Issue of Gospel Genre

Terminology of "gospel" = "good news" = Greek: euangelion

- ${\tilde {\tilde {\it B}}}$ Greek euangetion = "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



"Here is your God!"

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.

Issue of Gospel Genre

Virgil, Ecologue 4.4–52: "Now a generation descends from beaven 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..."



- 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,

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)

Is	sue of Gospel Genre	
● Structure ⊤ ▷ Form: c ▷ Conten * purp * cove	I 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, "	
	Jesus died, rose, is Lord	
* point:	2: JBapt, fulfillment, empowerment, passion, commission <i>preached outline</i> becomes <i>structure</i> of Mark's narrative 2: Peter's sermon to Cornelius (Acts 10)	diad



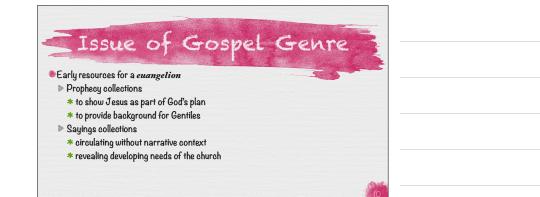
Structure of a euangelion

- Form: c Jn. 21:25: "But Jesus did many other things; if every one of Conten them were written down Jesus in them were written down Jesus in them were written down Jesus in them."
 - them were written down, I suppose that the world itself
 - * purpe could not contain the books that would be written."
 - * coverage: selective (cf. Jn. 21:25)
 - * core: Jesus died, rose, is Lord
 - $m{*}$ outline: JBapt, fulfillment, empowerment, passion, commission
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Issue of Gospel Genre

Structure of a euangelion

- Form: called kerygma = "preached message"
- Content: "expanded biographics"
 - * purpose: present gos core: death, burial, resurrection
 - * coverage: selective (cf. Jn. 21:2
 - * 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)





Early resources for a *euangelion*

- Prc 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
- - Sat Scriptures, . . . " * circulating without narranve comext
 - * revealing developing needs of the church

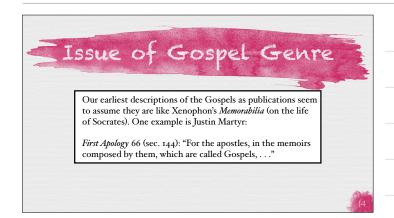
Early resources for a *eurangetion* Prophereu collections

- Acts 20:35: "In all this I have given you an example that by such
- * t work we must support the weak, remembering the words of the Lord
- Sat 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

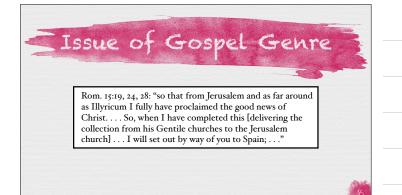
Publication of a euangelion

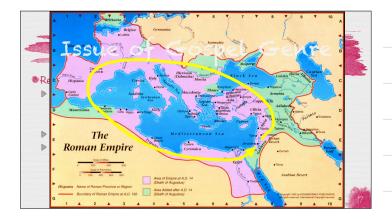
- ▶ Reception: novelty? book title? known genre?
- ▷ Ancient genre options
- * praxeis = "acts": stories of great historical figures and their deeds
- * *apomnemoneumata* = "memoirs": collection of stories and sayings of a famous person
- * bioi = "lives": ancient biographies

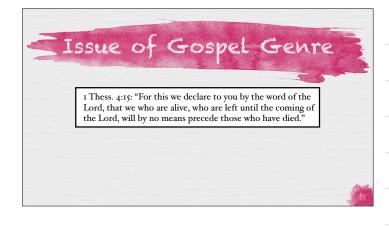


Reasons for publishing a euangetion

- ▶ Needs of the expanding Christian mission
 - * to disseminate the message
 - * to instruct new converts
- Growing loss of eyewitnesses
- ${\times}$ Continued delay of Christ's return

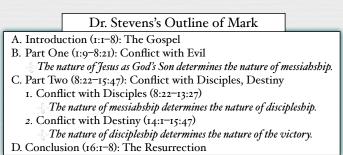






iviar	k: Jesus, the	Suffering Me	ssiam
	art ation: Identity, Conflict: Evil	Par Theme: Discipleship, Questic	t 2 on: Death, Conflict: Disciples
Mark I:1–13	Mark 1:14-8:21	Mk 8:22-10:52	Mark 11:1–16:8
Introduction	Galilee	Judea	Jerusalem
Gospel, Introducing Question of Identity, OT Fulfillment, JBapt 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, Olive Discourse, Passion: Conflict Climax, Enigmatic Ending

Einst II all	Second II df	
First Half	Second Half	
1:1–8:21	8:22–16:8	
Theme: Christology	Theme: Discipleship	
Question: Identity Conflict: Evil	Question: Death	
Conflict: Evil	Conflict: Disciples	
		20



		Suffering Me	
	nan healings that Idaries of a literary unit,		† 2 on: Death, Conflict: Disciples
	arrative inclusio"	Mk 8:22-10:52	Mark 11:1-16:8
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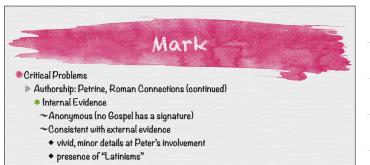
Theme: Christole Co	art L ontra KH: Note carefully the	at Jesus clearly	irt 2 ion: Death, Conflict: Disciples
separates th		ar Jesus clearly 🔨 🥆	ion. Dealin, Connici. Disciples
separates th	a avantion of the doctructi		\
	le question of the destruction	on of Jerusalem from the	³) Mark II:1-16:8
disciples' a	assumption that that event	is the end of the world.	
Introduction		88	Jerusalem
Gospel, Introducing	Galilee Ministry,	Blind Man Healing	Temple Cleansing, Olive
Question of Identity,	Kingdom Message, Call	Caesarea Philippi,	Discourse, Passion:
		Transfiguration, Passion	Conflict Climax,
OT Fulfillment, JBapt	of Disciples, Exorcisms,		



Mark

Critical Problems

- Authorship: P
 External Evidence Summary:
 - * External Evidence Summary: ~Clement (Mark, Rome, based on Peter's preaching
 - ~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



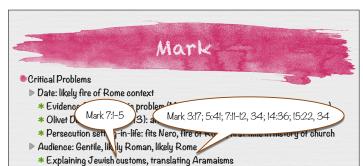
- Palestinian customs explained
- * Conclusion: Mark, Rome, Petrine

Mark

- ▶ Date: likely fire of Rome context
 - * Evidence from Synoptic problem (Mark time to circulate, become authoritative)
 - * Olivet Discourse (Mark 13): anticipates destruction
 - $\boldsymbol{*}$ 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)



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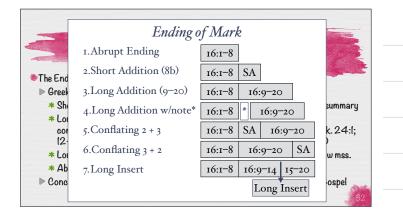
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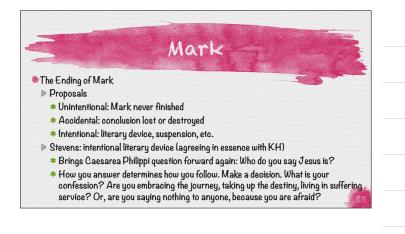
Mark Critical Problems ▷ Purpose * Preserve kerygma at critical time ~loss of crucial eyewitnesses (Peter, Paul, James) ~new social/political realities (hardening synagogue response, Roman suspicions) * Encourage persecuted * Challenge Rome: Christian "gospel" versus Roman imperial "gospel" ▶ Ending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

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.
- Denclusion: abrupt ending original; all others attempts in 2nd cent. to "end" Gospel

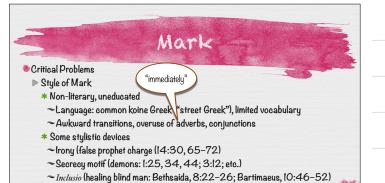




Mark

Critical Problems

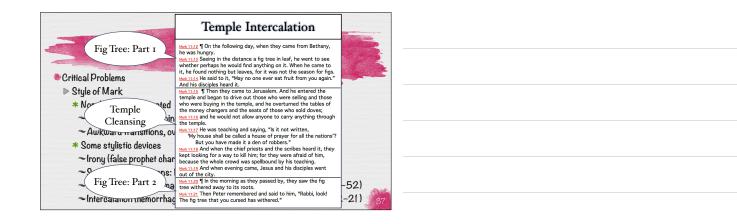
- ▷ Style of Mark
 - * Non-literary, uneducated
 - ~Language: common koine Greek ("street Greek"), limited vocabulary
 - ~Awkward transitions, overuse of adverbs, conjunctions
 - * Some stylistic devices
 - ~Irony (false prophet charge (14:30, 65-72)
 - ~ Secrecy motif (demons: 1:25, 34, 44; 3:12; etc.)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



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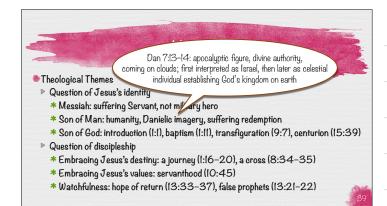
Critical Proble joining of clauses instead of Greek habit of subordinate clauses; hence, the description, "thinking in Hebrew, writing in Greek" Style of Mark Non-literary, uneducated Language: common koine Greek ("street Greek"), limited vocabulary Aukward transitions, overuse of adverbs, conjunctions Some stylistic devices Irony (false prophet charge (14:30, 65-72) Secrecy motif (demons: 1:25, 34, 44; 3:12; etc.) Inclusic (healing blind man: Bethsaida, 8:22-26; Bartimaeus, 10:46-52)

~Intercalation (hemorrhaging woman, 5:21-43; temple cleansing, 11:12-21)





- * 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)



Mark Theological Themes Mark's three passion predictions radically redefine Messiah

- Question of Jesus's identity
- * Messiah: suffering Servant, not military hero
- st 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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Mark Theological Themes Question of Jesus's identity Heavenly voice, to affirm passion identity Messiah: suffering Servant, not military 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)

Matthew: Jesus, the Teacher

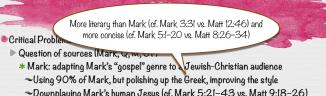
Infancy	Ministry	Passion
Geneology and Virgin Birth (Origins), Wise Men, Herod, and Temple Appearance (Destiny)	New Law, Discipleship, Kingdom of Heaven, Church, Judgment	Markan Source, Matthean Redaction, Appearances, Commission

Matt / re Matt 1:1-2:23	peated formulaic saying: "	ourse sequence on the bas "And it came to pass whe ls" (7:28; 11:1; 13:53; 19:1	n Jesus had 🌖
Infancy	Ministry	Passion	
Geneology and Virgin Birth (Origins), Wise Men, Herod, and Temple Appearance (Destiny)	Mustard Yeast (13 Treasure	13:24-30) Seed (13:31-32) 3:33-43) 9 (13:44) 3:45-46)	44

A.	First Cycle: New Law (3:1-7:29)			
	I. Narrative: Galilean ministry—baptism, temptation,			
	preaching, calling disciples			
	2. Discourse: Sermon on the Mount			
B.	Second Cycle: Christian Discipleship (8:1-11:1)			
	I. 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)			
	I. 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	da unite		
	discourse, parables of ten maidens and of talents	45		

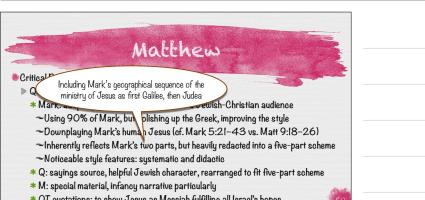




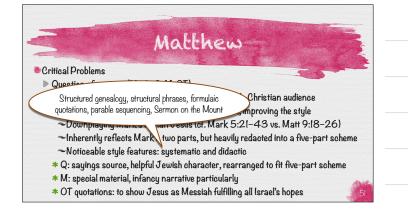


- ∼Downplaying Mark's human Jesus (cf. Mark 5:21-43 vs. Matt 9:18-26) ∼Inherently reflects Mark's two parts, but heavily redacted into a five-part scheme ∼Noticeable style features: systematic and didactic
- * Q: sayings source, helpful Jewish character, rearranged to fit five-part scheme
- * M: special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

- 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 Jewy
- ~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
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Critical Problems

- ▶ Question of sources (Mark, Q, M, OT)
 - Mark: adapting Mark's "gospel" Effective condensing, memorable, - Using 90% of Mark, but polish. distilling the essence of Jesus's teaching
 - ~Downplaying Mark's human Jesus (ct. Mark) ~Inherently reflects Mark's two parts, but heavy redacted into a five-part scheme
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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

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

Matthew

Critical Problems

Author Papias: "Matthew wrote the *logia* in the Hebrew

- n dialect, and each person interpreted them as he
- was able" (Eusebius, HE 3.39.16)
- "Hebrew" = Hebrew or Aramaic? Canonical Matt not translation Greek
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- Critical Problems
 - > Author
 - * Exte Result: Papias really is no help, so back to
 - ~Pa square one, meaning, internal evidence only.

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 - \sim Irenaeus (180): simply reflects Papias (Matt, among Hebrews, their own dialect)
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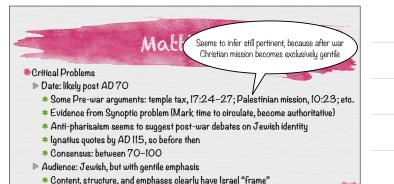
Mathew Mathe

\blacklozenge Presenting Jesus as Son of David, fulfilling Torah

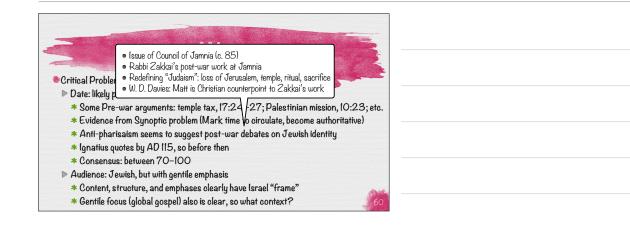
Matthew

- 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?





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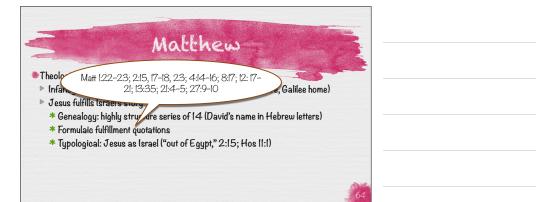
Critical Problems

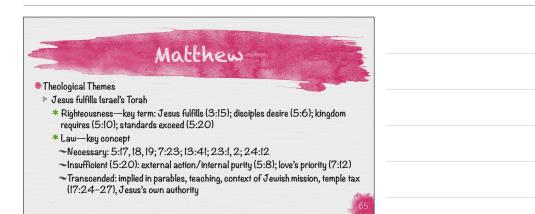
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- * Some Pre-war arguments: temple tax 17:24-27; Palestinian mission, 10:23; etc.
- * Evidence for ome authoritative) Streeter noted earliest allusions are from
- Anti Ignatius of Antioch, so suggested Antioch as city of origin, since
 Ignati Jewish community there was strong, but also Pau's gentile work
 there was noteworthy in Acts. ntity
- Audience: Jewish, but with gentile emphasis
 - * Content, structure, and emphases clearly have Is ael "frame"
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	Lefancy		
Mat	thew's Infancy Story	Theme	R
Theological ▷ Infancy the		divine nature	
▶ Jesus ful f * Geneal	visit of magi	Gentile mission	
* Formula * Typolog	slaughter of infants	foreboding future	
	back to Nazareth	Galilee home	<u>م</u>
		•	63



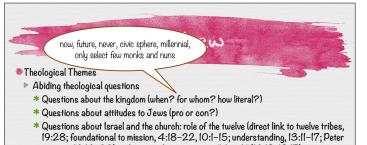


Theological Themes

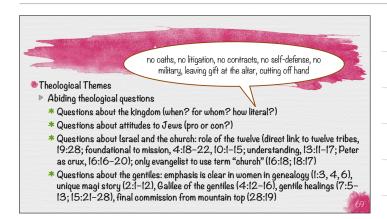
- Matthew's high Christology
 - * Jesus forgives sin (9:6), brings salvation (11:2), brings resurrection (27: 51-53)
 - * Jesus is greater than Moses, judge of nations (25:3)
 - * Jesus is "God with us," God's unique Son (1:23; 11:27; 18:20; 28:20)
 - * Jesus is worshipped (2:11; 14:33; 28:1)

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)



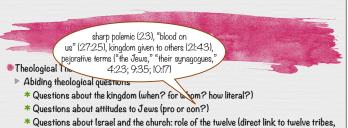
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unthew

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

- Abiding theological questions
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 - * 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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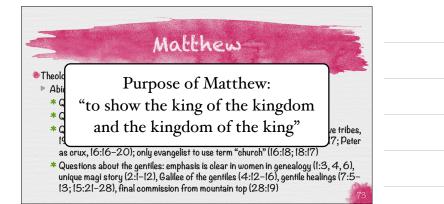


- 19:28; foundational to mission, 4:18-22, 10:1-15; understanding, 13:11-17; Peter as crux, 16:16-20); only evangelist to use term "church" (16:18; 18:17)
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Mathew

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

- * Questions about the King on (when? for whom? how literal?) * Questions about attitudes to Lews (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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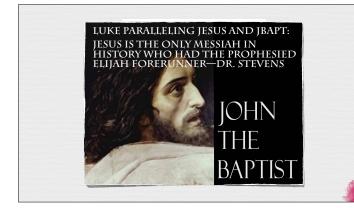


Luke 1:1-4	Luke 1:5-2:52	Luke 3:1-9:50	Luke 9:51-19:27	Lk 19:28-24:53
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Gene- alogy, Temptation,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

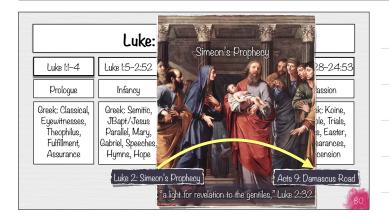
• Koine: Markan (oiblical") style, early C Galilee Ministry, Pasi	sion Narartive) 🛛	Luke 9:51-19:27	Lk 19:28-24:53
	n, upgrading, expandi		Journey	Passion
V Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: 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



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



Luke 1:1-4	Luke 1:5-2:52	Joseph, Anna, Sime	kind, savior, era of per eon as God's past proi Israel now fulfilled	mises to -24:53	
Prologue	Infancy	Galilee	oouney	Passion	
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Aggurango	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches,			Greek: Koine, Temple, Trials, Cross, Easter, Appearances,	
Assurance	Hymns, Hope	Plain Sermon	Prodigal	Ascension	



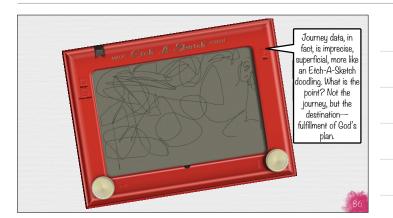
	: Jesus, the !	Luke 9:51-19:27	Lk 19:28-24:53
Jesus as Savior: • Mary's song (1:47) • Zechariah's song (1:69)	Galilee	Journey	Passion
Angels' announcement (2:10-11) Simeon's prophecy (2:29-32) Anna's praise (2:38) Fulfillment, Gabriel, Spect free Assurance Hymns, Hope	Greek: Koine, Baptism, Gene- alogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodiaal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Luke 1:1-4 🗖	1 uko 1:5-2:52 1 uko 3:1-9:50 1 uko 9:51-19:27 1	419:28-24:5
	Post-AD 70 Politics of Jesus's Galilean Ministry	
Prologue	 Contextualizing post-war Roman politics 	Passion
Greek: Classica	😭 Galilee as Zealot hotbed (Judas of Gamala, etc.)	Greek: Koine,
Eyewitnesses	 ☆ Jesus condemned as Zealot (crucifixion status) ◆ Recontextualizing pre-war messianic ministry 	Temple, Trials,
Theophilus,	 Recording the war messiance ministry Non-militant character of Jesus, his ministry, his disciples 	Cross, Easter,
Fulfillment,	\Rightarrow Jesus and his followers as no threat to Rome	Appearances,
Assurance L	Hymns, Hope Plain Sermon Prodigal	Ascension

temptation to	mpowerment, reversii climax theologically u eparts for "opportune	vith Jerusalem, 🎾	Luke 9:51-19:27	Lk 19:28-24:53
Prologue	passion	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

summary of missio	n = expected Messia	a 61:1-2 "good news" h but focus on outca	sts. ke 9:51-19:27	Lk 19:28-24:53
	n alludes to Elijah/El ders, foreboding of fu	lisha missions beyond Iture rejection.	Journey	Passion
Greek: Classica, Eyewitnesses,	JBapt/Jesus	Baptism, Gene-	Greek: Hellenistic, Jerusalem	Greek: Koine, Temple, Trials,
Theophilus, Fulfillment,	Parallel, Mary, Gabriel, Speeches, Hymns, Hope	alogy, Temptation, Nazareth Sermon, Plain Sermon	Destiny, Mission of 70, Lazarus, Prodigal	Cross, Easter, Appearances, Ascension

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	Journey	Passion
spiritualizing, Luke's four focus on material needs, with four woes anticipating reversal of ne, Eye fortune for poor, outcasts cene Theophius, Fulfilment, Assurance Hymns, Hope Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension



Journey to Jerusalem

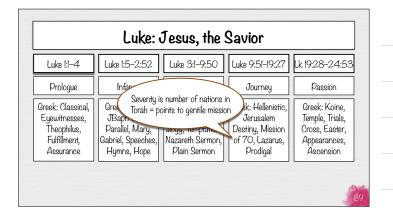
"When the days drew near for him to be taken up, he set his face to go to Jerusalem" (9:51; cf. 9:52-53; 13:22; 17:11). Picks up pattern of Israel's history, journey out of Egypt, journey through wilderness, and the pattern of cultural legends, Greek *Iliad*, *Odyssey*, Roman *Aeneid*. But Luke adds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

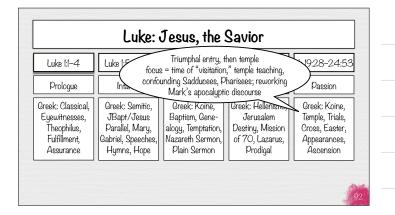
Condemned but innocent (22:37): "For I tell you, this Scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled."

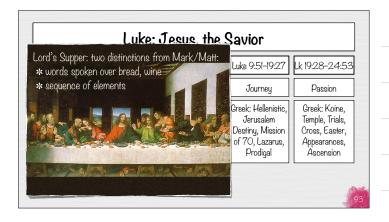
Luke 1:1-4	Jesus's ministry	c destiny; discipleship y; kingdom as joy, ble		Lk 19:28-24:53
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, JBapt/Jesus Parallel, Mary, Gabriel, Speeches, Hymns, Hope	Greek: Koine, Baptism, Gene- alogy, Temptation, Nazareth Sermon, Plain Sermon	Greek: Hellenistic, Jerusalem Destiny, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension



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	Greed JBan Parallel, Mary, Gabriel, Speeches, Hymns, Hope	attitudes to wealth a alogy, templation, Nazareth Sermon, Plain Sermon	selem	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension

Luke 1:1-4	Luke 1:5-2:52	Luke 3:1-9:50	Luke 9:51-19:27	Lk 19:28-24:5:
Prologue	Infancy	Galilee	Journey	Passion
Greek: Classical, Eyewitnesses, Theophilus, Fulfillment, Assurance	Greek: Semitic, Decorrecting atti Gabriel, Speeches, Hymns, Hope	Greek: Koine, itudes to God's forgi Plain Sermon	Greek: Hellenistic, Torusalem veness g, Mission of 70, Lazarus, Prodigal	Greek: Koine, Temple, Trials, Cross, Easter, Appearances, Ascension





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: P	ilate's declaration (23	3:13-17)
Greek: Classical, Eyewitnesses,	Greek: Semitic, JBapt/Jesus	Greek: Koine, Baptism, Gene-	Greek: Hellenistic, Jerusalem	ek: Koine, Temple, Trials,
Theophilus, Fulfillment,	Parallel, Mary, Gabriel, Speeches,	alogy, Temptation, Nazareth Sermon,	Destiny, Mission of 70, Lazarus,	Cross, Easter, Appearances,
Assurance	Hymns, Hope	Plain Sermon	Prodigal	Ascension

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 Greek: Classica Eyewitnesses Theophilus, Fulfillment,	Jesus's trial as m Jesus's sentence Jesus's resurrecti centurion: "surely	'O Politics of Jesus's iscarriage of Roman j as a culpable crime by on as God's divine vir this man was innocen	ustice 1 procurator Idication (Roman t")	Passion Greek: Koine, Temple, Trials, Cross, Easter, Appearances,
Assurance	Hymns, Hope	Plain Sermon	Prodigal	Ascension

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	Infancu			Passion		
Greek: Classical, Eyewitnesses,	Greek. JBapt/Jesus	ness and innocence t	hemes (23:34, 47) Greek: Koine, Temple, Trials,		
Theophilus,	Parallel, Mary,	alogy, Temptation,	Destiny, Mission	Cross, Easter,		
Fulfillment, Assurance	Gabriel, Speeches, Hymns, Hope	Nazareth Sermon, Plain Sermon	of 70, Lazarus, Prodigal	Appearances, Ascension		

Luke 1:1-4	Luke episode (24	aphic <i>inclusio</i> to Gos 1:13-35), Jesus's su	spel; famous Emmaus Iffering/death as Scri	disciples pture fulfillment 3			
Prologue	Infancy (24:25-27, 44-46), mission preaching of repentance, forgiveness to all nations						
Greek: Classical,	Greek: Semitic,	Greek: Koine,	Greek: Hello tic,	Greek: Koine,			
Eyewitnesses,	JBapt/Jesus	Baptism, Gene-	Jerusalem	Temple, Trials,			
Theophilus,	Parallel, Mary,	alogy, Temptation,	Destiny, Mission	Cross, Easter,			
Fulfillment,	Gabriel, Speeches,	Nazareth Sermon,	of 70, Lazarus,	Appearances,			
Assurance	Hymns, Hope	Plain Sermon	Prodigal	Ascension			

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/Je Parallel, Mary, Gabriel, Speeches, Hymns, Hope		o second volume and theology of glorification theology of glorification theology of glorification theology of the second	

Luke

- ▶ 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

Infancy Narrative Distinctives: · Place: stable vs. house

- Critical Problems
- Visitors: shepherds vs. maqi · Itinerary: temple vs. Equpt
- ▶ Question of sources (Mark, Q, L, OT)
 - * Mark: adapting Mark's "gospel" genre to a Greco-Roman audie ce ~Beginning: expanding with infancy narrative, but distinct from Matthew ~Middle: expanding journey (2 to 10 chapters), Lukan emphases
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Luke

* OT quotations: showing Jesus as fulfillment of all Israel's hopes



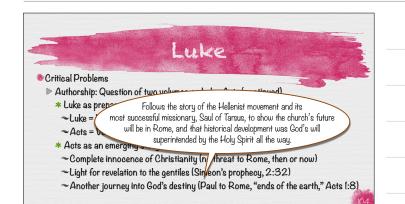
- * External evidence: unanimous early church tradition
- * Internal evidence
- ~Common prologues ("first work," "Theophilus," "all that Jesus began to do")
- ~Common language/style (especially in redacted parts)
- ~Common purpose (to tell story of a movement accurately to confirm faith)
- ~Common distinctives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

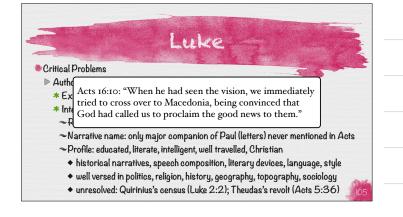
Luke

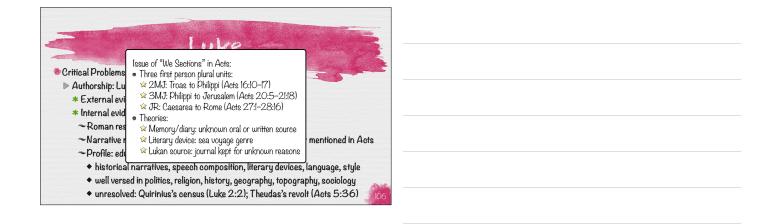
- ▶ Authorship: Question of two volumes as Luke-Acts (continued)
 - * Reasons why separated in canon
 - ~Publication limitations (max scroll = 32 feet, Gospel = 32 feet; 2 vols. required) ~Canonical collections (four Gospels collection separates Acts from Luke)
 - * Resulting interpretive consequences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

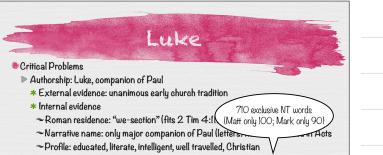
Luke

- ▶ Authorship: Question of two volumes as Luke-Acts (continued)
 - * Luke as preparation for Acts
 - ~Luke = Volume I: "How the Gospel Got Started"
 - \sim Acts = Volume 2: "How the Gospel Became the Church"
 - * Acts as an emerging storyline
 - \sim 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)

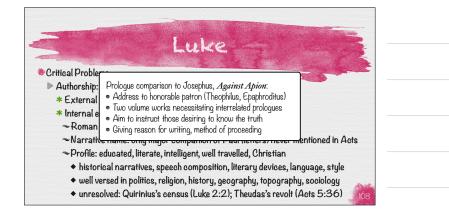








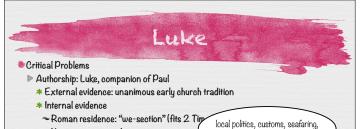
- historical narratives, speech composition, literary devices, language, style
- well versed in politics, religion, history, geography, topography, sociology
- unresolved: Quirinius's census (Luke 2:2); Theudas's revolt (Acts 5:36)



Luke

Critical Problems

- ▶ Authorship: Luke, companion of Paul
 - * External evidence: unanimous early church tradition
 - * Internal evidence
 - ~Roman rep
 - 30 countries, 50 cities, many islands, ~Narrative never mentioned in Acts 60-100 persons exclusive to Acts
 - ~ Profile: educateu, ed, Christian
 - historical narratives, speech comportion, 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)



- ~Narrative name: only major companion of Mediterranean world, culture
- ~Profile: educated, literate, intelligent, well travent
- + historical narratives, speech composition, literary devices, lavuage, style
- · well versed in politics, religion, history, geography, topography, sociology
- unresolved: Quirinius's census (Luke 2:2); Theudas's revolt (Acts 5:36)

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)

Luke

- + Paul and Jerusalem: picture is too irenic, Paul too subservient
- * Conclusion: Luke, gentile physician, associate (Col 4:14; Phile 24)

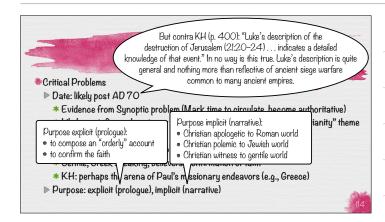
Luke

Critical Problems

- Lukan versus Pauline theology: ▷ Authorship: Luke, cor
 - Natural theology (Acts 17 vs. Rom 1) * Critical scholarshi Law (Acts 16:3 vs. Gal 5:2-6)
 - -Critical issues wit Christology (more primitive?)
 - Paul's letters: r Parousia (delay or imminent?)
 - · Paul's theology: unrerences in mumple areas
 - Paul's travels: biography from letters hard to fit Acts (Gal 2 vs. Acts II, 15)
 - + Paul and Jerusalem: picture is too irenic, Paul too subservient
 - * Conclusion: Luke, gentile physician, associate (Col 4:14; Phile 24)



- * 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)



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
 - $\boldsymbol{\ast}$ 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

1	Luke Story	Theme	and the second sec
	JBapt canticles	Israel's hope	
	prophecies	Spirit's initiative	
	shepherds/manger	interest in social outcasts	
	Temple presentation	Israel's judgment	
			116

Theological Themes

- Gospel themes
 - * Jerusalem centrality: macro *inclusio* for whole Gospel, requiring editing of Mark

Luke

- * 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)

Acts: Messianic Israel and World Mission

Plot Development

- Two central characters
- Peter-validating the gentile movement of the church
- $\sim\!\!\mathsf{Peter}$ is direct connection back to ministry/mission of Jesus
- ho 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

Acts: Messianic Israel and World Mission

Speech	Chapter	Audience	Significance
I	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

Acts: Messianic Israel and World Mission

Plot Development

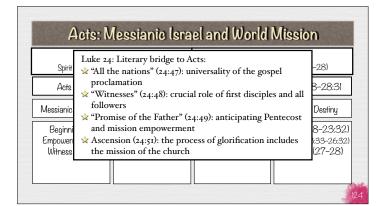
- ▶ Four epic events
 - Pentecost—empowering church mission
 - Stephen—transcending temple ritual
 - Damascus Road—revealing church destiny
- Cornelius—ordaining gentile movement

Acts: Messianic Israel and World Mission

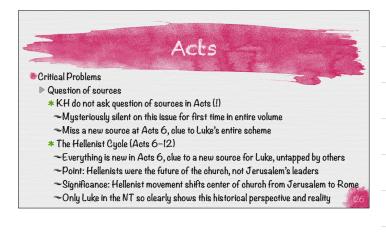
Event	Chapter	Story	Significance
Ι	Acts 2	Pentecost	Empowering church mission
2	Acts 7	Stephen	Transcending Temple ritual
3	Acts 9	Damascus Road	Revealing church destiny
4	Acts 10–11	Cornelius	Ordaining Gentile movement

Pa Spirit Empowers M			rt 2 orld 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)	IMJ (13-15) 2MJ (16-18) 3MJ (18:23-21:17)	Denied (21:18-23:32 Delayed (23:33-26:32 Achieved (27-28)

Mes 1	roclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you that my Father promised; so stay here in the city until you have een clothed with power from on high." Then he led them out as far as Bethany, and, lifting up his hands, e blessed them. While he was blessing them, he withdrew from hem and was carried up into heaven.
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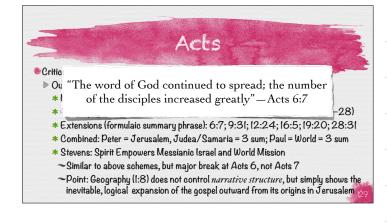
New Source in Acts 6: • New terminology for believers ("disciples")



- Critical Probler
 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)
 - * The Hellenist Cycle (Acts 6-12)
 - ~Everything is new in Acts 6, clue to a new source for Luke, untapped by others
 - \sim Point: Hellenists were the future of the church, not Jerusalem's leaders
 - ~Significance: Hellenist movement shifts center of church from Jerusalem to Rome
 - \sim Only Luke in the NT so clearly shows this historical perspective and reality



- * 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 (I:8) does not control *narrative structure*, but simply shows the inevitable, logical expansion of the gospel outward from its origins in Jerusalem 19



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; Raul = 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 (I:8) does not control narrative structure, but simply shows the inevitable, logical expansion of the gospel outward from its origins in Jerusalem

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)



"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

▶ Histo

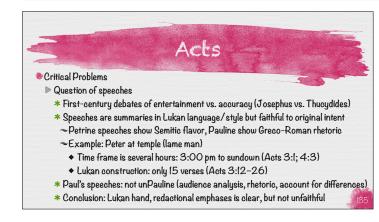
- * Prologue evidence: careful historian
- * Newer evidence for accuracy
- ~Accuracy in picture of Judean believers (economics, sociology, history, etc.)
- ~Accuracy in Roman details (multiple confirmations in archeology)
- "proconsuls," "praetors," "politarchs"
- nautical accuracy (consulted by maritime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

Acts Critical Problems Historical character (much malices to the text) * Prologue evidence rare local designation true in Philippi but

- * Newer evidence untrue in Thessalonica only a few miles down the road in
- ~ Accuracy in picture the same province confirmed in inscriptions
- ~Accuracy in Roman detarm multiple confirmations in archeology)
- "proconsuls," "praetors," "politarchs"
- nautical accuracy (consulted by maritime experts researching ancient stories)



- * Newer evidence for accuracy ~ Accuracy in picture of Judean Dear Century now confirmed in inscriptions
- ~Accuracy in Roman details (multiple contantions in archeology)
- "proconsuls," "praetors," "politarchs"
- nautical accuracy (consulted by maritime experts researching ancient stories)



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
- \sim Petrine speeches show Semitic flavor, Pauline show Greco-Roman rhetoric
- ~Example: Peter at temple (lame man)
- \bullet 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



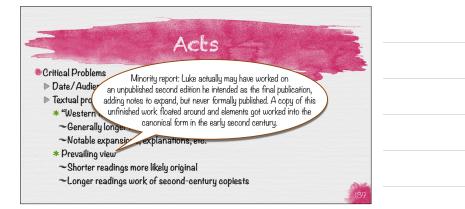
- * "Western text" tradition
- ~Generally longer readings in Greek mss.
- ~Notable expansions, explanations, etc.
- * Prevailing view
- ~Shorter readings more likely original
- ~Longer readings work of second-century copiests



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.

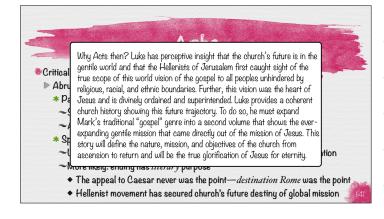
▶ Date Th

- ▶ Textual problems
 - * "Western text" tradition
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- * 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



Acts

- Theological Themes
- Defending Christianity: innocence theme of Luke carried into Acts
- ${}^{\triangleright}$ Defining messianic Israel: one Israel, the Israel of God, renewed by Messiah
- Clarifying the church: messianic, multiethnic, mission driven, non-Mosaic
- $^{\triangleright}$ 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