disciples of “all nations”
10. Only Gospel to speak of the Church/ *ekklesia* explicitly (16:18; 18:17)

Authorship

1. Internal evidence – there is no author identified in the document, the author is technical anonymous
2. External evidence
 - a. Papius, ca 130 (according to Eusebius), “Now concerning Matthew is stated: ‘So then Matthew recorded the oracles (*logia*) in the Hebrew tongue, and each interpreted them to the best of his ability.’”
 - b. Irenaeus, ca 180-200 (according to Eusebius), “Matthew published his gospel among the Hebrews in their own tongue, when Peter and Paul were preaching the Gospel in Rome and founding the church there.
3. Conservative Assessments of the Papias/Irenaeus tradition:
 - a. Our Matthew was not written in Hebrew but in Greek. Efforts at proving that our Greek Matthew was translated from an original Aramaic Matthew have been unsuccessful.
 - b. Our Matthew used Mark and Q as sources, and they are Greek.
 - c. *Logia* does not refer to a whole gospel but to Aramaic sayings of Jesus that could be the Aramaic source underlying Q or ‘M’ or a ‘proto-Matthew’
 - d. *Logia* does refer to the finished book of Matthew
 - e. “Hebrew tongue” means “Hebrew rhetoric style” – using a topical arrangement
4. Critical views – views that doubt the traditional authorship
 - a. The author depended upon Mark (a non-disciple). This makes apostolic authorship unlikely. The author was not an eyewitness – he used sources and follows Mark closely.
 - b. The Gospel has late theological positions: the Church and Trinity in Mt. 28:19. (The doctrine of the “trinity” was worked out in the 2nd century and following, beginning with Athenagoras ca 177 and Tertullian, 155-220).
 - c. The author was “a Greek speaking Jewish Christian who possibly had some rabbinic knowledge” (Kummel)
5. Traditional view – the author was the Apostle Matthew, the tax collector, Mt. 9:9, 10:3; Levi in Mk. 2:14//Lk. 5:27
 - a. Why would the church ascribe the authorship to Matthew who is not featured in Acts? The church would have not attributed it to Matthew without a good reason.
 - b. Why couldn’t Matthew use a source (Mark) if it was available, it was at least 35 years after Jesus?
 - c. The “M” tradition could be from an eyewitness perspective.
 - d. “Church” is not late if Paul wrote about it well before Matthew was written. The idea of church is not developed in Matthew such as into offices (bishops and deacons in Phil. 1:1). It is simply the messianic community.

- e. If Early Trinitarian expressions existed before Matthew was written (Gal. 4:6; 2 Cor. 13:14, 1 Peter. 1:1-2), Matthew could have written something similar if not a bit more developed (Mt. 28:19)
- 6. Conclusions: 2 options
 - a. Matthew's Aramaic collection of Jesus' *logia* is an underlying or early sayings source of the Gospel; Primary editing was done by disciples in the Matthean circle. Final editing and translation into Greek was done by a Hellenistic Jewish Christian.
 - b. Matthew composed the gospel in Greek originally without an earlier Aramic version.

Date

- 1. After Mark (since Mt used Mk) – post-resurrection perspective 10:4, 27:8, 28:15
- 2. Before 100 because Didache 8.2 quotes the Matthean Lord's prayer
- 3. Conclusion: 1st Century, before 70 (Carson and Moo) is written by Matthew

Place and Recipients

- 1. The recipients were Jewish Christians – based upon the clearly Jewish slant of the Gospel
 - a. Of the Diaspora (Hagner), Antioch of Syria (Kummel, Stanton), or just Syria (Lohse, Carson and Moo)
 - b. Aramaic terms are not translated: raka. 5:22; mamona (money), 6:24; korbanan (treasury), 27:6; whereas *golgatha* and *eloi eloi lama sabachthani* are translated, 27:33,45
 - c. Conclusion: Antioch/Syria is the best inference, but certainly where Jewish Christians defended their faith before Jews.

Sources: Mark (about 612 of Mk's 662 verses) + Q (230 verses in common with Luke) + M (25% of Mt).

Structure

- I. Intro – The coming of the Messiah, 1-2
- II. Ministry of the Messiah, 3-25

| | | | |
|--------------------|------------------|-------|------------|
| 1 Narrative, 3-4 | Discourse, 5-7 | 7:29 | No Mark |
| 2 Narrative, 8-9 | Discourse, 10 | 11:1 | Mark 3 & 6 |
| 3 Narrative, 11-12 | Discourse, 13 | 13:53 | Mark 4 |
| 4 Narrative, 14-17 | Discourse, 18 | 19:1 | No Mark |
| 5 Narrative, 19-23 | Discourse, 24-25 | 26:1 | Mark 13 |

- III. Humiliation (Passion) and Exaltation of the Messiah, 26-28

Purpose of Matthew

1. Matthew has reworked Mark with the help of Jewish Christian tradition that he has adapted in order to defend Christianity in the eyes of Jewish Christian readers, to make it acceptable to them, and to prove to them that Jesus was the Jewish Messiah. (Kummel).
2. Mt was written to confirm Jewish believers in the truth of Christianity as the fulfillment of the promise to Israel (Hagner).
3. Mt was written to convince Jewish readers that Jesus is their royal messiah... Jesus is the legitimate heir to the royal house of David (B. Metzger)

Theology of Matthew

1. The church/*ekklesia* (composed of Jews and Gentiles) is not the new Israel but the true Israel and salvation is gained only in the church
Old Israel is judged and condemned by their rejection of Jesus (3:9; 8:5-13; 10:17, 36; 11:21f; 12:38f; 13:5; 16:6,11; 21;28-32, 43-45; 28:19-20)
The Parable of the tenants: the Kingdom of God will be taken away from you (pl. Jews) and given to a nation (*ethnie*) producing the fruits of the kingdom.
The true Israel begins with the 12 disciples, who symbolize the 12 tribes
Among the 12, the chief apostle is Peter who was renamed as was Abraham
Upon Peter, the rock, Jesus says, "I will build my church."
In the setting in the life of Jesus, the "church" is the messianic community forming around Jesus.
In the setting in the life of the evangelist, the "church" has gained a broader meaning
By accepting what Israel was supposed to accept and by believing in what Israel was supposed to believe, the followers of Jesus obtained for themselves the role of true Israel.
2. Righteousness is what God/Jesus demands of his disciples. 23x in Mt using *dikaio*s (adj.) 14x; *dikaio*sune (noun) 7x; *dikaio*o (verb) 2x. Same words: 17x in Lk, 5x in Jn, 2x in Mk.
3. Mercy. Jesus calls and chooses a sinful tax collector as his disciple
 - a. 9:13 & 12:7 "I desire mercy (*eleos*) not sacrifice."
 - b. 23:23 "the more important matters of the law – justice, mercy and faithfulness; 28x in NT, 8x in Mt
 - c. 5:7 Blessed are those who show mercy
 - d. 9:27, 15:22, 17:15, 20:30,31 "Have mercy on...."
4. Jesus is the Son of David (1:1) and the fulfillment of OT expectations
5. Kingdom of Heaven
 - a. Jesus's first message was "Repent for the kingdom of heaven has come near" (4:17)
 - b. Kingdom (*basileia*) = 55x
 - c. Only Mt uses kingdom of heaven
 - d. Kingdom of heaven = 32x
 - e. The temporal dimensions:
 - i. Jesus as the king of the kingdom could declare the kingdom was near 4:17

- ii. When his work was finished, the kingdom would become a present reality spiritually and the disciples can experience it in their lifetimes 16:28
- iii. Seek the kingdom first (6:33); the kingdom belongs to the poor in spirit (5:3)
- iv. The kingdom is not always about the Millennium. The kingdom of heaven has suffered violence until now (11:12)
- v. Duplex fulfillment of the kingdom – already and not yet
- vi. Present (already inaugurated): 3:2; 4:17; 5:3; 6:33; 12:28; 18:3-4; 18:23f; 21:31; 23:13;
- vii. Future (not yet consummated): 6:10; 8:11; 16:28; 25:34
- viii. This age (present kingdom) and in the age to come (future) 12:32

Lesson 4: Mark

Characteristics

Authorship

Date

Origin

Destination Sources

Narrative

Theology

Textual Problem

Lecture Notes for Lesson 4: The Gospel According to Mark

Characteristics

1. Narrative form – compared to Gnostic Gospels
2. The evangelist called his work a “gospel” (1:1)
3. Shortest NT Gospel – no birth narrative, no resurrection appearances
4. Less teaching – no Sermon on the Mount, few parables, no long discourses like in John
5. Action packed, quick paced. In chapter 1 alone:
 - a. Jordan river > wilderness>Galilee>Sea of Galilee>Capernaum>desolate place>all Galilee
 - b. Jesus is a doer (heals, calms the storm, walks on water, feeds the 5000 and 4000
 - c. Casts out demons
 - d. Jesus always on the go – *euthys* – immediately; 41x in Mk.
6. Blunt portrait of Jesus and the disciples
 - a. Disciples don’t understand the meaning of Jesus words, 8:14-21
 - b. Peter tries to correct Jesus, 8:32
 - c. Disciples don’t understand predictions of his death, 9:32
 - d. Disciples debate who is the greatest, 9:34
 - e. James and John want special status (10:35); the other 10 get mad (10:41)
 - f. Disciples were afraid, 4:35-41; 9:32; 10:32; 16:8

Author

1. Internal evidence – technical anonymous
2. External evidence – Mark
 - a. Clement of Alexandria (AD 150-215), Origen (AD185-254), Jerome (AD 345-420), Eusebius (AD 263-339)
 - b. Papias, Bishop of Hierapolis (ca. AD 130) – “John the elder used to say this also: Mark became the interpreter of Peter and wrote down accurately, but not in order, as much as he remembered of the sayings and doings of Christ. For he was not a hearer or a follower of the Lord, but afterwards, as I said, of Peter, who adapted his teachings to the needs of the moment and did not make an ordered exposition of the sayings of the Lord.”
 - c. Irenaeus, Bishop of Lyons (late 2nd century) – Mark, the disciple and interpreter of Peter handed down to us in writing the substance of Peter’s preaching.
 - d. John Mark is connected with the apostolic community (Acts 12:12,25). 1 Peter 5:13 connects Mark with Peter in Rome probably.
3. Although the Gospel of Mark is anonymous, the leaders of the early church in the 1st to 3rd centuries believed that Mark wrote this gospel. The fact that Mark is not a major player in the New Testament provides credibility to the tradition about his authorship. Mark is close to Peter (Acts 12:12), a companion of Paul and Barnabas in the first missionary journey (Acts 13), stayed in Rome (2 Tim. 4:11), and was with Peter in Rome (1 Peter 5:13).

Date:

1. Probable date is 65-70 AD.

Origin:

Traditional view is in Rome.

Destination:

To Gentile/Roman/Hellenistic Christian readers

1. Mark 1:1 opens with “the Gospel/*euangelion* of Jesus..” associated with Caesar cult. Jesus is the good news, not Caesar.
2. Mark explains customs and Aramaic expressions: 3:17; 5:41; 7:3-4; 7:11, 34; 14:36; 15:22, 34
3. Mark contains Latin expressions- 12:42 *kodrantēs* “Penny”; 15:16 *praitorion* “governor’s headquarters
4. Mark 10:12 implies that a woman can divorce her husband, which was not possible in Jewish culture but it was in first century Roman society.

Sources

1. Main source was probably oral tradition
2. It was said that Mark has its source from Peter himself. No wonder the Gospel of Mark follows the structure of Peter’s teaching recorded in Acts 10:36-41. This is the Peter-Mark connection.

3. Mark is called an assistant (*huperetes*) in Acts 13:5 by Luke in the same way Luke calls Paul a *huperetes* (servant) in Acts 26:16. Luke mentions in Luke 1:1-2 that his sources in writing his gospel is from the *huperetes* (servants) of the word. Could it be that Luke used the gospel of Mark in writing his own gospel?

Narrative

1. Plot – conflict regarding Jesus’ identity between Jesus and
 - a. Demonic, 1:12-13, 21-27
 - b. Jewish authorities, 2:1-3:6; 12:13-44
 - c. Roman authorities, 15:2-15
 - d. His family, 3:20-21, 30-35
 - e. His disciples, 8:14-21
2. Implied readers knows the identity of Jesus from the start
3. Jesus’s identity:
 - a. The Father said “my beloved son” 1:11
 - b. Peter confessed Jesus is “the Christ” 8:29
 - c. In the mountain, Jesus as the “beloved Son” 9:7
 - d. Roman soldier declares Jesus as “Son of God” 15:39

Theological Emphasis

1. Importance of faith, 1:15; 2:5; 4:40; 5:34,36; 9:14-29, 42; 10:52; 11:22-24; 15:32
2. Discipleship
 - a. The call is to be with Jesus and to be sent out to preach (3:13-15)
 - b. To preach and cast out demons just as Jesus did (3:14, 6:12)
 - c. His family is redefined to be those who are his disciples 3:31
 - d. Cost of discipleship, 8:34-9:1; 10:28-31, 38-39
3. Moderate stress of the kingdom of God (15x) as subject of Jesus’ preaching
4. Christology: humanity of Jesus
 - a. 3:31-35 his family
 - b. 4:38 Jesus sleeps due to fatigue
 - c. 5:9 Jesus asked questions
 - d. 6:34, 8:2 Jesus is compassionate
 - e. 8:11-13 & 10:14 Jesus gets angry
 - f. 9:30 he desires mercy
 - g. 11:2 he hungers
 - h. 13:32 Jesus does not know the divinely appointed time of the end
 - i. 14:33,34 he is sorrowful
 - j. 14:65 he receives abuse
5. Jesus’ authority in teaching (1:22,27); to forgive (2:10); to cast out demons (3:15; 6:7); to cleanse the temple (11:28,29,33); to delegate to his followers (13:34)
6. The term *Christos* appeared 7x in Mark
7. Son of God – 1:1; 14:61-62; 15:39
8. Son of Man – 14x

- a. 2:10 – authority to forgive; 2:28 – authority over Sabbath
 - b. Passion sayings: 8:31; 9:9,12,31; 10:33,45; 14:21,41
 - c. Parousia/future : 8:38; 13:26; 14:62
9. Messiah (King), Son of God and Son of Man are all interchangeable in 14:61-62

Textual Problems:

- 1. Was the beginning lost? 1:1 is not a sentence
- 2. The Greek text ends with 16:8 with the word *gar*, “because”
- 3. The final section, 16:9-20 is a later addition to Mark

Lesson 5: Luke

- Characteristics
- Thematic Parallels of Luke-Acts
- Author
- Date
- Provenance
- Place of Origin
- Sources
- Recipients/Audience
- Canonicity
- Purpose of Writing
- Structure
- Theology/Themes

Lecture Notes for Lesson 5: The Gospel According to Luke

Characteristics

- 1. Composition: the only gospel to have an addressee, Theophilus (1:3); a sequel (Acts); to preserve the Magnificat (1:46-55), the Benedictus (1:68-79) and the Nunc Dimittis (Now you let me depart), 2:29-32
- 2. Claims to be based upon research and an orderly account
- 3. Eloquent language – big vocabulary, more complex sentences
- 4. Longest gospel and book of NT

| | chapters | verses | Words |
|------|----------|--------|--------|
| Mark | 16 | 678 | 15,171 |
| Matt | 28 | 1071 | 23,684 |
| Luke | 24 | 1151 | 25,944 |
| John | 21 | 878 | 19,099 |
| Acts | 28 | 1007 | 24,250 |

- 5. Luke + Acts combine to make about 25% of NT
- 6. Much narrative on John the Baptist: 1:5-25, 39-56, 57-80
- 7. More material on humanity of Jesus in addition to the birth narrative
 - a. Circumcision and dedication of Jesus as an infant, 2:21-38
 - b. The story of Jesus as a boy in the temple in Jerusalem, 2:39-52

8. Technical and medical language
 - a. Dropsy (edema)/*hydropikos*, 14:2
 - b. Needle/*belone* 18:25
9. Precision relating the story to contemporary political officials
10. Portrayed Jesus as a story teller: Good Samaritan (10:29-37), Rich Fool (12:16-21); Lost Coin (15:8-10); Prodigal Son (15:11-32); Unjust Steward (16:1-9); Rich Man and Lazarus (16:19-31)
11. Travel narratives
 - a. Jesus and his disciples travel to Jerusalem (9:51-19:27)
 - b. Post-resurrection travel to Emmaus, 24:13-35
 - c. Gospel travels to Rome (Acts)
12. Luke and John – Luke shares more in common with John than do Matthew or Mark
 - Characters: Martha, Mary, Annas, Judas (not-Iscaiot)
 - Both attribute the betrayal of Jesus to the activity of Satan
 - Both include the account of Peter cutting off the ear of the high priest's servant

Thematic parallels of Luke-Acts

- God's fulfillment of his promises to Israel
- God's creation of a world-wide body of believers, both Jew and Gentile
- Movement *toward* Jerusalem in Luke; movement *away* from Jerusalem in Acts
- Salvation
- Activity of the Holy Spirit
- Power of the Word of God

Authorship

1. Internal Evidence – anonymous; not an eyewitness or an original disciple
2. NT evidence – pointing to Luke
 - a. wrote Acts
 - b. a Gentile according to the comment “in their own dialect” (Acts 1:19)
 - c. “we” sections in Acts indicate the author was a travelling companion of Paul
 - d. The author was with Paul when Paul came to (Acts 21;15f) and departed from Jerusalem (Acts 27:1).
 - e. Luke was among Paul’s associates (Col. 4:11-14)
 - f. Luke was with Paul in Rome (Phm. 24; Col. 4:14; 2 Tim. 4:11; Acts 28:16)
3. External Evidence
 - a. Marcion
 - b. Anti-Marcionite Prologue (end of 2nd century)
 - c. Irenaeus (late 2nd century)
 - d. Muratorion Canon (late 2nd century)
 - e. Tertullian
 - f. Bodmer Papyrus XIV (P⁷⁵)

Date: Probably mid-late 60's, since the author of Luke-Acts does not arrive in Rome until AD 62 when he came there with Paul, Acts 28:16

Place of Origin:

- Antioch (Anti-Marcionite prologue)
- Achaia (Monarchian prologue)
- Rome (some late manuscripts)
- There is not enough information that allows for a positive identification of the provenance of the Gospel of Luke
- Uncertain, maybe somewhere outside Palestine

Sources: Mark (about 60% of Mk= 40% of Luke) + Q (230 vss = 20% of Lk) + “L” (=40% of Lk)

Audience:

Theophilus was a real person, not just a symbolic name for any lover of God; he was a very distinguished member of society. And “most excellence Theophilus” implies generally “intelligent Gentile readers” (Stanton)

Audience was likely Gentile

- Situated his gospel in the context of secular history (e.g. 2:1)
- Emphasis on the universal implications of the gospel
- Omission of material focused on Jewish law
- Tendency to substitute Greek equivalents for Jewish titles (“Lord” or “Teacher” for “Rabbi”)

Canonicity

- Universally accepted by the early church
- Possibly referenced by Clement of Rome, Ignatius, Polycarp
- Most likely referenced by the Didache and Gospel of Peter
- Definitely referenced by 2 Clement, Justin, and the heretic Marcion

Aim or Objective

1. To attract and win to Christianity cultured Greek readers like Theophilus (Metzger).
2. To arouse full confidence in the content of the Christian teaching in the mind of Theophilus - and his readers as a whole – through the reliable passing on of the narratives (Kummel).
3. Luke intends to show the integration of Jesus into God's redemptive history (Kummel). One of Luke's primary concerns in the gospel as well as in Acts is to show that God has worked out his purposes in and through secular history (Stanton).

Seven Part Outline of Luke

- The Prologue (1:1–4)
- The Births of John the Baptist and Jesus (1:5–2:52)

- Preparation for Ministry (3:1–4:13)
- Ministry of Jesus in Galilee (4:14–9:50)
- Jesus' journey to Jerusalem (9:51–19:44)
- Jesus in Jerusalem (19:45–21:38)
- Jesus' crucifixion and resurrection (22:1– 24:53)

Theology of Luke

1. Salvation includes the Gentiles
 - a. Recipient of the letter is a Gentile (Theophilus)
 - b. News of great joy for all the people (2:10)
 - c. A light of revelation to the Gentiles (2:32)
 - d. All flesh will see God's salvation (3:6)
 - e. Jesus' genealogy is traced back to Adam (3:23-38)
 - f. Jesus heals the centurion's slave and commends the centurion's faith (7:1-10)
 - g. A Samaritan is the hero of a story (10:25-37)
 - h. Repentance and forgiveness is proclaimed to all nations (24:47)
2. The kingdom of God appears 32x in Luke
 - a. Present/internal kingdom
 - i. The KoG has come upon you (11:20)
 - ii. The KoG in the midst of you, 17:20-21
 - iii. The KoG is near, 21:30
 - b. Future/External kingdom
 - i. They supposed the KoG was to appear immediately, 19:11
 - ii. The KoG is future, 22:16,18
3. Great attention to social issues
 - a. Lowly shepherds attend the birth, 2:8
 - b. Jesus brought good news to the poor, 4:18
 - c. Blessed are the poor, 6:20
 - d. Women among disciples, 8:2-3
 - e. Jesus heals the widow's son at Nain, 7:11-17
 - f. At a Pharisee's house, a female sinner is forgiven, 7:36-50
 - g. At the banquet, invitation goes to the poor, maimed, blind and lame (14:19,23)
 - h. And more....
4. Attention is given to prayer and Jesus' praying... 21x in Lk
5. Emphasis on the Holy Spirit, 19x in Luke
6. Warm and human elements/emotional elements
7. Definite note of joy, to rejoice, 20x in Luke
 - a. Good news of great joy, 2:10
 - b. Call to rejoice, joy in heaven, etc. 15:6-7
8. Luke states that Jesus' death was the fulfillment of the New Covenant, 22:20

Lesson 6: John

Characteristics

Authorship

Date

Place /provenance

Audience

Sources

Greek Text

Lecture Notes for Lesson 6: The Gospel According to John

Characteristics

1. Length of Jesus' Ministry and outline of his life
 - a. Mention of 3 Passovers, 2:13f, 6:1f, 11:54f, that imply 3 years of ministry
2. Omissions
 - a. No genealogy or temptation story
 - b. No story of John baptizing Jesus
 - c. NO sermon on the mount
 - d. No Peter's confession that Jesus is the Christ, no transfiguration
 - e. No eschatological discourse such as Matthew 24, Mark 13, Luke 21
 - f. Lack of emphasis on the kingdom of God (only 5x in John)
 - g. No parables
 - h. Only extended speeches or discourses, 10:1-18; 15:1-11
 - i. Jesus institutes no Lord's Supper in the upper room

3. Vocabulary differences (simple Greek language but profound)

| | John | Mark | Matt | Luke |
|------------------------|------|------|------|------|
| Life | 32 | 4 | 7 | 5 |
| Light | 16 | 1 | 6 | 7 |
| Darkness | 8 | 0 | 1 | 1 |
| The world | 57 | 3 | 9 | 3 |
| The Jews | 67 | 7 | 5 | 5 |
| To witness | 31 | 0 | 1 | 1 |
| To love/ love | 31 | 4 | 8 | 10 |
| Truth/ <i>aletheia</i> | 25 | 3 | 1 | 3 |
| Remain/ <i>meno</i> | 40 | 2 | 3 | 7 |

4. Some unique features
 - a. High Christology
 - b. The cleansing of the temple appears early, 2:13-20
 - c. Jesus claims to precede Abraham, 8:58
 - d. John refers to Hanukkah, which is in winter, 10:22
 - e. The foot washing in the upper room is unique, 13:9,12

Authorship

1. Internal Evidence – anonymous
 - a. 13:23 the beloved disciple is at the last supper, 13:24-25
 - b. 19:26 The beloved disciple at the crucifixion is given charge of Mary, 19:27
 - c. 19:35 The one who testifies to the truth (note 3rd person). Is this the “beloved disciple”? Probably.
 - d. 20:2 Peter and the beloved disciple appear at the tomb, 20:3-4
 - e. 20:8 The other disciple with Peter “saw and believed” (cf. the purpose of John)
 - f. 21:2 The sons of Zebedee (James and John) are with Peter and Thomas
 - g. 21:7 The beloved disciple is fishing with Peter in Galilee (John was a fisherman Mk. 1:19)
 - h. 21:20 The beloved disciple’s fate is compared to Peter’s (cf. 13:23)
 - i. “this is the disciple who witnesses to these things”; “the one who wrote these things down” – probably the beloved disciple
 - j. 21:24 “we” know that *his* (3rd person) testimony is true” cf. 1:14, 1 John 1:4; 2:1
 - i. Did the “beloved disciple” write the gospel (at least partially)? Yes, simplest reading
 - ii. Was the “beloved disciple” John the son of Zebedee? = Yes, most simple reading; but this is not mandatory since it is based upon ambiguous internal evidence
 - iii. Was someone else involved in editing the Gospel as we now have it? Yes, probably

2. External evidence
 - a. Irenaeus, Bishop of Lyons (late 2nd century)
 - b. Clement of Alexandria
 - c. Muratorion Canon (late 2nd century)
 - d. Tatian (AD120-180)

Date:

1. Before AD 125 because Papyrus 52 contains John 18
2. According to 9:22, the people fear the Jews because they can be thrown out of the synagogue for confessing Christ, 12:42; 16:2; 19:38; 20:19
3. AD 80-100 (Stanton); AD 90-100 (Kummel); AD 80-85 (Carson and Moo)
4. After AD 70, when the church was separated from the synagogue

Place/Provenance

1. Most probably, Ephesus, according to Irenaeus

Audience: John blends the setting in the life of Jesus with the settings in the life of the church and the evangelist

1. Distance and time from the setting of Jesus in Jewish Palestine
 - a. 2:13 Jews are viewed generally as “the Jews”
 - b. 16:2 believers will be thrown out of the synagogue, some will die

- c. 19:20 only John says the sign above Jesus' head was in "Hebrew, Latin and Greek"
- 2. Interpretations of expressions:
 - a. 1:38 Rabbi means teacher, 20:16
 - b. 1:41, Messiah means Christ, 4:25
 - c. 1:42 Cephas means Peter
 - d. 4:9 Jews have no dealings with Samaritans
 - e. 7:35 Only in John is it asked whether Jesus was going to "the diaspora of Greeks...to teach the Greeks?"
 - f. 19:17 "Place of the skull" is interpreted as Golgotha in Aramaic
 - g. The burial custom of the Jews is explained
- 3. John's community has had a controversy with the Jewish synagogue
 - a. 1:11 He came to "his own" (neuter, pl.) but they (masculine) "did not receive him"
 - b. 3:11 That which we (Christians) have seen we tell and that which we have seen we testify, and you (plural, Jews) do not receive our testimony
 - c. 9:22 the people fear the Jews because they can be thrown out of the Synagogue for confessing Christ, 12:42; 19:38; 20:19
- 4. John's community is in conflict with the world at large
 - a. 15:18 "if the world hates you, you know that it has hated me first before you"
 - b. 17:6 The disciples were given to him out of the world
 - c. 17:14-16

Sources

- 1. Oral traditions
- 2. Written sources; there is literary and stylistic unity (and the blending of the settings in life)

Greek Text

- 1. John 1:18 *monogenes theos* (the only God)? Or *monogenes huios* (the only Son)?
- 2. John 7:53-8:11 is not in the original – Woman caught in adultery
- 3. According to some scholars, 21:1-25 is not original. 20:30 was the original ending. But there is no manuscript evidence of this.

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Student Signature

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Date

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Date Received: ____ / ____ / ____

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