

Underlining synoptic gospels assignment



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Underlining Synoptic Gospels The Gospels of Luke, Mark, and Matthew offer three similar yet different ways of retelling past events. The passages chosen are the Sermon on the Mount, The Beatitudes, Commissioning of the Twelve, The Fate of the Disciples, and The Coming of the Son of Man. The authors gave their interpretation to different events. Each Gospel clearly gives a general overview of everything taking place during this time period. The only difference exists in detail. The Gospels of Luke, Mark, and Matthew demonstrate the differences in similar stories being told by multiple authors. The Gospels of Luke, Mark, and Matthew match up very well. They generally follow the same storyline for each reading. In the Sermon, they tell how great crowds came from all over flocking to where Jesus was. The Beatitudes match up from Gospel to Gospel. The Commissioning of the twelve tell how Jesus chose his twelve apostles and sent them out on missions to heal the sick and cure the diseased. Apostles will be guided with what to say if questioned in Fate of the Disciples. Lastly, the coming of the son of man is described in all three Gospels. Differences are inevitable when different sources retell stories.

The Gospels are no different. Each Gospel gives a different perspective than the other. What is not seen in one gospel is picked up in another. Examples are how masses came to see Jesus for healing, the Beatitudes, and the Disciples. Matthew neglects to tell how the masses of people came from Tyre and Sidon upon heading of Jesus' miraculous healing powers. These individuals came from all over just for the opportunity to touch him in hopes of being healed. [1] This should have been put in for sure. This is just a

blatant example of the power Jesus had. It separated Jesus from the false gods and prophets at the time.

Mark does not contain the Beatitudes while Luke's show of the Beatitudes is slightly shorter than Matthews. Mark may have chosen to not incorporate them into his text. The validity of the Beatitudes, based on this assignment alone, may be challenged based on how one author does not have any and the other two vary. In the Commissioning of the Twelve, Mark is the only author to give the small detail that Jesus sent the Disciples out two by two after giving them authority over unclean spirits. [2] After giving his disciples authority, Matthew does not tell how Jesus went up onto the mountain before he summoned his apostles.

Mark does however, by saying that “ He went up on the mountain and called to him those who he wanted and they came to him. “[3] This may be because the source that told Matthew may have not seen Jesus on upon the mountain. Luke and Mark may have had a source that watched it first hand or Matthew may have chosen to leave it out. Continuing with the Commissioning of the Twelve, another difference exists. Luke and Mark, not Matthew, both tell how Jesus went up on a mountain and called his twelve disciples and they were from that point on known as apostles. 4] The main problem with this situation is there is a difference in apostle's names. All three Gospels have twelve names listed. Mark and Matthew had the name Thaddaeus and Luke had a second Judas. [5] The differences and similarities found in the Gospels are why they must be read together for comparison, much like anything else recorded second hand by various authors. The differences can be explained by lack of information or just the choice of the <https://assignbuster.com/underlining-synoptic-gospels-assignment/>

writer to not include something. Numerous other factors could also be accountable but they need not be.

While having differences the Gospels contain beyond more than enough similarities to get the point across. Bibliography Michael D. Coogan, ed. The New Oxford Annotated Bible, Augmented Third Edition, New Revised Standard Version with the Apocrypha. New York: Oxford University Press, 2007. Bart D. Ehrman, A Brief Introduction to the New Testament. New York: Oxford University Press, 2004. ————— [1] Mark 3: 8-11; Luke 6: 17-19 [2] Mark 6: 7 [3] Mark 3: 13 [4] Mark 3: 13-14; Luke 9: 12-13 [5] Matt. 10: 2-4; Mark 3: 16-19; Luke 6: 14-16