Issue of Gospel Genre

- Terminology of "gospel" = "good news" = Greek: *euangelion*
  - Greek *euangelion* = "announcement," often in context of "good news"
    - Jewish prophecy: announcing coming of Yahweh (Isa. 40:9, LXX)
    - Roman politics: announcing coming of new emperor, new kingdom
    - Jesus's message: announcing God's kingdom (Isa 61:1–2; Lk 4:16–19)
    - Christian preaching: announcing Jesus's coming (life, death, resurrection)
    - Christian literature: genre that Mark created to embody preached message
    - Conclusion: NT usage: (1) "good news" Jesus brought, (2) "good news" disciples preached, (3) genre Mark created, imitated by canonical writers, variously usurped by non-canonical writers for bogus authority

1

Issue of Gospel Genre

Get you up to a high mountain,
    O Zion, herald of good tidings;
lift up your voice with strength,
    O Jerusalem, herald of good tidings,
    lift it up, do not fear;
say to the cities of Judah,
    "Here is your God!"

2

Priene Inscription

It seemed good to the Greeks of Asia, in the opinion of the high priest Apollonius of Menophilus Azanitus: "Since Providence, which has ordered all things and is deeply interested in our life, has set in most perfect order by giving us Augustus, whom she filled with virtue that he might benefit humankind, sending him as a savior, both for us and for our descendants, that he might end war and arrange all things, and since he, Caesar, by his appearance (excelled even our anticipations), surpassing all previous benefactors, and not even leaving to posterity any hope of surpassing what he has done, and since the birthday of the god Augustus was the beginning of the good tidings for the world that came by reason of him," which Asia resolved in Smyrna.

3

Issue of Gospel Genre

Virgil, Ecologue 4.4–52: "Now a generation descends from heaven on high . . . smile on the birth of the child . . . and a golden race spring up throughout the world! Thine own Apollo now is king! . . . He shall have the gift of divine life, . . . and shall sway a world to which his father's virtues have brought peace."

Luke 2.1, 11, 14: "Now it came about in those days that a decree went out from Caesar Augustus . . . born for you a Savior, who is Christ the Lord. . . . and on earth peace . . ."

4

Issue of Gospel Genre

The spirit of the Lord GOD is upon me,
    because the LORD has anointed me;
he has sent me to bring good news to the oppressed,
    to bind up the brokenhearted,
to proclaim liberty to the captives,
    and release to the prisoners;
to proclaim the year of the LORD'S favor,

5

Issue of Gospel Genre

- Structure of a *euangelion*
  - ▷ Form: called *kerygma* = "preached message"
  - ▷ Content: "expanded biographical sermons"
    - ✱ purpose: present gospel, call to faith
    - ✱ coverage: selective (cf. Jn. 21:25)
    - ✱ core: Jesus died, rose, is Lord
    - ✱ outline: JBapt, fulfillment, empowerment, passion, commission
    - ✱ point: *preached outline* becomes *structure* of Mark's narrative
  - ▷ Example: Peter's sermon to Cornelius (Acts 10)

6

Issue of Gospel Genre

- Structure
  - Form:
  - Conten
    - purp
    - cove
    - core: Jesus died, rose, is Lord
    - outline: JBapt, fulfillment, empowerment, passion, commission
    - point: *preached outline* becomes *structure* of Mark's narrative
  - Example: Peter's sermon to Cornelius (Acts 10)

> 1 Cor. 15:1, 3–4: "Now I would remind you, brothers and sisters, of the good news that I proclaimed to you . . . that Christ died for our sins in accordance with the Scriptures, and that he was buried, and that he was raised on the third day in accordance with the Scriptures, . . ."

7

Issue of Gospel Genre

- Structure of a *euangelion*
  - Form:
  - Conten
    - purp
    - coverage: selective (cf. Jn. 21:25)
    - core: Jesus died, rose, is Lord
    - outline: JBapt, fulfillment, empowerment, passion, commission
    - point: *preached outline* becomes *structure* of Mark's narrative
  - Example: Peter's sermon to Cornelius (Acts 10)

> Jn. 21:25: "But Jesus did many other things; if every one of them were written down, I suppose that the world itself could not contain the books that would be written."

8

Issue of Gospel Genre

- Structure of a *euangelion*
  - Form: called *kerygma* = "preached message"
  - Content: "expanded biograph
    - purpose: present gos
    - coverage: selective (cf. Jn. 21:25)
    - core: Jesus died, rose, is Lord
    - outline: JBapt, fulfillment, empowerment, passion, commission
    - point: *preached outline* becomes *structure* of Mark's narrative
  - Example: Peter's sermon to Cornelius (Acts 10)

core: death, burial, resurrection

9

Issue of Gospel Genre

- Early resources for a *euangelion*
  - Prophecy collections
    - to show Jesus as part of God's plan
    - to provide background for Gentiles
  - Sayings collections
    - circulating without narrative context
    - revealing developing needs of the church

Issue of Gospel Genre

- Early resources for a *euangelion*
  - Pro
    - t
    - t
  - Say

Lk. 24:44–45: "Then he said to them, 'These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.' Then he opened their minds to understand the Scriptures, . . .'"

  - circulating without narrative context
  - revealing developing needs of the church

Issue of Gospel Genre

- Early resources for a *euangelion*
  - Prophecy collections
    - t
    - t
  - Say

Acts 20:35: "In all this I have given you an example that by such work we must support the weak, *remembering the words of the Lord Jesus*, for he himself said, 'To give is more blessed than to receive.'"

  - circulating without narrative context
  - revealing developing needs of the church

Issue of Gospel Genre

- Publication of a *euangelion*
  - ▷ Reception: novelty? book title? known genre?
  - ▷ Ancient genre options
    - ✳ *praxeis* = "acts": stories of great historical figures and their deeds
    - ✳ *apomnemoneumata* = "memoirs": collection of stories and sayings of a famous person
    - ✳ *bioi* = "lives": ancient biographies

13

Issue of Gospel Genre

> Our earliest descriptions of the Gospels as publications seem to assume they are like Xenophon's *Memorabilia* (on the life of Socrates). One example is Justin Martyr:
>
> *First Apology* 66 (sec. 144): "For the apostles, in the memoirs composed by them, which are called Gospels, . . ."

14

Issue of Gospel Genre

- Reasons for publishing a *euangelion*
  - ▷ Needs of the expanding Christian mission
    - ✳ to disseminate the message
    - ✳ to instruct new converts
  - ▷ Growing loss of eyewitnesses
  - ▷ Continued delay of Christ's return

15

Issue of Gospel Genre

Rom. 15:19, 24, 28: "so that from Jerusalem and as far around as Illyricum I fully have proclaimed the good news of Christ. . . . So, when I have completed this [delivering the collection from his Gentile churches to the Jerusalem church] . . . I will set out by way of you to Spain; . . ."

The Roman Empire

Issue of Gospel Genre

1 Thess. 4:15: "For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died."

Mark: Jesus, the Suffering Messiah

Part 1 Theme: Christology, Question: Identity, Conflict: Evil		Part 2 Theme: Discipleship, Question: Death, Conflict: Disciples	
Mark 1:1-13	Mark 1:14-8:21	Mk 8:22-10:52	Mark 11:1-16:8
Introduction	Galilee	Judea	Jerusalem
Gospel, Introducing Question of Identity, OT Fulfillment, JBapt Forerunner, Baptism, Temptation Conflict	Galilee Ministry, Kingdom Message, Call of Disciples, Exorcisms, Healing, Parables	Blind Man Healing, Caesarea Philippi, Transfiguration, Passion Predictions, Blind Man Healing	Temple Cleansing, Olivet Discourse, Passion: Conflict Climax, Enigmatic Ending

19

First Half
1:1–8:21

Theme: Christology
Question: Identity
Conflict: Evil

Second Half
8:22–16:8

Theme: Discipleship
Question: Death
Conflict: Disciples

20

Dr. Stevens's Outline of Mark

A. Introduction (1:1–8): The Gospel
B. Part One (1:9–8:21): Conflict with Evil
  The nature of Jesus as God's Son determines the nature of messiahship.
C. Part Two (8:22–15:47): Conflict with Disciples, Destiny
  1. Conflict with Disciples (8:22–13:27)
    The nature of messiahship determines the nature of discipleship.
  2. Conflict with Destiny (14:1–15:47)
    The nature of discipleship determines the nature of the victory.
D. Conclusion (16:1–8): The Resurrection

21

Mark: Jesus, the Suffering Messiah

	Part 2 Theme: Discipleship, Question: Death, Conflict: Disciples	
(Two blind man healings that establish the boundaries of a literary unit, called a "narrative inclusio")	Mk 8:22-10:52	Mark 11:1-16:8
Introduction	Galilee	Judea	Jerusalem
Gospel, Introducing Question of Identity, OT Fulfillment, JBapt Forerunner, Baptism, Temptation Conflict	Galilee Ministry, Kingdom Message, Call of Disciples, Exorcisms, Healing, Parables	Blind Man Healing, Caesarea Philippi, Transfiguration, Passion Predictions, Blind Man Healing	Temple Cleansing, Olivet Discourse, Passion: Conflict Climax, Enigmatic Ending

Mark: Jesus, the Suffering Messiah

Part 1 Theme: Christol...	Part 2 ...Question: Death, Conflict: Disciples	
Ma... (Contra KH: Note carefully that Jesus clearly separates the question of the destruction of Jerusalem from the disciples' assumption that that event is the end of the world.)	Mark 11:1-16:8	
Introduction		Jerusalem
Gospel, Introducing Question of Identity, OT Fulfillment, JBapt Forerunner, Baptism, Temptation Conflict	Galilee Ministry, Kingdom Message, Call of Disciples, Exorcisms, Healing, Parables	Blind Man Healing, Caesarea Philippi, Transfiguration, Passion Predictions, Blind Man Healing	Temple Cleansing, Olivet Discourse, Passion: Conflict Climax, Enigmatic Ending

Mark

- Critical Problems
  - Authorship: Petrine, Roman Connections
    - External Evidence (Church Fathers)
      - Clement (90): Peter's preaching, Mark's idea
      - Papias (140): Peter, Rome, "lack of order"
      - Justin Martyr (160): Peter
      - Anti-Marcionite Prologues (160-180): Peter's preaching, but post death in "Italy"
      - Irenaeus (185-200): Peter, canonical, after death in Italy
      - Muratorian Canon (200): Peter

Mark

- Critical Problems
  - ▷ Authorship: P
    - ✳ External E
      - ➤ Clement (9
      - ➤ Papias (140): Peter, Rome, "lack of order"
      - ➤ Justin Martyr (160): Peter
      - ➤ Anti-Marcionite Prologues (160–180): Peter's preaching, but post death in "Italy"
      - ➤ Irenaeus (185–200): Peter, canonical, after death in Italy
      - ➤ Muratorian Canon (200): Peter

External Evidence Summary:
Mark, Rome, based on Peter's preaching

25

Mark

- Critical Problems
  - ▷ Authorship: Petrine, Roman Connections (continued)
    - ✳ Internal Evidence
      - ➤ Anonymous (no Gospel has a signature)
      - ➤ Consistent with external evidence
        - ◆ vivid, minor details at Peter's involvement
        - ◆ presence of "Latinisms"
        - ◆ Palestinian customs explained
    - ✳ Conclusion: Mark, Rome, Petrine

26

Mark

- Critical Problems
  - ▷ Date: likely fire of Rome context
    - ✳ Evidence from Synoptic problem (Mark time to circulate, become authoritative)
    - ✳ Olivet Discourse (Mark 13): anticipates destruction
    - ✳ Persecution setting-in-life: fits Nero, fire of Rome, first time in history of church
  - ▷ Audience: Gentile, likely Roman, likely Rome
    - ✳ Explaining Jewish customs, translating Aramaisms
    - ✳ Latinisms (legion, centurion, denarius, etc.)
    - ✳ Early evidence of Roman church (Pentecost, Edict of Claudius, Papias's testimony)

27

Slide 28:

Jesus's warnings of judgment do not demand post-war setting nor assumption of ex eventu prophecy. Any first-century Jew would grasp immediately the significance of "not any stone left on top of another" in the context of the Babylonian destruction centuries earlier. After AD 70 not demanded.

- Critical Problems
  - ▷ Date: likely fire of Rome context
    - ✳ Evidence from Synoptic problem (Mark time to circulate, become authoritative)
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    - ✳ Early evidence of Roman church (Pentecost, Edict of Claudius, Papias's testimony)

28

Slide 29:

Mark

- Critical Problems
  - ▷ Date: likely fire of Rome context
    - ✳ Evidence [Mark 7:1–5] to problem (M
    - ✳ Olivet D   3): a   [Mark 3:17; 5:41; 7:11–12, 34; 14:36; 15:22, 34]
    - ✳ Persecution set   p-in-life: fits Nero, fire of R   first time in history of church
  - ▷ Audience: Gentile, likely Roman, likely Rome
    - ✳ Explaining Jewish customs, translating Aramaisms
    - ✳ Latinisms (legion, centurion, denarius, etc.)
    - ✳ Early evidence of Roman church (Pentecost, Edict of Claudius, Papias's testimony)

29

Slide 30:

Mark

- Critical Problems
  - ▷ Purpose
    - ✳ Preserve kerygma at critical time
      - ⁓ loss of crucial eyewitnesses (Peter, Paul, James)
      - ⁓ new social/political realities (hardening synagogue response, Roman suspicions)
    - ✳ Encourage persecuted
    - ✳ Challenge Rome: Christian "gospel" versus Roman imperial "gospel"
  - ▷ Ending of Mark
    - ✳ Explaining complicated manuscript evidence
    - ✳ Explaining literary abruptness

30

Mark

The Ending of Mark
- Greek manuscripts preserve four basic endings
  - Short addition (16:8+): expanding verse 8; one manuscript; brief content summary
  - Long addition (16:9–20): 2nd cent., detailing resurrection appearances, commissioning, patchwork of other Gospels (9–10 = Jn. 20:10–18; 11 = Lk. 24:1; 12–13 = Lk. 24:13–32; 14 = Lk. 24:36–49; 15–19 = Mt. 28:16–20
  - Long insert (16:9–14, insert, 15–20): edit insertion into long addition; a few mss.
  - Abrupt ending: (16:8): oldest, best mss.
- Conclusion: abrupt ending original; all others attempts in 2nd cent. to "end" Gospel

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Ending of Mark

1. Abrupt Ending	16:1–8		
2. Short Addition (8b)	16:1–8	SA	
3. Long Addition (9–20)	16:1–8	16:9–20	
4. Long Addition w/note*	16:1–8	*	16:9–20
5. Conflating 2 + 3	16:1–8	SA	16:9–20
6. Conflating 3 + 2	16:1–8	16:9–20	SA
7. Long Insert	16:1–8	16:9–14	15–20

Long Insert

The End...
- Greek...
  - Sh...
  - Lo... con... 12-
  - Lo...
  - Ab...
- Conc...

summary

k. 24:1;

w mss.

ospel

32

Mark

The Ending of Mark
- Proposals
  - Unintentional: Mark never finished
  - Accidental: conclusion lost or destroyed
  - Intentional: literary device, suspension, etc.
- Stevens: intentional literary device (agreeing in essence with KH)
  - Brings Caesarea Philippi question forward again: Who do you say Jesus is?
  - How you answer determines how you follow. Make a decision. What is your confession? Are you embracing the journey, taking up the destiny, living in suffering service? Or, are you saying nothing to anyone, because you are afraid?

33

Mark

- Critical Problems
  - ▷ Style of Mark
    - ✳ Non-literary, uneducated
      - ⌁ Language: common koine Greek ("street Greek"), limited vocabulary
      - ⌁ Awkward transitions, overuse of adverbs, conjunctions
    - ✳ Some stylistic devices
      - ⌁ Irony (false prophet charge (14:30, 65–72)
      - ⌁ Secrecy motif (demons: 1:25, 34, 44; 3:12; etc.)
      - ⌁ *Inclusio* (healing blind man: Bethsaida, 8:22–26; Bartimaeus, 10:46–52)
      - ⌁ Intercalation (hemorrhaging woman, 5:21–43; temple cleansing, 11:12–21)

34

Mark

- Critical Problems
  - ▷ Style of Mark

  "immediately"

    - ✳ Non-literary, uneducated
      - ⌁ Language: common koine Greek ("street Greek"), limited vocabulary
      - ⌁ Awkward transitions, overuse of adverbs, conjunctions
    - ✳ Some stylistic devices
      - ⌁ Irony (false prophet charge (14:30, 65–72)
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      - ⌁ Intercalation (hemorrhaging woman, 5:21–43; temple cleansing, 11:12–21)

35

"and," likely the influence of "waw consequtive" Semitic joining of clauses instead of Greek habit of subordinate clauses; hence, the description, "thinking in Hebrew, writing in Greek"

- Critical Proble...
  - ▷ Style of Mark
    - ✳ Non-literary, uneducated
      - ⌁ Language: common koine Greek ("street Greek"), limited vocabulary
      - ⌁ Awkward transitions, overuse of adverbs, conjunctions
    - ✳ Some stylistic devices
      - ⌁ Irony (false prophet charge (14:30, 65–72)
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      - ⌁ Intercalation (hemorrhaging woman, 5:21–43; temple cleansing, 11:12–21)

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Temple Intercalation

Fig Tree: Part 1

Temple Cleansing

Fig Tree: Part 2

Critical Problems
- Style of Mark
  - No... ...ted ...in...
  - Awkward transitions, ov...
  - Some stylistic devices
    - Irony (false prophet char...
    - ...ns: ...ma... (...—52)
    - Intercalation (hemorrhag... ...—21)

Mark 11:12 ¶ On the following day, when they came from Bethany, he was hungry.
Mark 11:13 Seeing in the distance a fig tree in leaf, he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs.
Mark 11:14 He said to it, "May no one ever eat fruit from you again." And his disciples heard it.
Mark 11:15 ¶ Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves;
Mark 11:16 and he would not allow anyone to carry anything through the temple.
Mark 11:17 He was teaching and saying, "Is it not written,
'My house shall be called a house of prayer for all the nations'?
But you have made it a den of robbers."
Mark 11:18 And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching.
Mark 11:19 And when evening came, Jesus and his disciples went out of the city.
Mark 11:20 ¶ In the morning as they passed by, they saw the fig tree withered away to its roots.
Mark 11:21 Then Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered."

Mark

Theological Themes
- Question of Jesus's identity
  - Messiah: suffering Servant, not military hero
  - Son of Man: humanity, Danielic imagery, suffering redemption
  - Son of God: introduction (1:1), baptism (1:11), transfiguration (9:7), centurion (15:39)
- Question of discipleship
  - Embracing Jesus's destiny: a journey (1:16–20), a cross (8:34–35)
  - Embracing Jesus's values: servanthood (10:45)
  - Watchfulness: hope of return (13:33–37), false prophets (13:21–22)

Dan 7:13–14: apocalyptic figure, divine authority, coming on clouds; first interpreted as Israel, then later as celestial individual establishing God's kingdom on earth

Theological Themes
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  - Watchfulness: hope of return (13:33–37), false prophets (13:21–22)

Mark

Mark's three passion predictions radically redefine Messiah

🌸 Theological Themes
- ▷ Question of Jesus's identity
  - ✳ Messiah: suffering Servant, not military hero
  - ✳ Son of Man: humanity, Danielic imagery, suffering redemption
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  - ✳ Embracing Jesus's values: servanthood (10:45)
  - ✳ Watchfulness: hope of return (13:33–37), false prophets (13:21–22)

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Mark

Heavenly voice, recalls Ps 2:7; Isa 42:1

🌸 Theological Themes
- ▷ Question of Jesus's identity
  - ✳ Messiah: suffering Servant,
  - ✳ Son of Man: humanity, Danielic imagery, suffering redemption
  - ✳ Son of God: introduction (1:1), baptism (1:11), transfiguration (9:7), centurion (15:39)
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  - ✳ Embracing Jesus's values: servanthood (10:45)
  - ✳ Watchfulness: hope of return (13:33–37), false prophets (13:21–22)

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Mark

Heavenly voice, to affirm passion identity

🌸 Theological Themes
- ▷ Question of Jesus's identity
  - ✳ Messiah: suffering Servant, not military hero
  - ✳ Son of Man: humanity, Danielic imagery, suffering redemption
  - ✳ Son of God: introduction (1:1), baptism (1:11), transfiguration (9:7), centurion (15:39)
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  - ✳ Embracing Jesus's values: servanthood (10:45)
  - ✳ Watchfulness: hope of return (13:33–37), false prophets (13:21–22)

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Slide 43

Matthew: Jesus, the Teacher

Matt 1:1–2:23	Matt 3:1–25:46	Matt 26:1–28:20
Infancy	Ministry	Passion
Geneology and Virgin Birth (Origins), Wise Men, Herod, and Temple Appearance (Destiny)	New Law, Discipleship, Kingdom of Heaven, Church, Judgment	Markan Source, Matthean Redaction, Appearances, Commission

43

Slide 44

Matt[hew: Jesus, the Teacher]

Five part narrative-discourse sequence on the basis of the repeated formulaic saying: "And it came to pass when Jesus had finished all these words" (7:28; 11:1; 13:53; 19:1; 26:1)

Matt 1:1–2:23		
Infancy	Ministry	Passion
Geneology and Virgin Birth (Origins), Wise Men, Herod, and Temple Appearance (Destiny)	New Law, Discipleship, Kingdom of Heaven, Church,	Markan Source, Matthean Redaction,

- Sower (13:1–23)
- Weeds (13:24–30)
- Mustard Seed (13:31–32)
- Yeast (13:33–43)
- Treasure (13:44)
- Pearl (13:45–46)
- Net (13:47–53)

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Slide 45

A. First Cycle: New Law (3:1–7:29)
  1. Narrative: Galilean ministry—baptism, temptation, preaching, calling disciples
  2. Discourse: Sermon on the Mount
B. Second Cycle: Christian Discipleship (8:1–11:1)
  1. Narrative: Miracle Stories (10 miracle stories)
  2. Discourse: Missionary Discourse
C. Third Cycle: The Kingdom of Heaven (11:2–13:52)
  1. Narrative: JBapt, impenitent cities, easy yoke
  2. Discourse: Seven Parables of the Kingdom
D. Fourth Cycle: The Church (13:53–19:2)
  1. Narrative: death of John, two feedings, Caesarea Philippi confession, Transfiguration
  2. Discourse: Church Order, Discipline, Worship
E. Fifth Cycle: Judgment (19:3–26:1)
  1. Narrative: Jerusalem Controversies—rich, young man, divorce, taxes, resurrection
  2. Discourse: Judgment on Pharisees—eschatological discourse, parables of ten maidens and of talents

45

Slide 46:

• Judas embellished: 30 pieces of silver (26:14–16), details (27:3–10) as fulfillment of Jer 32:6–15, Zech 11:12–13
• Pilate's wife: dream warning (27:19) recalls infancy dream warnings
• Open graves (27:51–52): end-time impact of Jesus's death
• Roman guards (27:62–66; 28:11–15): to counter Jewish rumors
• Galilee appearance (28:16–20): fulfills Mark 14:28, widens house of Israel commission (10:5–6) to global gentile movement

...cher

...t 26:1–28:20

Passion

| Geneology and Virgin Birth (Origins), Wise Men, Herod, and Temple Appearance (Destiny) | New Law, Discipleship, Kingdom of Heaven, Church, Judgment | Markan Source, Matthean Redaction, Appearances, Commission |

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Slide 47:

Matthew

• Critical Problems
  ▷ Question of sources (Mark, Q, M, OT)
    ✳ Mark: adapting Mark's "gospel" genre to a Jewish-Christian audience
      ～ Using 90% of Mark, but polishing up the Greek, improving the style
      ～ Downplaying Mark's human Jesus (cf. Mark 5:21–43 vs. Matt 9:18–26)
      ～ Inherently reflects Mark's two parts, but heavily redacted into a five-part scheme
      ～ Noticeable style features: systematic and didactic
    ✳ Q: sayings source, helpful Jewish character, rearranged to fit five-part scheme
    ✳ M: special material, infancy narrative particularly
    ✳ OT quotations: to show Jesus as Messiah fulfilling all Israel's hopes

47

Slide 48:

More literary than Mark (cf. Mark 3:31 vs. Matt 12:46) and more concise (cf. Mark 5:1–20 vs. Matt 8:26–34)

• Critical Problems
  ▷ Question of sources (Mark, Q, M, OT)
    ✳ Mark: adapting Mark's "gospel" genre to a Jewish-Christian audience
      ～ Using 90% of Mark, but polishing up the Greek, improving the style
      ～ Downplaying Mark's human Jesus (cf. Mark 5:21–43 vs. Matt 9:18–26)
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    ✳ Q: sayings source, helpful Jewish character, rearranged to fit five-part scheme
    ✳ M: special material, infancy narrative particularly
    ✳ OT quotations: to show Jesus as Messiah fulfilling all Israel's hopes

48

Matthew

- Critical Problems
  - ▷ Question of sources (Mark, Q, M, O...

  Jesus not knowing who touched him and disciples considering his question unintelligent

    - ✳ Mark: adapting Mark's "gospel" genre to a Jewish-Christian audience
      - ∼Using 90% of Mark, but polishing up the Greek, improving the style
      - ∼Downplaying Mark's human Jesus (cf. Mark 5:21–43 vs. Matt 9:18–26)
      - ∼Inherently reflects Mark's two parts, but heavily redacted into a five-part scheme
      - ∼Noticeable style features: systematic and didactic
    - ✳ Q: sayings source, helpful Jewish character, rearranged to fit five-part scheme
    - ✳ M: special material, infancy narrative particularly
    - ✳ OT quotations: to show Jesus as Messiah fulfilling all Israel's hopes

49

Matthew

- Critical P
  - ▷ Q

  Including Mark's geographical sequence of the ministry of Jesus as first Galilee, then Judea

    - ✳ Mark: a... ...Jewish-Christian audience
      - ∼Using 90% of Mark, but polishing up the Greek, improving the style
      - ∼Downplaying Mark's human Jesus (cf. Mark 5:21–43 vs. Matt 9:18–26)
      - ∼Inherently reflects Mark's two parts, but heavily redacted into a five-part scheme
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    - ✳ M: special material, infancy narrative particularly
    - ✳ OT quotations: to show Jesus as Messiah fulfilling all Israel's hopes

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Matthew

- Critical Problems
  - ▷ Question of sources (Mark, Q, M, OT)

  Structured genealogy, structural phrases, formulaic quotations, parable sequencing, Sermon on the Mount

    ...Christian audience
      - ∼...polishing up the Greek, improving the style
      - ∼Downplaying Mark's human Jesus (cf. Mark 5:21–43 vs. Matt 9:18–26)
      - ∼Inherently reflects Mark's two parts, but heavily redacted into a five-part scheme
      - ∼Noticeable style features: systematic and didactic
    - ✳ Q: sayings source, helpful Jewish character, rearranged to fit five-part scheme
    - ✳ M: special material, infancy narrative particularly
    - ✳ OT quotations: to show Jesus as Messiah fulfilling all Israel's hopes

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Slide 52

Matthew

- Critical Problems
  - Question of sources (Mark, Q, M, OT)
    - Mark: adapting Mark's "gospel"
      - Using 90% of Mark, but polishi[ng]
      - Downplaying Mark's human Jesus (cf. Mark [vs.] Matt 9:18–26)
      - Inherently reflects Mark's two parts, but heavily redacted into a five-part scheme
      - Noticeable style features: systematic and didactic
    - Q: sayings source, helpful Jewish character, rearranged to fit five-part scheme
    - M: special material, infancy narrative particularly
    - OT quotations: to show Jesus as Messiah fulfilling all Israel's hopes

> Effective condensing, memorable, distilling the essence of Jesus's teaching

52

Slide 53

Matthew

- Critical Problems
  - Authorship: Matthew, "Hebrew" Connections
    - External evidence (church fathers)
      - Papias (130): "logia," "Hebrew dialect," "interpreted" ambiguities
        - "logia" = ? canonical Matt? sayings source? Q? oral? written?
        - "Hebrew" = Hebrew or Aramaic? Canonical Matt not translation Greek
        - "each interpreted" = total mystery
      - Irenaeus (180): simply reflects Papias (Matt, among Hebrews, their own dialect)
      - Others: like Irenaeus, simply reflecting Papias
      - Conclusion: name never challenged, but all based on Papias alone = ambiguity

53

Slide 54

Matthew

- Critical Problems
  - Author[ship]
    - Exte[rnal evidence]
      - Pa[pias]
        - "Hebrew" = Hebrew or Aramaic? Canonical Matt not translation Greek
        - "each interpreted" = total mystery
      - Irenaeus (180): simply reflects Papias (Matt, among Hebrews, their own dialect)
      - Others: like Irenaeus, simply reflecting Papias
      - Conclusion: name never challenged, but all based on Papias alone = ambiguity

> Papias: "Matthew wrote the *logia* in the Hebrew dialect, and each person interpreted them as he was able" (Eusebius, *HE* 3.39.16)

54

Matthew

● Critical Problems
  ▷ Authorship: Matthew "Hebrew" Connections
    ✽ Exte... [Result: Papias really is no help, so back to square one, meaning, internal evidence only.]
    ∿ Pa...
      ◆ "logia" = canonical Matt? sayings source? Q? oral? written?
      ◆ "Hebrew" = Hebrew or Aramaic? Canonical Matt not translation Greek
      ◆ "each interpreted" = total mystery
    ∿ Irenaeus (180): simply reflects Papias (Matt, among Hebrews, their own dialect)
    ∿ Others: like Irenaeus, simply reflecting Papias
    ∿ Conclusion: name never challenged, but all based on Papias alone = ambiguity

55

Matthew

● Critical Problems
  ▷ Authorship: Matthew, "Hebrew" Connections (continued)
    ✽ Internal Evidence
      ∿ Anonymous: remember that no Gospel has a signature (titles added 2nd. cent.)
      ∿ Name ambiguity: question of "Levi" (only Mark, Luke add "Levi" at first encounter)
      ∿ Jewish Christian and Jewish environment
        ◆ Controveries with leaders, particularly scribes, Pharisees (cf. 13:52)
        ◆ Making parallels between Jesus and Moses (teachers, mountain revelations)
        ◆ Presenting Jesus as Son of David, fulfilling Torah

56

Matthew

● Critical Problems
  ▷ Date: likely post AD 70
    ✽ Some Pre-war arguments: temple tax, 17:24-27; Palestinian mission, 10:23; etc.
    ✽ Evidence from Synoptic problem (Mark time to circulate, become authoritative)
    ✽ Anti-pharisaism seems to suggest post-war debates on Jewish identity
    ✽ Ignatius quotes by AD 115, so before then
    ✽ Consensus: between 70-100
  ▷ Audience: Jewish, but with gentile emphasis
    ✽ Content, structure, and emphases clearly have Israel "frame"
    ✽ Gentile focus (global gospel) also is clear, so what context?

57

Slide 58

Seems to infer temple still standing, still pertinent question

Matthew

- Critical Problems
  - ▷ Date: likely post AD 70
    - ✳ Some Pre-war arguments: temple tax, 17:24–27; Palestinian mission, 10:23; etc.
    - ✳ Evidence from Synoptic problem (Mark time to circulate, become authoritative)
    - ✳ Anti-pharisaism seems to suggest post-war debates on Jewish identity
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  - ▷ Audience: Jewish, but with gentile emphasis
    - ✳ Content, structure, and emphases clearly have Israel "frame"
    - ✳ Gentile focus (global gospel) also is clear, so what context?

58

Slide 59

Matt

Seems to infer still pertinent, because after war Christian mission becomes exclusively gentile

- Critical Problems
  - ▷ Date: likely post AD 70
    - ✳ Some Pre-war arguments: temple tax, 17:24–27; Palestinian mission, 10:23; etc.
    - ✳ Evidence from Synoptic problem (Mark time to circulate, become authoritative)
    - ✳ Anti-pharisaism seems to suggest post-war debates on Jewish identity
    - ✳ Ignatius quotes by AD 115, so before then
    - ✳ Consensus: between 70–100
  - ▷ Audience: Jewish, but with gentile emphasis
    - ✳ Content, structure, and emphases clearly have Israel "frame"
    - ✳ Gentile focus (global gospel) also is clear, so what context?

59

Slide 60

- Issue of Council of Jamnia (c. 85)
- Rabbi Zakkai's post-war work at Jamnia
- Redefining "Judaism": loss of Jerusalem, temple, ritual, sacrifice
- W. D. Davies: Matt is Christian counterpoint to Zakkai's work

- Critical Problems
  - ▷ Date: likely post AD 70
    - ✳ Some Pre-war arguments: temple tax, 17:24–27; Palestinian mission, 10:23; etc.
    - ✳ Evidence from Synoptic problem (Mark time to circulate, become authoritative)
    - ✳ Anti-pharisaism seems to suggest post-war debates on Jewish identity
    - ✳ Ignatius quotes by AD 115, so before then
    - ✳ Consensus: between 70–100
  - ▷ Audience: Jewish, but with gentile emphasis
    - ✳ Content, structure, and emphases clearly have Israel "frame"
    - ✳ Gentile focus (global gospel) also is clear, so what context?

60

Matthew

- Critical Problems
  - ▷ Date: likely post AD 70
    - ∗ Some Pre-war arguments: temple tax, 17:24-27; Palestinian mission, 10:23; etc.
    - ∗ Evidence f[or] [...] [some authoritative]
    - ∗ Anti-[...] [...]ntity
    - ∗ Ignat[...]
    - ∗ Consensus: [...]

      > Streeter noted earliest allusions are from Ignatius of Antioch, so suggested Antioch as city of origin, since Jewish community there was strong, but also Paul's gentile work there was noteworthy in Acts.

  - ▷ Audience: Jewish, but with gentile emphasis
    - ∗ Content, structure, and emphases clearly have Israel "frame"
    - ∗ Gentile focus (global gospel) also is clear, so what context?

61

Matthew

- Theological Themes
  - ▷ Infancy themes (divine nature, gentile mission, foreboding future, Galilee home)
  - ▷ Jesus fulfills Israel's story
    - ∗ Genealogy: highly structure series of 14 (David's name in Hebrew letters)
    - ∗ Formulaic fulfillment quotations
    - ∗ Typological: Jesus as Israel ("out of Egypt," 2:15; Hos 11:1)

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Matthew's Infancy

- Theological [...]
  - ▷ Infancy th[...]
  - ▷ Jesus fulf[...]
    - ∗ Geneal[...]
    - ∗ Formula[...]
    - ∗ Typolog[...]

Story	Theme
virgin birth	divine nature
visit of magi	Gentile mission
slaughter of infants	foreboding future
back to Nazareth	Galilee home

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Matthew

Theol... Matt 1:22–23; 2:15, 17–18, 23; 4:14–16; 8:17; 12: 17–21; 13:35; 21:4–5; 27:9–10

- Infanc... ...e, Galilee home)
- Jesus fulfills Israel's story
  - * Genealogy: highly structure series of 14 (David's name in Hebrew letters)
  - * Formulaic fulfillment quotations
  - * Typological: Jesus as Israel ("out of Egypt," 2:15; Hos 11:1)

Matthew

- Theological Themes
  - ▷ Jesus fulfills Israel's Torah
    - * Righteousness—key term: Jesus fulfills (3:15); disciples desire (5:6); kingdom requires (5:10); standards exceed (5:20)
    - * Law—key concept
      - ~ Necessary: 5:17, 18, 19; 7:23; 13:41; 23:1, 2; 24:12
      - ~ Insufficient (5:20): external action/internal purity (5:8); love's priority (7:12)
      - ~ Transcended: implied in parables, teaching, context of Jewish mission, temple tax (17:24–27), Jesus's own authority

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Matthew

- Theological Themes
  - ▷ Matthew's high Christology
    - * Jesus forgives sin (9:6), brings salvation (11:2), brings resurrection (27: 51–53)
    - * Jesus is greater than Moses, judge of nations (25:3)
    - * Jesus is "God with us," God's unique Son (1:23; 11:27; 18:20; 28:20)
    - * Jesus is worshipped (2:11; 14:33; 28:1)

Matthew

- Theological Themes
  - ▷ Abiding theological questions
    - ✳ Questions about the kingdom (when? for whom? how literal?)
    - ✳ Questions about attitudes to Jews (pro or con?)
    - ✳ Questions about Israel and the church: role of the twelve (direct link to twelve tribes, 19:28; foundational to mission, 4:18–22, 10:1–15; understanding, 13:11–17; Peter as crux, 16:16–20); only evangelist to use term "church" (16:18; 18:17)
    - ✳ Questions about the gentiles: emphasis is clear in women in genealogy (1:3, 4, 6), unique magi story (2:1–12), Galilee of the gentiles (4:12–16), gentile healings (7:5–13; 15:21–28), final commission from mountain top (28:19)

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now, future, never, civic sphere, millennial, only select few monks and nuns

- Theological Themes
  - ▷ Abiding theological questions
    - ✳ Questions about the kingdom (when? for whom? how literal?)
    - ✳ Questions about attitudes to Jews (pro or con?)
    - ✳ Questions about Israel and the church: role of the twelve (direct link to twelve tribes, 19:28; foundational to mission, 4:18–22, 10:1–15; understanding, 13:11–17; Peter as crux, 16:16–20); only evangelist to use term "church" (16:18; 18:17)
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no oaths, no litigation, no contracts, no self-defense, no military, leaving gift at the altar, cutting off hand

- Theological Themes
  - ▷ Abiding theological questions
    - ✳ Questions about the kingdom (when? for whom? how literal?)
    - ✳ Questions about attitudes to Jews (pro or con?)
    - ✳ Questions about Israel and the church: role of the twelve (direct link to twelve tribes, 19:28; foundational to mission, 4:18–22, 10:1–15; understanding, 13:11–17; Peter as crux, 16:16–20); only evangelist to use term "church" (16:18; 18:17)
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69

Matthew

kingdom thoroughly Jewish (18:17), mission only for Israel (10:5; 15:24)

- **Theological**
  - ▷ Abiding theological questions
    - ✳ Questions about the kingdom (when? for whom? how literal?)
    - ✳ Questions about attitudes to Jews (pro or con?)
    - ✳ Questions about Israel and the church: role of the twelve (direct link to twelve tribes, 19:28; foundational to mission, 4:18–22, 10:1–15; understanding, 13:11–17; Peter as crux, 16:16–20); only evangelist to use term "church" (16:18; 18:17)
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70

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sharp polemic (23), "blood on us" (27:25), kingdom given to others (21:43), pejorative terms ("the Jews," "their synagogues," 4:23; 9:35; 10:17)

- **Theological**
  - ▷ Abiding theological questions
    - ✳ Questions about the kingdom (when? for whom? how literal?)
    - ✳ Questions about attitudes to Jews (pro or con?)
    - ✳ Questions about Israel and the church: role of the twelve (direct link to twelve tribes, 19:28; foundational to mission, 4:18–22, 10:1–15; understanding, 13:11–17; Peter as crux, 16:16–20); only evangelist to use term "church" (16:18; 18:17)
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Matthew

Continuity or discontinuity? Israel historically defunct? Church replaces Israel? Mutual existence with two tracks of salvation?

- ✳ Questions about the kingdom (when? for whom? how literal?)
- ✳ Questions about attitudes to Jews (pro or con?)
- ✳ Questions about Israel and the church: role of the twelve (direct link to twelve tribes, 19:28; foundational to mission, 4:18–22, 10:1–15; understanding, 13:11–17; Peter as crux, 16:16–20); only evangelist to use term "church" (16:18; 18:17)
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Matthew

Theolo...
- Abi...
  - ...
  - ...
  - ...ve tribes, ...7; Peter as crux, (16:16–20); only evangelist to use term "church" (16:18; 18:17)
  - Questions about the gentiles: emphasis is clear in women in genealogy (1:3, 4, 6), unique magi story (2:1–12), Galilee of the gentiles (4:12–16), gentile healings (7:5–13; 15:21–28), final commission from mountain top (28:19)

> Purpose of Matthew:
> "to show the king of the kingdom and the kingdom of the king"

73

Luke: Jesus, the Savior

Luke 1:1–4	Luke 1:5–2:52	Luke 3:1–9:50	Luke 9:51–19:27	Lk 19:28–24:53
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Genealogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

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...e Savior

> Luke indicates his source with his Greek:
> - Classical: Lukan, native literary skills, education
> - Semitic: LXX ("biblical") style, early Jewish sources
> - Koine: Markan (Galilee Ministry, Passion Narartive)
> - Hellenistic: Lukan, upgrading, expanding Mark

			Luke 9:51–19:27	Lk 19:28–24:53
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Genealogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

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Luke's Infancy Narrative:
Messianic Israel faithfully awaiting Messiah

Luke 1:... 3-24:53

Prologue ... ssion

Greek: Cla... Koine,
Eyewitne... Trials,
Theoph... Easter,
Fulfillm... rances,
Assura... ension

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Luke: Jesus, the Savior

Parallel Structure of Infancy Narrative		
Event	John the Baptist	Jesus
Annunciation	Zechariah (1:5–25)	Mary (1:26–38)
Birth, Circumcision, Song	John, Zechariah (1:57–80)	Jesus, Simeon (2:1–40)
Visit	Mary to Elizabeth (1:39–56)	Jesus to Temple (2:41–52)

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LUKE PARALLELING JESUS AND JBAPT:
JESUS IS THE ONLY MESSIAH IN HISTORY WHO HAD THE PROPHESIED ELIJAH FORERUNNER—DR. STEVENS

JOHN THE BAPTIST

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Luke

Luke 1:1-4	Luke 1:5-2:52			...-24:53
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Gene-alogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Speech bubble: JBapt as Elijah forerunner, Augustus as empire setting (counter propaganda of new age for humankind, savior, era of peace), Mary, Joseph, Anna, Simeon as God's past promises to faithful Israel now fulfilled

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Luke

Luke 1:1-4	Luke 1:5-2:52			28-24:53
Prologue	Infancy			Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope			ek: Koine, ple, Trials, s, Easter, earances, cension

Simeon's Prophecy

Luke 2: Simeon's Prophecy → Acts 9: Damascus Road

"a light for revelation to the gentiles," Luke 2:32

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Luke: Jesus, the Savior

		Luke 3:1-9:50	Luke 9:51-19:27	Lk 19:28-24:53
		Galilee	Journey	Passion
Fulfillment, Assurance	Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Gene-alogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Speech bubble: Jesus as Savior:
- Mary's song (1:47)
- Zechariah's song (1:69)
- Angels' announcement (2:10-11)
- Simeon's prophecy (2:29-32)
- Anna's praise (2:38)

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Slide 82

Luke: Jesus, the Savior

Luke 1:1–4	Luke 1:5–2:52	Luke 3:1–9:50	Luke 9:51–19:27	Lk 19:28–24:53
Prologue				Passion

Post-AD 70 Politics of Jesus's Galilean Ministry
- ◆ Contextualizing post-war Roman politics
  - ☆ Galilee as Zealot hotbed (Judas of Gamala, etc.)
  - ☆ Jesus condemned as Zealot (crucifixion status)
- ◆ Recontextualizing pre-war messianic ministry
  - ☆ Non-militant character of Jesus, his ministry, his disciples
  - ☆ Jesus and his followers as no threat to Rome

Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance

Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

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Slide 83

Luke: Jesus, the Savior

JBapt dated in context of Rome; genealogy back to Adam (world Savior), Spirit empowerment, reversing 2nd and 3rd temptation to climax theologically with Jerusalem, Satan departs for "opportune time" = passion

Luke 1:1–4	Luke 1:5–2:52	Luke 3:1–9:50	Luke 9:51–19:27	Lk 19:28–24:53
Prologue		Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Gene-alogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

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Slide 84

Luke: Jesus, the Savior

Luke moves much earlier than Mark/Matt to summarize Jesus's ministry. Quotes Isa 61:1–2 "good news" as summary of mission = expected Messiah but focus on outcasts. Hometown rejection alludes to Elijah/Elisha missions beyond Israel's borders, foreboding of future rejection.

Luke 1:1–4	Luke 1:5–2:52	Luke 3:1–9:50	Luke 9:51–19:27	Lk 19:28–24:53
			Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Gene-alogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

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Luke: Jesus, the Savior

Luke 1:1–4	Luke 1:5–2:52	Luke 3:1–9:50	Luke 9:51–19:27	Lk 19:28–24:53

Matt's nine beatitudes focus on spiritualizing, Luke's four focus on material needs, with four woes anticipating reversal of fortune for poor, outcasts

			Journey	Passion
Greek, Eyewitness, Theophilus, Fulfillment, Assurance	... Gabriel, Speeches, Hymns, Hope	... Genealogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

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Journey data, in fact, is imprecise, superficial, more like an Etch-A-Sketch doodling. What is the point? Not the journey, but the destination—fulfillment of God's plan.

86

Journey to Jerusalem

"When the days drew near for him to be taken up, he set his face to go to Jerusalem" (9:51; cf. 9:52–53; 13:22; 17:11). Picks up pattern of Israel's history, journey out of Egypt, journey through wilderness, and the pattern of cultural legends, Greek *Iliad*, *Odyssey*, Roman *Aeneid*. But Luke adds crucial elements:

Traveling by divine commission (9:22): "The Son of Man must undergo great suffering, and be rejected by the elders, chief priest, and scribes and be killed and on the third day be raised."

Traveling by deliberate decision (9:51): "When the days drew near for him to be taken up, he made his resolve to go to Jerusalem."

Condemned but innocent (22:37): "For I tell you, this Scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled."

87

Slide 88

Markan foundation, but greatly expanded by Q and L material = distinctly Lukan emphases; Jerusalem as messianic destiny; discipleship as reflecting Jesus's ministry; kingdom as joy, blessings

Luke 1:1-4			9:51-19:27	Lk 19:28-24:53
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Genealogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

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Luke: Jesus, the Savior

Luke 1:1-4	Luke 1:5-2:52	Luke 3:1-9:50	Luke 9:51-19:27	Lk 19:28-24:53
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Genealogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Seventy is number of nations in Torah = points to gentile mission

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Slide 90

Luke: Jesus, the Savior

Luke 1:1-4	Luke 1:5-2:52	Luke 3:1-9:50	Luke 9:51-19:27	Lk 19:28-24:53
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: JBapt Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Genealogy, Temptation, Nazareth Sermon, Plain Sermon	Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Correcting attitudes to wealth and riches

90

Luke: Jesus, the Savior

Luke 1:1-4	Luke 1:5-2:52	Luke 3:1-9:50	Luke 9:51-19:27	Lk 19:28-24:53
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Genealogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Correcting attitudes to God's forgiveness

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Luke: Jesus, the Savior

Luke 1:1-4	Luke 1:5-2:52	Luke 3:1-9:50	Luke 9:51-19:27	Lk 19:28-24:53
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Genealogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Triumphal entry, then temple focus = time of "visitation," temple teaching, confounding Sadducees, Pharisees; reworking Mark's apocalyptic discourse

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Luke: Jesus, the Savior

Luke 9:51-19:27	Lk 19:28-24:53
Journey	Passion
Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Lord's Supper: two distinctions from Mark/Matt:
* words spoken over bread, wine
* sequence of elements

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Luke: Jesus, the Savior

Luke 1:1–4	Luke 1:5–2:52	Luke 3:1–9:50	Luke 9:51–19:27	Lk 19:28–24:53
Prologue	Infancy	Innocence theme: Pilate's declaration (23:13–17)		
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Genealogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

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Luke: Jesus, the Savior

Luke 1:1–4	Luke 1:5–2:52	Luke 3:1–9:50	Luke 9:51–19:27	Lk 19:28–24:53
Prologue	Infancy			Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Gabriel, Speeches, Hymns, Hope	Nazareth Sermon, Plain Sermon	of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Post-AD 70 Politics of Jesus's Crucifixion
Jesus's trial as miscarriage of Roman justice
Jesus's sentence as a culpable crime by procurator
Jesus's resurrection as God's divine vindication (Roman centurion: "surely this man was innocent")

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Luke: Jesus, the Savior

Luke 1:1–4	Luke 1:5–2:52	Luke 3:1–9:50	Luke 9:51–19:27	Lk 19:28–24:53
Prologue	Infancy			Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Baptism, Genealogy, Temptation, Nazareth Sermon, Plain Sermon	Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Forgiveness and innocence themes (23:34, 47)

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Luke: Jesus, the Savior

Luke 1:1-4	Luke 1:5-2:52	Luke 3:1-9:50	Luke 9:51-19:27	Lk 19:28-24:53
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Genealogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Callout: Centered in Jerusalem to create geographic *inclusio* to Gospel; famous Emmaus disciples episode (24:13–35), Jesus's suffering/death as Scripture fulfillment (24:25–27, 44–46), mission preaching of repentance, forgiveness to all nations

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Luke: Jesus, the Savior

Luke 1:1-4	Luke 1:5-2:52	Luke 3:1-9:50	Luke 9:51-19:27	Lk 19:28-24:53
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Callout: Crucial literary link to second volume and crucial statement on theology of glorification

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Luke

- Critical Problems
  - ▷ Question of sources (Mark, Q, L, OT)
    - ✳ Mark: adapting Mark's "gospel" genre to a Greco-Roman audience
      - ～ Beginning: expanding with infancy narrative, but distinct from Matthew
      - ～ Middle: expanding journey (2 to 10 chapters), Lukan emphases
      - ～ End: expanding with appearances, but in Jerusalem, adding ascension
    - ✳ Q: sayings source, rearranged to fit journey section
    - ✳ L: special material: infancy narrative, journey, conclusion, Lukan emphases
    - ✳ OT quotations: showing Jesus as fulfillment of all Israel's hopes

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Luke

Infancy Narrative Distinctives:
- Place: stable vs. house
- Visitors: shepherds vs. magi
- Itinerary: temple vs. Egypt

- Critical Problems
  - Question of sources (Mark, Q, L, OT)
    - Mark: adapting Mark's "gospel" genre to a Greco-Roman audience
      - Beginning: expanding with infancy narrative, but distinct from Matthew
      - Middle: expanding journey (2 to 10 chapters), Lukan emphases
      - End: expanding with appearances, but in Jerusalem, adding ascension
    - Q: sayings source, rearranged to fit journey section
    - L: special material: infancy narrative, journey, conclusion, Lukan emphases
    - OT quotations: showing Jesus as fulfillment of all Israel's hopes

100

Luke

- Critical Problems
  - Authorship: Question of two volumes as Luke-Acts
    - External evidence: unanimous early church tradition
    - Internal evidence
      - Common prologues ("first work," "Theophilus," "all that Jesus *began* to do")
      - Common language/style (especially in redacted parts)
      - Common purpose (to tell story of a movement accurately to confirm faith)
      - Common distinctives (Holy Spirit, Jewish roots, innocence, women, social relationships, divine initiative in salvation, demand/judgment, universalism)

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Luke

- Critical Problems
  - Authorship: Question of two volumes as Luke-Acts (continued)
    - Reasons why separated in canon
      - Publication limitations (max scroll = 32 feet, Gospel = 32 feet; 2 vols. required)
      - Canonical collections (four Gospels collection separates Acts from Luke)
    - Resulting interpretive consequences
      - Authorial intention violated (cannot understand Acts without Luke, *vice versa*)
      - Literary interpretation skewed, shortsighted

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Luke

- Critical Problems
  - ▷ Authorship: Question of two volumes as Luke-Acts (continued)
    - ✳ Luke as preparation for Acts
      - ∼ Luke = Volume 1: "How the Gospel Got Started"
      - ∼ Acts = Volume 2: "How the Gospel Became the Church"
    - ✳ Acts as an emerging storyline
      - ∼ Complete innocence of Christianity (no threat to Rome, then or now)
      - ∼ Light for revelation to the gentiles (Simeon's prophecy, 2:32)
      - ∼ Another journey into God's destiny (Paul to Rome, "ends of the earth," Acts 1:8)

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Luke

- Critical Problems
  - ▷ Authorship: Question of two volumes as Luke-Acts (continued)
    - ✳ Luke as prepa
      - ∼ Luke =
      - ∼ Acts = V

> Follows the story of the Hellenist movement and its most successful missionary, Saul of Tarsus, to show the church's future will be in Rome, and that historical development was God's will superintended by the Holy Spirit all the way.

    - ✳ Acts as an emerging
      - ∼ Complete innocence of Christianity (no threat to Rome, then or now)
      - ∼ Light for revelation to the gentiles (Simeon's prophecy, 2:32)
      - ∼ Another journey into God's destiny (Paul to Rome, "ends of the earth," Acts 1:8)

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Luke

- Critical Problems
  - ▷ Autho
    - ✳ Ex
    - ✳ Inte
      - ∼ R

> Acts 16:10: "When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them."

      - ∼ Narrative name: only major companion of Paul (letters) never mentioned in Acts
      - ∼ Profile: educated, literate, intelligent, well travelled, Christian
        - ◆ historical narratives, speech composition, literary devices, language, style
        - ◆ well versed in politics, religion, history, geography, topography, sociology
        - ◆ unresolved: Quirinius's census (Luke 2:2); Theudas's revolt (Acts 5:36)

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Luke

Critical Problems

▷ Authorship: Lu...

✳ External evi...

✳ Internal evid...

～Roman res...

～Narrative n... mentioned in Acts

～Profile: ed...

Issue of "We Sections" in Acts:
- Three first person plural units:
  ☆ 2MJ: Troas to Philippi (Acts 16:10–17)
  ☆ 3MJ: Philippi to Jerusalem (Acts 20:5–21:18)
  ☆ JR: Caesarea to Rome (Acts 27:1–28:16)
- Theories:
  ☆ Memory/diary: unknown oral or written source
  ☆ Literary device: sea voyage genre
  ☆ Lukan source: journal kept for unknown reasons

◆ historical narratives, speech composition, literary devices, language, style

◆ well versed in politics, religion, history, geography, topography, sociology

◆ unresolved: Quirinius's census (Luke 2:2); Theudas's revolt (Acts 5:36)

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Luke

Critical Problems

▷ Authorship: Luke, companion of Paul

✳ External evidence: unanimous early church tradition

✳ Internal evidence

～Roman residence: "we-section" (fits 2 Tim 4:1...

710 exclusive NT words (Matt only 100; Mark only 90)

～Narrative name: only major companion of Paul (letters... ...n Acts

～Profile: educated, literate, intelligent, well travelled, Christian

◆ historical narratives, speech composition, literary devices, language, style

◆ well versed in politics, religion, history, geography, topography, sociology

◆ unresolved: Quirinius's census (Luke 2:2); Theudas's revolt (Acts 5:36)

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Luke

Critical Proble...

▷ Authorship:...

✳ External...

✳ Internal e...

～Roman...

Prologue comparison to Josephus, *Against Apion*:
- Address to honorable patron (Theophilus, Epaphroditus)
- Two volume works necessitating interrelated prologues
- Aim to instruct those desiring to know the truth
- Giving reason for writing, method of proceeding

～Narrative name: only major companion of Paul (letters) never mentioned in Acts

～Profile: educated, literate, intelligent, well travelled, Christian

◆ historical narratives, speech composition, literary devices, language, style

◆ well versed in politics, religion, history, geography, topography, sociology

◆ unresolved: Quirinius's census (Luke 2:2); Theudas's revolt (Acts 5:36)

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Luke

Critical Problems
- Authorship: Luke, companion of Paul
  - External evidence: unanimous early church tradition
  - Internal evidence
    - Roman resi...
    - Narrative... *(speech bubble: 30 countries, 50 cities, many islands, 60–100 persons exclusive to Acts)* ...never mentioned in Acts
    - Profile: educated, ...velled, Christian
      - historical narratives, speech composition, literary devices, language, style
      - well versed in politics, religion, history, geography, topography, sociology
      - unresolved: Quirinius's census (Luke 2:2); Theudas's revolt (Acts 5:36)

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Luke

Critical Problems
- Authorship: Luke, companion of Paul
  - External evidence: unanimous early church tradition
  - Internal evidence
    - Roman residence: "we-section" (fits 2 Tim...
    - Narrative name: only major companion o... *(speech bubble: local politics, customs, seafaring, Mediterranean world, culture)*
    - Profile: educated, literate, intelligent, well travelled, ...
      - historical narratives, speech composition, literary devices, language, style
      - well versed in politics, religion, history, geography, topography, sociology
      - unresolved: Quirinius's census (Luke 2:2); Theudas's revolt (Acts 5:36)

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Luke

Critical Problems
- Authorship: Luke, companion of Paul (continued)
  - Critical scholarship: Luke-Acts no doubt same author
    - Critical issues with Luke, if Paul's associate
      - Paul's letters: no indication of awareness
      - Paul's theology: differences in multiple areas
      - Paul's travels: biography from letters hard to fit Acts (Gal 2 vs. Acts 11, 15)
      - Paul and Jerusalem: picture is too irenic, Paul too subservient
  - Conclusion: Luke, gentile physician, associate (Col 4:14; Phile 24)

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Luke

Critical Problems
- ▷ Authorship: Luke, co[...]
  - ✳ Critical scholarshi[...]
    - ~ Critical issues wi[...]
      - ◆ Paul's letters: r[...]
      - ◆ Paul's theology: differences in multiple areas
      - ◆ Paul's travels: biography from letters hard to fit Acts (Gal 2 vs. Acts 11, 15)
      - ◆ Paul and Jerusalem: picture is too irenic, Paul too subservient
  - ✳ Conclusion: Luke, gentile physician, associate (Col 4:14; Phile 24)

> Lukan versus Pauline theology:
> - Natural theology (Acts 17 vs. Rom 1)
> - Law (Acts 16:3 vs. Gal 5:2–6)
> - Christology (more primitive?)
> - Parousia (delay or imminent?)

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Luke

Critical Problems
- ▷ Date: likely post AD 70
  - ✳ Evidence from Synoptic problem (Mark time to circulate, become authoritative)
  - ✳ Likely post-fire and post-war context for Luke's "innocence of Christianity" theme
- ▷ Audience: Greco-Roman
  - ✳ Perhaps literate (classical prologue; social context of Theophilus)
  - ✳ Gentile, Greek speaking, believers, confirmation of faith
  - ✳ KH: perhaps the arena of Paul's missionary endeavors (e.g., Greece)
- ▷ Purpose: explicit (prologue), implicit (narrative)

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Critical Problems
- ▷ Date: likely post AD 70
  - ✳ Evidence from Synoptic problem (Mark time to circulate, become authoritative)
  - [...] "ianity" theme
- ▷ Purpose: explicit (prologue), implicit (narrative)

> But contra KH (p. 400): "Luke's description of the destruction of Jerusalem (21:20–24) . . . indicates a detailed knowledge of that event." In no way is this true. Luke's description is quite general and nothing more than reflective of ancient siege warfare common to many ancient empires.

> Purpose explicit (prologue):
> - to compose an "orderly" account
> - to confirm the faith

> Purpose implicit (narrative):
> - Christian apologetic to Roman world
> - Christian polemic to Jewish world
> - Christian witness to gentile world

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Luke

Theological Themes
- ▷ Infancy themes (Israel's hope, Spirit's initiative, social outcasts, Israel's judgment)
  - ✳ Israel's hope: fulfilled in the Jesus movement that becomes the church
  - ✳ Spirit's initiative: God's initiative throughout the gospel story in Luke and Acts
  - ✳ Social outcasts: women, outcasts, wealth and poverty
  - ✳ Israel's judgment: coming of Messiah, "time of visitation," institutions, groups

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Luke

Story	Theme
JBapt canticles	Israel's hope
prophecies	Spirit's initiative
shepherds/manger	interest in social outcasts
Temple presentation	Israel's judgment

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Luke

Theological Themes
- ▷ Gospel themes
  - ✳ Jerusalem centrality: macro *inclusio* for whole Gospel, requiring editing of Mark
  - ✳ Gospel reach: global by divine design, Jerusalem to Rome, unhindered gospel
  - ✳ Rome's politics: Christianity innocent, no threat to Rome against slander, calumny
  - ✳ Kingdom politics: ascension as redefining kingdom of God, eschatology
  - ✳ Religious piety: prayer and power, discipleship and joy
  - ✳ Journey motif: embracing destiny (Jesus/Jerusalem, Paul/Rome)

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Acts: Messianic Israel and World Mission

- Plot Development
  - Two central characters
    - Peter—validating the gentile movement of the church
      - Seven speeches tracing divine design in movement from Jewish to gentile mission
      - Peter is direct connection back to ministry/mission of Jesus
    - Paul—actualizing the gentile movement of the church
      - Powerhouse of the Hellenist movement in Greco-Roman world
      - Four journeys tracing divine design in shift from Jerusalem to Rome

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Acts: Messianic Israel and World Mission

Speech	Chapter	Audience	Significance
1	Acts 2	Jerusalem's pilgrims	God's church empowered
2	Acts 3	Jeru's inhabitants	God's forgiveness offered, 1
3	Acts 4	Jerusalem's leaders	God's forgiveness offered, 2
4	Acts 5	Jerusalem's leaders	God's forgiveness rejected
5	Acts 10	Cornelius's household	God's Gentile plan unfolds
6	Acts 11	Circumcision party	God's Gentile plan resisted
7	Acts 15	Church's leaders	God's Gentile plan settled

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Acts: Messianic Israel and World Mission

- Plot Development
  - Four epic events
    - Pentecost—empowering church mission
    - Stephen—transcending temple ritual
    - Damascus Road—revealing church destiny
    - Cornelius—ordaining gentile movement

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Acts: Messianic Israel and World Mission

Event	Chapter	Story	Significance
1	Acts 2	Pentecost	Empowering church mission
2	Acts 7	Stephen	Transcending Temple ritual
3	Acts 9	Damascus Road	Revealing church destiny
4	Acts 10–11	Cornelius	Ordaining Gentile movement

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Acts: Messianic Israel and World Mission

Part 1 Spirit Empowers Messianic Israel (1–12)		Part 2 Spirit Empowers World Mission (13–28)	
Acts 1–5	Acts 6–12	Acts 13:1–21:17	Acts 21:18–28:31
Messianic Renewal	Messianic Hellenists	Mission Journeys	Mission Destiny
Beginnings (1) Empowerment (2) Witness (3–5)	Emergence (6–7) Advances (8–10) Recentering (11–12)	1MJ (13–15) 2MJ (16–18) 3MJ (18:23–21:17)	Denied (21:18–23:32) Delayed (23:33–26:32) Achieved (27–28)

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Acts: Messianic Israel and World Mission

Luke 24:47–51: "and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high."

Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he withdrew from them and was carried up into heaven.

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Acts: Messianic Israel and World Mission

Spirit			–28)
Acts			8–28:31
Messianic			Destiny
Beginni Empower Witness			8–23:32) 33–26:32) 27–28)

Luke 24: Literary bridge to Acts:
- ☆ "All the nations" (24:47): universality of the gospel proclamation
- ☆ "Witnesses" (24:48): crucial role of first disciples and all followers
- ☆ "Promise of the Father" (24:49): anticipating Pentecost and mission empowerment
- ☆ Ascension (24:51): the process of glorification includes the mission of the church

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Kingdom of God
(Luke 24:47; Acts 1:3, 6; 28:30–31)

Luke — Ascension — Acts
"what Jesus began to do" — "what Jesus continued"
Holy Spirit — Holy Spirit
Infancy—Baptism—Jerusalem — UpperR—Pentecost—Rome
Story of Jesus, 1 — Story of Jesus, 2
Life and Ministry — Church and Mission

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Acts

- Critical Problems
  - ▷ Question of sources
    - ✷ KH do not ask question of sources in Acts (!)
      - ～Mysteriously silent on this issue for first time in entire volume
      - ～Miss a new source at Acts 6, clue to Luke's entire scheme
    - ✷ The Hellenist Cycle (Acts 6–12)
      - ～Everything is new in Acts 6, clue to a new source for Luke, untapped by others
      - ～Point: Hellenists were the future of the church, not Jerusalem's leaders
      - ～Significance: Hellenist movement shifts center of church from Jerusalem to Rome
      - ～Only Luke in the NT so clearly shows this historical perspective and reality

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New Source in Acts 6:
- New terminology for believers ("disciples")
- New social matrix for believers ("Hellenists")
- New leadership group (the Seven)
- New critique of the temple (Stephen speech)
- New location for Christian preaching (the synagogue)
- New directions for gospel mission (Samaritans, Ethiopian)

- Critical Problem
  - Question of
    - KH do not
      - Mysteri...
      - Miss a n...
    - The Hellenist Cycle (Acts 6–12)
      - Everything is new in Acts 6, clue to a new source for Luke, untapped by others
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Acts

- Critical Problems
  - Outline
    - Leaders (Peter, Paul): Peter to Jews (1–12), Paul to gentiles (13–28)
    - Geography (Acts 1:8): Jerusalem (1–7), Judea/Samaria (8–12), World (13–28)
    - Extensions (formulaic summary phrase): 6:7; 9:31; 12:24; 16:5; 19:20; 28:31
    - Combined: Peter = Jerusalem, Judea/Samaria = 3 sum; Paul = World = 3 sum
    - Stevens: Spirit Empowers Messianic Israel and World Mission
      - Similar to above schemes, but major break at Acts 6, not Acts 7
      - Point: Geography (1:8) does not control *narrative structure*, but simply shows the inevitable, logical expansion of the gospel outward from its origins in Jerusalem

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Acts

- Critic...
  - Ou...

"The word of God continued to spread; the number of the disciples increased greatly"—Acts 6:7

    - ... –28)
    - Extensions (formulaic summary phrase): 6:7; 9:31; 12:24; 16:5; 19:20; 28:31
    - Combined: Peter = Jerusalem, Judea/Samaria = 3 sum; Paul = World = 3 sum
    - Stevens: Spirit Empowers Messianic Israel and World Mission
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Acts

- Critical Problems
  - ▷ Outline
    - ✳ Leaders (Peter, Paul): Peter to Jews (1–12), Paul to gentiles (13–28)
    - ✳ Geography (Acts 1:8): Jerusalem (1–7), Judea/Samaria (8–12), World (13–28)
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    - ✳ Stevens: Spirit Empowers Messianic Israel and World Mission
    - ∼ Similar to above schemes, but major break at Acts 6, not Acts 7
    - ∼ Point: Geography (1:8) does not control *narrative structure*, but simply shows the inevitable, logical expansion of the gospel outward from its origins in Jerusalem

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Acts

- Critical Problems
  - ▷ Historical character (much maligned in liberal scholarship)
    - ✳ Prologue evidence: careful historian
    - ✳ Newer evidence for accuracy
    - ∼ Accuracy in picture of Judean believers (economics, sociology, history, etc.)
    - ∼ Accuracy in Roman details (multiple confirmations in archeology)
      - ◆ "proconsuls," "praetors," "politarchs"
      - ◆ nautical accuracy (consulted by maritime experts researching ancient stories)

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"Since many have undertaken to set down an account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus"—Luke 1:1–3

- Critical
  - ▷ Histo
    - ✳ Prologue evidence: careful historian
    - ✳ Newer evidence for accuracy
    - ∼ Accuracy in picture of Judean believers (economics, sociology, history, etc.)
    - ∼ Accuracy in Roman details (multiple confirmations in archeology)
      - ◆ "proconsuls," "praetors," "politarchs"
      - ◆ nautical accuracy (consulted by maritime experts researching ancient stories)

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Slide 1

Acts

- Critical Problems
  - Historical character (much maligned in liberal scholarship)
    - Prologue evidence: careful historian
    - Newer evidence for accuracy
      - Accuracy in picture of [Judean beliefs, geography, history, etc.)
      - Accuracy in Roman details (multiple confirmations in archeology)
        - "proconsuls," "praetors," "politarchs"
        - nautical accuracy (consulted by maritime experts researching ancient stories)

> rare local designation true in Philippi but untrue in Thessalonica only a few miles down the road in the same province confirmed in inscriptions

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Slide 2

Acts

- Critical Problems
  - Historical character (much maligned in liberal scholarship)
    - Prologue evidence: careful historian
    - Newer evidence for accuracy
      - Accuracy in picture of Judean beliefs
      - Accuracy in Roman details (multiple confirmations in archeology)
        - "proconsuls," "praetors," "politarchs"
        - nautical accuracy (consulted by maritime experts researching ancient stories)

> rare local designation unknown into the twentieth century now confirmed in inscriptions

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Slide 3

Acts

- Critical Problems
  - Question of speeches
    - First-century debates of entertainment vs. accuracy (Josephus vs. Thucydides)
    - Speeches are summaries in Lukan language/style but faithful to original intent
      - Petrine speeches show Semitic flavor, Pauline show Greco-Roman rhetoric
      - Example: Peter at temple (lame man)
        - Time frame is several hours: 3:00 pm to sundown (Acts 3:1; 4:3)
        - Lukan construction: only 15 verses (Acts 3:12–26)
    - Paul's speeches: not unPauline (audience analysis, rhetoric, account for differences)
    - Conclusion: Lukan hand, redactional emphases is clear, but not unfaithful

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Critical Problems
- ▷ Question of speeches
  - ✳ First-century debates of entertainment vs. accuracy (Josephus vs. Thucydides)

> Perceptive use of cause/effect movement, key chronological data, accuracy, trustworthy sources

  - ✳ Speeches are summaries in Lukan language/style but faithful to original intent
    - ~Petrine speeches show Semitic flavor, Pauline show Greco-Roman rhetoric
    - ~Example: Peter at temple (lame man)
      - ◆ Time frame is several hours: 3:00 pm to sundown (Acts 3:1; 4:3)
      - ◆ Lukan construction: only 15 verses (Acts 3:12–26)
  - ✳ Paul's speeches: not unPauline (audience analysis, rhetoric, account for differences)
  - ✳ Conclusion: Lukan hand, redactional emphases is clear, but not unfaithful

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Acts

Critical Problems
- ▷ Date/Audience/Purpose: connected to Luke
- ▷ Textual problems
  - ✳ "Western text" tradition
    - ~Generally longer readings in Greek mss.
    - ~Notable expansions, explanations, etc.
  - ✳ Prevailing view
    - ~Shorter readings more likely original
    - ~Longer readings work of second-century copiests

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Slide 138

> Philip and the Ethiopian Eunuch:
> "And Philip said to him, 'If you believe with all your heart, you may.' He said in answer, 'I believe that Jesus Christ is the Son of God'"Acts 8:37 (KJV). This Western text verse not in modern editions.

Critical
- ▷ Date
- ▷ Textual problems
  - ✳ "Western text" tradition
    - ~Generally longer readings in Greek mss.
    - ~Notable expansions, explanations, etc.
  - ✳ Prevailing view
    - ~Shorter readings more likely original
    - ~Longer readings work of second-century copiests

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Slide 1

Acts

- Critical Problems
  - Date/Audie[nce]
  - Textual pro[blems]
    - "Western [text]
      - Generally longe[r]
      - Notable expansio[ns], explanations, etc.
    - Prevailing view
      - Shorter readings more likely original
      - Longer readings work of second-century copiests

> Minority report: Luke actually may have worked on an unpublished second edition he intended as the final publication, adding notes to expand, but never formally published. A copy of this unfinished work floated around and elements got worked into the canonical form in the early second century.

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Slide 2

Acts

- Critical Problems
  - Abrupt ending to the narrative (similar to Mark)
    - Paul's appeal to Caesar drives final chapters
      - Seems to drive the plot from the appeal (25:11) to the end (28:31)
      - Appeal left hanging: no trial account, no imprisonment outcome
    - Speculative theories about the Acts ending
      - Unlikely: unexpected death, planned third volume, author's current situation
      - More likely: ending has *literary* purpose
        - The appeal to Caesar never was the point—*destination Rome* was the point
        - Hellenist movement has secured church's future destiny of global mission

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Slide 3

Acts

- Critical [Problems]
  - Abru[pt...]
    - Pa[ul's...]
      - S[...]
      - A[...]
    - Sp[eculative...]
      - U[...]
      - More likely: ending has *literary* purpose
        - The appeal to Caesar never was the point—*destination Rome* was the point
        - Hellenist movement has secured church's future destiny of global mission

> Why Acts then? Luke has perceptive insight that the church's future is in the gentile world and that the Hellenists of Jerusalem first caught sight of the true scope of this world vision of the gospel to all peoples unhindered by religious, racial, and ethnic boundaries. Further, this vision was the heart of Jesus and is divinely ordained and superintended. Luke provides a coherent church history showing this future trajectory. To do so, he must expand Mark's traditional "gospel" genre into a second volume that shows the ever-expanding gentile mission that came directly out of the mission of Jesus. This story will define the nature, mission, and objectives of the church from ascension to return and will be the true glorification of Jesus for eternity.

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Acts

- Theological Themes
  - Defending Christianity: innocence theme of Luke carried into Acts
  - Defining messianic Israel: one Israel, the Israel of God, renewed by Messiah
  - Clarifying the church: messianic, multiethnic, mission driven, non-Mosaic
  - Nuancing the kingdom: nature and mission of church integral to kingdom of God
  - Demonstrating Pentecost fulfillment: Pentecost is perpetual in messianic Israel
  - Validating the Hellenist movement: the move from Jew to gentile and Jerusalem to Rome effected in the Hellenist movement of the early church is divinely ordained
  - Knighting the apostle Paul: the powerhouse realizing the Hellenist destiny in Rome

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