

COURSE OF STUDY SCHOOL OF OHIO at MTSO

2019 Summer 2-Week Term

COS 321—Bible III: Gospels

August 5-9 and 12-15

Professor: Mark Allan Powell

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Course Description

This course focuses on the content and context of the four New Testament Gospels, and on the theological emphases of their writers.

Goals

Students will be able to

- Distinguish these genres of biblical literature, and understand the major theological themes in these writings.
- Faithfully exegete these forms of biblical literature.
- Apply exegesis to preaching, other pastoral responsibilities, and issues of the present day.
- Articulate the unity and authority of Scripture as a whole.

Main Texts

- Mark Allan Powell. *Introducing the New Testament*. Baker Academic, 2017. NOTE: If you have the first edition of this book (2009), you may use that—but the chapter numbers are different, so check reading assignments carefully.
- An English New Testament. NRSV, NIV, or ESV are recommended translations. Paraphrases (e.g. *The Message*) are not appropriate for exegetical study.

Recommended Supplementary Text:

- Frederick Murphy, *An Introduction to Jesus and the Gospels*.

Also recommended by the General Board of Higher Education and Ministry:

- Warren Carter and Amy-Jill Levine. *The New Testament: Methods and Meanings*. Abingdon, 2013.

Requirements

- Attendance at all class sessions is required.
- Prior to each class students are to complete the required reading, as indicated on the Class Schedule.
- Students are to fill out the appropriate sections of the Take-Home Exam before coming to class each day—the completed exam is to be turned in on the last day of class (Thursday, August 15).
- Written Assignment # 1 (see attached) – this is to be completed and brought to class on Friday, August 9.
- Written Assignment # 2 (see attached) – this is to be submitted by email or regular mail by Monday, September 2.

Evaluation

Grades will be weighted as follows:

Assignment 1	20%
Assignment 2	20%
Take-Home Exam	20%
Class participation	40%

Written Assignment One

This is to be brought to class on Friday, August 9.

Length: 5-7 pages, double-spaced (Times New Roman 12-point, one-inch margins)

You are to address a question that might arise for a parishioner when reading the four New Testament Gospels. If you like, you may consider an actual question that has come up in your ministry setting—or you may simply imagine a question that would be likely to occur to someone in your setting as they encounter these books of the Bible.

It will probably be best if you address a question based on a general theme in the Gospels rather than a question having to deal with the interpretation of a particular verse.

Some examples:

- “In the Gospels, Jesus casts demons out of people all the time, but we don’t see that happening much now—and the church doesn’t seem to take it very seriously? Do people still have demons today and if so why don’t we do anything about it?”
- “Jesus tells rich people to give away all their money and he tells his disciples they have to leave everything to follow him? Was that only for his time or are we being less faithful to him today?”
- “Sometimes a story in one Gospel is different from the same story in another Gospel and at times there are total contradictions. Which one are we supposed to believe if it is all the word of God?”
- “If God loves people, why does Jesus talk about hell so much and claim that most people are going there? Why doesn’t he just save everybody whether they believe in him or not?”

Written Assignment Two

This is to be submitted to the instructor by email or regular mail by Monday, September 2.
Length: 8-10 pages, double-spaced (Times New Roman 12-point, one-inch margins)

The student is to complete an exegetical study, a reflection paper, or some similar project that is obviously inspired by a text or series of texts from one of the four New Testament Gospels.

The following ideas are suggestions for the sort of project that would be appropriate (the examples given are only random, sample ideas—you might use one of these but you may also feel free to be creative and come up with a topic of your own selection—one that fits your particular interests and the context in which you are now serving:

- a thematic paper treating a topic that is of relevance to the church today (e.g., “Worship in the Gospels” or “Healing in the Gospel of Mark”).
- a theological reflection paper on a theme pertinent to this literature, reflecting on that theme within the broader context of Christian theology (e.g., “How Matthew’s Understanding of Perfection Fits with a Wesleyan Concept of Sanctification” or “How Luke’s Understanding of the Holy Spirit Contributes to Christian Trinitarian Theology”)
- a report on a project planned or conducted within a ministry setting that attempts to relate ideas drawn from the biblical literature we have considered to pastoral ministry in a particular context. For example, a design for a unit of Confirmation Ministry, or for a Stewardship program, or for an Adult Sunday School program.
- a sermon based on a specific pericope from the literature we have examined. (in this case, the Sermon itself might be about 5 pages, with an additional 5 pages explaining why your exegetical understanding of the text led you to preach the passage in the manner that you did—consult at least two reliable biblical commentaries and consider what our textbooks have said about the biblical book in which this pericope is found).

By Monday, September 2:

e-mail to markpowellbusiness@gmail.com

or send by regular mail to

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Mesa, AZ 85207

Academic Honor

The Course of Study School of Ohio requires that all material submitted by a student in fulfilling his or her academic requirements be the original work of the student.

Violations of academic honor include any action by a student indicating dishonesty or lack of integrity in academic ethics. Violations in this category include, but are not limited to, cheating, plagiarism, or knowingly passing off work of another as one's own.

Cheating includes seeking, acquiring, receiving or passing on information about the content of an examination prior to its authorized release or during its administration. Cheating also includes seeking, using, giving or obtaining unauthorized assistance in any academic assignment or examination.

Plagiarism is the act of presenting as one's own work with the work of another whether published or unpublished (including the work of another student). A writer's work should be regarded as his or her own property. Any person who knowingly uses a writer's distinctive work without proper acknowledgement is guilty of plagiarism.

A student found guilty of a violation of the academic honor code, after a review of the case, may be subject to one or more of the following actions: (1) warning; (2) probation; (3) suspension for the remainder of the course; (4) dismissal from the Course of Study School of Ohio; (5) grade of Fail for the course. Regardless of the outcome, a letter will be sent to the student's District Superintendent and Board of Ordained Ministry representative.

COURSE SCHEDULE

Monday, August 5	New Testament Background: The Roman World
Preparation:	Read Powell chapter 1
Tuesday, August 6	New Testament Background: The Jewish World
Preparation:	Read Powell chapter 2
Wednesday, August 7	Jesus
Preparation:	Read Powell chapter 4
Thursday, August 8	The Gospels
Preparation:	Read Powell chapter 5
Friday, August 9	Classroom Discussion based on Written Assignment # 1
Preparation:	Written Assignment # 1 is due today.
Monday, August 12	Gospel of Mark
Preparation:	Read Powell chapter 7
Tuesday, August 13	Gospel of Matthew
Preparation:	Read Powell chapter 6
Wednesday, August 14	Gospel of Luke
Preparation:	Read Powell chapter 8
Thursday, August 15	Gospel of John
Preparation:	Read Powell chapter 9
	Take-Home Exam is Due Today
Monday, September 2	Written-Assignment # 2 is Due Today

**COS 321: Gospels
TAKE-HOME EXAM**

NAME: _____

**Complete appropriate sections of exam prior to each class period.
Turn in completed exam on Thursday, February 15**

Answers to all questions may be found in the reading assignments from Powell, *Introducing the New Testament*.

NEW TESTAMENT BACKGROUND

(for these questions, see Powell, chapters 1 and 2)

Questions 1–5: Matching – identify the names associated with these five BCE events

- | | | |
|--------|--|--------------------------|
| ___ 1. | allowed Jewish exiles to return to Palestine from Babylon | A. Alexander the Great |
| ___ 2. | brought Palestine under Greek control, inaugurating the Hellenistic period | B. Antiochus Epiphanes |
| ___ 3. | initiated a reign of terror designed to exterminate the Jewish religion | C. Cyrus of Persia |
| ___ 4. | led a successful Jewish rebellion to gain freedom from foreign rule | D. The Hasmonean Dynasty |
| ___ 5. | ruled an independent Jewish state until civil wars made them ripe for conquest by the Romans | E. The Maccabees |
| | | F. The Ptolemies |
| | | G. The Seleucids |
| | | H. Pompey |

(three answers not used)

Questions 6–12: Multiple Choice -- Select answers from the following:

- | | |
|--------------------|-------------|
| A. Herod the Great | F. Augustus |
| B. Herod Antipas | G. Claudius |
| C. Herod Agrippa | H. Domitian |
| D. Herod Agrippa I | I. Nero |
| E. Pontius Pilate | J. Tiberius |

But note: the answers may be used *more than once* or *not at all*.

- ___ 6. Ruled Galilee at the time of Jesus' ministry
- ___ 7. Ruled Judea at the time of Jesus' ministry
- ___ 8. Ruled all Palestine at the time of Jesus' birth
- ___ 9. Roman emperor at the time of Jesus' ministry
- ___ 10. beheaded John the Baptist
- ___ 11. rebuilt and enlarged the Jerusalem temple
- ___ 12. used temple funds to finance an aqueduct

Questions 13—23: Miscellaneous Multiple Choice -- select answer from choice provided.

- ___ 13. Hellenistic Judaism (A) denied the immortality of the soul; (B) introduced the concept of circumcision; (C) rejected the Apocrypha; (D) borrowed ideas from Greek philosophy.
- ___ 14. The greatest Jewish historian of the first-century period was (A) Josephus; (B) Hillel; (C) Philo; (D) Gamaliel.
- ___ 15. The version of the Bible used by most people in Jesus' day was the (A) Septuagint; (B) Diatessaron; (C) Talmud; (D) Vulgate.
- ___ 16. For many Jews in the Diaspora (A) the Temple became more important than synagogues; (B) sacrifices became more important than scripture; (C) rabbis become more important than priests; (D) Sadducees became more important than Pharisees.
- ___ 17. The Essenes (A) were a driving political force at the time of Jesus; (B) became infamous for their profligate lifestyle; (C) performed ritual washings and practiced a sacred meal; (D) are the forbears of modern Judaism.
- ___ 18. The Jewish group most closely associated with seeking Jesus' death in Jerusalem appears to have been (A) the Pharisees; (B) the Sadducees; (C) the Essenes; (D) the Zealots.
- ___ 19. The *sicarii* were (A) a variety of figs in season for a short time; (B) children born into slavery; (C) Jewish terrorists who assassinated Roman collaborators; (D) tightly wrapped linens used to restrict a baby's movement.
- ___ 20. Caesar Augustus has been quoted as saying, "better a pig than a son in the house of . . ." (A) Rome; (B) Cybele; (C) God; (D) Herod.
- ___ 21. Who did Jesus call a "fox"? (A) Pontius Pilate; (B) Herod Antipas; (C) John the Baptist; (D) Mary Magdalene.
- ___ 22. The term "Godfearers" was used as a nickname for (A) shepherds who had become noted for their religious piety; (B) Diaspora Jews who had surgery to appear uncircumcised; (C) Gentiles who were attracted to aspects of Jewish religion; (D) militant Jews committed to driving the Romans out of Palestine.
- ___ 23. It has been estimated that by the New Testament era, between one-fourth and one-third of all people in the Roman empire were (A) Roman citizens; (B) Jews; (C) slaves; (D) Cynics.

For questions 24–32, refer to the following list:

- | | |
|--|---|
| A) established synagogues throughout the Diaspora | F) claimed to represent the "lost tribes" of Israel |
| B) lived in private communities near the Dead Sea | G) engaged in guerilla warfare against the Romans |
| C) closely associated with the temple in Jerusalem | H) primarily upper class |
| D) recognized only the Pentateuch as Scripture | I) believed in resurrection to a life beyond death |
| E) translated the Septuagint | J) built a Temple on Mt. Gerizim |
| | K) preserved a "tradition of the elders" |

Note again: answers may be used *more than once* or *not at all*.

Questions 24–26: Which three characteristics listed above are true of **the Pharisees**?

___ 24.

___ 25.

___ 26.

Questions 27–29: Which three characteristics listed above are true of **the Sadducees**?

___ 27.

___ 28.

___ 29.

Questions 30–32: Which three characteristics listed above are true of **the Samaritans**?

___ 30.

___ 31.

___ 32.

Questions 33–38: Matching – identify what course of action might be recommended by these particular ideologies:

___ 33. Choose to enjoy pleasurable things in moderation and try to avoid things that lead to disappointment.

A. Animism

___ 34. Accept the life that you have been given and become indifferent to circumstances beyond your control.

B. Apocalypticism

C. Cynicism

___ 35. Take no shame in being who you are and remain free from material constraints.

D. Dualism

E. Epicureanism

___ 36. Become aware of spiritual powers and find ways to protect yourself from them or to make them serve your interests.

F. Gnosticism

G. Hellenism

___ 37. Discover the secret knowledge that will allow your soul to be set free from the prison of your body in this material world.

H. Stoicism

I. Syncretism

___ 38. Expect things to get worse before they get better but trust God to come soon and destroy those who are evil.

(two answers not used)

Questions 39–42: Matching

- | | | | |
|---------|--|----|-------------|
| ___ 39. | Where did people preserve a library of Gnostic gospels? | A. | Decapolis |
| ___ 40. | Where did the Jewish war with Rome come to a definitive end? | B. | Delphi |
| ___ 41. | Where did people live in a desert community near the Dead Sea? | C. | Masada |
| ___ 42. | Where did people go to learn about their future? | D. | Mt. Gerizim |
| | | E. | Nag Hammadi |
| | | F. | Qumran |

(two answers not used)

Questions 43–49: Matching

- | | |
|---|------------------------|
| ___ 43. a Pharisee who favored strict interpretations of the law | A. Apollonius of Tyana |
| ___ 44. a Sadducee who served as high priest at the time of Jesus | B. Demiurge |
| ___ 45. a Greek philosopher known for working miracles | C. Caiaphas |
| ___ 46. an evil deity said to have created the material world | D. Mariamne |
| ___ 47. a disciple of Jesus (one of the original twelve) | E. Shammai |
| ___ 48. a philosopher associated with Stoicism | F. Simon the Zealot |
| ___ 49. a Jewish woman murdered by Herod the Great | G. Zeno |

JESUS AND THE GOSPELS

(for these questions, see Powell, chapters 4 and 5)

Questions 50—55: Place in chronological order.

Indicate the order in which these six stages in the transmission of the Gospel tradition occurred.

Stage of Transmission:

- | | |
|---|---|
| _____ 50. This happened <i>first</i> . | A. Preservation of manuscripts – copies of the Gospels were made and distributed. |
| _____ 51. This happened <i>second</i> . | B. Reception – we hear or read about what Jesus did. |
| _____ 52. This happened <i>third</i> . | C. Early Tradition – people remember or write down things Jesus said or did. |
| _____ 53. This happened <i>fourth</i> . | D. Translation – scholars translate copies of Gospels into our language. |
| _____ 54. This happened <i>fifth</i> . | E. Historical Jesus – Jesus says and does things considered to be remarkable. |
| _____ 55. This happens <i>sixth</i> . | F. Composition of Gospels – the Gospel writers compile their narratives of Jesus' life and teaching. |

Questions 56-59: Multiple choice--select answers from the following:

- | | |
|---------|--------|
| A. Mark | C. "M" |
| B. "Q" | D. "L" |

_____ 56. Which of the above probably contained the earliest written material about Jesus?

___ 57. Which of the above contains many stories that are found in three of our four Gospels?

___ 58. Which of the above was not a source for Matthew?

___ 59. Which of the above was not a source for Luke?

Questions 60—61: Indicate which two of the following statements are often assumed to be true for the Christians responsible for preserving the Q source?

A) They perceive themselves as living at the end of time.

B) They believe Jesus died for their sins.

C) They favor “tent making” styles of ministry by which missionaries do not have to rely on churches for material support.

D) They are willing to leave homes and families and to renounce all worldly security in order to devote themselves completely to the Kingdom of God.

E) They are concerned about establishing the Church as an institution that will preserve the truth of the gospel for future generations.

___ 60.

___ 61.

Questions 62—63: Multiple Choice--select answer from choice provided.

___ 62. Which of the following do historians regard as a verifiable historical fact? (A) the virgin birth of Jesus; (B) the crucifixion of Jesus; (C) the resurrection of Jesus; (D) none of the above.

___ 63. The great majority of material ascribed to “Q” is (A) sayings of Jesus; (B) hymns and prayers; (C) myths and legends; (D) a passion narrative.

Questions 64—74: Select answers from the following list (each answer used only once):

- | | |
|--------------------------|------------------------|
| A. wisdom saying | F. correction story |
| B. prophetic saying | G. commendation story |
| C. legal saying | H. controversy story |
| D. eschatological saying | I. commissioning story |
| E. legend | J. myth |
| | K. miracle story |

Using the list above, indicate how form critics would probably classify these units of biblical tradition:

- ___ 64. “The Pharisees went and plotted to entrap him in what he said. So they sent their disciples to him, along with the Herodians, saying, ‘Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?’ But Jesus, aware of their malice, said, ‘Why are you putting me to the test, you hypocrites? Show me the coin used for the tax.’ And they brought him a denarius. Then he said to them, ‘Whose head is this, and whose title?’ They answered, ‘The emperor’s.’ Then he said to them, ‘Give therefore to the emperor the things that are the emperor’s and to God the things that are God’s.’”
- ___ 65. “You must be ready for the Son of Man is coming at an hour you do not expect.”
- ___ 66. “Suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, ‘If I only touch his cloak, I will be made well.’ Jesus turned and seeing her he said, ‘Take heart, daughter; your faith has made you well.’”
- ___ 67. “In everything do to others as you would have them do to you, for this is the law and the prophets.”
- ___ 68. “They brought the colt to Jesus and threw their cloaks on it, and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, “Hosanna! Blessed is the one who comes in the name of the Lord!”
- ___ 69. “Where your treasure is, there your heart will be also.”

- _____ 70. “Then Peter came up and said to him, ‘Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?’ Jesus said to him, ‘I do not say to you seven times, but seventy times seven.’”
- _____ 71. “And as he passed on, he saw Levi the son of Alphaeus sitting at the tax office, and he said to him, ‘Follow me.’ And he rose and followed him.
- _____ 72. “And he sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny. And he called his disciples to him, and said to them, ‘Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living’.”
- _____ 73. “The kingdom of God has come near; repent and believe.”
- _____ 74. “The Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.”

Questions 75–81: Matching

- | | |
|-------------------------------|---|
| ___ 75. ancient biography | A. the view that both Matthew and Luke used Mark and Q as their sources |
| ___ 76. Diatessaron | B. a form of discipleship found in the Q document |
| ___ 77. itinerant radicalism | C. an anecdote crafted to preserve a memorable saying |
| ___ 78. parable | D. a term used to refer to the suffering and death of Jesus Christ |
| ___ 79. passion | E. a figurative story or saying that uses references to earthly or mundane phenomenon |
| ___ 80. pronouncement story | F. portrayed the essential character of a person in a manner worthy of emulation |
| ___ 81. Two-Source Hypothesis | G. a hybrid account of all four New Testament Gospels |

Questions 82—85: Identify by name which Gospel is interested in Jesus primarily as the one . . .

- ___ 82. who dies on the cross as a ransom for many
- ___ 83. who remains present in the church until the end of time.
- ___ 84. who liberates those who are oppressed.
- ___ 85. who reveals what God is truly like.

THE GOSPEL OF MARK (for these questions, see Powell, chapter 7)

- _____ 86. Mark's Gospel is often said to be dominated by its (A) parables; (B) sermons; (C) passion narrative; (D) liturgical material.
- _____ 87. Which word occurs eleven times in the first chapter of Mark's Gospel?
(A) certainly; (B) carefully; (C) joyfully; (D) immediately.
- _____ 88. Mark's technique of sandwiching one story into the middle of another is called (A) parataxis; (B) homeoteleuton; (C) intercalation; (D) hypotaxis.
- _____ 89. If all that we knew of Jesus was what we find in Mark's Gospel, we would probably believe that (A) Jesus was God's Son from birth; (B) Jesus did not know everything and his power was limited; (C) Jesus is to be worshiped by his followers today; (D) all of the above.
- _____ 90. Who can always be counted on to recognize Jesus as the Son of God in Mark's Gospel? (A) his disciples; (B) the Jewish leaders; (C) his mother Mary; (D) demons.
- _____ 91. In Mark's Gospel, Jesus proclaims the kingdom of God as both (A) above and below; (B) light and darkness; (C) present and future; (D) law and gospel.
- _____ 92. In Mark's Gospel, no human being confesses Jesus to be the Son of God before witnessing what happens at (A) his baptism; (B) Caesarea Philippi; (C) the Transfiguration; (D) the cross.
- _____ 93. Mark presents Jesus' disciples as (A) heroes; (B) saints; (C) apostles; (D) failures.

THE GOSPEL OF MATTHEW (for these questions, see Powell, chapter 6)

- _____ 94. Matthew cites twelve specific instances in which (A) Old Testament prophecies are fulfilled by New Testament events; (B) Jesus refuses to minister to Gentiles; (C) the religious leaders show themselves to be lawbreakers; (D) Jesus and his disciples visit Jerusalem.
- _____ 95. Of all four Gospels, Matthew shows the greatest interest in the role of (A) women; (B) Peter; (C) Samaritans; (D) Gentiles.
- _____ 96. According to Matthew, Jesus is present (A) wherever two or three gather in his name; (B) in the least of all his "brethren"; (C) with missionaries who make disciples of all nations; (D) all of the above.
- _____ 97. Some scholars believe that Matthew deliberately organized blocks of material presenting the teaching of Jesus into five great speeches because this would recall the

- basic pattern of (A) the Torah; (B) the Old Testament; (C) the Gospel of Mark; (D) the Talmud.
- _____ 98. The disciples of Jesus in Matthew seem to be characterized as people who have only a little (A) faith; (B) money; (C) understanding; (D) authority.
- _____ 99. Matthew's "Palm Sunday" story is unique in that Jesus rides (A) a horse; (B) a colt; (C) a donkey; (D) two donkeys.
- _____ 100. Geographically, Matthew's Gospel is often thought to have originated in the city of (A) Rome; (B) Jerusalem; (C) Antioch; (D) Ephesus.
- _____ 101. The majority of Matthean scholars believe the phrase "binding and loosing" refers to (A) the church's authority to forgive or retain sins; (B) the church's ability to command and expel demons; (C) the church's responsibility to interpret and apply the law; (D) the church's process of determining who is qualified for leadership.
- _____ 102. In Matthew's Gospel, Jesus regards the Jewish leaders as (A) well-intentioned but misguided; (B) evil servants of Satan; (C) pawns of the Roman government; (D) potential converts.

THE GOSPEL OF LUKE (for these questions, see Powell, chapter 8)

- _____ 103. The author of Luke's Gospel has been traditionally identified as a (A) physician; (B) carpenter; (C) fisherman; (D) tentmaker.
- _____ 104. Luke's Gospel is addressed to somebody named (A) Malchus; (B) Theophilus; (C) Nicodemus; (D) Onesimus.
- _____ 105. Luke's infancy narrative differs from the rest of the Gospel in its use of (A) hymns; (B) male/female parallels; (C) Old Testament citations; (D) parables.
- _____ 106. What does Jesus do more often in Luke than in any other Gospel? (A) sleep; (B) pray; (C) baptize; (D) become angry.
- _____ 107. In order to establish connections between Gospel stories and Christian gatherings in his own day, Luke displays a special affinity for stories featuring (A) baptism; (B) secrecy; (C) meals; (D) dreams.
- _____ 108. In Luke's Gospel, Jesus saves people (A) by giving his life as a ransom; (B) by giving his blood for the forgiveness of sins; (C) by calling people to believe in him; (D) by setting people free from whatever oppresses them.
- _____ 109. Luke's Gospel displays a special interest in the role of (A) Samaritans; (B) the poor; (C) women; (D) all of the above.

- _____ 110. Geographically, the focus in Luke's Gospel seems to be on (A) Galilee; (B) Samaria; (C) Jerusalem; (D) Rome.
- _____ 111. Luke emphasizes that salvation is something (A) reserved for “the elect”; (B) accomplished through Jesus’ death on the cross; (C) experienced here and now; (D) hindered by the delay of the parousia.

THE GOSPEL OF JOHN (for these questions, see Powell, chapter 9)

- _____ 112. Since antiquity, John’s Gospel has been described as (A) “the ethical Gospel”; (B) “the ecumenical Gospel”; (C) “the spiritual Gospel”; (D) “the social Gospel.”
- _____ 113. According to most scholars today, John's Gospel is closely related to what other New Testament document? (A) Mark; (B) Romans; (C) 1 John; (D) Revelation.
- _____ 114. John is the only one of the four Gospels in which Jesus is called (A) bridegroom; (B) the Word; (C) Benefactor; (D) Son of God.
- _____ 115. Which story does not appear in John's Gospel? (A) baptism of Jesus; (B) temptation of Jesus; (C) transfiguration of Jesus; (D) all of the above.
- _____ 116. In John's Gospel, Jesus often describes himself by using (A) parables; (B) metaphors; (C) proverbs; (D) artwork.
- _____ 117. In John's Gospel, Jesus' opponents are referred to as (A) hypocrites; (B) a brood of vipers; (C) Samaritans; (D) Jews.
- _____ 118. A main focus of John’s Gospel is on people discovering life that is (A) free of concern for material possessions; (B) successful and prosperous; (C) regulated by a strict adherence to Torah; (D) endless in meaning and value.
- _____ 119. In John’s Gospel, the word “Paraclete” is a special term for (A) Jesus; (B) the Holy Spirit; (C) the Beloved Disciple; (D) the Church as a whole.
- _____ 120. John’s special interest in the crucifixion is that it (A) brings in the kingdom; (B) indicts the Roman government; (C) reveals the sin of Israel; (D) exalts Christ.
- _____ 121. In the early church, John’s Gospel was the most popular of our four among (A) Gnostics; (B) Jews; (C) women; (D) pagans.

Please provide a stamped, self-addressed envelope for this paper to be returned.