Christian Scriptures, History of Our Church, Sacraments of Initiation

The Synoptic Gospels Study Guide

Answers

1. shortest; life of Jesus; narrative; introduction; ministry; Passion narrative (202)
2. False. The author of Mark wrote in *Greek*, but also used some words and phrases in *Aramaic*—the language of Jesus—as well as a number of words from *Latin*, the language of Rome. (202)
3. Gentile; vocabulary; grammar; redundancies; common peasant; Jesus (202-203)
4. chart: (204)

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|  | Mark | Matthew and Luke |
| Jesus’ Emotions | *portrays a human who expresses his emotions* | *often delete Mark’s portrayal of Jesus’ emotions* |
| Jesus’ Questioning | *Jesus is inquisitive* | *Jesus asks few question; he usually knows the answers without asking* |
| Evil Spirits | *the evil spirits are sometimes slow to obey Jesus* | *exorcisms are immediate and complete* |
| The Desert Temptations | *the spirit “drives” Jesus into the desert to be tempted* | *the Holy Spirit “leads” him into the desert* |
| Jesus’ Humanity | *though God, he understands the most painful moments of human existence: loneliness and alienation from family and betrayal by friends.* |  |

1. ministered; humble people; parables; teachings; everyday life; concepts; difficult (205)
2. True. (205)
3. False. In Mark’s Gospel, Jesus’ disciples are portrayed as *mostly not being able* to understand his parables. (205)
4. First Prediction: Peter protested against Jesus’ intentions, insisting that Jesus not follow through with what he had described to them.

Second Prediction: Rather than comforting Jesus, the disciples discussed among themselves who among them was the greatest.

Third Prediction: Instead of joining with Jesus in his future struggles, James and John asked if they could be on his right- and left-hand sides when he came into his glory. (206)

1. “Whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many.” (207)
2. one-third; community; Passover; unblemished lamb; blood; background; Jesus’ Passion (207)
3. grim; prediction; Twelve; abandonment; trial; crucifixion; tortured (207)
4. True. (207)
5. suffering Messiah; Rome; community; future; already happened; persecution (208)
6. False. Some scholars suggest that Mark’s community did not live in Rome, but rather in *Syria*. (208)
7. The message of Mark’s Gospel is that Jesus is right there with you, sharing your pain. (208)
8. True. (209)
9. In Mark, the disciples did not seem to understand the meaning of disciple­ship; in Matthew they understand Jesus’ instructions more clearly. In Mark, the disciples are described as having “no faith,” whereas in Matthew they are called “you of little faith”. They made mistakes, but they learned from them. They erred, but they also eventually succeeded in being followers of Christ. (210)
10. False. Most of the common material between *Matthew* and Luke is made up of saying and parables, with very few stories or narratives to move the Gospel along. (210)
11. True. (210-211)
12. four hundred; M; genealogy; infancy; Resurrection; Old Testament; sayings (211)
13. Jewish; audience; both; Jewish Christians; Jewish roots (211)
14. With its significant number of Jewish-Christian members, Matthew’s audience apparently didn’t need such explanations because they already understood their own Jewish practices. (212)
15. (a) Just as Pharaoh attempted to kill all Jewish male babies, King Herod desired to kill the infant Jesus and ended up slaying the innocent male children in Bethlehem; (b) Both Moses and Jesus (through Joseph) are sent to Egypt; (c) In bringing the people from Egypt to the land of Israel, Moses became the savior of the Israelites, Jesus, too, left Egypt for Israel, and became the Savior of all people. (d) Moses was, at least according to ancient tradition, considered to be the human author of the five books of the Pentateuch and Jesus’ five sermons in the Gospel of Matthew are thought to parallel the five books of the Pentateuch. (212)
16. True. (212)
17. Catholics; Peter; Church; hierarchical leadership; successors; bishops; mission; act in his name (212-213)
18. Gospel; eloquence; educated; Acts of the Apostles; Theophilus; God (213)
19. 85; Mark; chronology; influenced; Gentile-Greek; rational; world views (214)
20. False. Luke shaped specific details of his Gospel in a way that his *affluent*, Greek-speaking audience could better understand. (215)
21. False. Between the Gospel of Luke and the *Acts of the Apostles*, Luke’s writing makes up about one-quarter of the New Testament. (215)
22. (a) After warning his hearers to avoid greed, Jesus related a parable of a foolish rich man who, thinking that life was about his possessions, lost everything at his death. (b) Jesus instructs his hosts to invite the poor when they throw banquets. (c) He tells a parable of a rich man burning in hell while the poor beggar Lazarus rests in the bosom of Abraham in Heaven. (d) After Jesus agrees to eat dinner at his house, Zacchaeus offers to give half of his possessions to the poor. (217)
23. prayer; Temple; directives; example; parables; diligent (218)
24. women; Annunciation; infancy; Mary; ministered; needs; friends (218-219)
25. True. (219)
26. False. In his Passion narrative, Luke portrays Jesus’ disciples in a much more *positive* light than Mark. (220)
27. (a) Jesus healing the right ear of the high priest’s servant that had been cut off with a sword; (b) Jesus negotiating the end of the rift between Herod Antipas, Tetrarch of Galilee, and Pontius Pilate, the Roman governor of Judea; (c) Jesus comforting the women of Jerusalem who “mourned and lamented him”; (d) Jesus offering Paradise to the good criminal on the cross who recognizes that Jesus was being convicted, though innocent; (e) Jesus saying, “Father, forgive them; they know not what they are doing” as he hung on the Cross. (220)
28. His concern for historical detail. (221)