

# **COURSE OF STUDY SCHOOL OF OHIO at MTSO**

## **2019 Winter**

### **COS 321—Bible III: Gospels**

**Feb 8 – 9 and Mar 8 – 9 (make-up dates: Feb. 15 – 16 and March 15 – 16)**

**Professor: Mark Allan Powell**

**Contact by e-mail: [markpowellbusiness@gmail.com](mailto:markpowellbusiness@gmail.com)**

#### **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 (not required for any of the assignments):**

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

## **Requirements**

- Attendance at all class sessions is required.
- Prior to each weekend session students are to complete the required reading; in the class sessions, students should be able to demonstrate awareness of the reading materials through participation in class discussions.
  - for Feb. 8–9:  
Read Powell, chapters 4–7 (in 1st edition: chapters 3–6)
  - for Mar 8–9:  
Read Powell, chapters 1–2; 8–9 (in 1st edition: chapters 1; 7–8)
- Prior to each weekend session students are to complete the “take-home/open book exam” relevant to the material for that session. These exams are included here. The answers to all of the questions on these short quizzes may be found in the reading material from Powell, *Introducing the New Testament*.
- Prior to each weekend session students are to complete a major written assignment (be certain that you complete these assignments in a manner that complies with the attached statement of the Course of Study School of Ohio regarding “Academic Honor”).
  - for Feb 8–9: Written Assignment One (see attached page)
  - for Mar 8–9: Written Assignment Two (see attached page)

## **Evaluation**

Grades will be weighted as follows:

Assignment 1	30%
Assignment 2	30%
Class participation	40%

## **Written Assignment One**

This is to be brought to class on Friday, February 8.

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 brought to class on Friday, March 8.

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).

## **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.

# CLASS SCHEDULE

<b>Friday February 8</b>	
3:30—6:00 PM	Jesus
7:00—9:00 PM	Class Discussion based on Written Assignment # 1
<b>Saturday, February 9</b>	
8:00—9:30 AM	Mark
9:45—11:20 AM	Mark, continued
1:00—2:00 PM	Matthew
2:15—3:15 PM	Matthew, continued

<b>Friday March 8</b>	
3:30—6:00 PM	New Testament World
7:00—9:00 PM	Class Discussion based on Written Assignment # 2
<b>Saturday, March 9</b>	
8:00—9:30 AM	Luke
9:45—11:20 AM	Luke, continued
1:00—2:00 PM	John
2:15—3:15 PM	John, continued

**EXAM 1 – complete prior to first session and bring to class on February 8**

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

**Questions 1—6: Place in chronological order.**

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

*Stage of Transmission:*

- |                                      |   |
|--------------------------------------|---|
| ___ 1. This happened <i>first</i> .  | A. <b>Preservation of manuscripts</b> – copies of the Gospels were made and distributed.                    |
| ___ 2. This happened <i>second</i> . | B. <b>Reception</b> – we hear or read about what Jesus did.   |
| ___ 3. This happened <i>third</i> .  | C. <b>Early Tradition</b> – people remember or write down things Jesus said or did.                         |
| ___ 4. This happened <i>fourth</i> . | D. <b>Translation</b> – scholars translate copies of Gospels into our language.                             |
| ___ 5. This happened <i>fifth</i> .  | E. <b>Historical Jesus</b> – Jesus says and does things considered to be remarkable.                        |
| ___ 6. This happens <i>sixth</i> .   | F. <b>Composition of Gospels</b> – the Gospel writers compile their narratives of Jesus’ life and teaching. |

**Questions 7-10: Multiple choice--select answers from the following:**

- |         |        |
|---------|--------|
| A. Mark | C. “M” |
| B. “Q”  | D. “L” |

- \_\_\_ 7. Which of the above probably contained the earliest written material about Jesus?
- \_\_\_ 8. Which of the above contains many stories that are found in three of our four Gospels?
- \_\_\_ 9. Which of the above was not a source for Matthew?
- \_\_\_ 10. Which of the above was not a source for Luke?

**Questions 11—12: 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.

\_\_\_ 11.

\_\_\_ 12.

**Questions 13—14: Multiple Choice--select answer from choice provided.**

- \_\_\_ 13. 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.
- \_\_\_ 14. 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.

*Exam One*

**Questions 15—25: 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:

- \_\_\_ 15. “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.’”
- \_\_\_ 16. “You must be ready for the Son of Man is coming at an hour you do not expect.”
- \_\_\_ 17. “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.’”
- \_\_\_ 18. “In everything do to others as you would have them do to you, for this is the law and the prophets.”
- \_\_\_ 19. “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!”

- \_\_\_\_\_ 20. “Where your treasure is, there your heart will be also.”
- \_\_\_\_\_ 21. “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’.”
- \_\_\_\_\_ 22. “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.
- \_\_\_\_\_ 23. “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’.”
- \_\_\_\_\_ 24. “The kingdom of God has come near; repent and believe.”
- \_\_\_\_\_ 25. “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.”

*Exam One*

**Questions 25–32: Matching**

- \_\_\_ 25. ancient biography
- \_\_\_ 26. Diatessaron
- \_\_\_ 27. itinerant radicalism
- \_\_\_ 28. mystery religions
- \_\_\_ 29. parable
- \_\_\_ 30. passion
- \_\_\_ 31. pronouncement story
- \_\_\_ 32. Two-Source Hypothesis

A. the view that both Matthew and Luke used Mark and Q as their sources

B. a form of discipleship found in the Q document

C. an anecdote crafted to preserve a memorable saying

D. a term used to refer to the suffering and death of Jesus Christ

E. a figurative story or saying that uses references to earthly or mundane phenomenon

F. popular cults that practiced secret rites to bond individuals with gods or goddesses

G. portrayed the essential character of a person in a manner worthy of emulation

H. a hybrid account of all four New Testament Gospels

*Exam One*

**Questions 33—35:** Identify by name which Gospel is interested in Jesus primarily as the one . . .

- \_\_\_\_\_ 33. who dies on the cross as a ransom for many
- \_\_\_\_\_ 34. who remains present in the church until the end of time.
- \_\_\_\_\_ 35. who liberates those who are oppressed.
- \_\_\_\_\_ 35. who reveals what God is truly like.

**Questions 36—44: The Gospel of Matthew**

- \_\_\_\_\_ 36. 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.
- \_\_\_\_\_ 37. Of all four Gospels, Matthew shows the greatest interest in the role of (A) women; (B) Peter; (C) Samaritans; (D) Gentiles.
- \_\_\_\_\_ 38. 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.
- \_\_\_\_\_ 39. 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.
- \_\_\_\_\_ 40. 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.
- \_\_\_\_\_ 41. Matthew's "Palm Sunday" story is unique in that Jesus rides (A) a horse; (B) a colt; (C) a donkey; (D) two donkeys.
- \_\_\_\_\_ 42. Geographically, Matthew's Gospel is often thought to have originated in the city of (A) Rome; (B) Jerusalem; (C) Antioch; (D) Ephesus.
- \_\_\_\_\_ 43. 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.

\_\_\_\_\_ 44. 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.

**Questions 45—52: The Gospel of Mark**

\_\_\_\_\_ 45. Mark's Gospel is often said to be dominated by its (A) parables; (B) sermons; (C) passion narrative; (D) liturgical material.

\_\_\_\_\_ 46. Which word occurs eleven times in the first chapter of Mark's Gospel?  
(A) certainly; (B) carefully; (C) joyfully; (D) immediately.

\_\_\_\_\_ 47. Mark's technique of sandwiching one story into the middle of another is called (A) parataxis; (B) homeoteleuton; (C) intercalation; (D) hypotaxis.

\_\_\_\_\_ 48. 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.

\_\_\_\_\_ 49. 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.

\_\_\_\_\_ 50. 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.

\_\_\_\_\_ 51. 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.

\_\_\_\_\_ 52. Mark presents Jesus' disciples as (A) heroes; (B) saints; (C) apostles; (D) failures.

**EXAM 2 – complete prior to first session and bring to class on March 8**

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

**(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 |
| B. 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
- B) lived in private communities near the Dead Sea
- C) closely associated with the temple in Jerusalem
- D) recognized only the Pentateuch as Scripture
- E) translated the Septuagint
- F) claimed to represent the "lost tribes" of Israel
- G) engaged in guerilla warfare against the Romans
- H) primarily upper class
- I) believed in resurrection to a life beyond death
- 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

H. I. Syncretism

**(two answers not used)**

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

**Questions 39–42: Matching**

\_\_\_ 39. Where did people preserve a library of Gnostic gospels?

A. Decapolis

B. Delphi

\_\_\_ 40. Where did the Jewish war with Rome come to a definitive end?

C. Masada

\_\_\_ 41. Where did people live in a desert community near the Dead Sea?

D. Mt. Gerizim

E. Nag Hammadi

\_\_\_ 42. Where did people go to learn about their future?

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. Hillel              |
| ___ 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                |

**Questions 50—58: The Gospel of Luke**

- \_\_\_ 50. The author of Luke's Gospel has been traditionally identified as a (A) physician; (B) carpenter; (C) fisherman; (D) tentmaker.
- \_\_\_ 51. Luke's Gospel is addressed to somebody named (A) Malchus; (B) Theophilus; (C) Nicodemus; (D) Onesimus.
- \_\_\_ 52. 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.
- \_\_\_ 53. What does Jesus do more often in Luke than in any other Gospel? (A) sleep; (B) pray; (C) baptize; (D) become angry.
- \_\_\_ 54. 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.
- \_\_\_ 55. 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.

- \_\_\_\_\_ 56. Luke's Gospel displays a special interest in the role of (A) Samaritans; (B) the poor; (C) women; (D) all of the above.
- \_\_\_\_\_ 57. Geographically, the focus in Luke's Gospel seems to be on (A) Galilee; (B) Samaria; (C) Jerusalem; (D) Rome.
- \_\_\_\_\_ 58. 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.

### Questions 91—100: The Gospel of John

- \_\_\_\_\_ 59. 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.”
- \_\_\_\_\_ 60. 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.
- \_\_\_\_\_ 61. 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.
- \_\_\_\_\_ 62. 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.
- \_\_\_\_\_ 63. In John's Gospel, Jesus often describes himself by using (A) parables; (B) metaphors; (C) proverbs; (D) artwork.
- \_\_\_\_\_ 64. In John's Gospel, Jesus' opponents are referred to as (A) hypocrites; (B) a brood of vipers; (C) Samaritans; (D) Jews.
- \_\_\_\_\_ 65. 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.
- \_\_\_\_\_ 66. 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.
- \_\_\_\_\_ 67. 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.
- \_\_\_\_\_ 68. In the early church, John’s Gospel was the most popular of our four among (A) Gnostics; (B) Jews; (C) women; (D) pagans.

Please return this test and my other paperwork to . . . .

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